

**A STUDY OF THE PREACHING, IDEAS, THEOLOGY, AND THE IMPACT OF
RABBI JOSEPH KRAUSKOPF AS REFLECTED IN HIS PUBLISHED ADDRESSES**

by
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*Since you have become precious in my eyes,
I have honored you and I have loved you.
Isaiah 43:4*

To my lifetime partner, Michael, in love and in friendship.

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TABLE OF CONTENTS

	<u>Page Number</u>
DIGEST	1
 CHAPTER ONE	
Historical Biography of Rabbi Joseph Krauskopf	1
 CHAPTER TWO	
Sunday Services	11
Prayer Books	20
The National Farm School	22
Central Conference of American Rabbis	27
 CHAPTER THREE	
Radical Reform Judaism	33
Judaism and Christianity	42
Women	50
War	55
Thoughts on Contemporary Issues	62
 CHAPTER FOUR	
Conclusion	69
 BIBLIOGRAPHY	 79

DIGEST

Rabbi Joseph Krauskopf was one of the most distinguished rabbis in America. He was a man of great influence and a prominent spokesperson for Classical Reform Judaism. Rabbi Krauskopf was one of the four rabbis to be ordained in the first class of the Hebrew Union College in 1883. He served two pulpits before he came to Congregation Keneseth Israel of Philadelphia and led a successful and promising career for over 30 years in the Rabbinate.

As a Classical Reformer, Rabbi Krauskopf believed in change within reform—so that the newly arrived immigrants could easily be absorbed into American society. Decorum, revised liturgical services, sermons preached in English and services conducted on Sundays were several examples of reforms Rabbi Krauskopf promoted. However, it was his style of preaching that established Rabbi Krauskopf's reputation throughout the country and within the Reform Judaism movement. Thousands of people flocked to Congregation Keneseth Israel in Philadelphia to hear Rabbi Krauskopf's sermons. As a result, many of his sermons and discourses were published between 1888 to 1924 for the general population.

It was quite an accomplishment and unusual for a rabbi to have his sermons published weekly in the late 19th century. Therefore, studying the development of this rabbi as an orator during the time when Reform Judaism was establishing its roots in America was quite a challenge.

The thesis is divided into four chapters:

Chapter One deals with the historical and general biography of Rabbi Joseph Krauskopf.

Chapter Two deals with some of the greater accomplishments of Krauskopf's career in the rabbinate. He was known to be restless and determined to accomplish goals that he felt were important for the American Jews of his generation. The most noted part of Krauskopf's career was his institution of Sunday Services in addition to the regular Saturday Sabbath Services. It was a radical move on his part but Krauskopf felt it was necessary to adapt to the needs of the ever-growing assimilation of American Jews. Krauskopf preached on Sundays throughout his entire life and composed two prayer books to be used at these services for both Sundays and Saturdays.

Krauskopf not only focused on his own congregational needs but also on the needs of the Russian Jews who were suffering in their own homeland. After Krauskopf realized that there was no future for the Jews in Russia, he created an institution called the National Farm School in Philadelphia. This was a bold and daring step that Krauskopf took. Many people, including Jews, were not enthusiastic about this program when it was first set up. However, with Krauskopf's dynamic personality and perseverance, the National Farm School became successful during his time.

Besides working with his congregants and the needy in the larger community, Krauskopf also had the opportunity to serve on the Board of the Central Conference of American Rabbis for several years. He served

the Board with great enthusiasm and worked hard to expound the teachings and beliefs of Reform Judaism among his colleagues.

Chapter Three is an intensive analysis of Krauskopf's sermons and addresses. Throughout his career at Keneseth Israel, Krauskopf spoke every week excepting when he traveled abroad. His sermons reflect a man who loved his Judaism, as well as he loved teaching his congregants about it. He was able to cover a broad range of topics. As an active and dynamic speaker, his listeners were often completely immersed with what he had to say. His views on certain subjects were not always in agreement with his colleagues, but he always spoke with strong defense and reasoning.

As a result of analyzing Krauskopf's sermons and addresses, this chapter will cover the topics that Krauskopf spoke of with greatest intensity. These include: the philosophy of Radical Reform Judaism, the relations between Judaism and Christianity, the role of women in society, Krauskopf's views on war, and some thoughts on contemporary issues.

Chapter Four is a summary of the significance of this man. In addition, it includes my personal analysis of the importance of Krauskopf's ideas and how his ideas may continue to be incorporated into today's Reform Judaism.

CHAPTER ONE

Rabbi Joseph Krauskopf was born on January 21, 1858, in Ostrowo which was in the German province of Posen, then part of Prussia. His father, Hirsch Krauskopf, was a lumber dealer, and young Joseph spent much time with his father in the forests. It was perhaps due to the open-air life that young Joseph developed a love of nature, visible in his personality. Joseph's mother was a devout Jewish Orthodox woman. Joseph inherited from his mother this piety, a reverence and a love for the study of Judaism.¹

In 1872, at the age of fourteen, he followed an older brother to the United States, and in July of that year he became a clerk in a tea store in Fall River, Massachusetts. Krauskopf worked in Fall River for three years. During this period, Krauskopf was searching for himself, trying to determine what to do with his life. Abraham J. Feldman, in a memoir recalled, that...

often he spoke to the present writer (Mr. Feldman), of the drabness of those days, their irksomeness, as well as his eagerness 'to do things,' of his ambitions and dreams. Often he spoke also, of his religious restlessness in those days, of his feeling of dissatisfaction with the ritual and existing forms of worship in the synagogue he visited. Always he spoke of his yearning for knowledge, for information, and in those days of an overpowering eagerness to master the new language of his new environment.²

¹ For Biographical Information on Krauskopf throughout this chapter, see Jewish Encyclopedia and Abraham J. Feldman, "Joseph Krauskopf," American Jewish Yearbook, XXVI (1924-1925), pp.420-447.

² Ibid., p.420.

In addition to working as a tea clerk, Krauskopf studied English and was exposed to literature and refined living in the home of Mary Bridges Canedy Slade, a poet and one of Fall River's leading citizens. It was she, apparently, who influenced Krauskopf to enter the rabbinate. Several years after his ordination while Krauskopf was at his pulpit at Congregation Keneseth Israel of Philadelphia, he probably was referring to Slade when he observed that, "I am to-day in the ministerial profession due to a Christian lady."³ Of her feelings for him, Krauskopf said, "when I was about to enter the Hebrew Union College, a noble Christian friend of mine, a very distinguished and scholarly lady, wrote for me a letter of recommendation. After enumerating all of the virtues she thought I possessed, she concluded with the words: 'in short, he is in every respect a good Christian boy...'"⁴

Mrs. Slade had read in the newspapers of the proposed founding of the Hebrew Union College in Cincinnati, Ohio, "for the training of rabbis for Jewish congregations in America, rabbis who shall themselves be of America, understanding the spirit and needs of the new land and of a new generation born and reared in the spirit and atmosphere of freedom, she suggested to young Krauskopf the possibility of his entering this new field. Enthusiastically he agreed, and she communicated with Rabbi Isaac Mayer Wise, the founder and president of the new institution."⁵

As a result, Krauskopf enrolled as a member of the Hebrew Union College school's first class in October of 1875. Classes were held in the

³ J. Krauskopf, Sunday Lectures, November 24, 1895.

⁴ Sunday Lectures, February 19, 1888.

⁵ Abraham J. Feldman, "Joseph Krauskopf," American Jewish Yearbook, XXVI (1924-1925), p. 422.

basement of Bene Israel at Eighth and Mound Streets in Cincinnati, from three to five o'clock in the afternoon. In addition, all the students, including Krauskopf, attended Hughes High School. Krauskopf received a Bachelor of Hebrew Letters from the Hebrew Union College in 1879, the same year he graduated from Hughes. During the next four years of classes at the College, he also studied at the University of Cincinnati; the McMicken College. To support himself through school, Krauskopf tutored in private homes and contributed occasional articles and essays to the Jewish press of the day. In conjunction with his classmate and future brother-in-law, Henry Berkowitz, he published three books: Bible Ethics, The First Union Hebrew Reader, and The Second Union Hebrew Reader.

Krauskopf served as a student rabbi for the High Holidays at Anshai Emeth in Peoria, Indiana (1881) and at B'nai Israel in Kalamazoo, Michigan (1882). Both congregations passed complimentary resolutions testifying to Krauskopf's impressive skill. The Peoria congregation wrote:

...it was not to be expected that one so young in years would be found with so rich a store of knowledge, judgment and ability. Therefore be it Resolved, That the Congregation Anshai Emeth will follow the Rev. Mr. Krauskopf with its prayers, that his life may be spared to bless the church [sic] and our faith with the gifts and talents, wherewith he has been so abundantly endowed...⁶

⁶ As quoted in Martin P. Beifield's Rabbinic Thesis, "Joseph Krauskopf: 1887-1903", 1975. p.7

The Kalamazoo congregation also had praise for Krauskopf:

...resolved that we as a congregation do hereby tender our sincere thanks to brother Krauskopf for his untiring efforts in our behalf, both, in the matter of reorganizing our sabbath school, establishing our bible class, as well as for the excellent discourses delivered.

Resolved that during the short stay in our midst Bro. Krauskopf has by his ability, culture and gentlemanly deportment shown himself to be possessed of those qualifications which peculiarly fit him for the great life work, for which he is preparing, and that he may be eminently successful is the belief and wish of his many friends in Kalamazoo.⁷

In 1883, Krauskopf received the Bachelor of Arts degree from the University of Cincinnati. That same year, July 14th, eight years after the opening of the Hebrew Union College, he was ordained Rabbi, one of four to be ordained out of the twenty three who originally entered the College. He wrote his graduation thesis on "The Influence of Mazdaism on Talmudism." At this time, the newly-ordained American Reform rabbis were making a clear distinction between themselves and the American rabbis who had been ordained in Europe. Rabbis before the College was opened were often,

"learned and brilliant and eloquent though some of them were, yet essentially European in training, in background, in point of view and in their conception of their religious needs of American Jewry as of the means to be used in the necessary effort to perpetuate Judaism in America."⁸

⁷ Ibid., p.8

⁸ Abraham J. Feldman, "Joseph Krauskopf," American Jewish Yearbook, XXVII (1924-1925), p.424.

During the spring of 1883, Krauskopf applied for the job as rabbi of B'nai Jehudah in Kansas City, Missouri. "His application was one of forty-three and his election was by no means a foregone conclusion. Other applicants included Henry Iliowizi and Victor Caro, two older, European educated rabbis. A split developed in the congregation between those who wanted an 'American' rabbi and those who wanted a 'German' rabbi."⁹ Krauskopf was finally hired for the job.

During this time, Krauskopf married Rose Berkowitz, the sister of his best friend, Henry Berkowitz, on October 31, 1883. The wedding was a part of a double ceremony conducted by Rabbi Isaac M. Wise. The other couple was Henry Berkowitz and Flora Brunn. In 1893, Rose died and her loss was felt deeply by Krauskopf. His feelings were reflected in some of his weekly sermons during that period, as they were shorter and less enthusiastic than usual. Krauskopf married again on August 27, 1896 to Sybil Feineman, a woman he had met while he was rabbi in Kansas City. They had four children.

Krauskopf served B'nai Jehudah in Kansas City for four years and his success did not go unnoticed. He was recognized as a dynamic leader.

He was eager and tireless. He built up the Congregation. He became the exponent of religious and social liberalism in the community. He lectured and wrote. And he was daringly fearless. His lectures on *Evolution in Judaism*, published in the local press and republished in book form, attracted nationwide attention. *The Jews and Moors in Spain*, originally a series of

⁹ As quoted in Martin P. Beifield's Rabbinic Thesis, "Joseph Krauskopf: 1887-1903", 1975. p.11.

lectures delivered before his congregation in Kansas City, also appeared in book form.¹⁰

Krauskopf founded the Poor Man's Free Labor Bureau, whose purpose was to provide the labor-seeking poor with work. He was appointed by Governor Thomas Crittenden to the National Conference of Charities and Corrections. In 1885, Krauskopf was elected Vice-President of the Pittsburgh Conference, and in the same year, he was awarded the graduate degree of Doctor of Divinity from the Hebrew Union College. Eventually Krauskopf felt the need for a new challenge in another congregation. In 1884 and in 1886, he was offered positions in Chicago and San Francisco but rejected both of them. Krauskopf ended up going to Philadelphia in 1887, where he served Congregation Keneseth Israel for over 30 years. Congregation Keneseth Israel would soon grow to be one of the largest Reform synagogues during Krauskopf's career there.

Krauskopf's rabbinic career at Keneseth Israel was a remarkable one. His predecessors at Keneseth Israel were the well-known and respected rabbis David Einhorn and Samuel Hirsch. In no way did Krauskopf wish to rival their achievements in American Reform Judaism. However, Krauskopf had his own ideas. Primarily, he wanted to establish Sunday Services for Reform Jews. While he was serving in Kansas City, Krauskopf did try to improve the attendance at Friday evening and Saturday morning services. He felt that Sunday services should be provided for the many Jews who, for economic reasons, could not attend the synagogue on the Sabbath. There had been bitter

¹⁰ Abraham J. Feldman, "Joseph Krauskopf," American Jewish Yearbook, XXVI (1924-1925), p.425.

opposition to this in Kansas City but Krauskopf finally succeeded in Philadelphia at Keneseth Israel. He preached for thirty years on Sundays, in addition to the regular Sabbath services.

