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**THE GROWTH OF THE HEBREW UNION COLLEGE - JEWISH
INSTITUTE OF RELIGION IN THE UNITED STATES AND ABROAD**

By Daniel B. Syme

Thesis submitted in partial fulfillment of the requirements for
the Degree of Master of Arts in Hebrew Letters and Ordination.

Hebrew Union College - Jewish Institute of Religion 1972

Referee: Dr. Jacob Rader Marcus

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D I G E S T

This broad study of the history of the growth of HUC-JIR is divided into four chapters. Chapter One synthesizes the College histories of David Philipson, Samuel S. Cohon, and Stanley Chyet into a single unit encompassing College development from 1875 until 1947. A considerable amount of additional historical material is also incorporated into this first section.

Chapter Two examines the growth of the College under Nelson Glueck's administration. Published speeches, personal letters, interviews with those close to the scene and Board of Governors' minutes are all utilized to paint the dramatic picture of an expansion to four schools in less than a quarter century.

Chapter Three takes the gestalt of College history and attempts to pick out some of the most probable explanations for Nelson Glueck's phenomenal record of growth compared with that of his predecessors. The historical circumstances of the era, and Dr. Glueck's unique personality are analyzed in formulating these explanations. Chapter Three also attempts to analyze why each of the four schools expanded.

Chapter Four introduces the new College president, Dr. Alfred Gottschalk. On the basis of past and present public addresses, certain expectations are advanced regarding what might be expected in the College future. A concluding note in Chapter Four projects great growth for the Jerusalem and California schools, moderate growth for the New York school and a temporary hiatus for Cincinnati until the fast-approaching population boom in the Southern United States.

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It would be impossible for me here to thank every person who has helped me in the completion of this thesis. Many faculty members, staff and friends of mine at the time students of the Hebrew Union College, the Hebrew Union College of Cincinnati have given me hours of their time and advice. The words, written, spoken and oral, I have received from them.

But there are certain individuals who gave so much that I must
dedicate this thesis to them. DEDICATION expression of gratitude.

Dr. Jacob Rader Marcus, my friend and teacher, who has affected my life more than he will ever

know. Of our relationship, it might truly be said: "His teachers are like his parents."

Dr. Jacob Rader Marcus, who was never more than a "phone call away,"
and who helped me with patience and understanding.

Dr. David Silver, my "first teacher," who, through her devotion and
help, transformed my rough work into a finished manuscript.

Daniel B. Syme

And, of course, to my wife, Martha, whose love and support
inspired me to go on when my own strength failed.

And, finally, to my parents, who have been my constant support and
encouragement.

To all three of them, my parents, I offer my thanks.

ACKNOWLEDGMENTS

It would be impossible for me here to thank every person who has aided me in the compilation of this thesis. Many faculty members, staff and alumni of each of the four schools of the Hebrew Union College-Jewish Institute of Religion have given me hours of their time and memories. Upon their recollections, written and oral, I have leaned heavily.

But there are certain individuals who gave so much that I must single them out for my deepest personal expression of gratitude:

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And, above all, to my wife, Martha, whose love allowed my work to continue, and who inspired me to go on when my own strength failed me.

To all these people, my friends, I offer my thanks.

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INTRODUCTION

On February 12, 1971, an era came to an abrupt end. From Cincinnati, Ohio, the news went out across the globe: Dr. Nelson Glueck was dead. The news shook the Reform Jewish community. Although Dr. Glueck was 70 years old, he was one of those rare individuals who seemed to be eternal, who would go on forever. Nelson Glueck was *sui generis*, one of a kind. So even when Dr. Alfred Gottschalk, in his touching eulogy, emphasized the finality of Glueck's passing by saying: "There was a man. He is no more.",¹ few among those present grasped the full significance of the words he uttered. Glueck's influence, his presence, had been so great, so pervasive, that his absence now seemed impossible.

Only today, over twelve months later, are the pieces coming together once again. Dr. Alfred Gottschalk, Dr. Glueck's successor, has grasped the mantle of leadership firmly and assumed his new position with strength and dignity. He has pointed the College-Institute in many new directions, toward a future bright with promise. But there is no doubt that the new administration has inherited a religious empire built stone by stone through the creative genius of Nelson Glueck. Out of a single school in Cincinnati, struggling to keep its head above water financially, Glueck welded together a four-campus complex extending from Los Angeles to New York to Cincinnati, and stretching from there to Jerusalem in Israel. From a small student body and faculty, Glueck forged an academic institution which today includes many of the world's great universities in its intellectual consortium.

For almost twenty-five years, Nelson Glueck made the Hebrew Union College-Jewish Institute of Religion a visible expression of his personal will and vision. Complemented by a Board of Governors who believed in him, who built without funds because he promised to find them, who shared his courage and his cautious abandon, Nelson Glueck molded the College-Institute into the great seminary it is today.

It is natural and proper for historians to begin now the process of telling the extraordinary story of the College-Institute during the years of Dr. Glueck's administration. It was a coincidence of history that matched the man and the age so perfectly, and generations yet to come will probably marvel at the fact that so much was accomplished in so short a period of time. Yet the very richness of that accomplishment makes the historian's task extremely difficult. Twenty-five years of history, especially within an institution such as HUC-JIR, involves much in the way of decision-making, politics, ideological development and the formation of an educational philosophy. To adequately treat the totality of those years in depth would require many more pages and many more years than lie at our disposal at present. The work, however, must begin somewhere. And it is to that beginning that this study is dedicated.

Closeness to the personalities involved in this broad history of the College demanded that we confine ourselves to pure facts as much as possible. Where published sources were unavailable and where private interviews are cited, the information presented almost always represents the consensus of at least three individuals whom the writer judged

to be in a position to know as fact that which they stated. Occasionally, "anonymous" individuals are quoted. The writer is fully aware that the granting of anonymity removes the responsibility for accuracy of report. But in the very few instances where this occurs, the reasons surrounding the desire to remain anonymous were so cogent, the information provided so essential, and the source itself so impeccable, that this highly unusual practice was employed.

The study is subdivided into four chapters. Chapter One builds on the work of three scholars, Dr. David Philipson, Dr. Samuel Cohon and Dr. Stanley Chyet, each of whom have published histories of the College during different periods of its growth. In attempting to synthesize these works into a single unit embracing the College's history up to 1947, we shall stress the broad outlines of the development of the College, the influence which each president from Isaac Mayer Wise to Julian Morgenstern had upon the institution's outlook and emphasis - academic and human - the reasons why some things were done and others never dreamed of. In short, we shall, by viewing the past, set the stage for an examination and comparison of the Glueck years with those which came before.

In Chapter Two, we will catalog the growth of each of the four campuses of the College-Institute in a very straightforward chronological way, as we move into the years 1947-1971, the period of Dr. Glueck's administration. How did New York, Jerusalem and Los Angeles become part of the "empire"? Who were their leaders? How did they expand?

Chapter Three asks the "why?" of the "what" provided by Chapter Two. Why did the various schools spring up? What factors motivated certain changes and events? This chapter will, of necessity, involve a great deal of opinion by many people, including the writer. But such judgments must be made, if only to construct a framework within which others may search further and refine the truth.

Chapter Four consists of a summary of the study and a look towards the future of HUC-JIR. Where is the College heading? What sort of direction will President Gottschalk give to the institution? What kind of Rabbis can we expect in the Reform movement of tomorrow?

Hopefully, this study will help future historians in some way to tell the story of HUC-JIR. The pieces of the puzzle now missing or unavailable will someday fall into place, erasing the sometime frustration of current efforts, and revealing the total story of the College, with all its human dimensions. For now, we remind ourselves of the dictum from Pirke Avot: "It is not incumbent upon you to finish the task, but neither are you free to refrain from it." We cannot finish. But we will make a start.

THE BUILDING OF THE HEBREW UNION COLLEGE

1846 - 1947

CHAPTER ONE

THE BUILDING OF THE HEBREW UNION COLLEGE

1846 - 1947

The building of the Hebrew Union College was a long and arduous task. It began in 1846, when a group of Jewish leaders in Cincinnati decided to establish a Jewish seminary. The first step was to raise money, and this was done through a series of public subscription drives. The first building was completed in 1850, and it was a small, one-story structure. Over the years, the college grew, and more buildings were added. In 1891, a new building was completed, and it was a much larger and more imposing structure. The college continued to grow, and in 1947, a new building was completed. This building was the largest and most modern of the college's buildings. It was a five-story structure, and it had a modern design. The building was completed in 1947, and it has since become the main building of the Hebrew Union College.

I. THE COLLEGE UNDER ISAAC MAYER WISE

1875 - 1900

"Either we must educate young men for the pulpit or expect to close up our temples and synagogues in the next generation."²

This was the rallying cry of Isaac Mayer Wise, who was destined to become the father and master builder of the Hebrew Union College in Cincinnati. Born in Bohemia in 1819, son of a school teacher who wanted him to be "a leader",³ Wise gained his education in Europe. In the face of Hapsburg rule,⁴ Wise decided to emigrate to the United States. Thus, in 1846, at the age of 27, he came to Albany, New York, to serve as Rabbi to the Orthodox congregation in that city. There is no certainty that Wise was ever ordained formally, but apparently that made no difference to the citizens of Albany, who welcomed him, at least at first, with open arms. Wise, however, found an America at variance with what he had expected:

"The reality which the young enthusiast encountered was more sombre than his dream. American Jewry in 1846, approximately 50,000, represented an arid wilderness culturally and spiritually. The small bodies of Spanish, German, English and Polish Jews, scattered in the Eastern half of the country, had little to unite them and sufficient variety of dialects and customs to keep them divided in separate camps. The congregational functionaries, the hazzanim, melammedim and shohatim and the self-styled rabbis, who came with the waves of immigrants from the Old World, were unequal to the task of guiding the struggling Jewish communities. Only few of them spoke the language of the country or understood its spirit. In consequence, the congregations sank to a low level, and the schools were woefully inadequate. Apathy, cynicism and skepticism ran unchecked."⁵

No wonder, then, that Wise approached his chosen task with such zeal.

