

*Historical*

**LAST WILL**

**AND**

**TESTAMENT**

**OF**

**Dr. Joseph Krauskopf**

**1857-1923**

I, Joseph Krauskopf, of Philadelphia, hereby make, publish and declare this my last will and testament, hereby revoking all former wills by me at any time heretofore made.

When in 1876 I decided to enter the Hebrew Union College of Cincinnati, to study for the Jewish ministry, I knew that I had chosen a life-calling which, even if successful, would yield little more than a respectable living. Experience has proved that I had judged right. Beyond my home, my library and household effects, and the few thousand dollars invested, which sum represents, for the most part, matured endowments from life insurance policies, I own nothing.

I, therefore, have no worldly goods to bequeath to you, my dear children. And I would not have wanted it otherwise. I believe I have done my full duty toward you in having afforded you a good education, and in having set before you the example of a life consecrated to labor and earnest striving after the higher ideals. Even if Providence had chosen to bestow a fortune upon me, I would have regarded myself as having been entrusted with it solely as custodian for the benefit of others, rather than as a personal possession to be used by me and by my family.

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 to you, my dear children. You have received the necessary education and the 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 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 or whatever honorable position you shall occupy is of your making will some day become to you a source of supreme

satisfaction. And let whatever encouragement I have given toward attaining that end be one of my legacies to you.

It is my will and wish, therefore, that all my belongings shall pass into the ownership of you, my dear wife, and to be continued in your possession, and for your benefit, unto the end of your days, with the right on your part to consume as much of the principal of my personal estate as you may find it necessary or advisable so to do. While I have no regret that I have no possessions to leave to my children, I sincerely wish that I had more to leave to you than it has been my privilege to accumulate. But for your economical management, I would not have had even that which I have. With the withdrawal of my salary upon my death, with only the interest on my small investments, and whatever royalty may accrue from my publications, it grieves me to say that I will have little to leave. It will certainly not be possible for you to live in the manner in which you have lived. But with the household grown smaller, your prudence and thrift will stand you in good stead, and, should nothing unforeseen happen, you will, I feel sure, manage to maintain yourself in a manner worthy of our past position. Besides, our children's remembrance of untiring love and care you have bestowed upon them, will always prompt them to extend to you every aid and comfort in their power. They will discharge that duty as an act of love and not as an obligation, in appreciation of all that you have been to them and to me, and in reverent compliance with my wish.

I give and devise to my dear wife, her heirs and assigns the property at No. 4715 Pulaski Avenue, Philadelphia, Pennsylvania, which we have occupied as our home.

It is my hope and fervent prayer that some philanthropist may, in the near future, erect on the grounds of THE NATIONAL FARM SCHOOL a Library Build-

ing, and so equip it as to enable it to meet the School's constantly growing needs. Should, however, my summons come before such a building is erected and equipped, I trust that the Board of Directors of THE NATIONAL FARM SCHOOL may find the means of reproducing, on the grounds of the above-named School, the architecture of my own library at No. 4715 Pulaski Avenue, Philadelphia. Into this building, when erected, shall be placed my own books, in the same order, shelf by shelf, which they occupy at my own home. These books are to be the property of THE NATIONAL FARM SCHOOL, and are to be used within the building only. They are to serve for reference and study, and not for circulation. It is my hope that when the larger Library Building, of which I spoke above, shall be reared, it will be so planned as to make the smaller building containing my books an appendage of it.

All household effects, pictures, ornaments, and the like, remaining in the home after the death of my wife, shall be divided by my children and grandchildren equitably among themselves.

All moneys and investments remaining after the death of my wife I desire turned over to the Board of Directors of THE NATIONAL FARM SCHOOL, to be set aside by them as a special fund to be known as "THE FLOWER AND FRUIT FUND" and the interest of which is to be devoted to the distribution of flowers and fruits to the needy sick, irrespective of race, creed and color, and also, if deemed advisable, for the purchase and setting aside of additional land by THE NATIONAL FARM SCHOOL, as hereinafter suggested. The proper distribution of flowers and fruits shall be in charge of the Ladies' Auxiliary of THE NATIONAL FARM SCHOOL, and of the Sisterhood of Keneseth Israel.