Keneseth Israel had been founded in 1847, as a Reform congregation, long before Krauskopf's arrival. The congregation had 298 members, 150 pupils and five teachers in a religious school. The congregation was located at 6th and Brown Streets. Services were held in Hebrew and German and the Board of Trustees meetings were mostly in German. The congregants [men] were described as, "of intellectual strength and sturdy conviction, humble merchants, they had migrated to this country principally for economic betterment."¹¹ The congregation's morale was low as services were no longer appealing and the German language was rapidly becoming strange and alien, "...and the philosophical discourses of Rabbi Hirsch, brilliant as they may have been for maturer minds, lacked the emotion and current interest that appeals to more youthful minds."¹²

Rabbi Hirsch finally retired and the congregation successfully flourished under Krauskopf's leadership. During the next five years that Krauskopf was at Keneseth Israel, "the temple at Sixth and Brown Streets was enlarged twice to accommodate the growing needs of his congregation, the indebtedness on the Temple was paid off and a new Temple at Broad street and Columbia Avenue was built."¹³

¹¹ Horace Stern. "Dr. Krauskopf's Thirty Years Ministry of Keneseth Israel". 1917. p.10.

¹² Ibid., p.10.

¹³ Abraham J. Feldman, "Joseph Krauskopf," American Jewish Yearbook, XXVII (1924-1925), p.440.

He reorganized the religious school by setting up a post-confirmation class, "a weekly lyceum, which was a study class for young men and young women - a very unusual thing in those days - the Society of Knowledge Seekers, which became an agency of remarkable usefulness in the community in those days..."¹⁴

Krauskopf was noted for his excellent style of preaching, which attracted many people to his pulpit. He was described as having, "a sturdy enthusiasm that was quick to inspire those with whom he came into contact, a magnetic personality that won friends and sympathizers, and a rare gift of oratory that drew auditors from Jewish and non-Jewish community alike in ever growing numbers."¹⁵

Krauskopf conceived of the synagogue as more than a house of prayer. He envisioned it as an institutional center of education and of social and philanthropic activities.¹⁶ Throughout the years that Krauskopf served Keneseth Israel, many social organizations were established, by him and by the congregation. Krauskopf assisted in founding the Jewish Publication Society, a literary organization which focused on all aspects of Jewish literature for the general Jewish public. In 1889, the "Choral Society" was founded to introduce singing in the synagogue. In 1890, a library and reading room was constructed in Keneseth Israel to provide free literature and reading materials for the congregation. In 1892, the "Personal Interest Society" was set up to assist the poor and to visit the needy. In the same year, the "Temple

¹⁴ Ibid., p.431.

¹⁵ Horace Stern. "Dr. Krauskopf's Thirty Years Ministry of Keneseth Israel". 1917. p.11.

¹⁶ As quoted in Charles Annes' Rabbinic Thesis, "The Life and Works of Joseph Krauskopf", 1954.p.5.

Sewing Circle", was organized and in 1892 the "Model Dwelling Kitchen" a grocery store that was established to provide food at lower prices for the poor. Krauskopf was a part of all these organizations and surely many of his sermons encouraged their support.

In the summer of 1894, Krauskopf took a trip to Russia, and he was amazed at what he saw. "He was impressed with the successful operation of a 'model farm' operated near Odessa, on which graduates of the Orphan Asylum were taught farming, stock raising, dairying, and gardening, as practical sciences."¹⁷

As a result of this, Krauskopf returned to America with a new dream: to establish a National Farm School for immigrants and their families. Krauskopf strongly believed that the National Farm School offered a practical alternative to the usual urban settlement of Jewish immigrants. Many cityfolk were not very enthusiastic about a farm school but nevertheless, Krauskopf fought successfully, and finally built a school in Doylestown, Pennsylvania. After a few years, the National Farm School received national recognition as well as praise from Jewish contributors. The National Farm School remained one of Rabbi Krauskopf's most cherished projects. He remained actively involved for almost twenty-two years until the day of his death.

The Central Conference of Reform Rabbis was another arena of Krauskopf's leadership. He was elected as President of the Central Conference of Reform Rabbis for two years from 1903 to 1905. Besides serving one of the largest Reform congregation of his time, Krauskopf was

¹⁷ Ibid., p.12.

sought out as a leader in lay civic and humanitarian projects in the city of Philadelphia.

During the outbreak of the Spanish American War in 1898, Krauskopf was chosen by the National Relief Commission as one of the three special field commissioners instructed to visit the camps of the United States and of Cuba.

Throughout his career, Krauskopf's Sunday Lectures were published and nationally known. His discourses reflected a man of driving zeal who had little use for rabbis who saw their congregations only on Friday nights or Saturday mornings. Krauskopf felt that he must be visible to his congregation at all times, including Sundays. He was sensitive and aware of his fellow people, both Jews and non-Jews in Philadelphia. His compassion was not only for his congregation but also for every person who lived near him. Most of the institutions he founded were for Jews and non-Jews alike and anyone who needed assistance. As his mentor, spiritual leader and friend Rabbi Isaac Mayer Wise said, for Krauskopf "the path to success is rugged, it must be leveled by faith, work and persistence." Krauskopf died, after a lengthy illness, on June 12, 1923.

CHAPTER TWO

SUNDAY SERVICES

One of the main reasons why Krauskopf was such an important figure in the American Reform Movement was because he was an outstanding spokesperson for Radical Reform Judaism. The most significant feature of his career was the establishment of Sunday Services. His innovative Sunday Services were a double-edged sword. On the one edge, they served the nineteenth century Jew in a new way. On the other, he caused a great controversy that continued throughout his life. Krauskopf's insistence that religion be relevant with the lives of modern Jews, led him to institute the Sunday Service. It is not surprising, that of all the reforms instituted by Krauskopf, this one met the greatest resistance not only from the more Conservative Jews, but from his fellow Reform rabbis.

The major distinction of the Sunday Services was that they were preached in English whereas the traditional Sabbath Services were often preached in German. In some places, the Sunday Services completely replaced the Saturday Services, in others, they were in addition to Saturday Services. In most cases, these Sunday Services were better attended than the Saturday Services. This acceptance to move the services to Sunday presented a major and radical step within the more left-wing congregations like Krauskopf's. Most Reform congregations did not follow this radical step.

The attempt to move the Sabbath Services over to Sunday most likely began in the 1840's with Rabbi Samuel Holdheim, the only rabbi in Germany to conduct them. In America, however, the Sunday Service came much later. Rabbi Kaufman Kohler spoke in favor of them in the 1870's, but there were also other American rabbis who were in favor of this change.

In 1887, Rabbi Samuel Hirsch had attempted to introduce Sunday Services to Keneseth Israel of Philadelphia. Hirsch had previously led Sunday Services there for a few years, but they were discontinued because of his lack of knowledge of the English language. And so, when Hirsch retired, the congregation searched for an English speaking rabbi to replace him. Hirsch put forth the idea of having Sunday Services again. Krauskopf was hired to replace him, perhaps because he was in favor of this. It should be noted that Krauskopf had already had a strong and developed view about Sunday Services prior to his coming to Keneseth Israel. In Kansas City, at B'nai Jehudah, Krauskopf had attempted to institute Sunday Services. In 1886, he delivered a sermon on, "The Jewish Sabbath, 'Shall the Jews Observe Saturday or Sunday as Their Sabbath.'"

In it, Krauskopf spoke of the contemporary reality that the majority of the congregants had to work on Saturday and could not attend services.

On the one side-the ministry clings to the Saturday as the weekly day of rest and worship. On the other side the congregations observe that ministerial day of rest, far from the synagogues, as their busiest day of the week. This is the malady we spoke of, and which, cancer-like, has spread and spread until now it has reached the very

life centers of Israel. Our worship has become a matter of form, it no longer is a craving of the heart.¹⁸

Krauskopf found a conflict between his ideas and those of his congregation, B'nai Jehudah in Kansas City. Many of the congregants wanted Sunday Services because it was easier for them to attend services on that day. Others adhered to the traditional view, as did quite a few rabbis in the Reform movement, because of the biblical commandment the Sabbath be observed on Saturday.

Commandment or not, many congregants, in fact, worked on Saturdays. Some rabbis feared they would lose their worshippers. Krauskopf felt that rabbis needed to adapt, to do what was best for the survival of Israel. It was not logical, Krauskopf felt, to resist this change on halachic grounds, because Reform Judaism does not recognize that as authoritative.

Something had to be done. As he put it dramatically in one sermon: "the question between Saturday or Sunday is the question between life and death of Israel. Choose."¹⁹

Krauskopf had been unable to convince the B'nai Jehudah congregation that Sunday Services were a viable alternative for them. He sensed that the issue was too controversial and would divide the congregation.

Touching upon the Sunday-Sabbath agitation of last fall the Rabbi said: A Sunday Service in addition to our regular Friday evening services was advocated. In its approval and in its condemnation the congregation was

¹⁸ The Kansas City Journal, March 19, 1886.

¹⁹ Joseph Krauskopf, "Shall the Jews Observe Saturday or Sunday as Their Sabbath," address in the Kansas City Journal, March 19, 1886.

about equally divided. Considerable excitement prevailed. A petition signed by more than half of the members of the congregation came to me, in which I was requested to deliver Sunday lectures. I felt that impetuosity might divide the congregation into two camps and perhaps lead to a rupture. Harmony, I felt, must be maintained even at the expense of continuing our now famous Saturday morning farce. I pocketed the petition, dropped the Sunday question morning services the same as before...²⁰

When Krauskopf arrived at Keneseth Israel, the congregation was in its prime. Here, reform was desired very much. And so Sunday Services were instituted here with the blessing of retiring rabbi emeritus, Samuel Hirsch. On the week following Krauskopf's installation at Keneseth Israel, he introduced regular weekly Sunday Services which continued throughout his life and even after. The Sunday Services ceased in 1941 when the main sanctuary was going through some major renovations.

Throughout Krauskopf's career at Keneseth Israel, he used the pulpit to speak about Sunday Services. He emphasized the need for change, but Shabbat was not negotiable. He strongly felt that in America, where people labored six or sometimes seven days a week, a day of rest was necessary for survival. There was a need for change, he asserted: "for a day each week for spiritual elevation and physical recreation was universally accepted."²¹

Krauskopf recognized that the Saturday Sabbath was an old and ancient tradition as he claimed in his sermons, but it was the idea of a weekly day of rest, not a specific day, which was called for by Jewish

²⁰ American Israelite, July 1, 1887. A sermon presented at B'nai Jehudah, June 24, 1887.

²¹ Sunday Lectures, April 29, 1888.

tradition. One of the reasons why Saturday was maintained as the Jewish Sabbath, Krauskopf said, "was to differentiate between themselves and the Christians. However, the antagonism which existed between the two groups was largely a thing of the past and, therefore, the Jews might securely celebrate Sunday as their Sabbath if it were easier for them."²²

The bitter controversy continued throughout Krauskopf's career. His conviction remained strong though, that Sunday Services were important to the survival of American Reform Jewry. During the tenth season of preaching Sunday Services at Keneseth Israel, on April 25, 1897, Krauskopf was still defending his position. He stated,

It was our religious conviction, a conviction inherited from our former revered teacher, the Rev. Samuel Hirsch, that in an unkept Saturday Sabbath, and in an unattended Saturday Sabbath Service lay the greatest danger to Judaism, that a Judaism that so clashed with existing conditions as no longer to afford our men and youth and thousands of women too, an opportunity for weekly public religious service and religious instruction, except at a great loss, couples considerable hypocrisy, was in a most excellent state to drive its people to Christianity or Ethical Culture or Infidelity... We felt convinced that for American Israel there was but one salvation, and that was, next to the Saturday-to be kept by those who can rest on that day and keep it holy - the Sunday must be placed on which those may rest, and participate in Jewish religious services, who cannot do so on the day before... It had been predicted that Sunday services would kill the Saturday-Sabbath; ten years of experience have proven that they have infused new life into it. It has been predicted that the Sunday services would estrange our youth from Judaism; ten years of experience have proven that they have brought them nearer to our sacred cause than ever they stood before. It had been predicted that the Sunday Services would drive Jews into the Christian Church; ten years of experiences

²² *Ibid.*, April 29, 1888.

have proven that they draw Christians from the Church into the Synagogue.²³

There were three main objections, from other rabbis and laypersons, to Sunday Services. The first was that it was an attempt to appeal to the masses. As one Reform rabbi said at the Central Conference of American Rabbis' meeting on the Sabbath Question in 1902,

"Dr. Krauskopf tells us with great satisfaction of the multitudes that crowd to his Temple on Sunday, and infers from this there must be an obvious demand for a Sunday Sabbath. But this eminent divine modestly forgets that it is not because of the day, but rather because of his personality that people flock to listen to his message, and that the same phenomenon would be witnessed whenever and wherever he might speak, in the Temple or elsewhere, on Sunday, or on any other occasion."²⁴

Even at the Central Conference of American Rabbis in 1904, when Krauskopf spoke in favor of the Sunday Service, "the opposition voiced the opinion that his words had no validity because the success of his Sunday Service was due to his own oratorical powers and personal magnetism."²⁵ Krauskopf rejected this and responded:

"...We have publically declared that Divine Services [on Sunday] have by no means been instituted for the benefit of what certain people are pleased to call "the masses, but that they are intended for all, for the learned as much as for the ignorant, for the high as much as for the low, for the busy as much as the idle, that all have the need to

²³ Abraham Feldman J., "Joseph Krauskopf," American Jewish Yearbook, XXVI (1924-1925) p.429.

²⁴ CCAR Yearbook Vol.12, 1902, p.126.

²⁵ Ibid., Vol.13, 1904, pp.22-29.

have at least once a week their characters cleaned, within the church [sic], from debasing weekday defilement, their conscience awakened, their emotions stirred..."²⁶

The second objection was that people felt that Sunday Services would be harmful to the traditions of Judaism. Of course, as a radical reformer, Krauskopf had no intention of decreasing the value of traditional Judaism. Rather, he sought to make Judaism *more* relevant to modern life. Just as the world changed throughout generations, so too, traditions needed change in order to maintain Jewish survival. This was Krauskopf's strongest belief.