There was much resistance to be overcome and extensive education to be achieved before a unified, organized Jewish community could become a reality. Only two years after his arrival in America, Wise launched his campaign for a seminary in America to train American rabbis. Circumstances in Albany made it impossible for the dream to be realized there. Hostility to Wise's reforms made for much bad feelings. Wise recalled:

"I went to the synagogue on New Year's morning, appeared in my official garb, but found one of Spanier's creatures, who had been the cause of the altercation about the Sabbath, sitting in my chair. I took another seat. Excitement ruled the hour. Everything was quiet as the grave. Finally the choir sings Sulzer's great En Komokho. At the conclusion of the song I step before the ark in order to take out the Scrolls of the Law as usual, and to offer prayer. Spanier steps in my way, and, without saying a word, smites me with his fist so that my cap falls from my head. This was the terrible signal for an uproar the like of which I have never experienced. The people acted like furies. It was as though the synagogue had suddenly burst forth into a flaming conflagration. The Poles and Hungarians, who thought only of me, struck out like wild men. The young people jumped down from the choir gallery to protect me, and had to fight their way through the surging crowd. Within two minutes the whole assembly was a struggling mass. The Sheriff and his posse, who were summoned, were belabored and forced out until finally the whole assembly surged out of the house onto Herkimer Street."

Such bad feeling, even in a limited way, was hardly conducive to the kind of innovation which Wise envisioned. Thus, in 1854, he left Albany and came to Cincinnati, Ohio, as rabbi of Congregation B'nai Jeshurun, known today as Isaac Mayer Wise Temple.

Wise lost no time in beginning to implement his grand design for the organization of an American Jewry around an American rabbinic institution. He established two weekly newspapers, The Israelite

(1854) and *The Deborah* (1855), which gave him a journalistic platform, through which he might reach the English and German speaking population all over the country.⁷ From this platform, he began to propagandize almost immediately for the school that was his dream. To those who questioned his choice of Cincinnati as a site, he answered in an Israelite column thusly in 1854:

"Cincinnati is the best situated for this institute because (a) we have in this city four flourishing and well organized congregations to effect this grand purpose. (b) The city of Cincinnati has a central location. (c) It contains the largest number of Israelites next to New York."⁸

At the time, Cincinnati was referred to by many as the "Paris of America",⁹ because of its continental atmosphere and rich cultural life. So Cincinnati it was to be. And of all the sites of "... that long campaign which he waged for twenty-five years for the establishment of a rabbinical seminary,"¹⁰ it was in this "gateway to the South" that the dream would find its fulfillment.

Wise's success was due as much to his personal charm as to his unflagging dedication to his goal. Photographs show that he was a handsome man. He was married and had twelve children by his two wives.¹¹ His daughter remembered him in the following way:

"... soft grey-blue eyes, a rather hawk nose, but a smile that was eternal and everpresent."¹²

"... who loved everything that was Jewish, everything that was known, and everything that was wise."¹³

His characteristics of learning, tenacity and charm served Wise well, especially in the early years when his patience was tested so severely.

Wise's first attempt at establishing a school failed rather

miserably. Zion College, which opened its doors in 1855, closed those doors forever less than one year later,¹⁴ discontinued due to lack of support and active opposition.¹⁵ A rabbinic conference, held in Cleveland in 1855, emphasized the differences rather than the common roots in the Jewish community in America at that time. Wise had hoped that the conference would result in a cohesive rabbinate, which would then present a united front in an effort to build a seminary for all American Jews.¹⁶ But that was not to be the case. Wise's platform plank recognizing the Talmud as binding on all Jews was bitterly attacked by radical reformers.¹⁷ And thus the conference, coming as it did at that particular time, did little to help the cause of Zion College. Indeed, it may have helped to doom its chances of success.

Sixteen long years passed before Wise had another significant opportunity to create the school of his dreams. One failure after another during those 16 years might have discouraged a lesser man. But not Isaac Mayer Wise. He continued to spread his message:

"Our cause in America requires American rabbis and teachers with American principles and eloquence, who are thoroughly acquainted with our mode of thinking and believing, our sentiments and convictions as they are to inculcate God's words in American hearts; therefore we must educate American rabbis and teachers . . ."¹⁸

"As long as we must import our ministers and writers we will be orphans in America, and as long as we have no college of our own, where Judaism is a branch of study, we cannot expect ministers and writers for our cause."¹⁹

Wise was rebuffed in 1859, 1865 and 1866 by B'nai Brith members who felt that it was more important to establish an orphan asylum than a

rabbinical institution.²⁰ The failure of Maimonides College after a short history of six years and only one graduate dampened the enthusiasm of many people.²¹ But not Wise. He continued to press for action until finally, in 1871, at a conference in Cincinnati at which Eastern representatives were conspicuous by their absence, the following resolution was adopted:

"The members of this conference take upon themselves the duty to bring prominently before the congregations to advocate and support, by their influence, the following project of co-operation of the American Hebrew Congregations:

The congregations unite themselves to a Hebrew Congregational Union, with the object to preserve and advance the union of Israel; to take proper care of the development and promulgation of Judaism; to establish and support a scholastic institute, and the library appertaining thereto, for the education of rabbis, preachers and teachers of religion; to provide cheap editions of the English Bible and textbooks for the schools of religious instruction to give support to weak congregations; and to provide such other institutions which elevate, preserve and promulgate Judaism.

Resolved, That whenever twenty congregations, with no less than two thousand contributing male members, shall have declared in accordance with the preceding resolution, their resolution to enter the H.C.U. the said committee shall convoke the Synod to meet at such time and place as may be most satisfactory to the co-operating congregations.²²

Once the door was opened, Wise did not falter for one moment. On October 10, 1872, in his annual report to the congregation, Mr. Moritz Loth, president of Wise's own board, and probably at Wise's urging, took a significant step in the history of what was to become the Hebrew Union College:

"The building of Temples and worshipping therein is not sufficient to spread the beneficial light of

our religion: we must have Rabbis who possess the ability to preach and expound eloquently the true text of our belief. Such Rabbis we can only have by educating them, and to educate them we must have a Jewish Theological Faculty, an institution which is as necessary for the future glory of our religion as air and water are essential to sustain animal life; and, in order to take the initiatory steps to establish such a college, I respectfully recommend to you to appoint a committee of twelve members, and request our sister congregations of this city to appoint committees of the same number, who shall meet and take into consideration the calling of a general conference of all the congregations of the West, South and North-west, with a view to form a union of congregations, the object of which should be: First, to establish a Jewish Theological Faculty. . . .²³

On July 8-10, 1873, twenty-eight congregations were represented at the convention founding the Union of American Congregations.²⁴

The absence of Eastern representation emphasized that the wounds of 1855 had not yet healed.²⁵ So when the constitution of the newly formed UAHC was read, proclaiming that "It is the primary object of the Union of American Hebrew Congregations to establish a Hebrew Theological Institute. . . ."²⁶ many who were present there must have voiced the silent wish that the college would come to serve, and be recognized by, all segments of the Jewish community, even in the east.

The convention of the UAHC, held in Cleveland, July 14-16, 1874, decided upon the name of Hebrew Union College. It is in the records of this meeting that the name is first employed.²⁷ The mechanics of curriculum and school administration were established, and the school was scheduled to open "on or before the first day of October, 1875."²⁸ Bernhard Bettman was elected chairman of the Board of Governors, and was to fill that post until 1910, thirty-five years later.²⁹ Wise, of course, was elected to the presidency of the college which he had

created.

Wise had not yet, at this juncture, given up hope that HUC would be a school for the training of all American rabbis:

The word Union in the name of the College expressed the hope of the founders, to have one theological school for all Jews of the country, conservative as well as reform. On assuming office, Dr. Wise announced that his policy would be to ignore all personal animosities and prejudices and to persist in his earnest endeavor "with the aid of a competent and distinguished faculty to open the treasures of Israel's literature to Jew and gentile, reformer and orthodox, in justice to all and in offense to none."³⁰

To that end, he maintained a position regarding Torah and Talmud that would embrace the greatest possible number of Jews:

Consistently opposed to the theories of Higher Criticism of the Bible, he regarded the Sinaitic revelation unassailable. He maintained with equal firmness the uniqueness of the prophetic character of Moses and the authenticity and authority of the Bible which, in his judgment, had undergone no change through the ages. The Talmud appeared to him as "the higher criticism of the fifth century," which by virtue of its fixed rules of interpretation stands scientifically higher than the Higher Criticism of Kuenen, Wellhausen and W. Robertson Smith, which lacks fixed laws of hermeneutics and "is still in its pilpulistic state."³¹

With this philosophy as his guide, Wise prepared to open HUC. Classroom space was made available by Temple Bene Israel on Mound Street in Cincinnati.³² The basement vestry rooms of the Temple were not exactly ideal, and Wise referred to them as:

. . .this little hole-in-the-wall of a school, in its not-too-bright cellar, carrying the pompous name of a college.³³

There was a library of sorts. However:

Each evening the whole library was locked up in a two-and-one-half-foot box, not because of thieves, but because of mice.³⁴

The important fact, though, was that the Hebrew Union College was about to become a reality. The formal dedication of HUC was set for Sunday, October 3, 1875:

The long looked for day finally dawned. The dream of a quarter of a century began to be realized when on Sunday, the third of October, eighteen hundred and seventy-five, the formal opening of the Hebrew Union College took place in the beautiful temple of the Bene Jeshurun Congregation, at Eighth and Plum Streets. The multitude that filled the brilliantly illuminated house of worship little recked at how historic an occasion they were assisting. Isaac M. Wise knew it full well but possibly even he did not realize completely the amazing task to which he had set his hand. It was a real work of salvation for Judaism in America.³⁵

Classes began formally at HUC on Monday afternoon, October the fourth, in the rooms on Mound and Eighth Streets. Nine students attended this first session. Four more registered during the first week, and four more during the course of the first year. The latter group included a woman, Miss Julia Ettlinger of Cincinnati,³⁶ who remained at the college for only two years.³⁷ There was a faculty of two, Wise and Solomon Eppinger, a local scholar whom Wise referred to as "the good old teacher."³⁸ Wise received no salary for teaching. Eppinger was paid seven hundred dollars per year, "two hundred dollars of which were for extra services in giving instruction to the students after class hours."³⁹ Beginning the following year, 1876, Doctor Max Lilienthal of Bene Israel, now Rockdale Temple, also taught at HUC, receiving no remuneration.⁴⁰

The curriculum of HUC was developed gradually over a period of eight years. The first four years were designated as a Preparatory Department, the second four as a Collegiate Department. The Preparatory

Classes had to meet in the late afternoon:

As they (the students) attended high school. . . the work of the Hebrew Union College had to be conducted in the afternoons from four to six. As most of the students came from indigent homes or from orphanages, they were given free tuition both at the Hebrew Union College and at the secular school, as well as free board and lodging and clothes. The funds for student stipends were raised by Ladies Aid Societies or by the Board of Governors.⁴¹

It is clear from this description that HUC was, as yet, not the favorite school of the wealthy elite. But the building process went on. The first four years were spent in the D, C, B, and A grades, where students studied Torah, Psalms, Grammar, Midrash, Mishnah and Talmud. Prophets, Aramaic Grammar, History, Commentaries and Philosophy were added slowly as the students' proficiency increased. At the end of four years, a graduating essay was required.⁴² Ever eager for unity, Wise moved to close the breach between himself and those who had originally denigrated his efforts:

To gain the confidence of the congregations of the country in the work of the College, leading rabbis and lay scholars were invited to conduct a public examination of the students at the end of each academic year. They included men who, like Benjamin Szold, Marcus Jastrow, Lewis N. Dembitz, Samuel Hirsch, etc., did not see eye to eye with Dr. Wise. It is interesting that, though Congregation Mikveh Israel of Philadelphia refused to join the Union of American Hebrew Congregations, its Rabbi Sabato Morais - who had not given up hope of reopening the Maimonides College - was invited to serve on the board of examiners, in July, 1878. His signature is attached. . . to the report which closes with these words:

"The examining Committee perform an act of justice in highly commending preceptors and pupils for the unwavering exertions crowned with unprecedented success in America.

The College in Cincinnati may unequivocally be pronounced an object deserving the support of all

Israelites, who wish that attachment to the ancestral faith be founded upon a knowledge of its precepts, and an extensive acquaintance with the national literature."⁴³

This statement represented a dramatic step forward in the growth of HUC. A school grows in many ways. Academic recognition by former critics helped immeasurably. The following year, 1879, on June 29th, seven of the original seventeen students graduated from the Preparatory Department, receiving the degree of Chaver or Bachelor of Hebrew Letters.⁴⁴ Attention was then directed to the Collegiate Department. But there was no doubt that the Preparatory Department had been a success. By 1878, the admissions requirements were laid out for all to see:

Section 1. Any person of good moral character, being a student or a graduate of any classical college or high school, may be admitted on examination to the Preparatory Department of the College, provided, however, he can read Hebrew, translate any portion from the Book of Genesis, decline and conjugate the regular Hebrew noun and verb and know Jewish history to 536 B.C.; and any such applicant may be placed in any higher class of the Preparatory Department, if in the judgment of the Preceptors and President or Superintendent he be deemed capable.

Section 5. Every student of this college or these colleges takes upon himself the duties to be in his respective seat in the class at all lessons, lectures and examinations of his respective class; to maintain a good moral character and a becoming deportment, and to submit to the discipline of the College.⁴⁵

That aspect of HUC, then, was well under way.

Development of the Collegiate Department, however, was a most complex matter with many frustrating moments. A broad-based commission of the UAHC, empowered to create a College curriculum, produced a course of study so unrealistic that it was virtually useless. The

commission proposed the teaching of German, limiting the student body to high school graduates who would take courses at HUC and the University at the same time, shortening the period of instruction from eight years to five, and increasing the number of hours spent in class.⁴⁶ It just could not be done. Besides, Wise was committed to the four year Preparatory Department with all his strength. In his report to the Board of Governors on September 1, 1879, he stated:

I think it proper to record these facts for the use of the future historian. They tell now, that without our Preparatory Department, conducted with so much diligence and energy, the opening of the College proper today would have been impossible. The facts before us warrant the assumption that this will always be the case, so that the continuation of the Preparatory Department with all possible care and energy, will be most necessary in order to maintain the College itself.⁴⁷

At one point, Wise offered to resign if the UAHC was resolved to oppose his wishes and his judgment. The UAHC, of course, pulled back.⁴⁸

Another substantial threat to HUC's Collegiate Department came from a group in New York who wished to have their own school:

Under the auspices of the Temple Emanu-El Theological Association of New York, a Preparatory School was opened under the superintendence of Doctors Samuel Adler and Gustav Gottheil, on February 10, 1877. . . .

When the Board of Delegates on Civil and Religious Rights (organized in 1878) and a number of eastern congregations joined the Union of American Congregations, Dr. Gottheil proposed that the Emanu-El Preparatory be taken over as a department of the Hebrew Union College, and administered by a New York board. Though the amount spent by the Union on this school was small, it depleted the limited resources of the Cincinnati institution and restrained the Board of Governors from admitting new students, thereby impeding its progress.⁴⁹

Over Wise's protests, the UAHC continued to fund the New York school:

However, it rejected the subsequent proposal that the New York school be turned into a rabbinical seminary as a branch of the Hebrew Union College, on the ground that the creation of what would be tantamount to a second college, should "if not immediately destroy, certainly continually retard, the growth and threaten the prosperity - nay the very existence of both."⁵⁰

The school continued to operate until 1886 when, after Dr. Gottheil's resignation due to poor health, UAHC support was ended and the school closed.⁵¹

But meanwhile, the College Department in Cincinnati was underway. Beginning in September of 1879, with Dr. Moses Mielziner joining the faculty as professor of Talmud, and with six of the seven Preparatory graduates enrolled,⁵² the second four years of HUC's history began. The classes met in Plum Street Temple, where the school had moved in 1877.⁵³ As had been the case in the past, the curriculum was worked out on a year to year basis.⁵⁴ Then, in 1881, on April 24, the College moved into its first real home:

. . . a spacious mansion was acquired on West Sixth Street, then one of the finest residential sections of the city.⁵⁵

(The exact address of the mansion was 724 West Sixth)⁵⁶

Finally, on July 11, 1883, the dream which Wise had nurtured for so many years reached its fruition. The first ordination service was held:

What thousands had believed to be impossible had been accomplished. The doubters were silenced. The founder's faith and trust were justified. His life's work reached its apogee when Isaac M. Wise laid his hand in blessing upon the heads of his four disciples, Israel Aaron, Henry Berkowitz, Joseph Krauskopf and David Philipson and declared them to be rabbis in Israel.⁵⁷

Calling attention to the fact that the examiners of the four new young rabbis had tested them rigorously and praised their preparedness, Wise made the following comment:

The College may well maintain that it has done its duty. . . What was the labor, what were the sacrifices God alone knows.⁵⁸

Then Wise turned to the four young men before him and spoke to them with these words:

In the name of God and by the authority of the Governors and of the Union of American Hebrew Congregations, and in the name of all good men I declare you to be rabbis of the Jewish faith, that you may preach the word of God to the people, that you may be patriots in America and the standard bearers of the people. . .

I declare before all the people and in the presence of this congregation that you are ratified Rabbis in Israel. May God's blessing be upon you and the charge of God through Moses to Joshua be verified in you, "Be strong and courageous."⁵⁹

Later that month, in his report to the Board of Governors, Wise summed up his response to the great accomplishments of HUC:

We have accomplished it. We have educated enlightened rabbis for American Israel. Thank Heaven, we are, we live, we prosper. We have erected the proudest monument which American Israel possesses. The day is not far distant when it will be acknowledged that with this college begins a new era in the history of religion in our country. A new spirit rises from these walls, a spirit of genuine piety, enlightenment and charity, a spirit of love and truth. So may God bless you and the congregations you represent, and the country which is our palladium.⁶⁰

The dream had been accomplished. But another of Wise's visions for the future died an embarrassing death at the banquet celebrating the first ordination. Dr. David Philipson recalled the incident thusly:

The convention of the Union of American Hebrew Congregations whereof this rabbinical ordination was the peak, closed with a great dinner at a famed hill-top resort, the Highland House. Knowing that there would be delegates from various parts of the country present, who laid stress upon the dietary laws, the Cincinnati committee engaged a Jewish caterer to set the dinner. The great banqueting hall was brilliantly lighted, the hundreds of guests were seated at the beautifully arranged tables, the invocation had been spoken by one of the visiting rabbis, when the waiters served the first course. Terrific excitement ensued when two rabbis rose from their seats and rushed from the room. Shrimp had been placed before them as the opening course of the elaborate menu. . . This Highland House dinner came to be known as the terefa banquet. The Orthodox Eastern press rang the charges on the terefa banquet week in, week out.⁶¹

