

APOSTLE OF REASON

A Biography of Joseph Krauskopf

BY

WILLIAM W. BLOOD

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FOREWORD

This book is more than a biography of Joseph Krauskopf. It covers not only the life he led, but his innermost thoughts, motivations, beliefs, and the principles by which he lived. One is left with the overwhelming thought that one has looked into the very heart of a great man, a man who will never be forgotten by those who knew him, and one whom generations yet to come will learn to revere.

For three years I sat at the feet of Joseph Krauskopf, when as a student in the chapel at the National Farm School, I absorbed his words, discussed them with other students and marvelled at the breadth of his knowledge, the depth of his wisdom, and his steadfastness in always presenting to our minds philosophies which, looking back over a period of sixty years, know now are the philosophies by which we all should live to make this a better world. The prayer book which we used, and which Joseph Krauskopf wrote, was a religion unto itself. As James Michener expressed at a recent Convocation at the College, "From Joseph Krauskopf I derived a respect for the Jewish religion which has never left me."

A great leader of Reform Judaism, not only in America but throughout the world, his lectures—which were more than lectures; they were the outpourings of an honest heart and a keen mind—covered a wide spectrum of many fields. He spoke with authority, love and tolerance on such diverse subjects as moral courage, war, peace, dignity, tolerance, justice, education, patriotism, labor relations, race relations, and religion, to mention only a few. His words, all uttered over fifty years ago, show a knowledge of the fundamentals of life

which are only today being perceived as the real road to world-wide unity and peace. His beliefs in the full rights of labor and of minorities were fifty years ahead of the general thinking of the time.

Joseph Krauskopf's beliefs concerning the distinction between religion and theology, his earthy creed that "he who does not voluntarily do more than he is obliged to do will in time do less than he ought," and his pronouncement that "we show the highest reverence for our fathers, not by always doing what they did, but by doing what they would have done in our day," have contributed in no small part to the success of the National Farm School and Delaware Valley College of Science and Agriculture.

The life of Joseph Krauskopf was essentially dedicated to furthering the ideals that would one day bring us all—regardless of race, religion or creed—to recognize, work for and live by the Brotherhood of Man and the Fatherhood of one God.

James Work
President

Delaware Valley College of Science and Agriculture

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KRAUSKOPF (*krouse' kopf*, the first syl-
lable as in *house*, the *p* softening the *f*), from
German *kraus* (curly) and *kopf* (head). A
family name probably assigned by Prussian
authorities, not intended to sound euphonious
or flattering, was transformed by Joseph
Krauskopf into a proud heritage.

PERSONAL CREED

I believe in the love of man and the love of God.

I believe in service human and service divine.

I believe in labor as manly, and in duty as godly.

While proudly acknowledging my Israelitish descent, and my and the world's indebtedness to Judaism, and while eager to maintain my personal identity with that people and faith, still I believe that all people are my brethren, and that my God is all people's God.

I believe in extending the hand of religious fellowship to all who believe as I believe, no matter what their descent or what their prior creed; and the hand of social fellowship to all who think and act as I do, no matter what their creed or condition.

I believe in doing as I would be done by.

I believe in obedience to the laws of God as written in our hearts, to the laws of nature as inscribed in the universe, to the laws of man as inscribed in the codes and Scriptures.

I believe in a weekly Sabbath for rest, recreation, and worship.

I believe that all men have a right to social and intellectual and moral and religious freedom.

I believe that it is all men's duty to acquire knowledge, and to foster it, to love progress and to further it.

I believe in the inviolability of life and property, in the sanctity of the home and family ties.

I believe that all the good of all Bibles may be accepted, and that the evil of all Scriptures may be rejected.

I believe that the good example and precepts of all religious teachers may be followed, no matter what their race or

nationality, and that their evil example and precepts must be shunned, even if they are of our own faith or folk.

I believe that virtue and sin will ultimately meet with their reward.

I believe in the supremacy of reason over faith, of inquiry over credulity.

I believe in forms and ceremonies when they are accessories to awe and reverence, when they stimulate the mind to right thinking, the heart to right feeling, and the hand to right doing.

I believe that ignorance is a curse and should be extirpated, that tyranny is a crime and should be eradicated, that fanaticism is a vice and should be uprooted, that war is a mortal sin and should be expunged.