The third objection was that Sunday Services were an approach to a Christian society. Many rabbis and congregants feared it would lead to complete assimilation of Jews into the Christian religion.

Krauskopf said, "Christianity has taken much from us; it is no humiliation to take something good from it."²⁷ Krauskopf did not fear that the Jews would become Christians. He actually thought that the opposite might happen..."Sunday Services in the synagogue will attract Christianity towards Judaism, instead of Judaism towards Christianity."²⁸

Despite the controversy, the attendance continued to increase through the years. Both Sunday and Saturday Services were held at Keneseth Israel and Krauskopf preached at both. "Some Reform congregations completely omitted Saturday services and only had Sunday Services but Krauskopf did not believe that Sunday took

²⁶ SL, XV:1, October 20, 1901.

²⁷ SL, V:21 March 13, 1892.

²⁸ SL, I:20 April 29, 1888.

precedent over Saturday. Krauskopf did not, therefore, advocate the so-called "Sabbath transfer" which replaced the Saturday Sabbath with Sunday."²⁹ Defending his position, Krauskopf proved that he would not lose his flock to the Christians as his opponents had feared. "Krauskopf could say, that the Temple was at least fifty percent filled on Saturday and that the Temple was filled each Sunday."³⁰ Krauskopf predicted in his sermons that about 1150 people would attend his lectures weekly. And, sure enough, after the new Temple was built in 1892, approximately 1600 people attended these Sunday Services every week!

Every year on the anniversary of the first of his Sunday Services, Krauskopf would present a sermon re-stating the importance of this successful movement. On the fifteenth anniversary, he said,

The people crowded to the temple, so much so, that it has to be enlarged twice, so much so, that we had to build a new temple with twice the seating capacity of the former. We have continued in that way from year to year. We have built up a powerful congregation and all by reason of the Sunday Service.³¹

Krauskopf firmly believed that Sunday Services were one of the best reforms that had been created by the Radical Reform Movement.

In 1911, in reviewing 25 years of delivering Sunday Lectures, Krauskopf described his Sunday Services as beneficial for both Jews and non-Jews, as he stated:

²⁹ As quoted in Martin P. Beifield's Rabbinic Thesis, "Joseph Krauskopf: 1887-1903", 1975, p.107.

³⁰ *Ibid.*, p.107.

³¹ *CCAR Yearbook*, "The Sabbath Question", Vol.12, 1902, p.138.

The Sunday Service has not only strengthened our Saturday Service but it has also greatly intensified our loyalty to Judaism. It has enabled thousands who, owing to business exactions, could not attend the Saturday Service, to come here on Sunday to worship and be instructed. It has enabled non-Jews to come here and learn what the Jew is, and what Judaism stands for. It has necessitated the building of this magnificent Temple...it has necessitated the publishing of more than a million copies of our Sunday Discourses which have circulated far and wide in our country and abroad, and have brought to many heart and mind a different conception of Jews and Judaism than they had before.³²

After thirty years of serving Keneseth Israel, Krauskopf's career was reviewed by Horace Stern, a distinguished jurist, in a commemorative monograph. Mr Stern said:

...these lectures have been the means of a campaign of public education by which Jews have come more fully to appreciate their religious faith and Gentiles more liberally to gauge the virtues and spiritual aspirations of their Jewish neighbors.³³

There is no doubt, that Krauskopf's success with Sunday Services was his greatest gift to the American Reform Movement. This was a time when many Jews strived to become a part of the American society. They could not always explain to their non-Jewish neighbors about their religious identity, but Krauskopf was masterful in this regard. He represented the American Dream for the newly-emigrated Jews. He took them under his wing and he taught them that in the new world of America, Judaism has a spirit and a light that would not be diminished.

³² Our Pulpit, "A Plea for Labor and a Plea for Rest", Vol. 24, No. 25, May 30, 1911, p.192.

³³ Horace Stern, "Dr. Krauskopf's Thirty Years" Ministry of Keneseth Israel. 1917, p.14.

PRAYER BOOKS

During Krauskopf's early years at Keneseth Israel in Philadelphia, he wrote two prayerbooks. In 1888, he published The Service Ritual for Sunday services and, in 1892, he published The Service Manual for Sabbath, weekday, and festival services. These prayerbooks were unlike any Orthodox prayer books. They were even unlike the widely-used Union Prayerbook. In the Preface to The Service Manual, Krauskopf emphasized that,

"the fixed Order of Worship has been departed from...but merely in its form. The spirit of the traditional service has been sacredly preserved. Its devotional sentiment has been brought nearer to the modern mind by the use of a number of the most approved liturgical aids. The gems of Biblical, Apocryphal, and Rabbinical literature have been freely introduced in the form of Responsive Readings and Choral Chants and have been incorporated in the Meditations and Exhortations."

Basically, most of the components of the traditional service were absent in Krauskopf's prayerbooks. The nature of the prayers were very universalistic and humanitarian. There were excerpts from the Bible as well as from Rabbinic literature but the term, "Israel", was literally omitted throughout the service. There was very little Hebrew, and many English responsive readings. Only the first part of the *Shema* and parts of *Kaddish* were recited in Hebrew. Krauskopf rejected the *Kaddish* in Aramaic and he wrote his own *Kaddish*. All other prayers were recited in English. Krauskopf felt that responsive readings allowed the congregation to participate more actively in the service. Krauskopf's

prayerbooks emphasized this very different order of service with titles for every prayer, such as "choir sings", "sermon", "silent meditation", and "responsive readings". Krauskopf also wanted his congregants to be independent. When he could not attend services, he provided self explanatory directions on how congregants should conduct their own services. There were supplemental services to be inserted into the standard services for each holiday and the Sabbath. There was a special additional service for each festival and twelve different insertions, each with a different theme, for the Sabbath. Some of the themes were: virtue, industry, duty, education, behavior and the greatness of man.

The Service Ritual, according to Krauskopf, was created as an alternative to the Union prayerbook. As he stated in the Preface:

"Within recent years a want has arisen in the Jewish communal life which the older prayer-books cannot entirely satisfy, and to fill that want is the object of this *Ritual*. In this country, circumstances, almost uncontrollable, make it well nigh impossible for the great majority of our brethren to attend the regular Saturday services. To afford these an opportunity for attending Jewish Divine services one day in the week, it has been deemed advisable by a number of our congregations to conduct such services on Sunday, on the day that presents the least interferences. For such services has this *Ritual* been written."

This prayerbook for Sunday services had thirty short services, one for each Sunday of the year when services were held. These services consisted of some of the traditional prayers, readings from both Jewish and non-Jewish sources, a sermon, and a mourner's service with the *Kaddish*. Most of the prayers were translated from Hebrew to English. In fact, one criticism of the time was noted that many congregants would

not have known that some of the prayers were originally in Hebrew. Krauskopf's goal was to make these services more appealing to both Jews and non-Jews. He felt strongly that universalism was an important aspect in Reform Judaism. Although Krauskopf felt his services were essentially Jewish, these services were attractive to the many non-Jews who came to hear Krauskopf speak, too. Since Krauskopf believed that the "essence of Christianity was the universalism and humanitarian of Judaism,"³⁴ his services were adaptable to both Jews and non-Jews.

One may ask if Krauskopf's prayerbooks reflected the "spirit of the traditional service" as he quoted in the Preface of The Service Manual. It really depends on how one perceives Jewish worship. If it is seen as an experience specially for Jews and expressive for all Jews, then Krauskopf's prayerbooks could not be described as Jewish worship. On the other hand, if Jewish worship is an expression of the different needs felt by Jews living at different times, then the prayerbooks are authentically Jewish.³⁵

THE NATIONAL FARM SCHOOL

The immigration into the United States during the 1880's left a profound impact on the thinking of the American Jews who were faced with a whole new problem. The problem was that the increasing number of immigrants from Eastern Europe had none of the social or labor skills

³⁴ As quoted in Martin P. Beifield's Rabbinc Thesis, "Joseph Krauskopf: 1887-1903", 1975. p.121.

³⁵ Ibid., p.116.

needed in America. Therefore, integrating these immigrants into the fabric of American life was very difficult. Several different approaches were attempted, and not all succeeded. Krauskopf's vision to establish Jewish agriculture did work for a certain period of time.

Agricultural education, according to Krauskopf, was the salvation for many immigrants who were living in terrible and crowded conditions in America's major cities. Living on farm land would allow them to learn to make a living and contribute to America.

This dream of establishing the National Farm began in 1894, when Krauskopf visited to Russia. His original plan was to study the conditions of Russian Jews. He knew that Russian Jews were immigrating to America in increasing numbers, crowding into the cities, where they were living in slum-like conditions. At first, Krauskopf felt he could convince the Russian government to keep the Jews in Russia and to settle them as farmers in the country. But he had two misconceptions before he went to Russia. First, he wrongly thought the Jews wanted to remain in Russia. Secondly, he thought that the United States was unable to take in all the immigrants. But once he met Leo Tolstoy, a writer, and he saw the conditions of the Russian Jew, his view completely changed.

Krauskopf joined Mr. Tolstoy for a visit to the Jewish agricultural settlement and school near Odessa. Apparently, Tolstoy felt strongly that Jews had no future in Russia, that they should immigrate to America and carry out their agricultural dreams there. Tolstoy, in a prophetic statement said: "Lead the tens of thousands of people of your cities to your idle fertile lands, and you will bless not only them, but also your country and spread a good name for your people throughout the land; for

all the world honors and protects the bread producer and is eager to welcome him. Begin with the you and the old will follow."³⁶

"The idea that the Jews should pursue farming in America on a large scale lay dormant in Krauskopf's mind until it became obvious that his trip to Russia had not achieved its intended goal and that the future of the Russian Jew, as Tolstoy predicted, was in the United States."³⁷

As a result, Krauskopf returned to America with a great determination to establish the National Farm School. Two years after his trip to Russia, "Krauskopf paid ten thousand dollars for one hundred and twenty-two acres of Judge Watson's farm outside Doylestown, Pennsylvania to be the home of his school."³⁸ Krauskopf wrote its charter "for training of youth to become scientific and practical agriculturists." He took advantage of his oratorical skills and gave lectures for a fee to raise funds for his Farm. He raised \$6,500 by lecturing and an additional \$3,500 in other ways to buy the property in Doylestown. The proceeds of a second lecture tour plus donations yielded another \$10,000 for the building of a dormitory later known as Pioneer Hall. By September of 1897, fifteen students were accepted, but some of the students got homesick and returned to Russia.

The beginning was not easy. There was little structure to the program, as well as a meager curriculum. Boys went to this school because everything, including clothing, was free. The school almost failed after the first year because the townpeople in Doylestown were not

³⁶ Gabriel Davidson, Our Jewish Farmers and the Story of the Agricultural Society. L.B. Fisher, New York, 1943, p.264.

³⁷ As quoted in Martin P. Beifield's Rabbinic Thesis, "Joseph Krauskopf: 1887-1903", 1975, pp.49-50.

³⁸ "To Make Farmers," The Ledger (Philadelphia), January 20, 1897.

pleased to welcome the students. However, Krauskopf was determined not to give up, and he kept raising funds by preaching that the Farm must continue to be built.³⁹

The dedication ceremony was held on June 20, 1897 and several hundred people arrived by train from Philadelphia to participate. Krauskopf gave the major address at the ceremonies:

Here a new chapter is to be opened in the eventful history of our people. Here an end is to be put to the eighteen hundred years of forced abstention from agricultural pursuits...

He emphasized the historical phenomenon that most Jews throughout the centuries worked in the areas of trading and peddling. Only in biblical times were there Jews who farmed in the ancient land of Israel and in its surrounding lands. Even though, there were many Jewish farmers in Russia, Krauskopf still felt that there was a need to assist the Russian Jew in America. And his address continues:

...Here a beginning is to be made of the training that shall gradually wean the Israelite from the most exclusive pursuit into which his persecutors have driven him, and restore him to the noble calling of agriculture, which his ancestors followed with joy and blessing, when still a free and happy people in their own land.

Let the Jew become a tiller instead of a trader. Let him draw with his own hand food from the soil and lay it at mankind's feet...⁴⁰

³⁹ For Additional background information on the National Farm School, look at Gabriel Davidson, Our Jewish Farmers and the Story of the Agricultural Society. L.B. Fisher, New York, 1943, pp.256-268.

⁴⁰ "To Teach the Boys to Farm," The Record, Philadelphia, June 21, 1897.

It was a difficult beginning, and Krauskopf devoted a great deal of time to the daily operations of the National Farm School. There was another agricultural school built at the same time, called The Baron de Hirsch Agricultural School. There were major distinctions between these two schools. Krauskopf's National Farm School aimed at young boys in the cities, was completely non-sectarian and received most of its funding from Jewish sources. On the other hand, the Baron de Hirsch School's aim was to reach exclusively older Jewish boys. There were also differences in educational approaches as the National Farm School stressed the commercial side of its farm operations and the Baron de Hirsch school emphasized the importance of academics in addition to learning how to farm.