When Wise did not make a public apology for the incident, Rabbi Frederick de Sola Mendes of New York struck out at him in print:

The Rev. I. M. Wise, President of the Hebrew Union College, and ordainer of four rabbis, has not yet thought fit to protest against the clam-frog-crab banquet tendered by the Jews of Cincinnati to the Jewish ministers and laymen. Does the eleventh chapter of Leviticus form any part of the college edition of the Pentateuch? We know that the laws of forbidden food have been taught to the graduating class. What an admirable closing commentary thereunto was furnished by the spectacle of these teachers devouring the abominations of Talmud and Poskim! Such inconsistency of precept and example, if left still further unexplained, will have disastrous results for the prestige of the college.⁶²

The terefa banquet added fuel to a lingering distrust which conservatives still held for the more liberal reformers. And, combined with the impact of the Pittsburgh Platform of 1885, the incident served as a catalyst for a final break between the liberal and conservative rabbis. After having hailed the Pittsburgh Platform as a "Jewish Declaration of Independence,"⁶³ Wise retreated in an attempt

to head off a total break.⁶⁴ To no avail:

It was too late. The breach could not be healed. Sabato Morais, the conscientious opponent of Reform saw the opportunity of either restoring the Maimonides College in Philadelphia or of creating a new conservative seminary in the midst of the rapidly growing Jewish Community of New York. With the aid of the brothers Henry Pereira and Frederick de Sola Mendes, Aaron Wise, Benjamin Szold, Marcus Jastrow, Alexander Kohut and other likeminded rabbis and lay-leaders, he launched a counter movement which resulted in the establishment of the Jewish Theological Seminary in New York City.⁶⁵

The split probably bothered Wise. But in a sense it helped him tremendously. Released from the need to accommodate conservative elements within the movement, he could now move much more freely in developing HUC as he saw fit. More faculty members were engaged. A post-graduate department was instituted so that alumni, in absentia, could attain the degree of Doctor of Divinity. Finally, honorary degrees came into being at the college, recognizing outstanding service to Judaism, and enrollment increased steadily.⁶⁶

The last ten years of Wise's life were dedicated to the enrichment of the college and the building of his last great monument, the CCAR. With enough rabbis now graduates of HUC, Wise, in 1889, undertook to bind all Reform rabbis into a single body. He saw the Central Conference of American Rabbis as a tool for implementing change and preventing chaos:

All reforms ought to go into practice on the authority of the Conference, not only to protect the individual rabbi, but to protect Judaism against presumptuous innovations and precipitations of rash and inconsiderate men. The Conference is the lawful authority in all matters of form.⁶⁷

At the same time, Wise became a crusader for a Reform approach to Jewish life in America. He was convinced that Reform was to be the

wave of the future. In 1899, a year before his death, Wise predicted:

Twenty-five years hence, or at the utmost fifty years hence, the faith of the rational world will be the faith of the rational Jew.⁶⁸

His prediction proved false, but the spirit that lay behind that statement motivated his last days. In one of his last messages to the Board of Governors, he restressed his concern for standards and the constant need for more faculty professors.⁶⁹ Wise believed that the College would grow. It had to be ready.

When death came to Isaac Mayer Wise on March 26, 1900,⁷⁰ the Jewish community of America recognized that it had lost a great leader. Dr. Abraham Cronbach once observed that, in his opinion, Wise was "... a planter, not a builder."⁷¹ Those who came after him reaped what he had sown. Perhaps. But Isaac Mayer Wise was the right man for his generation. Charm, tenacious adherence to his goal, a devotion to Jewish learning and a commitment to the future of a vibrant, distinctively American, Jewish community marked his character. Armed with these tools, he created the Hebrew Union College. Now the Reform movement waited to see who would pick up where Wise had left off. One thing was clear. The new leaders of HUC would have to be committed to the spirit of free inquiry. Wise had attacked the Higher Criticism. He had attacked Darwin's Theory of Evolution.⁷² The new generation would embrace both. It was said that "The day after Wise died, Higher Criticism came to the Hebrew Union College."⁷³ The new president would have to deal with that reality. But the new president was not to be found so soon. . . .

II. THREE YEARS OF SEARCHING: THE COLLEGE UNDER

MOSES MIELZINER AND GOTTHARD DEUTSCH

1900 - 1903

MOSES MIELZINER

After the death of Isaac Mayer Wise, it became necessary to begin the search for a successor to the presidency of the College. The Board of Governors apparently wanted to take a long look at the prospective candidates for the position. To give themselves that time to search, they selected a member of the faculty, Doctor Moses Mielziner, to serve as acting-president.⁷⁴

Born August 12, 1828 in Posen⁷⁵ Mielziner had traveled to Berlin in 1844 to prepare for admission to the University there.⁷⁶ He studied with Dr. Samuel Holdheim and Leopold Zunz, and, during the course of his studies came to know David Einhorn.⁷⁷ Mielziner received his Authorization to Preach from Holdheim January 25, 1852,⁷⁸ and soon thereafter accepted a position as preacher at the Jewish congregation in Waren, where he stayed until 1854.⁷⁹ Finding Germany too reactionary for his liking, the 26 year old Mielziner journeyed to Denmark in 1855 to accept a teaching post at a newly-created Jewish religious school in Copenhagen.⁸⁰ In 1858 he received rabbinical ordination from Dr. Abraham Alexander Wolff, the chief rabbi of Denmark.⁸¹ His doctoral dissertation, entitled "Slavery Amongst the Ancient Hebrews", was translated into English from the Latin and became a celebrated treatise among those in the American Abolitionist movement in the 1860's.⁸²

By 1865 it had become clear that the Jewish Religious School could not afford to retain Mielziner due to severe financial difficulties.⁸³

Therefore, in July of that year, Mielziner left the Copenhagen he loved so well to accept a post with a congregation in New York City, the Norfolk Street Synagogue of the Congregation Anshei Chesed "where Mielziner expected to find a welcome for his well-known liberal views, education, and sponsorship."⁸⁴

Mielziner stepped into a situation where he had to endure the political battles of a congregation split into reform and conservative factions. It was a situation which he disliked intensely.⁸⁵

Thoroughly unfitted to be a fighter, it must have been sorely against his will that he endured as long as he did the conditions revealed between the lines of the minutes of the Congregation Anshei Chesed. Contemporary paragraphs in the Jewish press also illumine these most distasteful years of Mielziner's life.⁸⁶

He was just not cut out for that kind of life. He had certain character attributes that demanded another way of life:

With all his meekness and entire lack of arrogance, the minister's strong personal dignity and sense of justice made him stubbornly hold a stand he considered proper. Mielziner had a special talent as a mediator. His ready tact and witty word was always prompt to calm the turmoils of passionate human beings.⁸⁷

Finally, in June of 1873, the inevitable occurred. After eight difficult years, Mielziner resigned and left Anshei Chesed.⁸⁸

Obtaining his American citizenship in October of 1874,⁸⁹ Mielziner opened an "Educational Institute: Day and Boarding School for Hebrew Young Gentlemen."⁹⁰ This school remained open from 1873-1879. At the same time he served as principal of the Temple Emanu-El Preparatory School for Rabbinic Students.⁹¹ It was in this capacity that his future became entwined with that of the Hebrew Union College. Soon after the New York school was officially made a preparatory school for HUC in

This was Moses Mielziner, scholar and friend of the students.

Cincinnati, Isaac Mayer Wise invited Mielziner to join the faculty of the new HUC Collegiate Department. This invitation was accepted by him and approved by the Board of HUC in June of 1879.⁹²

Arriving in Cincinnati, Mielziner found a city called "the Paris of America", "the Queen of the West", "the Athens of the West",⁹³ a city open to new ideas and change. It was into this milieu that he brought his great scholarly talents. He had been engaged as the head of the Talmud Department, and charged with the great task of making the Talmud accessible and understandable to American rabbinic students. His response to that challenge, An Introduction to the Talmud, written in 1894,⁹⁴ remains a standard reference work for rabbinic students even today, almost seventy years later.

Mielziner became a leading Talmudic authority in the America of his day. Questions came to him from all parts of the country on a variety of difficult subjects.⁹⁵ In recognition of his great service to the college and in celebration of his 70th birthday, the College, in 1898, conferred on Mielziner the degree of Doctor of Divinity.⁹⁶

Doctor Mielziner honored his students, and they, in turn, honored him:

The custom of the German universities of allowing students to read privately in a master's study was Dr. Mielziner's; it was an old Talmudic tradition that a teacher's pupils were his children. This privilege was fully taken advantage of, as was the corner in that room sacred to the studies of an own son. He often read to these young men from his own freshly completed pages of manuscript, looking up for sweet approbation from their young minds. He even read letters he wrote or received from other scholars. All afternoon and all evening and early morning, these students came and went.⁹⁷

This same Moses Mielziner, scholar and friend of the students,

suddenly was pressed into duty as president of the College at the age of 72.⁹⁸ As acting-president, which office came to him, by the way, by virtue of his position as dean of the faculty, Mielziner held to the policies which Wise had instituted, "Jewish scholarship without reference to the various tendencies or parties existing in Judaism."⁹⁹ No great innovations came out of his presidency, but that was not to be expected. When he died on February 18, 1903, the college community mourned the loss of a friend more than a president.¹⁰⁰

Moses Mielziner was not the kind of man who usually becomes the president of an institution. He did not seek the office:

. . . Mielziner did not aim to assume a position of leadership among his peers; for he was endowed rather with the qualifications necessary to make him a scholar among scholars than a leader of the masses.¹⁰¹

And perhaps the tribute paid Mielziner by Kaufmann Kohler is the most fitting:

This man, Moses, was very meek, more than any man of his standing in the profession, and if he had shortcomings they were the outcome of his extreme modesty. The rabbis tell us that the scholar should have at least one-eighth of an eighth of pride in order to resent presumptuousness (Sota 5a). Dr. Mielziner's meekness would have cast aside even this alloy as unnecessary, and the consequence is that, crowned as he was with the diadem of the Torah and of the priesthood, the diadem of his good name, of his fine character, of his nobility of soul, eclipsed all others in matchless luster.¹⁰²

The years of Moses Mielziner's acting-presidency were rather uneventful in the growth of the College. But it is a credit to the institution that such a man wore the mantle of leadership, even for so brief a time.