I believe that happiness is the highest good, and that peace and good will are the best means for its attainment.

Tersely expressed, I find I believe in the Fatherhood of God and the Brotherhood of Man, in the Golden Rule, in Universal Peace and Good Will, in the supremacy of the spirit over the letter, of reason over faith.

I recognize nothing new in this creed. I find that it is an old, old creed, as old as Christianity; more ancient still, as old as Judaism. What is better still, expressed in this form, I recognize it as the very essence of both Christianity and Judaism.¹

Part II

Years of Growth

EARLY CHILDHOOD

The life of Joseph Krauskopf has some of the aspects of the Horatio Alger formula, the persistent American dream that ability will be provided with opportunity, that merit will be recognized and rewarded.

Joseph came to the United States in July, 1872, at the age of fourteen. He spoke little English when he arrived, having been born on January 21, 1858, in Ostrowa, Prussia, now part of Poland. He was the youngest of two sons, an older brother having come to this country much earlier, perhaps while Joseph was still an infant. He had no recollection of his brother. His father, Hirsch Krauskopf, was a lumber dealer who harvested trees from the state-controlled forests, converted them into lumber and took them to market. His business seems to have been quite small, providing support for his family at some point within the poverty area.

When Joseph, at the age of twelve, finished the basic mandatory education for German boys, corresponding roughly to our elementary school, he worked full-time with his father. He had probably become familiar with the work through helping during school vacations and by observation. This early experience in the forests of Germany gave him a love of nature which he never lost. It also gave him a strong, resilient physique, an ability to endure the unrelenting demands of intense study which came later, and the pursuit of an active professional career where the ability to recover quickly from a strenuous schedule could be important. He was proud of his "unusual dower of vigorous health," as he called it, attributing it to his boyhood work experience. However, the pace which he

set for himself ultimately shortened his life.

He believed that his early life of poverty had been helpful to him, because it had enabled him to accept his status as a penurious student in Cincinnati without becoming a victim of self-pity or embitterment.¹

His mother was deeply religious, he said, completely orthodox in her views. Her family had been Sephardim, expelled from Spain at some time during the Spanish Inquisition. He was trained from infancy to respect and cherish his Jewish heritage. The moral and ethical principles of Judaism were ingrained in his character through this early religious training. His upbringing was the finest preparation which he could have had for the life which lay ahead of him. Because of his early experiences, he was always sympathetic toward the problems of the poor, the underprivileged, the dispossessed; he was always responsive to young people seeking to improve themselves; and his loyalty to the basic precepts of his ancestral religion remained strong within him throughout his life.

Manaseh Krauskopf, his older brother, has become moderately successful as a sales representative for a lumber company during his years in the United States. In his letters home, he must have made it clear that Joseph should emigrate as soon as possible, for here he would have infinitely greater opportunities than any he could possibly have in Europe. When Joseph and his parents had decided that the trip could be made, Manaseh arranged to meet him.

Joseph left no specific account of his trip to the United States. Twenty years later, describing the conditions of steerage accommodations, he said, "Not a trace of luxury here, and little of comfort, less of attendance, and still less of privacy. A small area packed with a motley crowd of poorly clad men, women and children, young and old, thrown together promiscuously... everywhere remnants of their diet, everywhere traces of seasickness."²

His brother did not meet him at the port of debarkation. One of the great tragedies of Joseph's life had taken place while he was still on his way to this country. His brother had been attacked and beaten to death by a gang of thugs on the road between Princeton and Trenton, only a few days before Joseph's arrival.

Finding no one to meet him, he traveled to Fall River, Massachusetts, no doubt by a prearranged plan. There a cousin, Ricka Landman, lived with her husband and children at 100 South Main Street. Edward Landman was a dry-goods agent, perhaps acting as a factor between New York and Philadelphia clothing manufacturers and some of the many Fall River textile mills.

Joseph stayed with Edward and Ricka until the confusion of becoming oriented to a radically new society wore off, when he moved to a boardinghouse next door. He soon found a job as a clerk in the U.S. Tea Store, then located at 93 Pleasant Street, within easy walking distance.