Money was always a problem and Krauskopf spent a great deal of time fundraising for the school. As always, his most successful fundraising technique was to go on speaking tours throughout the country. His presentations were always well received as his speaking skills were extraordinary. Krauskopf also raised funds through the mail. He sent out brochures stating the reasons people should support the National Farm School. Throughout his life, he kept preaching the same message: "agriculture is the answer to crowded cities and the hope for Jewish immigrants; the rise in disease and immortality in the slums is alarming; for only one dollar per day per student, a Jewish boy could be trained to lead an agricultural colony."⁴¹

Krauskopf continued to run the school until the last year of his life. "After his death, the Board of Trustees decided upon a tribute which

⁴¹ As quoted in Martin P. Beifield's Rabbinic Thesis, "Joseph Krauskopf: 1887-1903", 1975, p.54.

went far beyond their leader's hope. They built the Krauskopf Memorial Library and Forum Building at a cost of \$81,500 of which \$15,000 was subscribed by friends and admirers. This building was the spiritual and cultural center of the school."⁴²

The National Farm School did succeed under Krauskopf's leadership, and students graduated and found employment in the agricultural field. Several graduates worked with the United States Department of Agriculture. However, in the later years, of the Jewish Americans' interest in farming was waned. Jews preferred to remain in the cities and were no longer interested in the "utopian farm lifestyle".

Today, the National Farm School exists ^{as} a secular college and it is still in operation. It is now the Delaware Valley College of Agriculture and Sciences, graduating mostly highly qualified non-Jewish agriculturists.

CENTRAL CONFERENCE OF AMERICAN RABBIS

Rabbi Krauskopf's involvement with the Central Conference of American Rabbis (CCAR) was a significant part of his successful career. Krauskopf was elected Vice-President of the CCAR in 1901, during the twelfth annual Conference held in Philadelphia. At the next annual Conference, which met in Detroit, Krauskopf was elected President of the Conference. He remained as President for two years, from 1903 to 1905.

⁴² Gabriel Davidson, Our Jewish Farmers and the Story of the Agricultural Society. L.B. Fisher, New York, 1943, p.268.

It is interesting to note that Krauskopf was not active in the CCAR during his early years in the rabbinate - while he was at Keneseth Israel in Philadelphia. There is no mention of his name in the proceedings until the fifth annual Conference.⁴³ He is not listed as a member until the seventh annual Conference.⁴⁴ There is no evidence that he even attended a meeting until the ninth annual Conference in 1898.⁴⁵ "Krauskopf's absence is a mystery. Perhaps he was actually a member and his name was inadvertently just not listed. There is nothing in the Conference's proceedings to which he would have objected, nor is any mention made of his absence."⁴⁶

Once Krauskopf began to lead an active role in the Conference, his presence at the conference was well known to the members. Krauskopf was an excellent preacher and he took the full opportunity to speak out on specific issues that related to his congregation, to the entire Reform Movement and to all Americans. For example, during the ninth annual Conference held in Atlantic City in 1898, Krauskopf was working as a field agent for the National Relief Commission. He reported to the Conference about this work and outlined the need for supplies in hospitals and army camps. As a result, "the Conference sent copies of services and excerpts from Psalms and Proverbs to the Commission and expressed a desire that Jewish chaplains be appointed. Krauskopf was included on a committee designed to secure the latter. That year, the

⁴³ Krauskopf sent a telegram of greeting from St. Petersburg, Russia, CCAR, Vol. IV, (1890-1891), p.65.

⁴⁴ CCAR, Vol. VI (1895-1896), pp.172-177.

⁴⁵ The ninth annual convention was held in Atlantic City, N.J. in July, 1898.

⁴⁶ As quoted in Martin P. Beifield's Rabbinic Thesis, "Joseph Krauskopf: 1887-1903", 1975. p.78.

Conference passed a resolution supporting the United States' war effort."⁴⁷

During the tenth Conference, held in 1899, Krauskopf delivered a paper, "How Can We Enlist Our Young Men in the Service of the Congregation?" He believed that in order to increase the religious motivation of young Jewish adults, their parents should encourage them. Young Jewish Americans were not remaining associated with the synagogue, Krauskopf blamed a lack of encouragement from their parents. He concluded that an effort should be made to reach out to the parents first and then hopefully to their children. It was Krauskopf's hope that Reform Judaism would continue to strengthen its foundations by reaching out to all members of the Jewish family.

During the twelfth annual Conference, Krauskopf gave the opening address as the Conference was held in Philadelphia in 1901. He took this opportunity to speak on several issues which he felt that the Conference needed to be informed about. Some of the issues were: the overabundance of synagogues and the unhealthy rivalries between them; the need for congregations to accept memberships by individuals, not just by families; clarification of the pastoral role of the rabbi; and finally, the need for the Conference to make a statement about the relationship between Judaism and non-Jews, and the question of whether it was proper for non-Jews to affiliate with a Jewish congregation and be buried in a Jewish cemetery.⁴⁸ As Krauskopf quoted in his address,

It is up to you, to the American Rabbis, they look for a clear statement as to the attitude of the synagogue toward

⁴⁷ CCAR, Vol. IV, (1892-1894), pp.48, 52-53, 55.

⁴⁸ CCAR, Vol. XI, (1901-1902), pp.16-17.

the life and teaching of the Rabbi of Nazareth toward congregation affiliation of non-Jewish believers in Judaism, towards burial in Jewish cemeteries of believers in Judaism of non-Jewish birth.⁴⁹

According to the proceedings of this conference, most of Krauskopf's points were neither discussed or acted upon. During this Conference, Krauskopf was a member of a committee, called the "Committee on the Non-affiliated with Congregations," which gave a report during the convention. It stated that there was too many non-affiliated Jews and it was a concern. Additionally, the report advised congregations not to rent High Holiday seats because this encouraged people not to associate much with the congregation. The report also mentioned that children should have the right to attend even if their parents were not interested in joining the congregation.⁵⁰

Krauskopf was also on a committee to respond to the question of how Jesus and Judaism were related. Quite a few of the radical rabbis believed that Jesus's teachings were in the mainstream of Jewish tradition and that the idea of his divinity was an irrational concept created by Christianity. Krauskopf's committee acknowledged that, "Jesus's teachings were not incompatible with Judaism, but they stopped short of recognizing Jesus as an important figure in Jewish history. Apparently, this may have pleased many of the radical rabbis and even Krauskopf. The committee said that Jesus's "teachings" cannot form part of nor be incorporated in any official statement or declaration of

⁴⁹ Ibid., p.17.

⁵⁰ Ibid., pp.73-74.

Jewish belief."⁵¹ At the end of this conference in 1901, Krauskopf was elected Vice-President of the Conference.

The following year, the Conference was held in New Orleans. Rabbi Krauskopf dealt with two important issues at this Conference. The first issue dealt with the Committee on the Non-affiliated with Congregations. He focused on a plan adopted by Philadelphia's Reform congregations to convince every Jew in that city to affiliate with a congregation. Krauskopf was one of the organizers and he sent an open letter to all the Jews of Philadelphia and he said, "it is the duty of every Jew in this city to belong to a congregation. No matter how little financial support he can give, his gift will be as welcome as that of the richest."⁵² Krauskopf and the committee urged that rabbis in each city set up similar organizations.

The second issue was a discussion of the Sunday Sabbath Services. This is discussed in greater detail in another section of this thesis. During this Conference, the debate on this already vital issue continued. Arguments in favor of the historical and religious bases of Saturday Services were raised. But Krauskopf defended his position:

Ladies and Gentlemen, permit me to say that I am a Sunday Service man, and that I am proud to be one. I wish, to say that I am a Saturday Service man, and equally proud of that." He went on to say that it was a question of habit and preference and not of religion. In fact, the success of Krauskopf's Sunday Services, he claimed that it was drawing greater numbers of people to Saturday services. There was no reason, he concluded, for a congregation not to have both services.⁵³

⁵¹ *Ibid.*, p.86.

⁵² *CCAR*, Vol. XII (1902-1903), pp.76-88.

⁵³ *CCAR*, Vol. XII (1902-1903), pp.137-139. The entire discussion can be found on pp.126-139.

In July of 1903, the Conference was held in Detroit and Krauskopf did not attend as he was in Europe. But this did not prevent the Conference from electing Krauskopf as their president for two more years between 1903 and 1905.

CHAPTER THREE

RADICAL REFORM JUDAISM

Historically, the Radical Reform Judaism movement did not thrive after Krauskopf's generation. His ideas and beliefs were speaking for and to the people of his time. It was a period of mass confusion within the larger Jewish community, as immigrants arrived daily on the shores of America. Some Jews left behind their traditional Jewish observances while others took them along with them. These immigrants felt the pressure to become Americans and at the same time, they were struggling with how to maintain their Jewish identity and still be acceptable within the Christian American society.

Absolute unison was not, is not, shall not be, neither in the domain of nature nor in the realm of thought...To strive for complete and universal unison in all human thought and action and belief is to strive for what never was and never shall be...there are those who are not contented with this harmony in end and aim. They would have unison in mode and manner. They have the alone-saving creed and ritual and ceremonial, they regard those, who share it not with them, as their enemies, and the enemies of God and the destroyers of society.⁵⁴

This was one of the earliest and most powerful statements that Krauskopf made against Orthodox Judaism. Krauskopf had no intention of destroying Orthodox Judaism. Instead, his fundamental goal was to create the "Modern Jew," who would be free from the ancient Jewish laws

⁵⁴ SL, November 3, 1889.

called Halachah. And, he continued, in this sermon above, "if one man says to you that he can only worship on Saturdays, and only with such and such forms, don't hinder him, thank God that he worships at all-never mind when, and never mind how."⁵⁵

Halachah, according to Krauskopf, was non-binding, as it no longer applied to the "modern life of the Jew." As he built up his defenses against traditional Judaism, he explained why one must fight against Orthodox Judaism. For Krauskopf, Orthodoxy was completely obsolete; a force attempting to push Judaism back into "a ghetto of formalism and medievalism, mysticism and romanticism."⁵⁶

Krauskopf felt no need to defend *his* Judaism against Orthodox Judaism. The point was to convince his Reform congregation that they are not doing enough to promote Reform Judaism because they were intimidated by Orthodoxy.

By 1904, many Eastern European Jewish immigrants arrived, bringing with them an insistence on the validity of their orthodoxy. They attacked Reform Judaism as much as they could, but Krauskopf was on guard and was quick to return the compliment. He responded:

"With little achievements of its own, in its two-hundred year history in the United States, with little else back of it than failure and desertion, neglect and apathy, it has grown suddenly arrogant, and in certain quarters, insolent, and largely because it obtained from a few well-meaning people, who are far from Orthodox, large means for operating a galvanic battery that shall give American Orthodoxy a semblance of medieval ghetto-life. It would seize within its grasp the Jewish Publication Society, the

⁵⁵ Ibid.,

⁵⁶ OP, March 24, 1907.

Jewish Encyclopedia, the Jewish press, though the supporters of these are, for the most part, reformers."⁵⁷

Krauskopf, then, continued by defining Orthodoxy:

"...it is inextricably entangled with ritual observance; and ceremonial religion is of the ancient world, not of the modern...it creates hypocrites and Pharisees...We must make broad our platform, not our phylacteries."⁵⁸

In this same presentation, Krauskopf defended his own form of Judaism, Reform Judaism, and concluded with an honor to the founder of the American Reform Movement, Rabbi Isaac Mayer Wise.

"Whenever you see Judaism honored and the Jew proud of his faith and people, wherever you see Judaism made attractive and intelligent not only to Jew but to Gentile as well, wherever you see prejudice of Jew and Gentile against each other slowly passing away by reason of a better understanding and appreciation of each other...there you see, for the most part, the work of Rev. Isaac Mayer Wise."⁵⁹

Krauskopf emphasized to his congregants "that a man's religion finds its truest, noblest, godliest expression in the love he bears his fellowmen."⁶⁰ In other words, it was time to move on and to be tolerant of their foes, as Reform Judaism was progressing very slowly. Krauskopf acknowledged the great reaction against Reform.

"It has not numbers on its sides. It is the object of much prejudice. It is attacked, ridiculed and contemned by the majority.

⁵⁷ QP, November 20, 1904.

⁵⁸ Ibid.,

⁵⁹ Ibid.,

⁶⁰ SL, February 12, 1888.

Standing as we do for our beliefs in the face of all this opposition, does it not at once appear that it is Reality that has won us and not fashion?"⁶¹

Krauskopf advocated for Radical Reform Judaism, a movement which emphasized a pure and simple religious life to the American Jew. He continued to state,

...that whenever he saw Jews discarding their Judaism, he felt that it was not because of an outside attraction, but a rebellion from within. However, where Judaism was fostered in a rational form and in a liberal spirit, obedient to the modern tendency of reform and progress in all things, then the same people who would have discarded it, were found to be its most zealous advocates.⁶²

As Krauskopf preached a firm belief in Radical Reform and progress, there came a general acceptance of the most radical of Biblical criticism. He believed that the Bible was written by human beings as he said:

...As a work of human hands it suffers from the limitations of all that is human. To look for perfection in a collection of many writings of many different minds and of many from the hoary past, largely by oral tradition, that has suffered from mistranslation and yet more from misinterpretation, of which is much patched and pieced, much fragmentary, much prehistoric, much antedating the birth of exact knowledge and of empirical science, to expect perfection in a literature such as that is absurd.⁶³

In 1891, there was a heresy trial against a professor of Biblical Theology at the Union Theological Seminary in New York. The professor

⁶¹ QP, October 21, 1900.

⁶² SL, November 10, 1895.

⁶³ QP, February 15, 1920.

searched the Bible for facts, to learn what it really was, and what it was not, and who was the author. Many of the religious fundamentalists, both Jewish and non-Jewish, protested against this development of scholarship because it was a claim to reject the Divine Authorship. Krauskopf refuted the claims of Divine Authorship as he could feel no evidence of it. It was, he said, "a human product of remote antiquity." The significance of this point is to demonstrate that Krauskopf, as a Radical Reformer, believed that the sacred literature of the Jews and Christians was now a *history* with a code of ethics. This goes along with his attempt to redefine religion as the "Religion of Humanity." This radical concept was central informing Krauskopf's conviction that Reform Judaism was in certain ways compatible with Christianity. For Krauskopf, a liberal Reform Jew was one who lived and progressed in the modern world, among their Christian brethren.