GOTTHARD DEUTSCH

Even shorter than the three year acting-presidency of Moses Mielziner was the three month incumbency of Dr. Gotthard Deutsch. Future histories of the college will probably pay little attention to Deutsch, due to the extreme brevity of his stay in office. Yet here was one of the most interesting individuals in the history of the college, who was far ahead of his time in terms of his perspective on a world Jewish community, and who truly suffered because of his political beliefs.

Deutsch was born in Moravia, January 31, 1859.¹⁰³ By the age of seventeen, he had completed his college academic work. He entered Breslau Seminary on October 6, 1876. Inspired by scholars such as Graetz, Deutsch moved on to Vienna, where he earned his Ph. D. in history in 1880. He found work as a religious school teacher, which proved unsatisfying to him. So finally, contrary to a previous decision, he decided to enter the rabbinate.¹⁰⁴

The congregational rabbinate bored Deutsch. Consequently, he began to look for another position. One day, he answered a newspaper advertisement which sought a man interested in teaching history in a school in America. He answered the ad. He got the job. He arrived in Cincinnati, Ohio, on December 2, 1891 - to teach at the Hebrew Union College.¹⁰⁵

Deutsch quickly established himself as a favorite of the students. An address delivered before the student body in 1895 conveys a sense of gentleness and sensitivity, an openness to Reform and a firm commit-

This concludes the story of Gotthard Deutsch as administrator of

ment to honest scholarship.¹⁰⁶ He was not particularly noted for his pedagogic skill. It was rather his great knowledge that earned him the respect of his students. His lessons consisted of a series of stories, told to the class, and followed by a question and answer period. The good professor could answer any question. But if no queries were forthcoming, he was flustered and embarrassed, as he made no formal preparation for class.¹⁰⁷ But the students truly loved him, in spite of his idiosyncracies:

As a teacher, his influence was exerted not through his formal lectures, but through his engaging personality.¹⁰⁸

Indeed he was the scientific "historical carpenter" who put in place the boards and rafters.¹⁰⁹

Deutsch felt that, to be an historian "one must first have the real facts, the exact background."¹¹⁰ He was almost a fanatic about preparing index cards with bits of information recorded on them and filing them away for future use. He compiled an enormous collection of these cards, which led one friend to remark:

He did not even consider whether his learning was productive. What I mean is that he loved to accumulate materials without regard to the use he might make of them. . . . You never needed a book of reference when Dr. Deutsch was at hand.¹¹¹

Deutsch, like Mielziner, did not seek the office of acting-president. When Mielziner became ill near the end of his life, he asked Deutsch to take over his duties until he was well enough to return to work.¹¹² After Dr. Mielziner died, Deutsch agreed to stay on as acting-president until the new president, Kaufmann Kohler, arrived on the scene.

That concludes the story of Gotthard Deutsch as administrator of

the Hebrew Union College. But it does not begin to tell the tale of Deutsch the man. During the same year in which he served as acting-president, Deutsch published an article entitled "The Year 1903 in Jewish History."¹¹³ 1903 was the year of the Kishinev massacre. And we see in this article the fighting spirit on behalf of fellow Jews all over the world which Deutsch possessed, above and beyond his academic acumen. He attacks anti-semitism wherever he perceives it; Russia,¹¹⁴ Austria,¹¹⁵ Germany,¹¹⁶ Prussia.¹¹⁷ He attacks the policies of Pope Leo XIII¹¹⁸ and other nations who are oppressing Jews in various ways. This was not unusual for Deutsch, who expanded his activities as he became better known in the Cincinnati community and in the world Jewish community.

In February of 1905, Deutsch shot into the public eye when the Russian government denied him a passport to visit the (Soviet Union).¹¹⁹ Tremendous diplomatic pressure and widespread media coverage finally resulted in his being allowed to go behind the (Iron Curtain) after all. On that same journey, Deutsch traveled to Austria, Hungary, Algeria and Egypt, establishing contact with the Jewish communities wherever he happened to be.¹²⁰ He returned home a great celebrity, much in demand as a speaker on Jewish inhabitants of far-off lands. No doubt he raised the Jewish consciousness of many people who heard him speak. His written articles demonstrate an intimate knowledge of and a deep concern for the Jews of the lands he visited.¹²¹

Deutsch involved himself, not only in Jewish affairs, but also in the secular life of the Cincinnati community. In 1907, he was elected to a seat on the Board of Education of the city, despite a campaign

apparently tinged with anti-semitism by one of his opponents.¹²²

On the college scene, everything was perfect. His teaching was going well. Judah L. Magnes, whom he had appointed to the faculty during his interim presidency,¹²³ was being recognized as one of the bright new lights in the Reform movement. In the spring of 1916 the Board of Governors awarded Deutsch an honorary Doctor of Divinity degree. Further, at his request, the Board gave him a one year leave of absence, with pay, so that he might return to his beloved Germany.¹²⁴ At the age of 57, Deutsch was on top of the world. He did not go to accept his D.D. He disliked what he considered to be a show. And he even criticized the "American Jewish 'aristocracy' on whose support the College depended."¹²⁵ This attitude did not win Deutsch any friends on the Board - friends whom he would soon need desperately.

The world had exploded into World War I in 1914. Deutsch, with his great love for Germany, had taken it upon himself to answer British editorials against the Germans. He used the Israelite as his journalistic vehicle.¹²⁶ In November of 1917, however, Deutsch found himself faced with a difficult situation from which he could not extricate himself. The United States had entered the war on the side of the Allies. Germany was the enemy. It was a well known fact in Cincinnati that Deutsch had championed Germany's cause in the past. That fact made him fair game for the "super-patriot" element.

His great personal tragedy began in a Cincinnati courtroom where Deutsch had been called as a witness. The judge, who knew Deutsch, asked him point-blank to declare in open court which side he hoped to see win the war. Deutsch, well within his legal rights, refused to

answer.¹²⁷ But legal rights meant very little at that particular time, at least when it came to feelings about Germany. The papers screamed out the story. Pressure was put on the Board of Governors to fire Deutsch. Each day seemed to add more fuel to the fire. At a crucial meeting at which a final vote on Deutsch was to be taken, President Edward Heinsheimer of the Board of Governors slumped forward in his chair, dead.¹²⁸ Ironically, the tragedy of Heinsheimer's death gave Deutsch's friends the time they desperately needed to amass enough votes to save his job. Dr. Jacob Marcus, who was in the army at the time of the incident, was one of many who sent messages in support of Deutsch to the Board. Dr. Marcus recalls that the final margin by which Deutsch was kept on the faculty was a mere one vote.¹²⁹

Gotthard Deutsch had won the battle. But the toll it took on him emotionally and physically left him a changed man. When he died four years later, on October 14, 1921:

He had become. . . .a relic of the past.¹³⁰

Gotthard Deutsch, brilliant professor, beloved personality, acting-president of the College, champion of Jewish rights, lover of German culture. Perhaps he would have been better off if he had followed in his life the completely objective philosophy which he once laid out regarding his approach to scholarship:

Let me say in conclusion what I said at the beginning of this essay. I am not here to advocate Reform. I am the old historic carpenter. Some say of Reform what the Pharisees of old said of the Sadducees: "You have adulterated your religion and gained nothing by it." This is the plea of the orthodox. The opposite side says: Reform has saved Judaism by pruning the old tree and giving it a new lease of life. This is the view of the "orthodox" reformer. Others say,

Reform has paved the way for the work to be done in solving the religious problem. This is the view of the liberal. Again others say: You have attempted a hopeless task. This is the view of the infidel. My view is: Elijah Levita published his book on Masorah in 1538, dei Rossi his collection of essays in 1574, Shabbetai Elhanan Recanate condemned the abrogation of the hymn "Angels of Mercy" September 24, 1727, the first service of the Berlin Reform Gemeinde was held April 2, 1846, and Temple Emanuel of New York was organized April 6, 1845. On these points I agree with Dr. Emil G. Hirsch and Rabbi Moses Zebulon Margolies.¹³¹

Gotthard Deutsch, like Moses Mielziner, touched the history of the Hebrew Union College far beyond his three month term as acting-president. He serves as a warning to us, even today, of what can transpire, even in the most clear-thinking of communities, under the pressure of international conflagration. Deutsch is part of the folklore of the history of the college. There will never be another quite like him.

By the end of 1903, the Board of Governors had found their new president. His name was Kaufmann Kohler. With him, the College entered a completely new stage - of ideological self definition.