FALL RIVER PERIOD

The three years which Joseph spent at Fall River were no doubt crucial in the determination of his career. The chain of circumstances which culminated in his decision to enter a field which would make such brilliant use of his talent and ability could hardly have developed anywhere else at that time.

At Fall River, after the shock and grief of his brother's death had subsided and he had learned the routine of his new job, he plunged into a program of self-education. His need to devote himself to earning a livelihood prevented the furtherance of his academic education. He placed emphasis on his need to learn English well; for he recognized that, in any career which he might pursue, an imperfect knowledge of English would be a severe handicap.

There were no Jewish congregations in the Fall River area at that time, though the fact that Edward Landman was president of a Hebrew Mutual Protective Association, a forerunner of the present-day Anti-Defamation League, indicates that there must have been some groups of laymen who met for worship in private homes. Feeling a strong need for religious worship, and no doubt wishing to participate more fully in the cultural activities of the community, Joseph attended the Unitarian Church, three or four blocks north of the center of town, on North Main Street. He seems to have been accepted warmly without being made to feel self-conscious or in any sense alien. He found the doctrines of the Unitarian Society nearly, though not completely, compatible with his Jewish beliefs, since both stressed monotheism and universal brotherhood. In reminiscing about these Fall River years, he told his

son, Manfred, that the language which he heard in the services and sermons at the Unitarian Church provided the best examples of English usage then available to him. The Unitarian social conscience and intellectual flavor must also have appealed to him.

During this period he became involved in an amateur theatrical group which presented one production a year. The manager of the tea store, Joseph Gilfoyle, prevailed upon him to join the group. His first appearance, as a uniformed official in a melodrama called *Kathleen Mavourneen*, found him with a severe case of stagefright. His memory suddenly went blank and his lines escaped him. It is safe to say that he recovered adequately, for he played the lead role in a one-act afterpiece.

While at Fall River, he saved enough from his pay as a clerk to send for his sister, Tillie Krauskopf. She lived with the Landmans for several months, then went to Michigan, where she was married. It is known that she died sometime before 1893, for at that time Joseph spoke of having lost his brother, both parents, a sister, and a child.

Early in his Fall River period Joseph met a lady who became a sympathetic friend and counselor. The Albion K. Slade residence, at 20 North Street, was only a few doors from the Fall River Public Library, then temporarily housed in Pocasset Hall, on Market Square, until space in City Hall could be remodeled to accommodate it. Directed to the library, he entered the Slade home by mistake. Mrs. Slade, impressed by the boy's earnest desire for education, and quickly recognizing his potential ability, offered him the use of books in her home, and attempted to guide him in the selection of reading material.

Mr. Slade was then principal of the Fall River High School. Two years later he became a director of the public school system. Mary Bridges Canedy Slade, then forty-six years old, had earned a national reputation as a poet. The *National*

Encyclopedia of American Biography calls her "... one of New England's literary women," and a listing of her poems in *Poetry Index* shows that she was a lyricist, setting her poetry to musical compositions.

Mary Slade provided encouragement, friendship, and guidance at a time when it was sorely needed, and Joseph was forever grateful for her interest and counsel. A biographer, Glenn D. Kittler, reports that Mrs. Slade and Joseph had long conversations concerning his selection of a career.¹ There is no question that her friendship greatly influenced this period of his life, for "he longed to study, and even while clerking devoted every spare penny to books and spent every leisure hour with cultured associates..."² Yet there was a great need for informed guidance. There is no evidence that she gave him financial assistance in his education at Cincinnati, as Kittler implies; the evidence, in fact, indicates that he received no financial aid from her at any time.

His decision to become a rabbi seems to have been completely his own. In 1897 he said,

I deemed it to the highest of all professions before I entered it, and the thirteen years that I have followed it have only strengthened my conviction. I entered the profession from the purest and freest choice. I felt within me what I believed to be a divine call, and I obeyed. Neither environment nor family tradition could have exercised an unconscious impelling influence on me, for I knew of no minister in my family; and when I felt myself drawn toward the Jewish pulpit I lived in a gentile community, and far removed from a Jewish congregation... I chose the ministry simply because I felt that there was some work there for me to do.³

Mrs. Clara Landman Berkowitz, Joseph's second cousin, who was then a small child in Fall River, was interviewed in