In order to be part of modern world, certain rituals that were misrepresented or archaic would have to be eliminated. For Krauskopf, elaborate ceremonies were unnecessary to achieve the spiritual holiness that one could obtain in a religious service. He was a firm believer that ceremonial rituals were not in themselves the problem; it was the substitution of ceremony for religious feeling that was the evil.

In his sermon called "Religions Die - Religions Live," Krauskopf presented a powerful message to his congregants about the unnecessary need for rituals.

Relegate your systems and theories and speculations to your lecture rooms, and your forms and ceremonies to your drawing rooms. They have no place in the Church...Duty, Justice and Humanity, Love, Hope, and Charity, these have their legitimate place there. See you

not how these contentions about baptism with water or in water, about hats on during services or hats off, about shoes and wigs on or off, about with or without communion wine or prayer scarf, are turning men's attention away from the real import of religion, are thinning and decimating the churches and are making far too many of those that remain mere repeaters of creeds, slaves to deeds? Know ye not that thousands of forms and ceremonies, which, at one time, were regarded as indispensable, have been laid aside, and Religion, pure and simple, instead of dying has become all the more alive for their removal? See you not, how this undo emphasis upon empty and meaningless forms and ceremonies separate people, multiply fractional churches and interpose insurmountable obstacles to the brotherhood of man? See you not how forms make schisms and schisms make isms? Let the people have humanity in their heart, justice in their tongue, love in their eye, charity in their hand, and they have the whole religion; Gods, and sons of gods, saints and prophets, never had more; pietists and literalists, formalists and ceremonialists, never had as much.⁶⁴

Even though Krauskopf insisted that certain rituals be abolished, he had a radical approach to the observance of the Sabbath. In 1893, the World's Fair took place in Chicago, and some people objected that it was going to have its opening day on Sunday. Krauskopf said "that the Sabbath has been delivered to you, not you to the Sabbath. So if the World's Fair is opened on Saturday, I would go and encourage the managers to reduce the ticket prices, allow everyone to dress-up and make the day holy by attending." He continued by presenting an argument: "if one objects to the use of machinery, employment of workers on the Sabbath, what about the rabbi, choir, sexton, and the janitor?" Krauskopf defended his position by stating, "that there are other places and people that can make worship possible, who can

⁶⁴ QR, October 1, 1893.

enhance the spiritual levels of others...outside of the church." He concluded that, "it was time that we permit to everyone the right to spend his Sabbaths as he pleases, as long as he does not interfere with the rest and quiet of those who wish to keep it puritanically." In other words, Krauskopf felt that the day of the opening of the Fair had nothing to do with religious beliefs. Let it remain open on Sundays for everybody, he said, including those who do not celebrate the Sabbath on Sundays.

Krauskopf defined religion in two ways. First, he believed in universalism, meaning a religion for all people and not just for Jews. Second, Krauskopf believed in particularism - a religion that was modern, rational and scientific. For Krauskopf, this religion was Radical Reform Judaism. He felt that there was a specific goal towards which all religions were directed - universal peace and brotherhood. This was similar to the way the ancient prophets of Judaism framed their goal for the world. The development of Jewish laws and customs had completely taken the attention of the Jew away from the original goal of his religion so successfully, he said, that the Jews had long since forgotten the original goal. Krauskopf believed that Orthodox Jews were so busy observing rituals that ritual had become more important than the goal of universal peace and brotherhood.

Therefore, it was Krauskopf's principle that it was the mission of the Radical Reform movement to re-emphasize the goal of universal peace and to abolish the traditional rituals and customs. In addition, Krauskopf thought that universalism and leading an ethical life was not only for Jews but for all people. Equal opportunity for all and equal responsibility for all. As he stated:

The time will come when some Reformer, greater than all that have preceded him, starting from the premise that theologies do, and must, and will differ, but that religion is one, will set himself to work to unite the whole human family into one religious brotherhood with theological liberty for each.⁶⁵

During Krauskopf's time, immigrant Jews were assimilating into Christian society. This influenced Krauskopf's thinking that Jews and non-Jews could be united as Americans. Universalism promoted the religious participation of all people including members of the secular society. Krauskopf also attempted to promote the idea that universalism was part of Judaism as well. In this sermon, he explained that converts were attracted to Judaism because Judaism had a universalistic approach.

Judaism rests upon the pillar of One God, One Humanity, One Law. The commandments: Thou shall love thy fellowman as thyself, What is hate to thee do not to another, constitute the essence of its teachings concerning the Duties of Man to his Fellowman. The commandments to keep a weekly Sabbath, to honor parents, not to murder, not to commit lewdness, not to steal, not to bear false witness, not to covet, constitute the essence of its teachings concerning man's Domestic and Social duties. The doctrines that a Supreme Being created and governs the Universe, that the life of man is the gift of God, and therefore sacred, that the soul is His endowment, a part of His being, therefore, divine and immortal, that man's duty on earth is to unfold and to ennoble the godlike within him, which can best be done by worshipping and reverencing God, by engaging the hand and the heart in deeds of love and kindness and charity, and the mind in the pursuit of knowledge, constitutes the essence of its Spiritual teachings. The federation of all peoples into one brotherhood, under the fatherhood of One God, and under the sway of universal

⁶⁵ SL, October 25, 1891.

peace and good will and enlightenment, constitutes its constant Aim and Effort.⁶⁶

Radical Reform, according to Krauskopf, was the new Judaism. He reinforced the fact that even the old Reform movement was not good enough to fulfill the needs of the modern Jew. It was through Jewish particularism that he attempted to achieve the goal of becoming a liberal American Jew. Radical Reform Judaism according to Krauskopf was:

An aware, responsive, modern Judaism would use only English in prayer and instruction, would introduce singing and dancing into its religious school curriculum, would concentrate on ethical instruction, would read selections from all of Jewish literature at services, would celebrate holidays according to their spirit and not according to the number of hours in the synagogue, and would welcome all people into its community.⁶⁷

This statement above reflected the universalistic philosophy that Krauskopf had. This philosophy emphasized that it was the common goal for all people. And it was through particularism that Krauskopf had hoped to achieve his universalism as he said:

The future of Judaism could only be served by practicing pure Judaism, the living Judaism, that has for its roots: right-thinking, right living, right doing, and for its blossom and flower, the love and worship of One God, and for its blessed fruitage, the love of man regardless of race, creed or nationality.⁶⁸

⁶⁶ SL, January 4, 1891.

⁶⁷ SL, February 12, 1888.

⁶⁸ SL, April 26, 1891

Krauskopf continued with great passion to preach his strong beliefs as a follower of the Radical Reform Movement throughout his career. However, due to the deep theological differences between Christianity and Judaism, the goal of uniting both under one religion did not succeed. One must recognize that Krauskopf provided the guidance and the crucial identity that these Jews needed. Throughout his rabbinate, his message dealt with issues of timely importance including how to be Americans, how to share common goals with their non-Jewish neighbors and how to remain committed Reform Jews in America.

JUDAISM and CHRISTIANITY

During this period, America was experiencing economic stability and progress. This helped Krauskopf to preach with greater flexibility on various topics. Also, Krauskopf lived during a time when religious tolerance was something of a conscious effort in America. It was the time of assimilating all sorts of people into the "American Melting Pot." And, as a result, religious tolerance was beginning to become part of the norm.

Judaism, according to Krauskopf, was a *religion*. It was not a race, a nation or an ill-defined "group." It was a religion which had a set of beliefs to which its members adhered. To be a Jew required a conscious decision; one was not merely born a Jew.⁶⁹

Krauskopf believed that there was common ground between Judaism and Christianity, that being the goal of attaining messianic

⁶⁹ SL, February 19, 1888.

hope. This common ground, he thought, would lead to a new universal faith. In his mind, it could happen only when religious distinctions were valid and when both Jews and Christians were willing to adopt this new universal faith.⁷⁰ Krauskopf attempted in many ways to promote his new universal faith. He even dressed in such a way as to express his views:

Krauskopf's interest in creating harmony bordered on being an obsession. For example, he wore a clerical collar. The image he presented was not so much the "rabbi" but the "clergyman;" his concerns, the collar implied, were not only Jewish but universal; the rabbi on Broad Street, Krauskopf was saying, ministered not only to Jews but to everyone. Krauskopf's ecumenism was sincere. He was not motivated by self-hatred or even the vague humanism which led some Jews away from Judaism into Unitarianism or Ethical Culture.⁷¹

He strongly believed that at some point, Christianity and Judaism could be compatible if the misconceptions and lack of trust between the two were removed. He preached about religious brotherhood, the similarities between Christianity and Judaism, the Jewishness of Jesus, and the relationship between the Jews and Christians. As Krauskopf attempted to preach about these topics, the underlying message was to check the rise of prejudice and anti-semitism that was an everyday presence in America. Krauskopf was clearly aware of the historical reality of Christian prejudice towards the Jew. The prejudice would have to stop before this goal of a universal faith was to win followers.

⁷⁰ As quoted in Martin P. Beifield's Rabbinic Thesis, "Joseph Krauskopf: 1887-1903", 1975. p.123.

⁷¹ Ibid., p.122.

For example, Krauskopf said that once trust is destroyed, prejudice begins. He explained,

Distrust begets dislike. Dislike begets hatred. Hatred begets persecution. The antipathy becomes deeply rooted, transplants itself from generation to generation. In course of ages, it becomes instinctive prejudice.⁷²

This, according to Krauskopf, is the cause of the tense relationship between Jews and Christians. He continued: "We all condemn prejudice, yet few of us are wholly free from it."⁷³ Krauskopf spoke this message over and over and strongly felt that Christians were ignorant and unwilling to understand or accept Jews perhaps because they believed that it was the Jews who killed Jesus. Or perhaps Christians believed that Jews used Christian blood in preparation for their Passover Seder. Krauskopf had acquired an excellent knowledge of history and he tried to use this in order to convince both Jews and Christians of his time that what had happened in the past is over and that it was now the time to be more accepting of one another.

Krauskopf was fully aware of the misconceptions that the Christians had. One of his sermons was titled, "Why We are not Christians" in which he energetically sought to increase Jewish tolerance of Christians. In this sermon, Krauskopf explained the differences within the basic tenets of Judaism and Christianity. He stated that mythology occupies a most distinguished and honored place in the theology of Christianity. The New Testament was formed in an age in which history was written and records are kept. Krauskopf compared the historical

⁷² SL, March 8, 1908.

⁷³ Ibid., March 8, 1908.

story of Jesus to the Biblical myth of Jesus. He attempted to distinguish the differences as he believed that the New Testament was a myth-history in which there was more myth than history. Some New Testament stories, he pointed out, are identical with myths found in pagan literature.

Krauskopf's point was to emphasize that both the New Testament and the Old Testament have transcended myth and were now history with codes of ethics. Therefore, the sacred literature of Jews and Christians is one, one their history, one their God. Stripped of their myths, Jew and Christian are brethren and their religion is the Religion of Humanity.⁷⁴ Krauskopf struggled to keep his interpretations clear but sometimes they were full of contradictions. For instance, he said, that Christianity must rely on miracles and myths as a foundation of faith. In addition, early Christianity encouraged violence and prized heroism and martyrdom. Whereas in Judaism, he said, "Ours is the advantage of being dependent neither on myth or miracle for our religious existence, on being able to substitute the most advanced teaching of science and philosophy for primitive teaching of Scriptures without doing violence to our creed."⁷⁵ Another of Krauskopf's examples of contemporary Christian intolerance was they were not even following the teachings of Jesus. "Christianity has not yet commenced to live up even to the purely human of the teachings of Christ. It teaches doing to others as it would done by, and yet treats others as it would not like to

⁷⁴ SL, February 9, 1890.

⁷⁵ SL, March 31, 1907.

be treated; it speaks of the duty of loving the enemy, and does not even love the friend."⁷⁶

Radical change was an important aspect of Krauskopf's thinking. He took every opportunity to talk to his congregation about Christianity, especially during the Passover season, which overlaps the holiday of Easter, and during the Festivals of Chanukah and Christmas. Krauskopf attempted to bring out positive facts from both religions and to show that it was possible to live in harmony. He described both Moses and Jesus as heroes; "we ask for the names of the men who lived the noblest, dared the most and achieved the highest for humankind."⁷⁷ Krauskopf then went on to explain that both Jews and Christians must continue to honor their great heroes who were like Jesus and Moses rather than to degrade one or the other because of religious differences. It goes beyond that, according to Krauskopf - it was what religious heros have done for *humanity* that was of prime importance. This message was Krauskopf's attempt to convince the Christians that they must stop being ignorant.

Krauskopf's views of the Christian Passion Plays were well known in both Jewish and Christian communities. He wrote and published a book about his reaction to this traditional Easter play. Krauskopf said that the Jew never gets off the world's stage, that martyrdom is his specialty and the that Jew always plays the tragic parts. He stated that the play presents a harrowing momento of the greatest cruelties every perpetuated in the criminal history of man.⁷⁸ Krauskopf strongly felt that only the Christians who could possibly end these Passion Plays.

⁷⁶ *SL*, April 7, 1901.

⁷⁷ *SL*, April 19, 1903.

⁷⁸ *SL*, November 26, 1899.