Kohler was born May 10, 1843 in the Bavarian city of ... At a young age, he came under the influence of the great ... scholar, Samuel Raphael Hirsch.¹³² Through contact with the ... of Abraham Geiger, and as a result of his studies at the University of Munich, Kohler began to question the orthodox interpretation of his religion.¹³³ His doctoral thesis, *Der Sagen Jungs*, employed a critical approach to the Genesis account of the Blessing of Jacob, concluding from his study of the account that Jacob's Blessing and the entire Pentateuch reflected a "process of historical evolution."¹³⁴ His thesis went on to claim that the doctrine of Mosaic authorship of

III. THE COLLEGE UNDER KAUFMANN KOHLER

1903 - 1921

By the year 1903, the College had established a fairly regular routine of classes, worship and outside activities for the students:

During the year, on Saturday afternoons, the chapel services are conducted by the students of the upper classes, the seniors delivering sermons. During the fall holidays, the students of the upper collegiate departments officiate in communities that have no regular rabbis. No student can be graduated unless he submits a thesis which has been approved by the faculty.¹³²

But the College, most of all, needed a new leader. Three years of acting-presidency by Moses Mielziner and Gotthard Deutsch kept the institution running smoothly, but did not thrust it forward into the twentieth century. A new man was needed, someone who would help the College define itself and give it the identity it needed in the context of a changing world. To undertake this great task, the Board of Governors turned to the great theologian and scholar, Kaufmann Kohler.

Kaufmann Kohler was born May 10, 1843 in the Bavarian city of Furth.¹³³ At a young age, he came under the tutelage of the great orthodox teacher, Samson Raphael Hirsch.¹³⁴ Through contact with the sons of Abraham Geiger, and as a result of his studies at the University of Munich, Kohler began to question the orthodox underpinnings of his upbringing.¹³⁵ His doctoral thesis, Der Segen Jacob, employed a critical approach to the Genesis account of the Blessing of Jacob, concluding from his study of the account that Jacob's Blessing and the entire Pentateuch reflected a "process of historical evolution."¹³⁶ The thesis went on to claim that the doctrine of Mosaic authorship of

the law was "no longer tenable."¹³⁷ Kohler came to see prophecy as an evolutionary process, not limited to a single era in Jewish history.¹³⁸ Most of all, his thesis led Kohler to the conclusion that Judaism must be a religion suited to the needs of its adherents, "not one which would shackle the minds of men":¹³⁹

In the name of religion everything that is old and accepted traditional is called holy, while all that is new is as such condemned, as well as all progress. In the name of religion, men are not allowed to think, to gain spiritual independence and maturity. That foolish principle has served to transplant crass ignorance and pollution to Jewish soil, also; a principle, the harshness of which is felt in its full force by him only who, through love of truth and in the service of faith and by a sense of deep union with Judaism has struggled for freedom of thought and has had to pay for it dearly step by step.¹⁴⁰

Kohler, all his life, was a great defender of Biblical Criticism.¹⁴¹ This set him in direct opposition to the feelings of Isaac Mayer Wise, whose aversion to the Higher Criticism we have already examined. But Kohler was sharp in his answer to more conservative thinkers on the question of Mosaic authorship:

They would rather impute to the sacred writers all kinds of deficiencies in logic and grammar, in oratory and common sense, than allow the intact state of the Holy writings to be questioned.¹⁴²

Geiger urged him to go to America.¹⁴⁴ And when an invitation came for him to take up the leadership of Temple Beth El in Detroit, Michigan, Kohler accepted.¹⁴⁵ On August 28, 1869, at the age of 26, Kaufmann Kohler arrived in America. One year later, he married the daughter of the great reformer David Einhorn, and thereafter came increasingly under Einhorn's influence.¹⁴⁶

His rabbinate in Detroit was marked by many reforms in the areas

of ritual and liturgy, guided by the principle which he felt so strongly: "A living Judaism implies constant change and adjustment to the conditions of the time."¹⁴⁷ Again, in contrast to Wise, Kohler accepted Darwin's Theory of Evolution,¹⁴⁸ and felt that it had great relevance to Judaism.

In November of 1871, after two years in Detroit, Kohler accepted an invitation to become the rabbi of Temple Sinai in Chicago, which was a more radical congregation than Temple Beth El.¹⁴⁹

In 1874 he introduced Sunday services in addition to the regular Saturday worship.¹⁵⁰ He also went so far as to advocate moving Shabbat to Sunday.¹⁵¹ His radicalism and scholarly brilliance won him the respect and admiration of reformers all over the country. Thus, eight years after having come to Chicago, and upon the retirement of David Einhorn, Kohler was summoned to the pulpit of Temple Beth El in New York. The year was 1879.¹⁵² Kohler was now only 36 years old.

Over the next few years, he continued to advocate Reform as the answer to the future of Judaism. In the process, he attracted a host of critics from the Conservative and Orthodox communities. A celebrated verbal battle with Dr. Alexander Kohut, in 1885, made Kohler's position on reform clear to the entire country. Responding to this conservative rabbi, who had read reformers out of Judaism, Kohler preached a series of five sermons under the title "Backward or Forward".¹⁵² In these talks, which were ultimately published, Kohler spoke of the regressive quality of Orthodoxy and the forward-looking nature of Reform:

Orthodoxy, Kohler remarked, looks backward. It does not have the courage to stand on its own feet. "It subsists on the merits of our forefathers, z'chuth aboth." Reform, on the other hand, looks forward.

"Its golden era lies not behind but before us."

Does Orthodoxy really expect us to believe exactly as our ancestors believed? Must we observe all of the meaningless practices of the past? Or should we not replace them by doctrines that are in keeping with the spirit of our age?" Is Judaism to be only a sacred mummy, or a fountain of life." These are the questions which Judaism has to answer.¹⁵³

Kohler was blasted by the Jewish press.¹⁵⁴ But he decided to use the high-running feelings of Jews all over the country as a catalyst to weld all the reformers into a single ideological body. On November 1, 1885, after having consulted with Wise and others, Kohler issued a call to all American Reform rabbis to convene in Pittsburgh, Pennsylvania, for the conference which would ultimately draft the Pittsburgh Platform.¹⁵⁵ During the days of November 16th and 17th, Kohler pushed hard for a common statement of purpose and ideology. The resulting Platform and the unity which it brought to the Reform movement are a tribute to the zeal of his efforts.¹⁵⁶

After a stormy incident with his congregation in 1886, Kohler resigned as the rabbi of Beth El. The congregation had slighted him by requesting a lecturer who spoke a better English than did Kohler for the newly-instituted Sunday services.¹⁵⁷ A few months later the Board, which contained members differing with Kohler, demanded to know what specific positions he intended to take at an upcoming conference of rabbis in Cincinnati.¹⁵⁸ Kohler resigned. But the Board begged him to stay. And he emerged from the incident with a firm grip on the reins of congregational leadership:

It is to be understood that the lectures at the Temple will continue, as heretofore, under my supervision, and in the event of any appointment of an assistant minister, such a step will come under my jurisdiction. As to the Cincinnati

convention, the Board of Trustees has decided in not in any way to interfere with me.¹⁵⁹

Kohler went on to champion reforms in many other areas, such as the revitalization of Jewish holidays¹⁶⁰ and the equality of women in the home and synagogue.¹⁶¹ In addition, he became an eloquent spokesman for the concept of the Mission of Israel in a universal sense and an avowed opponent of the political doctrine of Zionism:

In view of the concept of the Mission of Israel, Kohler felt that no loyal Jew could be a Zionist. Zionism, he felt, is part of the same nationalistic spirit which divides the world. True Judaism stands for "a religion broader than sect and for a humanity wider than nation." To this concept of the cosmopolitan mission of the Jew, the Zionist "purposely shuts his eye."¹⁶²

Kohler's great scholarship was recognized in an invitation which he received in 1897 from Dr. Gotthard Deutsch of the Hebrew Union College, asking him to serve on a committee which would plan a new reference work called The Jewish Encyclopedia.¹⁶³ Kohler ultimately became the editor of the Philosophy and Theology sections of this great work. And this, coupled with his Jewish Theology, made him the pre-eminent man in his field in the Reform movement.¹⁶⁴

When Moses Mielziner died in 1903, the Board of Governors turned to Kaufmann Kohler with an invitation to become the new president of the Hebrew Union College. On January 20, 1903, the Board made its offer.¹⁶⁵ Nine days later Kohler accepted the position:

Deeply conscious of the confidence placed in me by this choice, I do not hesitate to say that the field of activity thereby opened to me would be most congenial to my taste, and in harmony with my highest aims and aspirations; in fact I would consider the opportunity given me to devote all my energies to the task of educating and equipping young men for the

most sacred profession of rabbis and teachers in American Israel, as the crowning work of my life.¹⁶⁶

There were many to whom the selection of Kohler came as a surprise, for he hardly seemed the man to follow in the tradition of Wise. He had been part of the Eastern bloc of rabbis with whom Wise had clashed, and who had denied Wise the support he needed in the early years of the college.¹⁶⁷ He had helped found the Temple Emanu-El Preparatory School which Wise had seen as such a danger to the growth of HUC.¹⁶⁸ We have already mentioned Kohler's differences with Wise on the issues of Darwin's Theory and the Higher Criticism. Wise had even denounced Kohler in the Israelite at one time for alleged plagiarism.¹⁶⁹ When the Board made its decision, therefore, it was not without much discussion and debate. David Philipson recalled:

Kohler was without question the most learned among the Reform rabbis of the country. But there was strong opposition to placing him at the head of the institution, notably by the family of Isaac M. Wise. They claimed that he had been among the so-called Eastern opponents of Wise, headed by his father-in-law, Dr. David Einhorn. When the matter was discussed in the meeting of the Board of Governors, I urged strongly that the position be offered to Kohler: "Let bygones be bygones," I said. The only question to be decided was the best man for the position and without doubt Kohler, if not an altogether ideal man for the place, was, in scholarship and reputation, the best man available. The majority of the members agreeing with me, the position was tendered to this ripe scholar. . .¹⁷⁰