Philadelphia in 1967 when she was 102 years old. She explained, simply and directly, the circumstances which influenced Joseph's decision and the part which Mrs. Slade played in making his career possible. She said,

My mother took a Jewish journal called the *American Israelite*; and in this paper, which came to our house each week, and which Cousin Joe read, Dr. Isaac M. Wise was advocating the education of American boys for the rabbinate. Now it happened at this time there were no English-speaking rabbis; they were imported from Germany, where they were educated. Dr. Wise was urging the education of *American* Jewish boys to be rabbis. So he [Krauskopf] became interested, reading in the journals, and he had Mrs. Slade write a letter to Dr. Wise. In this letter, she praised him and said he'd be very good material to go to that school. And she wrote further: "He has all the Christian virtues."⁴

Here, understandably, Mrs. Berkowitz chuckled softly. He carried with him, on his trip to the new seminary in Cincinnati, another letter which showed that other Fall River residents had faith in his ability:

Fall River, Mass.,
Sept. 14th, 1875

This is to certify that I am well acquainted with Mr. Joseph Krauskopf, the bearer of this, and know him to be a young man of excellent ability, honorable life, and fine aspirations. I heartily commend him to all with whom he may come in contact, and have no doubt that I shall hear a very fine report of him in the future.

William Reed
Editor
Daily Evening News⁵

Fall River, then, provided the opportunities for self-educat-

tion through reading, in its public and private libraries; for social and cultural growth, in its social-minded Unitarian Church and in its Lyceum; and for developing the habit of application, through the encouragement of some of its leading citizens. It provided him with a family relationship which helped him in his rapid adjustment to a totally new environment. Finally, he found friends who believed in his ability and offered counsel when it was needed.

These factors, seemingly in just the right proportions, made the three years in Fall River, Massachusetts, the most decisive of Joseph Krauskopf's life.

SEMINARY

The primary purpose of the college is the training of rabbis who, educated in Jewish lore, are to adapt this to the needs of modern American congregations. The college is an American Jewish institution whose principle it is to combine the Jewish spirit with American ideals. . . . It recognizes no political creed other than fealty to American institutions. America is the Zion of the American Jew.¹

So said the board of governors of Hebrew Union College in 1907, in a reaffirmation of the purpose for which the college was founded and the principles which guided its course.

Hebrew Union College opened its doors to the first class of rabbinical students on October 3, 1875. Its only classroom during its first two years was a "dark room in a basement of the Congregation Bene Israel synagogue."² A separate building, devoted solely to the purposes of the seminary was not obtained until 1881. The faculty first consisted of two members: Dr. Isaac M. Wise, president and professor, and Solomon Eppinger, a local scholar and teacher. Mr. Eppinger was paid \$500 a year, with an additional sum of \$200 for tutoring students after class hours. Dr. Wise, who remained president and occasional professor until his death in 1900, accepted no salary.

Joseph's trip to Cincinnati had required two nights and a day of travel on the Pennsylvania Railroad. "My seat in an ordinary coach was my berth then," he reminisced years later, "and a few sandwiches constituted my meals. The fare itself nearly exhausted my means."³

His tuition was provided on a subsidized scholarship basis, for the college was supported from funds raised by the Union of American Hebrew Congregations. The Union assessed each member of its twenty-two congregations one dollar a year for this purpose. He first lived with the Stixes, a prominent Cincinnati family, earning his room and board by tutoring their children. Later, he and a classmate, Henry Berkowitz, lived in a small room over a bakery on Court Street. Together, they supplemented their incomes by writing for Jewish journals, and by jointly writing three books, *Bible Ethics*, and two *Hebrew Readers*. These books were revised through several editions over a period of a dozen years. They also found time to edit a weekly paper for young children, the *Sabbath Visitor*, signing their articles "Uncle Henry" and "Jay Kay."

Many of the twenty-three candidates for the rabbinate had little or no high school education; among these was Joseph. No doubt he was fortunate in having Henry Berkowitz as a roommate, for Henry had spent one year at Cornell University and must have proven helpful with some informal tutoring now and then. Classes at Hughes High School, a turreted building at Fifth and Mound Streets, started the fall semester a few weeks before the seminary was scheduled to open. The strong curriculum in Latin and Greek provided by the high school was undoubtedly useful to the students in their later Biblical studies.