Each year, during the time of the Christmas and Chanukah festivals, Krauskopf explained about the origins of the various symbols of Christmas and Chanukah. He spoke about the idea of having a Christmas tree in a Jewish home. Krauskopf had no problem with trees in Jewish homes, because to him, they had no religious value. Of course, Krauskopf was always equipped with a defense for his radical approach. Because there are no Biblical sanctions about lighting the Menorah on Chanukah, the sanction must have come from secular sources. Krauskopf said that Jews have forgotten or ignored the real reason for celebrating Chanukah. He believed that there was a secular source for observing the ancient ritual of menorah lighting, connected to the winter solstice as well as to the Gentiles' annual celebration of the rebirth of their respective gods. Krauskopf said that lighting both Christmas candles on the tree and the menorah originated from the annual birthday celebration of the pagan Sun-God. Krauskopf suggested that the Chanukah story about the miracle of oil came later when the celebration became connected with the Maccabees' victory.⁷⁹ The same goes for the tree, "as more and more it is ceasing to be a Church Festival, and more and more it is becoming a universal mid-winter Volksfest,...there is that spirit in this festival that neither Judaism nor Christianity can crush...it is the festival of humanity."⁸⁰ Krauskopf, then, continued by saying that, "if however, in addition to his Chanukah lights, he decks and illumines a Christmas tree simply to participate in a Volksfest - whose celebration is as widespread as the human family, and as joyous and humane as widespread, I personally, try as I may, can see

⁷⁹ *SL*, December 10, 1899.

⁸⁰ *Ibid.*,

no wrong with it."⁸¹ There was no question about this but it was Krauskopf's attempt to demonstrate to Christians that Judaism as a religion also had a valid place in America.

Another area that Krauskopf dealt with was the assimilation of the Jews and the problems of intermarriage within the Jewish community. Intermarried couples, according to Krauskopf, were to be accepted. But intermarriage was to be generally discouraged because such unions tended to be unsuccessful. Krauskopf believed that rabbis should officiate at interfaith marriages because if they did not, some Jews would be deprived; "as it contributes the first nail to the coffin of their marital happiness."⁸² He indicated that prohibitions against intermarriage were most strict during periods of religious turmoil or unrest. When Jews and their Christian neighbors were living in harmony, the prohibitions against intermarriage were not followed and intermarriages did increase. However, during Krauskopf's time, because Judaism encouraged universal brotherhood, it was contradictory to *prohibit* intermarriage, he said. But the reality of the situation was the same as it always had been - intermarriages continued to fail more frequently than did marriages between people of the same religion.⁸³ Krauskopf concluded with a pessimistic note, "the time when all people shall become one brotherhood is still very far..."⁸⁴

Besides facing assimilation, Krauskopf believed in the separation of church and state not only on constitutional grounds but also because church and state had different purposes. Religion taught ethics, and

⁸¹ *Ibid.*,

⁸² *SL*, March 3, 1889.

⁸³ *Ibid.*,

⁸⁴ *Ibid.*,

government provided for the safety, protection and welfare of its members. "The church is the institution in which the people are constantly to learn such lessons of right conduct, as shall enable the state to secure the ends for which it was organized."⁸⁵

Krauskopf was worried that Christianity was taught in the schools and he suggested that Christians who wanted their children to learn about their religion should send them to parochial schools. As Krauskopf had proclaimed, "By what right is this done? You ask...On whose authority is the Public School turned into a Sunday School?"⁸⁶ Even more so, the school board's order is not based on law but on the sentiment that Protestantism is necessary for the pupils' spiritual welfare.

He made a clear distinction that religion should be observed in the private sector whereas education should be in the public sector: "Let us be Protestants or Catholics, Agnostics or Jews in our churches or halls; in our public institutions, let us be Americans."⁸⁷ And he continued by stating that, "I deny the claim that this is a Protestant Christian country. I know of but one qualifying name, which our country is legally entitled to bear and that is American."

Krauskopf spent a great amount of time researching the history of religion in America. As a result, in the statement he made above, he reminded the congregation, that there is no mention of Christianity in the United States Constitution. Krauskopf struggled to convince his people and others that America was the place to be an American,

⁸⁵ SL, April 15, 1888.

⁸⁶ SL, December 23, 1894.

⁸⁷ Ibid.,

regardless of what religion a person observed. He concluded this sermon by mentioning the words of President Grant: "Cherished and sacred forever be the legacy President Grant left us, in his speech at Des Moines, Iowa in September 1875, when he said: 'Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the State and Church forever separate.'"⁸⁸

WOMEN

During the late 1800's, women had become more visible in the society. The rise of feminism in the United States began. As one might imagine, Krauskopf spoke from the pulpit about the place of women in society. Krauskopf's opinions clearly reflected the thinking of his time. Women, according to Krauskopf, had a right to an education, to a professional job, and to respect in society. However, Krauskopf stated that women had a distinctive sphere in society - religion, the home and philanthropy. She was given this role by God and, even though she might desire to contribute to society in other ways, she should not overlook her sacred duties. "Hers is the mission, divinely given, to foster the welfare and the happiness of the race, to ennoble, to stamp upon society a love for all that is true and good and beautiful."⁸⁹ Krauskopf continued to state that, "man is fitted for one kind of work; women for another...his specialty is the public arena, hers, the home." Krauskopf

⁸⁸ Ibid.,

⁸⁹ SL, October 28, 1888 and January 24, 1882.

believed that it was man who was obligated to provide financially for his family, and his philosophy for women was different as he described it:

As a helpmate, to lessen her husband's burdens by prudent economy. As wife, to make their home the most attractive spot for him on all earth. As mother, to make of her family table an altar, and of her husband and herself priest and priestess of God. As a member of society, to make the needs of suffering humanity her own and all her family's concern. As a daughter of God, to keep her soul reverent, her heart sanctified, her hand active in the service of the Lord. As an aspirant for the Life Beyond, to keep herself in readiness, whenever the call should come, and enter it prepared for the fuller light and larger duties.⁹⁰

Work was slavery and a man should not force a woman to leave her home which was, after all, he said, her natural sphere. The education she deserved should train her to be a dutiful wife, a good mother, and a protector of morality.⁹¹ Krauskopf tried to be conscientious about what he felt about women. He strongly believed that a woman could contribute much to society within her designated role.

Krauskopf, like many of his contemporaries, was not comfortable when women left these "roles" and went to "masculine fields of labor." Krauskopf was pleased to see progress within God-assigned spheres of women's activity, "...and I have noted with sorrow her entering by choice upon strictly masculine fields of labor." He felt that there are alternatives for women, especially single women, other than to go to work. He suggested that they help large families tend the children, or work in the hospitals, or teach in schools and in the synagogue.

⁹⁰ SL, March 16, 1902.

⁹¹ SL, January 24, 1902 and January 20, 1895.

Throughout his career, Krauskopf attempted to reach out to women in different ways, to emphasize that their active participation in society was a valuable resource. Very often, Krauskopf attempted to focus on young women who were not married yet, as these women were likely to choose a career rather than settle down. He stated: "A young woman cannot begin too early to realize that she has a high destiny, a calling separate and distinct from that of man, and that is it her sacred duty to fit herself early for her career. Since above all things she is to be the homemaker, her most serious thought must be the home."⁹² Krauskopf approaches the topic from another angle by saying that a young woman without religion, meaning one who does not fulfill her duty in her "natural sphere," is a woman of little heart and soul. Without these she is untrue to her nobler self and a menace to society.⁹³

Krauskopf, like many other men of his time, struggled to define the roles that women should portray. However, as a rabbi, Krauskopf attempted to analyze the difference between how women were perceived in Christianity and how they were perceived by Judaism. In the Jewish Bible, he pointed out, women were portrayed as positive role models. Motherhood in Israel was sanctified, and part of that sanctity was conferred upon mothers, like Rebecca, Miriam, and Deborah. However, in the New Testament, he noted, the role of women was negative. Marriage was tolerated as a concession to the sinfulness of the flesh, it was no longer encouraged as a divine institution.⁹⁴ It was on her shame and sin that one of the greatest dogmas of Christianity based itself.

⁹² SL, March 19, 1911.

⁹³ Ibid.,

⁹⁴ SL, November 15, 1908.

Christian ministers degraded the value of women with their own celibacy recognized as one of the highest of Christian virtues.⁹⁵ Again, in this sermon, Krauskopf explained that in ancient Israel, Egypt, Greece and in Rome, women had been treated favorably. Because of that statement, Krauskopf searched in vain, to convince his people that the role of women in Judaism of the 19th century was mostly positive.

Krauskopf was no different from the other men of his generation. However, in one of his sermons, he made a statement that indicated that he was disturbed by the upper-class ladies who refused to do any kind of labor especially in the home. These ladies used servants and maids. Krauskopf felt it was wrong for them not to work. Working meant raising a family and cleaning up the home and not socializing at the afternoon tea. As Krauskopf spoke:

"It is an ignoble conception to regard work for a young woman degrading, to consider it a sign of poverty or of but medium circumstances for any woman to employ her time usefully for herself or beneficially for mankind, to regard those only as constituting the highest classes who waste the product of other people's labors, without contributing any productive labor of their own."⁹⁶

Krauskopf concluded by saying that all people should work, using their own time and contribution for the betterment of society. In other words, he believed that women had gained their respect in society *by* working in their own spheres. But if they did not work, they would have gained nothing nor contributed nothing.

⁹⁵ *SL*, January 17, 1892.

⁹⁶ *SL*, January 6, 1907.

Krauskopf had the skill to make people feel good about themselves, especially women. When he spoke at the opening ceremonies of the National Council of Jewish Women (NCJW), he raved about the wonderful work that the women had done. He recalled the frustrations of trying to establish NCJW, largely because it was a group of *women* who wanted it. Krauskopf reminded this group of what others had told them: "you will never get Jewish women to take interest in religious matters that Christian women take."⁹⁷ But then, Krauskopf said, "...it is the weak woman, He has again chosen in our own time and in our own land, to save American Israel from the greatest of all enemies; Indifference."⁹⁸ Krauskopf highly praised NCJW and insisted that it helped rabbis in various functions.

Once again, Krauskopf tried to define the role of women by concluding; "The woman of Israel has at last found her way into the sphere, where she is needed, for which her nature has constituted her, for which God has destined her, into the sphere of Religion and Philanthropy."⁹⁹ Krauskopf preached what the people wanted to hear and his views on women were quite acceptable and common among the people of his generation. He spoke positively and was able to preach in favor of an exalted and sacred place for all American Jewish women.

⁹⁷ *SL*, April 12, 1896.

⁹⁸ *Ibid.*,

⁹⁹ *Ibid.*,

WAR

Krauskopf rarely criticized political or war policies on the pulpit. He was not a political person, although he was chosen to take an active role in the Spanish American War. Krauskopf insisted that America was at war, not for the sake of national aggrandizement, nor for a display of military skill, "but wholly for the sake of peace among nations, for the sake of good-will among men."¹⁰⁰ However, as blindly as he saw it, he stated these words:

It is God's will, not ours, that our army is mobilized and that our navy stands ready to belch forth death and destruction upon Havana and its people...I am convinced that it is the will of God and not our own free choice, that we are standing today arrayed against each other...that cruel war has at length been determined by Providence, as a final and effective measure for the suppression of Spanish atrocity...The United States has been divinely chosen to establish the Dominion of Peace on American soil.¹⁰¹

Prior to and even during the war, Krauskopf felt that he as a religious person, he saw America having a religious mission. He stated, "the propagation of Religion was the mission of Israel...The propagation of peace is the mission, perhaps the sublimest of all missions, of the United States."¹⁰² Furthermore, according to Krauskopf, America was thought "...to be a beacon of truth for the whole world. Forged from a struggle for independence by the hand of God, America was imbued with

¹⁰⁰ *SL*, May 1, 1898.

¹⁰¹ *Ibid.*, May 1, 1898.

¹⁰² *SL*, March 20, 1898.

the lofty principles of the Bible and the Declaration of Independence. It was everything for everybody and it was always right."¹⁰³

Krauskopf was deeply disturbed by the atrocities of war and was fortunate to be put into a position to help alleviate the sufferings of the American soldiers and their families. He was chosen to become a part of the National Relief Commission. This commission was formed during the Spanish American War. The preamble of the commission's constitution says that its members desired,

...to lighten the burdens and relieve the sufferings of the men of the Army and Navy in the service of the United States of America, in its war with Spain, and to assist them in bearing the burdens of such service...¹⁰⁴

Its purpose, as stated in Article I, section II of the constitution was

...to aid the United States government in caring for its soldier, sailors, marines, and others who may be disabled by sickness or wounds, and to relieve their families if need should require. And also to aid chaplains,...to contribute to the health and comfort of the men on duty, to afford assistance and support, as may be required, to surgeons and nurses in the healing and care of the sick and wounded, and to aid in the administration of religious consolation with due regard to the preference and convictions of all, to keep the men in close contact with home and refining and helpful influences; by extending facilities for ready communication with relatives and friends, to facilitate the identification of those who may die in the service, and to aid kindred and friends in procuring the remains for burial.

¹⁰³ Martin Beifield's Rabbinic Thesis, "Joseph Krauskopf: 1887-1903", 1975.

¹⁰⁴ National Relief Commission, Report of the Executive Committee of the National Relief Commission (Philadelphia: National Relief Commission, 1899)

Krauskopf was appointed to the executive committee of the National Relief Commission and was one of the nine field and traveling agents. He went to Cuba with Rev. Henry McCook and they inspected the United States Army hospitals and camps. When they arrived in Santiago, they were faced with many sick people, with shabby clothing, suffering from yellow fever, lying on the floors of the hospital. The clergymen helped the Red Cross to bring in medical supplies and even fresh water for drinking. Conditions were deplorable everywhere they went. Krauskopf did meet some Jewish soldiers whom had distinguished themselves in battle. He also met Theodore Roosevelt and eight Jewish Rough Riders.