At the age of 60, then, Kaufmann Kohler became the second president of the Hebrew Union College. He took the job with the understanding that HUC would stand for certain principles:

'It is mutually understood and agreed that the Hebrew Union College, in addition to being a permanent seat of Jewish learning in all its branches, shall forever

continue to be the exponent of American Reform Judaism as taught and expounded by Isaac M. Wise and his illustrious co-workers.' Kohler also insisted that the Hebrew Union College train Rabbis and teachers 'who shall expound the principles of American Reform Judaism.'¹⁷¹

On Sunday, October 18, 1903, Kaufmann Kohler was installed as president of HUC. His inauguration must have symbolized to many a final healing of the rift between East and West in the Reform movement. Bernhard Bettman, president of the Board of Governors, left little doubt as to what was expected of Kohler as he greeted him with these words:

With Dr. Wise and Mielziner of blessed memory the era of construction has passed, and now the period of development begins.¹⁷²

In his formal introduction of Kohler at the Installation Service, Bettman said:

Dr. Wise died without having made the changes made necessary by changed conditions. . . Much, very much, indeed will depend upon you. Into your hands the Board of Governors, full of loyalty, confidence and goodwill, herewith places the government of the institution dear, very dear, to us for many reasons, pledging to you again, in the presence of all these witnesses, and before the world, strong, cheerful, united support.¹⁷³

Thus, Kohler was charged with the responsibility of bringing the Hebrew Union College into the twentieth century. In his inaugural address, Kohler responded to Bettman's challenge:

Today new conditions have risen and new and higher claims are put upon the college. The old generation, mostly of foreign birth, with a deep religious feeling ingrained from childhood, with fervent religious needs and deeply-rooted religious convictions and customs, is fast dwindling away. A new generation, thoroughly American in education, culture and tastes, sits in the pew waiting for inspiration from the pulpit. It does

not want mere oratory which delights and thrills for the moment, but has no lasting effect. . . It wants power.¹⁷⁴

The theological school must be the power-house to supply pulpit and people with the dynamic force of all ruling, all-electrifying religious truth.¹⁷⁵

A college that does not prepare its disciples for the great issues, the stern realities of life, by inculcating virtue and ennobling that which is best in man, sentiment, fails of its purpose, whatever it may do for the mind.¹⁷⁶

All the knowledge the future Rabbi acquires must be subordinate to the higher task of practical communal service which he is expected to assume. He must obtain an insight into social economics in order to be an efficient worker for the common good in this complex life of ours. Justice is to Judaism more than love; its work for the poor and needy must be done on the principle of righteousness, not charity. The study of sociology and the science of charity are as indispensable equipments for him who is to be the spiritual leader of a congregation as are pedagogics and psychology and homiletics to him who is to conduct a Sabbath-school and occupy a pulpit.¹⁷⁷

This philosophy of the need for a progressive outlook in a liberal religious context, combined with an openness to change, was the leitmotif of Kohler's administration. And while his lack of administrative skill and uncompromising positions often embroiled him in controversy, as we shall soon see, he built the college up, both academically and physically, according to his image of what it should be.

In the academic realm, it is said of Kohler that he made HUC "a German University"¹⁷⁸ in the scholarly sense of the term. In his first report to the Board of Governors, October 27, 1903, he sought to make the College a post-graduate institution:

The College so far as its higher development is concerned, must be rendered independent of the University and raised to the standing of a post graduate institution.¹⁷⁹

The plan was tried, but proved to be less than successful.¹⁸⁰ So Kohler was content to add a fifth year to the Collegiate Department, which gave the students a full year of unimpeded work at the College,¹⁸¹ free from the pressures of regular college assignments.

In terms of faculty and curriculum, Kohler retained Wise's faculty and added to it slowly. Most of the new curricular offerings he taught personally, such as an introduction to Biblical criticism, Apocryphal and Hellenistic literature, and historical and systematic Theology. And, as time went on, he added courses in Practical Theology, Jewish Ethics and Pedagogics, and Applied Sociology.¹⁸² With David Philipson as the power behind the throne,¹⁸³ Kohler slowly attempted to harmonize Judaism and secular subjects in a single institution.¹⁸⁴ He brought many speakers to the College,¹⁸⁵ and established a policy, theoretically at least, of a democratic approach to decisions at the college, whereby the faculty held great power.¹⁸⁶ As we shall see, this was not always the case. But nevertheless, the curriculum of the Hebrew Union College was expanded tremendously during Dr. Kohler's administration.

Another great milestone in the history of the College occurred during Kohler's presidency. That was, namely, the moving of the College to its present site on Clifton Avenue in Cincinnati. In 1905, the Executive Board of the UAHC purchased eighteen acres of land opposite Burnet Woods.¹⁸⁷ Eight years later, on January 22, 1913, the Administration Building and the Library, which was the gift of Isaac W. Bernheim of Louisville, Kentucky, were dedicated.¹⁸⁸ Kohler, in his remarks, stressed the importance of a free, liberal American Reform community:

It was a great fundamental principle accentuated by Doctor Wise, when he made American Judaism his watchword and battlecry. He only emphasized what all the Reform leaders had in mind, that the Jew partaking in our Occidental civilization as loyal and patriotic citizen has not, nor should he have, the feeling of being in dispersion, in Galuth. . .

. . . American Judaism has become a liberalizing force in our entire social and national life, and its influence is making itself felt more and more, even in England and Germany to-day.¹⁸⁹

It was a general characteristic of Kohler, at least in the opinion of the writer, never to let an opportunity pass to aid the growth of the College as a cause as well as a physical presence. Following the remarks quoted above, Kohler gave the assembled crowd the specifics of how they might help the College even further. A dormitory was required, chairs in Hellenistic Literature, New Testament Research, Sociology and Philanthropy, and additional scholarship funds for deserving students.¹⁹⁰ He thus implicitly laid out his concept of what the College should be: a complex of superb facilities, with a curriculum embracing classical and current, religious and secular subjects, in an atmosphere where no worthy student need be turned away because of lack of funds. It was a beautiful and worthy image, which found partial fulfillment only a short time later.

On January 20, 1913, two days before the dedication of the first two College buildings, a group of women organized themselves into the National Federation of Temple Sisterhoods, under the leadership of Mrs. Abram Simon.¹⁹¹ They determined to make the dormitory of which Kohler spoke their first project. Twelve years later, though Kohler was no longer president of the College, he saw the Sisterhood Dormitory

dedicated.¹⁹²

To Kaufmann Kohler's credit, he stressed the development of a fine library for the College. In 1913, when the Bernheim Library was ready, so was the young librarian, Adolph S. Oko. It was Oko who, in his capacity as librarian from 1907-1938, built the HUC collection into one of the world's great Jewish libraries. We will speak of him often in this study, for he played a part in many phases of the College's history. His report to the Board of Governors in 1913 told the story of the library up until that time. When the College was founded in 1875, he said, the only books of consequence were a set of the Babylonian Talmud and a set of Midrash Rabbah. By 1876, the library had one hundred and fifty-four volumes, including a set of Mikraot Gedolot, the gift of Sir Moses Montefiore. By 1925, the library contained over 68,000 volumes.¹⁹³ It will not be our aim to catalogue the various acquisitions made by the library over the years. Suffice it to say that our occasional references to its phenomenal growth serve as an indication of why the College was able to expand its curricular interests with such facility. The College owes a great historical debt to Oko, for his having had the foresight to make the choices which he did on behalf of the library.

Three further academic ventures originated under Kohler, all under the heading of publications. His administration saw the beginning of the Hebrew Union College Monthly in 1914, the Hebrew Union College Press in 1919, and the Hebrew Union College Annual in 1904.¹⁹⁴ The original HUCA staff published only one issue.¹⁹⁵ But in 1921 HUCA was re-

vived,¹⁹⁶ and is alive and well today.

It is clear from the information presented thus far that the Hebrew Union College grew during the administration of Kaufmann Kohler. It certainly grew academically, raising its standards, expanding its curriculum and supplementing its faculty. It grew physically, with the dedication of two new buildings in 1913. And it grew in terms of a Reform ideology, due to the constant insistence of Kohler on a Reform approach to almost everything.

But Kohler had his problems, too. He had built his reputation as a fighter for that in which he believed. We have seen how at various times in his life he adamantly refused to recognize any position other than his own. By the time he became president of HUC, Kohler was 60 years old. How could he help but feel that he was mandated by the Board to maintain the standards he had championed for so many years? Whether out of conviction or stubborn error, however, Kohler's intransigence cost him points in his relations with the students and the faculty.

Cohon notes that: "Of American academic procedure and administration he had little first hand knowledge."¹⁹⁷ That was made eminently clear in several stormy incidents which occurred during his years in office.

The concept of "academic freedom" apparently meant little to Kohler, especially when a given presentation countered his image of what should or should not be tolerated in a rabbinic institution. In 1904 he asked the Board of Governors to perform a "surgical operation"¹⁹⁸

and to fire two faculty members whom, he felt, did not have a proper religious spirit. One of those professors, Ephraim Feldman, called Kohler "a stick in the mud", was fired, then, due to a student revolt, retained his position.¹⁹⁹ On another occasion, Kohler took it upon himself to dictate the religious habits of the faculty and student body. In 1905 he urged the Board of Governors to rule that:

. . . every teacher and pupil should attend divine services at some house of worship on Sabbaths and holidays and at every service at the College chapel.²⁰⁰

The resolution met strong resistance from both the students and the faculty, and apparently was put aside.²⁰¹

In another instance, at least on the surface, Kohler appears to have bungled badly in allowing a situation involving Abraham Cronbach's senior class to get totally out of hand. The situation was this. A professor of Bible gave an unusual examination to the senior class, after all of them had supposedly been certified as ready for ordination. On the basis of this examination, the professor notified a few of the men that they could not be ordained during that academic year. The eight men in the class followed every avenue of protest, complaining about what seemed to be a grossly unfair state of affairs. After receiving no satisfaction, the class drafted the following letter to Kohler:

Let Dr. Kohler know that unless all the members of the class are passed there will be no graduation this year, and that we are prepared to carry the case, if necessary, from him to the Board, from the Board to the Alumni, from the Alumni to the Union, and from the Union to the civil courts.