The schedule under which Joseph and his classmates studied called for attendance at high school in the morning and seminary studies in the afternoon. After high school had been completed, together with the first four years of seminary, they went on to the University of Cincinnati, then called McMicken University. Charles McMicken had endowed the institution, making it possible for the city to integrate it into its educational system as the first municipal college in the United States. Its cooperative plan with Hebrew Union College may

have been made possible because Dr. Wise was a member of its Board of Regents. Both the University of Cincinnati and Hebrew Union College opened in 1875, and their harmonious relationship has continued without interruption.

For the second four years, the heavy schedule continued: university in the morning, seminary in the afternoon. David Philipson, who had enrolled at Hebrew Union College at the age of thirteen, later said, "It was no child's play for those of us who were in earnest, and most of my fellow students were indeed earnestly-minded. Besides attending the two schools, we tutored in Cincinnati families. . . ."⁴ The eight years spent in this concentrated course of study set up a pattern of scholarly application which remained with Joseph Krauskopf the rest of his life. Cousin Clara Berkowitz, eighty-four years later, could justifiably say, "No effort was too great if it was something he wanted to do or thought ought to be done."⁵

Remembering those days at Hebrew Union College and the career which followed, David Philipson said,

Krauskopf knew no such word as "fail." He was a born leader. He did unusual things. He had an amazing power of initiative. He struck out into original paths. He had a veritable passion for work. His was an apparently inexhaustible fund of energy. He never seemed to tire. The qualities which made his great career possible were apparent from the very beginning of my acquaintanceship with him. . . . At school and at college he was always suggesting plans and schemes. He was as full of ideas as an egg is of meat. . . .⁶

There are indications that, for all the studiousness required, these were normal boys. "I remember a professor during my university days," the Rabbi said years later, "telling a number of us students who were in the habit of sitting together near the end of the classroom, and who occasionally took it into our

heads to be talkative and disturbing, I remember the professor telling us, 'I cannot understand it; when you are by yourselves, each of you is a perfect gentleman. When you are together, you are the very opposite.' ”

These students were inspired to almost superhuman efforts during their stay at Hebrew Union College by Rabbi Wise. "No one could live near him, and work under him, and not catch his spirit and zeal. There was an earnestness in him, and a working power that was contagious," reported Joseph.⁸

One professor, Dr. Max Lilienthal, rabbi of the only other Reform congregation in Cincinnati, profoundly impressed Joseph with some thoughts which remained with him during his entire ministry: "Religion, and not mere theology, must be your motto. . . . Religion is universal, theology is temporary; religion is humanitarian, theology is sectarian; religion is the way in which God and man are truly related, theology is the fleeting teaching of the various churches."⁹

Congregations without rabbis often requested the services of advanced seminary students to act as rabbis during religious holidays. In 1881, Joseph was called upon to officiate for a congregation in Peoria, Illinois. "As may well be imagined," he said twenty years later, "it was no easy task, with two years preparatory study still before me and with no ministerial experience at all to conduct the very difficult New Year and Kippur Days services; and, between the two, a national service over the remains of a martyred president, James A. Garfield."¹⁰ Such was the training that went into the preparation of these young men for the rabbinate.

Only four of the original twenty-three remained to graduate in the first class. On July 14, 1883, they became the first American-trained rabbis to be ordained by the first successful American Jewish seminary. They had received degrees from the University of Cincinnati the month before. The rabbinical ordination was held during the annual convention of the

Union of American Hebrew Congregations, in the Plum Street Temple of Rabbi Wise's congregation, B'nai Yeshurun.

"In the name of God, and by the authority of the Union of American Hebrew Congregations," Dr. Wise proclaimed, "I declare you to be rabbis of the Jewish faith, that you may preach the word of God to the people, that you may be patriots in America, and standard bearers of the people." After a prayer, he concluded the ceremony: "I declare before all the people and in the presence of this congregation that you are ratified rabbis in Israel. May God's blessing be upon you and the charge of God through Moses to Joshua be verified in you, 'Be strong and courageous.' "¹¹ When they received the kiss of ordination on their brows, they felt a sense of dedication which motivated them the rest of their lives, and bound them spiritually to their beloved teacher.