When Krauskopf came back to the States he shared his experiences and said:

And now that I am home again, after an absence of three weeks, during which all communications with home had been cut off, I am glad that I have been in Cuba, that I have seen what I saw, but infinitely happier am I to be back again in our blessed United States, which I sincerely pray may long be spared another such war as this.¹⁰⁵

Krauskopf and the other traveling and field agents also made trips extensively throughout the southern part of the United States. They visited camps and hospitals and cared for the spiritual needs of the people they met. "Krauskopf inspected posts in Jacksonville,

¹⁰⁵ A report of the visit is in the National Relief Commission's Report, pp.81-87 and in an undated article from the Philadelphia Inquirer Philadelphia found in the Krauskopf Collection, Urban Archives Center, Temple University. (Temple)

Fernandina, Tampa, Key West, Miami, Camp Wikoff, and Camp Alger."¹⁰⁶

Even though Krauskopf's theological view of war was not a realistic one, his first hand experiences made him painfully aware of the harsh realities. Summing up his feelings about these horrors of war, he wrote to his children and said:

I tell you soldiering in mid-summer, in a hot country like this, is no fun. Some of the boys are suffering greatly, some are very sick, and a number of them have died. War is a horrible evil, and we all should pray that there should be no more of it in any part of the world.¹⁰⁷

As war and misery continued, Krauskopf's attitude shifted - now he felt that it was *man's* fault and not God's that war came into existence. He defended his statement by stating,

"that man...not God is responsible for war. As God gave man reason to distinguish between right and wrong, He gave him free will to choose between the two. He gave him conscience to draw him toward the right and from the wrong. It is man's responsibility to keep this world of ours running. It is our work and not God's."

He continued and said,

"...God is law and as much under its eternal and universal and immutable sway as are man and nature....if that law is violated, punishment ensues, if obeyed, freedom from suffering is the reward."¹⁰⁸

¹⁰⁶ *Ibid.*, p.64.

¹⁰⁷ Krauskopf, Fort Tampa City, Florida to Madeline, Manfred, Eleanor, and Harold Krauskopf, Philadelphia, June 24, 1898, Temple.

¹⁰⁸ SL, December 14, 1919.

Krauskopf searched in vain to find a solution to end the war. His strongest conviction was that a return to God would be the best solution for peace. As he cried out, "...neither power nor victory, not even the peace-congress in which we shall have a commanding part, will ward off the pending night...they afforded room for the widest play and deepest subtleties of diplomacy, but they left no room for God...and where God is not, there peace is not"¹⁰⁹

In addition to presenting messages of hope and demands for people to return to religion, Krauskopf presented other practical suggestions as the war was taking its toll. For example, he acknowledged food shortages and high prices due to the scarcity of food abroad. The Allies depended on the United States for food. Krauskopf pleaded as he referred to the Allies: "without them, we are lost; without us, they are lost."¹¹⁰ During this sermon, he presented suggestions of how to preserve food and to cut down one meal per day, provided a list of equivalents for replacing protein products. He condemned many people's overeating and the waste of good food at weddings and restaurants! To remain healthy, little food is required, he said. Krauskopf concluded: "If in the hour of our need, may others remember us and feed us. As we feed others in their hour of need, others may feed us."¹¹¹

In another example, he tried to re-assure his congregants that the American government was not being selfish to fight the war. Rather, he said, "...the war was waged by us not for military glory or territorial aggrandizement, but for establishment of the supremacy of Democracy

¹⁰⁹ SL, September 6-7, 1918.

¹¹⁰ SL, November 18, 1917.

¹¹¹ Ibid.,

over Autocracy." Krauskopf repeatedly voiced high expectations and trust in the American government.

Just as Krauskopf had great confidence in the American government, so too, he had great respect for the United States presidents. Krauskopf often praised and spoke about the American presidents, especially Lincoln and Washington. When their anniversaries came up, Krauskopf would not miss the chance to reflect on American patriotism and the accomplishments of these famous presidents. The title of one sermon described Lincoln as a "Master and Martyr." In it, he preached, "...he was the selected of God before he was elected of the people."¹¹² Krauskopf emphasized that Lincoln was not experienced and that Americans would have preferred an experienced president. But Lincoln proved effective as a leader. "They recall the humble origin of Moses and Jesus and Luther and recognized that they whom God chooses for His work must have other distinctions than looks or wealth or polish. They must have the souls of heroes and martyrs."¹¹³

In another sermon titled as "Lincoln, The Chosen of God," Krauskopf explained that it was not ambition, not lust for power or wealth, for fame or name, which bore him to the heights he reached. An analogy follows, comparing Lincoln to Moses as he stood before the burning bush. Lincoln was brave, just like Moses was. And then it concludes with the statement, "...so long shall the name Abraham Lincoln live in the loyal American heart as the savior of his country as the Chosen of God."

¹¹² SL, February 12, 1911.

¹¹³ Ibid.,

As Krauskopf lived in Philadelphia, the presence of patriotism ran high for him, as it did for that city. Krauskopf was extremely knowledgeable in American history and often presented historical facts in his sermons. In several of his sermons about patriotism, he warned his congregants that if the Pilgrim Fathers could see their city today, they would be mortified by the snobbery, the restriction of immigrants and the extravagances of modern Philadelphians. The Pilgrims came here in the interest of their souls, not in the interests of their pockets.¹¹⁴ William Penn and the Pilgrim Fathers believed in the universal acceptance of all religions. Krauskopf too, spoke about universal acceptance of all religions, as his comments came as a negative reaction to passage of the Immigration Restriction Bill. It was passed in both the House and Senate by large majorities. Krauskopf could not understand it, as he believed that immigration was a menace to the peace and prosperity of our land. He felt that this bill was aimed at the Russian Jew and he said that if the oppressed Cuban was exempted why not also the Russian Jew?

Krauskopf said that help was needed to strengthen public opinion in favor of checking the immigration of Russian Jews to countries where they were not wanted. "Let them go to Palestine."¹¹⁵ Even though this shook Krauskopf's trust in the American government.

Most of the time, he would highly praise the government during times of war, immigration and on the occasion of political events. Regardless of the solutions to this world problems, Krauskopf constantly returned to his fundamental goal of encouraging people to embrace

¹¹⁴ SL, December 17, 1916.

¹¹⁵ SL, January 3, 1897.

religion. Religion in America meant loyalty to the United States government in his mind, a road to peace and to universal acceptance of all people.

THOUGHTS ON CONTEMPORARY ISSUES

Krauskopf attempted to preach the fundamentals of Reform Judaism which included the values of caring for one's own home, the caring for one's Jewish community and the caring of the general community. Generally, the urge to improve social conditions for all people is obvious in all times within Judaism. As a public speaker and leader, Krauskopf felt that it was his responsibility to keep his people informed of such problems.

He had a strong opinion about the requirement for children to receive a general education. Krauskopf believed that crime happened more among the uneducated. Public education should be compulsory, according to Krauskopf.

"Educate the people not for reasons of personal accomplishments and social adornments, but because the life or death of the individual and the nation depends on it."¹¹⁶ In this particular sermon, Krauskopf was focusing on, "Compulsory Education," a bill then before Congress. He asked why Philadelphia was spending 16 million dollars on its City Hall while the schools were overcrowded, and that while children were only going part-time? In addition, he argued that the schools lacked qualified teachers, a fact which left many children illiterate, wandering

¹¹⁶ SL, March 12, 1893.

the streets, and committing crimes. The children must go to school, said Krauskopf. The Compulsory Education Bill Education had to be passed because it would assist both teachers and children to achieve more as members of the society.

Besides bringing up various fine points about the educational system, Krauskopf spoke of the efforts of fundamentalist Christians to bring religious teaching into the public schools. He noted that the U.S. Constitution makes no mention of Christianity and that people should follow President Grant's message as he said: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution, keep the Church and State forever separate." Krauskopf constantly attacked these Christians and kept asking them: "On whose authority is the Public School turned into a Sunday School?"

Another area on which Krauskopf lectured was socio-economic issues, particularly in the area of labor rights. He tried to provide advice for laborers, to protect their rights. Krauskopf was fully aware of and sensitive to the difficulties that laborers had to face. Laborers had to work long hours and they barely earned enough to support their families.

Due to the ever more rapid growth of industry, he proposed a 'Ten Commandments of Commercial and Industrial Life.' "First, to relieve overpopulated labor markets; second, to regulate the housing settlement of workers; third, to end the sweatshop system; fourth, to reduce the number of middlemen in the commercial process; fifth, to establish suburban industrial and agricultural parks; sixth, to teach tailors how to farm; seventh, to shorten hours and to improve working conditions; eighth, to give workers an additional afternoon off each week; ninth, to

stimulate investment to prevent poverty; and tenth, to lessen your extravagances and restrain your greeds."¹¹⁷

Krauskopf also supported the capitalist-industrialist system which focused wealth in the upper classes. He felt that the government could not work without the capitalists. They and their money, according to Krauskopf, were responsible for the advancement of knowledge, culture, shipping, trains, labor-saving machines, churches, schools, libraries, museums, theaters, hospitals, parks, and "every blessing of civilization."¹¹⁸ In addition, he emphasized that it was important that people gain wealth legally and not at the expense of others.

Wealth has been attained, and is still attainable, without haste and knavery. It is done by making self-sacrifices, and not by sacrificing others. It was done by faithful industry, by strict integrity, by avoiding debts and gambling and speculating, by making the best of every opportunity, by exercising good business judgment, by careful economy and frugality, by curbing all unreasonable extravagances in the business and in the household.¹¹⁹

Throughout Krauskopf's career, he would remind his congregants that those who were fortunate should be obligated to put their money back in such a way as to improve the quality of everyone's life.¹²⁰ And of course, not everyone will become wealthy and sometimes, the competition brings out the worst in a person's character:

"All commerce, as well as every commercial profession that greedily seeks for money--or for its equivalent in name or fame--is a struggle for

¹¹⁷ *SL*, March 9, 1902.

¹¹⁸ *SL*, December 4, 1898.

¹¹⁹ *SL*, December 29, 1898.

¹²⁰ *Ibid.*,

existence, in which only the fittest survive. But unfortunately, the "fittest" are only too often the unfits morally..."¹²¹

Krauskopf would not ignore one of the most tragic problems of society - the increasing number of the needy. He felt that the city of Philadelphia should organize food programs to serve the poor. In addition, he believed that the city should be responsible for emphasizing the importance of public health. Krauskopf said that donating money to the poor actually created more problems for those in need. Action was the best solution. He suggested that the city and the federal government create employment through a system of public works projects.

"This would eliminate the embarrassment of taking money from others; give the poor person an income and its by-products - confidence and self respectability; and costs the public less money than required to maintain the vast, inefficient network of private charities."¹²²

Krauskopf indicated that there was the need for direct, personal aid to the poor. The government, while it might provide employment, could not change attitudes. Maybe people working individually with other people might change those attitudes. As a result, Krauskopf, along with his congregants, organized the "Personal Interest Society."¹²³

What we need is a *Personal Interest Society*, every member of which shall...hold himself responsible for the well-being of one poor family...and consecrate himself to promoting its well-being, not by dispensing money or its equivalent...but by awakening tastes and habits of industry, thrift, economy, cleanliness, neatness...¹²⁴

¹²¹ SL, March 2, 1902.

¹²² SL, October 21, 1888.

¹²³ SL, February 4, 1892.

¹²⁴ *Ibid.*,

This society was organized in the early 1890's, but the degree of its success or its failure is unknown. It did not completely resolve the condition of the poor, but it probably made a powerful impact on Krauskopf's congregants' lives and made them more aware of those less fortunate than themselves.

In addition to changing attitudes, Krauskopf explored the possibility of building low-cost housing for the poor.

Much more wisely would we act if, instead of tracing the cause of such sufferings and bereavements to inscrutable decrees, we would attribute it to our own neglects, and proceed to stamp out those leprous spots of modern civilization, which our avarice, our inhumanity, our indifference, has suffered to spring up in our very midst.¹²⁵

In 1893, Krauskopf was discussing a new project with the community called "The Model Dwelling Association." This project was not a charity, but rather an investment. As he explained to one prospective contributor:

We desire to erect a building that shall give to the poor man of the slums, all the necessary comforts and accommodations, at the lowest possible rental to him, and at an equitable dividend to the subscribers of the Stock... We desire to organize a Stock Company, and dispose of the shares among the public at large.¹²⁶

Unfortunately, within one year, the Model Dwelling Association project did not succeed. Krauskopf, with his tireless efforts, tried his

¹²⁵ SL, January 8, 1893.

¹²⁶ Krauskopf to Hon. George D. McCreary, March 13, 1893, Temple.

best to make this project a success, but there was a lack of financial support.

Krauskopf was a determined and dynamic leader who believed that action would improve the conditions of the society. However, he did not forget to speak about personal growth and identity development within Judaism. He often spoke about the reality that there were many dysfunctional families. The cause, according to Krauskopf, was that the children were denied spiritual and moral training. The parents became too absorbed by materialistic wealth and ceased to attend the temple. Less religion leads to less morality, and less self control leads to less self respect.¹²⁷ In other words, it was the parents' responsibility to guide the personal growth of their children and not to let wealth to control their lives.

Krauskopf spoke from experience, he often said. He represented himself as one who had had both failures and success. In this way, he allowed his congregants to envision Krauskopf the rabbi as a human being, with a great zeal to improve his world. In one of his sermons, titled "Going Ahead Despite Disappointment," he clearly defined a failure as one who was not quite ready for success. Success takes time and more preparation. Only a few can escape disappointment and failure.

Weak men take fright at the first plight, turn heel at the first sight of danger. Strong men grow all the stronger the greater their perplexity, see all the clearer the darker the outlook, deal all the harder blows the more powerful the opposition... Strong men grow stronger with every failure, make every failure a stepping stone toward ultimate success.¹²⁸

¹²⁷ SL, November 6, 1910.