I sincerely hope that this fund may become the nucleus of a much larger one, that to it may be de-

voted sums which, at the present time, are invested in floral tributes, on coffins and graves, where they are of no benefit to the dead, and of little or no cheer to the living. By contribution to the FLOWER AND FRUIT FUND more honor would be paid unto the dead, and the living would be more lastingly comforted. The bereaved, I feel sure, will appreciate the affection and sentiment far better when learning of the contributions made to the FLOWER AND FRUIT FUND, by friendly sympathizers, in commemoration of the dear departed.

Instead of sending flowers for the coffin or grave, a card might be sent to the house of mourning, reading somewhat as follows:

Sincere sympathy with .....  
contribution made to the Flower  
and Fruit Fund in loving commemo-  
ration of .....  
By .....

I trust that the FLOWER AND FRUIT FUND may some day become large enough to make possible the purchase of additional land by the Farm School, and setting such land aside for the special benefit of the debilitated poor, for a week, or fortnight's recreation by them during the Summer. Or by working said land by such of those who may have a chance to restore their lost health by outdoor labor.

The copyright of my Service Manual and my Service Hymnal I bequeath to Reform Congregation Keneseth Israel. A score of years has passed, at this writing, since the Service Manual was published, and a decade since the publication of the Hymnal. At the time of their preparation they seemed to answer the wants of the Congregation. But times change, and with that change come different spiritual needs. The liturgy of one generation often fails to express the wants and aspirations of the succeeding one. The platform of the Reform Congregation Keneseth Israel has been progressive from its very inception, and must continue so, if it is to maintain its well

earned position of pioneer in the Reform Movement of American Israel. The love of the cause must be greater than the love for the man. Let no reverence for the author of these books stand in the way of making such changes, abridgements or substitutions as may be required by future religious needs of the Congregation. I had but the good of the Congregation at heart when I wrote them. If the good of the Congregation requires it, there must be no hesitancy even to set them aside completely, if they no longer answer the desired needs. Had I the time, I myself would have desired to make certain changes and abridgements, here and there. It is to be remembered that at the time the Service Manual was prepared, I was but a little over thirty years of age. I was the sole minister of the congregation. I occupied the pulpit both Saturday and Sunday, printed a lecture weekly, reorganized the Sabbath School, and taught twice a week, led the Knowledge Seekers, edited the Weekly Bulletin, attended to all other ministerial duties of a rapidly growing congregation.

There was not then the time, and there has not been since the publication of the Service Manual, for that careful revision that seems necessary in parts. The spirit of the book, however, has always seemed wholesome, and I have attributed to it no small part of the large and healthy growth of the congregation.

All rights to reprint the thirty-two volumes of discourses delivered in the pulpit of Keneseth Israel, and of such other volumes as may appear hereafter, I bequeath to the Central Conference of American Rabbis, for such use of them as they may see fit. Many of these discourses have had for their purpose propaganda for Israel's cause, and they may continue to serve such ends for some time to come. As all of them were written under the pressure of a very strenuous ministry, not a few of them may require editing, especially those

that were written at a comparatively early age. I therefore accord to the Central Conference of American Rabbis the right to deal with these discourses as their judgment may dictate.

Should the Central Conference of American Rabbis decline the acceptance of these discourses for the purpose named, then they are to be turned over to the Alumni of Kenesseth Israel for such propaganda use of them in Israel's cause, as the wisdom of the Alumni may direct.