That evening, a banquet was held at Highland House, a resort hotel near Cincinnati. Rabbi Philipson tells us that a Jewish caterer had been engaged, for many of the guests were strict observers of the dietary laws.

The great banquet hall was brilliantly lighted, the hundreds of guests were seated at the beautifully arranged tables, the invocation had been spoken by one of the visiting rabbis, when the waiters served the first course. Terrible excitement ensued when two rabbis rose from their seats and left the room. Shrimp had been placed before them as the opening course of the elaborate menu.¹²

Philipson believed that this incident galvanized the Conservative and Orthodox rabbis and congregations into establishing their own seminary and congregational affiliations.

The next day, Rabbi Krauskopf was a guest at Dr. Wise's home on the outskirts of Cincinnati. Some of the other guests were distinguished rabbis who had attended the graduation

exercises. A discussion developed in which the attributes essential to a successful ministry were considered. Scholarship, eloquence, and hard work were suggested, each proponent attempting to justify his selection. After the others were through, Dr. Wise said, "Scholarship, eloquence, and hard work are valuable, yet of little worth if there be lacking the most important of all elements, self-control." This remark deeply impressed the young rabbi. He said later that, after he had become actively engaged in his ministry, "I became aware that I had acquired as much wisdom on the day following my graduation as during the eight years of study that preceded it."¹³

Pulpits were waiting for the new rabbis. The times were ready for them.

Part III

American Judaism

FAMILY

In his family letters or within the privacy of his home, a public man is himself. No need there of hypocrisies. . . . As a stream may never rise higher than its source, so can a public man's character never rise beyond his virtues at home. . . .¹

The Rabbi was both a public man and a family man. For all his activity as the spiritual leader of his congregation, and his involvement in social and civic causes, he found time, patience and love to be an affectionate, considerate husband and father.

For several weeks after their graduation from Hebrew Union College, Joseph and his roommate, Henry Berkowitz, stayed on in Cincinnati to help with some of the faculty chores. Both had congregations awaiting them, but their contracts would not be effective before fall. Of the four graduates, only David Philipson did not fill a pulpit that year. Not yet twenty-one, and feeling that he was lacking in both experience and maturity, he preferred to stay on at the college. Doctor Wise, however, believing that experience and maturity could be gained only in an active congregation, virtually ordered him to his first pulpit, in Baltimore.

On October 28, 1883, Rose Berkowitz and Joseph, Flora Brunn and Henry, were married by Rabbi Wise. The double wedding ceremony was held at the home of the Berkowitz family in Coshocton, Ohio.

Rose's death on January 15, 1893, in Philadelphia, dealt the Rabbi a severe emotional blow. Good companions, deeply in love, the two had been brought even closer by the joys and

concerns of parenthood. Rose had been the one person in the world who shared his successes and disappointments, who encouraged and inspired him when he felt his self-confidence faltering or his opposition overwhelming. All the ingredients of a successful marriage were contained in their mutual love, respect and appreciation of each other.

His sermons shortly after her death were charged with a sensitive self-reproach. The Rabbi seems to have believed that he had failed to show Rose the depth and sincerity of his love, that he had devoted time to his career which should have been spent with his family. In the sermons, one finds an increasing concern for the immortality of the soul, a growing certainty that the end of this life is not the soul's ending. He became more certain that God must have noble designs in death as well as in life.

A sensitive and touching letter of condolence came from Moritz Lazarus, the German-Jewish scholar and philosopher. At that time, the two men maintained a steady correspondence, and Lazarus seems to have received published copies of the Rabbi's sermons. Lazarus wrote, "If our sages said, 'For him who buries his wife, the very altar sheds tears,' I find that with you even the pulpit sheds tears. But out of the tears joy will flow, and from death life will sprout."²

The Rabbi was kept busy with congregational duties, with widening social and civic activities, and with the need to spend more time with his children, Harold, Eleanore and Manfred. Later that year he initiated a movement to improve housing conditions in the slums of Philadelphia by encouraging private investment in a Model Dwelling Association. He failed to find enough investors, and the project fell through. The following year he made his eventful trip to Russia. Much of 1895 was spent in the preliminary planning and fund-raising that culminated in the National Farm School, now the Delaware Valley College of Science and Agriculture.