¹²⁸ SL, March 30, 1913.

Krauskopf was influential. He touched many people's lives as he spoke on so many different topics, before his congregation, around Philadelphia and nationally. Not only did he speak, but his words were published and they reached a greater audience throughout the country. Two of his most important legacies were the Jewish Publication Society of America and the National Farm School. Vast numbers of people came weekly to hear Krauskopf speak and some of his prophetic ideas are still being heard today as the fundamental message of the Reform Movement.

CHAPTER FOUR

The opportunity to analyze Rabbi Joseph Krauskopf's work has provided me with a variety of insights. I was able to recognize some of the radical historical developments of early American Reform Judaism. In addition, I discovered that many of the important early Reform Jewish values and themes continue to be valid in the 20th century.

Krauskopf was a daring and an ambitious rabbi. He preached what he believed was most important - to be a progressive and liberal American Jew. His most controversial decision, choosing to preach on Sundays for thirty-five years, was truly remarkable. Krauskopf was not only a man of his time but also a man *ahead* of his time. He strongly believed that it was possible for a Jew to become a respected member of society while keeping both his religious identity and his American identity.

Prior to Krauskopf's generation and the emergence of the American Reform movement, Jews in America were not visible as a group. The first wave of Jews who came to America did not speak English, but they were anxious to begin a new life in the Golden Land with prosperity and economic stability.

By the time Krauskopf became one of the first four rabbis to be ordained at the Hebrew Union College, the Reform Movement was ready for new and challenging leadership. In addition, the first group of Jewish immigrants had become settled in America and was looking for direction. Krauskopf offered them a strategy for living as American Jews.

Krauskopf saw a bright future ahead. He preached it and lived it throughout his life.

Looking at Krauskopf's Sunday Services at Keneseth Israel, one may wonder why there were only a few other congregations that followed his lead when Krauskopf was able to gather thousands of people to his congregation every week! Surely, it was a bold move and Krauskopf succeeded because he was consistent and insistent. He had the added advantage of being an excellent orator. He was described by his contemporaries as a dynamic and aggressive speaker who knew how to be persuasive on the pulpit. He went beyond the typical expectations of a rabbi preaching theological lessons. Krauskopf explored many different topics that related to a wide spectrum of people, not only Jews, but all Americans. All of these characteristics were truly assets for Krauskopf.

During his time, American Jews were struggling to become assimilated members of society. These Jews were already successful in the working world. They had learned the English language, but they did not know how to deal with the negative attitudes towards them from the dominant Christian society.

In honor of Krauskopf's thirty years in the rabbinate, he was praised by Horace Stern, a distinguished jurist:

Perhaps there is one feature of Dr. Krauskopf's work which may be singled out for special mention, - as it is probably the part of his success in which he takes most pride- and that is the Sunday lectures which he has now delivered in his congregation for thirty consecutive years. Of course the holding of religious services in synagogues on Sundays involves a theological innovation which has naturally aroused criticism from the more conservative members in the community, but that is apart from the undoubted fact, that waiving such controversial considerations, the Sunday lectures have been

overwhelmingly successful, - successful in the immense numbers of persons who have attended them, successful in the information which they have furnished to Jews and non-Jews alike of the ideas and ideals of Judaism, successful in the interest which they have stimulated in the younger generation in Jewish history, literature and traditions, successful in the fame of Keneseth Israel which they have spread broadcast among a reading and thinking public. Persons who otherwise never would have entered a Jewish house of worship have thronged the Temple to listen to its rabbi's oratorical presentation of the principles of Reform Judaism, and there are countless numbers who have either heard or read these Sunday lectures who have learned from them that real Judaism is not a religion of superstition, and that most Jews are not dishonest tricksters, unpatriotic aliens, or sensual materialists. In short, these lectures have been the means of a campaign of public education by which Jews have come more fully to appreciate their religious faith, and Gentiles more liberally to gauge the virtues and spiritual aspirations of the Jewish neighbors.

As a twentieth century American Reform Jew, I do not think that conducting Sunday Services at any Reform congregation would be effective today. In the past twenty years, many congregations have omitted even Saturday morning services, focusing instead on Friday night as the central Shabbat worship service. In addition, the reading of Torah has been moved from Saturday morning to Friday night in many congregations.

These occurrences have happened as a result of the changing expectations in the working world. In Krauskopf's time, there were many people who worked seven days a week, so a Friday night service would be most logical for them. Recently, however, quite a few congregations have conducted services on Saturday morning. The format is different from Friday nights as the focus may be on a D'var Torah session rather than a traditional Reform service.

Additionally, the majority of the Jewish population, today, does not attend synagogue weekly. Again, Friday night appears to be the most appealing to most practicing Reform Jews.

Sundays are usually reserved for religious school training. Some congregations are providing adult education during the religious school sessions so that the parents can also learn something. This should not be equated with conducting Sunday Services.

It is also true that the style of preaching has changed from Krauskopf's time. Today, congregants often desire more of an opportunity to participate in services rather than being passive listeners. One should also consider the dramatic changes of the family structure, the economy and the sore reality that many Jews have lost interest in Judaism.

I believe that Sunday services would not be effective. However, I do not wish to denigrate Krauskopf's values and his contribution to people who needed this kind of leadership. They lived in a time where many non-Jews did not understand the world of Judaism. Krauskopf attempted to build a common ground between his congregants and the outside world. There is no question about it -he did it very successfully for his generation of Jews. Krauskopf continued to speak on what was needed for American Jews to become more accepted in society.

His project of creating new prayer books was certainly appropriate for his congregation. The rabbi and the prayer book must speak alike. If they do not, there are confusing messages. Even though his prayer books were considered quite radical, most of his congregants did follow them.

The need to develop and create prayer books in the Reform Movement continues today. The Gates of Prayer, composed by the Central Conference of American Rabbis in 1975, is a prayerbook established to meet the needs of the current generation of Jews. However, today in 1993, many Jews are reacting negatively to The Gates of Prayer, especially in regard to gender related issues. As a result, a supplemental prayerbook composed by the CCAR in 1992, was published to be congruent with the values of the most recent generation of Jews. There is no doubt that the process of re-adapting the prayerbook to each new generation will continue, just as Krauskopf believed that change was a positive necessity towards the survival of American Reform Judaism.

The establishment of the National Farm School was quite an accomplishment for Krauskopf. He was acting upon his own conviction to improve the status of unemployed immigrant Jews. His mission to save the Russian Jews was well intentioned. Once he discovered the terrible persecution that Russian Jews had to face in their homelands, he changed his focus.

However, if we look at today's Russian Jewry, we inevitably ask: how are they doing? Evidently, the gigantic Russian Exodus in the past five years has overburdened both Israel and America during the current world-wide economic depression. Israel was overwhelmed with the huge number of Russian immigrants, a change that left many Israelis out of work and homeless. Israel was not prepared for the influx, nor did it expect it to happen so quickly. Could a National Farm resolve this problem? No, because the majority of the modern Russian immigrants were already highly intellectual, most technically-oriented and highly educated. They are not cut out to work on the land. Rather, they are

qualified to improve the world's technology. Once again, I believe that the National Farm School was a great idea for Krauskopf's generation, when the life of farming was an area of opportunity for the new Americans. Even though the National Farm School had little importance on Jews during Krauskopf's day, it surely assisted a few of them.

Krauskopf was a fervent believer in Radical Reform Judaism. His views on reform were highly influential among his congregants and peers. Krauskopf simply believed in Jews becoming active Americans. To be active, to Krauskopf, meant serving in the government or public office, attending universities and leading active lives as Americans. This also meant leaving behind what he considered archaic rituals and observances that no longer had any significance in modern life.

One major development during Krauskopf's time was an increased number of intermarriages. Although he promoted universalistic religion, I believe that Krauskopf really did not *want* to officiate at interfaith marriages - although he actually did. Krauskopf expressed several concerns.

First, he made it very clear that one *should* officiate because Reform Judaism should not want to lose any of its members. Many intermarried Jews did, and do, disassociate themselves from their religion because they believe that they are not respected because of their intermarriage. Second, Krauskopf expressed the dilemma that intermarried parents face - deciding in which religion the child will be raised, if any at all. This was very clear in Krauskopf's sermons as he often stated how important it was for parents to give their children a religious education. If the children are not educated, they will grow up and become criminals, he said. It is religion, according to Krauskopf,

that fills one's life with values and importance. If the interfaith couple does not deal with the religious aspect of their identities, their marriage will fall apart, he said. Krauskopf struggled with these concerns, because he had a strong belief that Christianity and Judaism could meet at a common point. But when it came to marriage between a non-Jew and a Jew, I believe that Krauskopf did not see it as a compromise.

The current reality is that over fifty percent of the Jews today will marry partners outside of the religion. The idea that it is possible to work some compromises is a popular one. The interfaith couple has been courted by official Jewish outreach. The historical evolution of intermarriage has been on-going, and Krauskopf faced this issue as best he could. That meant allowing the few interfaith marriages to take place. He did not want to exclude his people from the Judaism that he, and presumably, they, had loved. Krauskopf believed that to be a Jewish American, the universal religion was the best approach. In order for that to work, marriage between a non-Jew and a Jew must be possible, if necessary.

Besides struggling with the issue of intermarriage, Krauskopf had a strong interest in Christianity. He believed that if Christians and Jews were educated, they could get along better and live in a world filled with harmony and peace. Krauskopf was constantly faced with hostile Christians who preached that Christianity was the religion of America. However, Krauskopf felt it his responsibility to reach out and educate the ignorant Christians who assumed that Jews were bad and greedy. Throughout his career, his sermons were focused to explain to Christians that Jews were their brothers. The belief in one God, the belief in peace

and brotherhood - these themes were dominant in Krauskopf's messages to all people.

Krauskopf also wanted to convince Jews that they did not have to give up their Judaism to become Americans. By observing Reform Judaism, these Jews would have the full opportunity to be recognized as devoted members of the American society.

Not only did Krauskopf emphasize the importance of improving relations between Christians and Jews, but he was also sensitive to the role of women being portrayed during his time. Just like any other man of his generation, Krauskopf had a clear view that the woman's home was her domain. He urged women to get married, have babies and to raise children. He felt that women were the best teachers that any child could have and that they were needed for men to succeed in their own lives. Krauskopf constantly praised women for their work, whether in the house or in the Jewish community. He did not feel that women should take jobs outside the home for he saw raising a family as a full-time job. He emphasized that it was the parents' responsibility to raise decent children and this major responsibility usually fell upon the woman.

Krauskopf recognized the important role that women played in the Jewish community, especially through the National Council of Jewish Women. He spoke at this organization's meetings often and highly praised NCJW for what they have done within the community. However, Krauskopf would always return to his original position that it was best for women to remain in the home and to raise a family. In that genre, Krauskopf heaped lavish praise on women, saying that nothing would improve if not for women's attention to family. Since Krauskopf was speaking of his own generation, I could not ignore his views. He tried his

best to include women in the religious picture. He would remind women that they were highly respected in Judaism, even during biblical times.

Krauskopf spoke briefly about war during his career. During the Spanish-American War, he appeared to be saddened and frustrated. Like many of his contemporaries, he abhorred war. He searched in vain to find solutions. Krauskopf recommended religion as a refuge against war and he felt that it was religion that would encourage a common thread between all people, for both sides of an issue.

I think that we continue in this belief today. Religion reminds us of our responsibilities towards one another. However, the reality goes beyond religion as we often discover that only a few people in our world really do act upon good intentions. Many of us have been overtaken by materialistic values, and the prospect for peace is often ignored. I believe that this is a part of Krauskopf's message which is still valid today.

As a result of my intensive analysis of Rabbi Joseph Krauskopf, I am convinced that he was truly an exceptional rabbi in the American Reform Rabbinate.

As Krauskopf approached his Thirtieth Year Anniversary in 1917, he was described by the president of the CCAR, Dr. Louis Grossman,

...your Rabbi represents your cause and your great wish. Fortunately he is equipped for the representative tasks as few are, with unique efficiency and with rare power. In a very provable sense he has made your history of the last thirty years. His personality has been dominant in your corporate life and in the religious enterprises which his talent had devised and maintained. He has put you under requisition in many directions, for he knows how to enlist men and to suggest service to them and hold them to it. In his career influence had indeed a remarkable illustration. He has applied the fine art of persuasion as no other man in the American Jewish

pulpit. He is irresistible when he appeals and ineluctable when he puts his hand on men. His invitation is a compulsion. He convinces when he pleads and his invitation rings true and is equivalent to a command.

Dr. Krauskopf is the one man in the American Rabbinate who does not stop in his ministrations with the mere expression of a wish. He translates wish into will and an address into a call. His vigorous personality is as inexhaustible in persuasiveness as it is in physical strength and ingenious resourcefulness.

So it has come that the thirty years which are now completed are years of usefulness in many directions, and this community is active as few other in the land are. He has touched many things with his industrious talent and many lives by the charm of his person. Perhaps I should say that Dr. Krauskopf represents a type of Jewish ministry, whose quality many will learn to appreciate and emulate.

As one who was a pioneer of Radical Reform Judaism, who lived with great pride as an American, Krauskopf should be recognized and remembered for his great determination and service to the American Reform Rabbinate. Although Radical Reform Judaism did not long survive Krauskopf's generation, he clearly met the need for a meaningful and significant identity for many Jews.

Participating in this course of study has further encouraged me to follow in the footsteps of those many rabbis who came before me, especially Krauskopf. He taught me that determination and strong belief in the love of Judaism is the ultimate goal for one who wishes to enter a life-long career in the rabbinate.

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