As to the last rites over my remains: conscious that it will be the wish of my Congregation and the students and faculty of THE NATIONAL FARM SCHOOL, and of other institutions, as well as of friends and officers with whom I have been associated, to pay their last tribute of respect to me, and conscious also that my house will be too small for their accommodation, I consent to the funeral being held from the Temple.

While recognizing that the right to deal with my remains belongs to the chief mourners, I nevertheless hope that their views may coincide with those I hold, namely, that no display be connected with the obsequies, that the coffin remain closed, that there be no floral tributes, no eulogy, no crepe or other signs of mourning in the Temple during the funeral or after.

I look upon death as the portal to another life, to the more important of the two. I do not regard it as the end of existence. I believe that the soul passes on to advance upon the work here begun and for which it was created.

While I have not done all the work I wanted to do, nor performed that which I did as well as I should have liked to have done, still I feel that I have done nothing for which either my family or friends need mourn, or wear the trappings of sorrow. If mourners' garb have for its purpose to serve as a reminder of bereavement, I do not think that my dear ones will require such reminders, If it will not be easy to be remembered without outward tok-

ens of mourning, then will I not deserve to be remembered at all.

It may not be regarded as the least of my work if I shall have inspired my family to set themselves against the absurd mourning practices now in vogue. Men do not mourn nor deck themselves with trappings of sorrow, or shut out the light of their homes and lives, when one of their dear ones is promoted from a lower to a higher station. Such promotion, to my mind, comes to the soul at the moment of death, if it have lived worthily.

Let my obsequies, therefore, be free from any sign of sorrow. Let the last rites consist of a regular service, and no more. Upon its conclusion, and upon the withdrawal of my family and congregation, let a small committee, of personal friends and co-laborers accompany my remains to the Crematory and attend their incineration, and later take charge of the burial of the ashes in my family lot.

These instructions are not to be regarded as obligatory upon my family. The rights of the living are to be respected more than those of the dead. If these wishes of mine are contrary to their feelings, let theirs prevail.

My fervent wish is that peace and love continue as a family bond. Assist one another. Reflect honor on the family name. Be ye, children and children's children, consecrated to a life of noble effort. Be always loyal Americans and loyal Jews. Take a patriotic interest in all that appertains to the good of your country, state and city, and a helpful interest in the Congregation. Hold fast to education and faith. Be active in all philanthropic endeavors. See to it that you always give your support and encouragement to the minister, in remembrance of the comfort I derived from such help.

Above all, lend comfort to your widowed mother. I desire, in so far as it is within your power, to make my annual Death-Day an occasion for family reunion. Who knows but that I, who have been

translated to the Beyond, may not participate with you in spirit in these reunions?

To Congregation Keneseth Israel my life has been consecrated. I have given it the best service of which I was capable. Having received it from the hands of illustrious predecessors, may my successors prove themselves worthy of them. Formed in the image of progress, and consecrated to high ideals of Judaism, may it continue progressively faithful to its lofty ideals throughout the generations to come.

Likewise the Farm School. This Institution, born of my innermost conviction in the supreme worth of agriculture, the honorable calling of our ancestors, as one of the best means of securing safety and happiness to the sorely afflicted of our people, I fervently trust that all who have aided and supported me in this undertaking will continue to foster THE NATIONAL FARM SCHOOL, in whose service I have devoted much of my thought, labor and means.

I appoint as Executors of this, my last will, my beloved wife and the officers who, at the time of my death, shall respectively hold the positions of President of Congregation Keneseth Israel, and of THE NATIONAL FARM SCHOOL. In the event of my wife's death, the eldest of my children living shall take her place as executor.

IN WITNESS WHEREOF I have hereunto placed my hand and seal this 5th day of May, A. D. 1919.

JOSEPH KRAUSKOPF (Seal)

Signed, sealed, published and declared by the testator as and for his last will and testament in the presence of us, who in his presence and at his request and in the presence of one another, have hereunto subscribed our names as witnesses.

HORACE STERN,  
MORRIS WOLF.