In the late autumn of 1883, the Feinmans had been among the first families of Congregation Benai Jehuda to welcome Joseph and Rose to Kansas City, Missouri. Even after the call to Philadelphia, the Feinmans and Krauskopfs kept up an active friendship. Sybil Feinman remembered long afterward that, when she had been introduced by her parents to the Krauskopfs, the young rabbi had thoughtlessly embarrassed her by some observation he had made about her dress. A year or two later, she was a member of the confirmation class which he taught.

Exactly how their decision to marry evolved cannot, of course, be known. The sustained friendship of the two families no doubt resulted in their seeing each other often. Sybil's sympathy for Joseph, after Rose's death, may have grown into concern, then love. The decision must have been difficult for Sybil, for she was thirteen years younger than Joseph; further, the assumption of the duties of a stepmother must have given her cause for second thoughts. They were married, however, on August 27, 1896, at her home in Kansas City.

When one partner in a truly happy marriage dies, some inner spirit of the survivor dies. It is almost as though a distinct portion of one's life suddenly belongs to an irretrievable past. Some decide that they shall never love again, for they feel that another love would be a betrayal of the first. Others find that they have a wellspring of love sufficient to continue its flow, and from this source a new experience of love will develop. The two loves can never be duplicative, for love is a private matter shaped by two individuals in a specific set of circumstances. One who has been happily married sets that marriage apart as a unique life experience. If he remarries, and finds love and happiness again, the continuing capacity for spiritual renewal is affirmed.

Sybil Feinman Krauskopf succeeded admirably in her com-

plex role as mother, stepmother, and helpful wife of a busy rabbi. The wives of ministers, whether Protestant or Jewish, are religious leaders within their congregations, without pay and often without recognition. In addition, they must be exemplary in the management of their households, charming hostesses, paragons of virtue, and preeminently successful in rearing their children. Somehow, Sybil met all these expectations. In addition, and this was most important, she loved her husband and children.

Manfred, the Rabbi's youngest son, once told me, "He was a wonderful father." He said this in such a way as to convey a wealth of unspoken memories. For his father's way with his children was at once firm and tender; he sought to guide them, through affectionate understanding, to the fullest development of their individual personalities. If they had to be quiet when they were home on Tuesday, they knew that it was because he was writing in his study and must not be disturbed. On Fridays, he was reviewing his sermon, revising it, committing it to memory. The children respected these rules because the necessity for them was always explained in terms which they could understand and accept. He believed in love as a corrector of children's behavior, a view which modern psychologists have come to accept. He deplored the use of corporal punishment, holding that it instilled rebellion, confusion, and even hatred in children.

There was always a time for gentle humor, too. When the Rabbi was working with Herbert Hoover on the Food Conservation Commission in 1917, he received a postcard from his youngest daughter, Madeleine. The picture showed a young boy with cherubic features, wearing a cassock and surplice, pince-nez glasses sliding down his nose, eyes cast reverently heavenward, a prayerbook in his hands. The caption read: *The Minister, Solemn and Workmanlike*. Madeleine had written, "Look at yourself on the other side." He filed this in

his permanent correspondence file.

We cannot fully appreciate the Rabbi's love for his children unless we examine a portion of his will: "I have no worldly goods to bequeath to you, my dear children," he wrote.

And I would not have wanted it otherwise. . . .

Too often have I seen a father's fortune become the undoing of his children, and rather than expose you to such a risk, I rejoice that I have no fortune to leave you . . . You have received the necessary education and home stimulus necessary to enable you to hew out for yourselves a useful career, without the aid of an inheritance. With far less advantages to begin a life's career than you have enjoyed, I was obliged to make my way in life from my twelfth year. And I have, seemingly, been all the stronger for it.

The consciousness that whatever fortune you shall have, whatever honorable position you may occupy, is of your own making will someday be a source of supreme satisfaction; and let whatever encouragement I have given you toward attaining that end be one of my legacies to you.

Sybil was adequately provided with life insurance endowments, and received a generous pension from Reform Congregation Keneseth Israel. The Rabbi's children, married and with children of their own, understood and appreciated his legacy to them, for it had been a legacy of love.