The minutes of the class record that eventually Kohler sent a letter

to the endangered members of the class which he instructed them to copy and send to the professor. As the note was essentially one of apology, the men absolutely refused.²⁰² The incident was ultimately resolved by the entire class taking extra hours of instruction from the professor of Bible, rather than the few students whom he had judged incompetent. The point is that here, where human feelings were involved, Kohler seems to have been weak.

The greatest controversy in Kohler's administration stemmed from his dismissal of three faculty members on the grounds of insubordination. Dr. Max Margolis, once a Kohler favorite, had begun to publish articles criticizing Kohler's Reform ideology, and Kohler himself. Two other professors, Schlessinger and Malter, sided with Margolis.²⁰³ In May of 1906, four students, in a letter to the faculty, complained of ". . . the almost utter lack of sympathy towards Reform Judaism and the rabbinate on the part of the professors".²⁰⁴ One of these students later withdrew from the College because of: "the opposition" (on the part of these faculty members) "to the President and the administration, the insults addressed to the students in class and the ungentlemanly aspersions cast upon Reform Judaism and the Rabbis."²⁰⁵

Each of the three professors resigned after an attack by Kohler, ". . . evidently hoping that he would be asked to withdraw it. In each case, however, the Board of Governors supported Dr. Kohler and accepted the resignation."²⁰⁶ The case occasioned loud and vociferous cries in Zionist circles that the three professors had to leave because they were pro-Zionist in the face of Kohler's

unequivocal anti-Zionist stance.²⁰⁷ This charge was soon debunked by the appointment of Dr. David Neumark, a Zionist, to fill the position vacated by the rebellious Malter.²⁰⁸

This appears to be one instance where we cannot fault Kohler for his stand. This was a matter of principle to him, as he later remarked:

. . . it is in the interest of the College and in conformity with the promise made to me by the honored President of your Board and your entire body on previous occasions to sustain me in my endeavor to make the College stand for the principles of Reform Judaism and not for irreligious Zionism or Nationalism and Jewish literature without religion, and to give to American Israel rabbis for whom God and Judaism are vital truths to which they willingly and eagerly consecrate their lives, and in which they behold the revelation of all the great problems of life in our age and in all ages.²⁰⁹

At this particular point in history, in the midst of an agonizing period of Reform self-definition, where Kohler was searching for a unique ideology for HUC, his decision may have had merit. His desire to create a single point of view at the College should not, however, and could not be upheld today. We shall later see how Nelson Glueck championed the right of free expression at the College, and created a true atmosphere of academic freedom.

As he grew older, Kohler drifted away from the students and the College. He came to the college only two afternoons a week, and left school administration to Henry Englander.²¹⁰

He was not very popular with the students, and always remained rather detached from them.²¹¹ Dr. Cronbach recalls that as Kohler got older, he was

unable to get to the end of a sentence without wandering endlessly.²¹²

In 1917 he stood by silently during the terrible ordeal of Gotthard Deutsch, when he should have exerted his most substantial presidential influence, limited though it was at that time.²¹³ By 1921 the Board of Governors, recognizing the signs of senility manifested by Kohler, retired him at the age of 78.²¹⁴ A young former graduate of the College and member of the faculty, Julian Morgenstern, was named acting-president. And once again the Board of Governors began a search to find the right man for their time.

The year 1921 was a significant one for the American Jewish community. The Immigration Act of 1921 made it clear that the flow of Jewish refugees to America was soon to be cut off.²¹⁵ Eastern European Jews and Ashkenazim from Germany would soon have to blend together in a uniquely American form of Judaism which would stress progressive thinking coupled with a respect for the value of tradition. The new president of the Hebrew Union College would have to be a man who would understand the new American Jew. But who could do that? Except, perhaps, a president who had been born in America

...

After graduation, the 21 year old Morgenstern left for Germany to pursue his studies. First at the University of Berlin and then at the University of Heidelberg, he did post-graduate work in Semitics, culminating in his receiving a Ph.D. degree from Heidelberg in 1904.

Returning to the United States in 1904, Morgenstern became the rabbi of Temple Anshei Aram of Indianapolis, Indiana, serving as spiritual leader of that community for three years.²¹⁶ In 1907 he left Indianapolis to accept a teaching position at the Hebrew Union College in

IV. THE COLLEGE UNDER JULIAN MORGENSTERN

1921 - 1947

When Kaufmann Kohler retired as president of the College in 1921, the Board of Governors found itself with three major candidates for the position. The first, William Rosenau, had been a successful rabbi in Baltimore, professor at Johns Hopkins University, and was renowned as a scholar.²¹⁶ The second aspirant, David Philipson, was less prolific as an academician, but had a direct link with College origins as a member of the first ordination class of 1883.²¹⁷ After careful consideration, however, the Board turned to the third candidate, a young American-born, professor of Bible and graduate of the College, Julian Morgenstern.

Morgenstern was born in St. Francisville, Illinois, on March 18, 1881.²¹⁸ After receiving his public school education in the Cincinnati public school system and his religious school education at Congregation Bene Israel in Cincinnati,²¹⁹ he graduated from the University of Cincinnati in 1901.²²⁰ The following year, 1902, he was ordained a Rabbi by Moses Mielziner.²²¹

After ordination, the 21 year old Morgenstern left for Germany to further pursue his studies. First at the University of Berlin and then at the University of Heidelberg, he did post-graduate work in Semitics, culminating in his receiving a Ph.D. degree from Heidelberg in 1904.²²²

Returning to the United States in 1904, Morgenstern became the rabbi of Temple Ahaveth Achim of Lafayette, Indiana, serving as spiritual leader of that community for three years.²²³ In 1907 he left Lafayette to accept a teaching position at the Hebrew Union College in

the field of Biblical and Semitic languages under Kaufmann Kohler.²²⁴

Fourteen years of systematic and thorough teaching²²⁵ gained Morgenstern great esteem in many quarters for his scholarly and pedagogic ability. He was virtually worshipped by his students, who used to walk him home each night.²²⁶ Morgenstern, however, was by no means a "soft-touch" as a teacher. His course on Deuteronomy was nicknamed "Morgy's Morgue", a description of its difficult nature.²²⁷ But his pupils respected him for his knowledge and standards.

When the time came to select a new president for the Hebrew Union College, Morgenstern emerged as one of the candidates. Philipson and Rosenau had the backing of the older alumni.²²⁸ But Morgenstern commanded the loyalties of the faculty and younger graduates of HUC.²²⁹ In addition, he had some very important qualities which must have made him very attractive to the Board. Morgenstern was young, barely 40 years old, in contrast to every one of his predecessors and his competition at that particular time. Second, Morgenstern was American-born. This would sit well with Jews who wanted a distinctively American atmosphere at the College. His scholarly attainments and his status as a graduate of the institution rounded out a picture of an ideal College president for a newly emerging American Jewish community.²³⁰ Philipson and Rosenau proved to be powerful opponents, so that the first vote taken by the Board of Governors yielded inconclusive results.²³¹ As a compromise measure, therefore, Morgenstern was named acting-president in November of 1921.²³² During the following year, he consolidated his position,²³³ and was finally elected president in November of 1922.²³⁴

The College at last had an American-born alumnus as its leader.

Morgenstern understood that the future would bring unique challenges, challenges that he was prepared to meet:

The ideal which actuated him during his presidency was the development through the Hebrew Union College of "a positive, creative American Judaism." The vision of Dr. Wise - he testifies - was ever before him as he planned and worked for a greater and more efficiently organized College that would be staffed by teachers:

. . .predominantly of its own alumni, thoroughly versed in Jewish knowledge and trained in the techniques of scholarship and of teaching and with a sound understanding of the American Jewish scene, its trends, its needs and its proper goals; a College which would steadily expand its services to and enlarge its influence in American and World Israel, and which would become one of the outstanding seminaries and centers of Jewish research and creative scholarship in all the world.²³⁵

Dr. Morgenstern was dedicated to the proposition that the Hebrew Union College was to become a first-rank post-graduate institution. And it was to that end that he devoted his administration.

Now, an institution becomes first rate in a variety of ways. One essential element in quality education is good facilities for instruction, recreation and study. This need found fulfillment early in Dr. Morgenstern's presidency. In 1924, Mrs. J. Walter Freiberg presented a gymnasium to the College in memory of her husband, who had served both the College and the Union of American Hebrew Congregations throughout his life.²³⁶ The next year, 1925, on January 18th, the National Federation of Temple Sisterhoods dedicated the beautiful Sisterhood Dormitory.²³⁷ This was an even more remarkable event in light of the fact that the NFTS had come into existence only twelve years prior to this great effort on behalf of, and contribution to,

the College:

After the invocation was pronounced by Professor Abraham Cronbach of the faculty of the college, the building was turned over to Mr. Charles Shohl, the President of the Union of American Hebrew Congregations by Mrs. J. Walter Freiberg, the President of the National Federation of Temple Sisterhoods. Mr. Shohl in turn handed over the building to the Board of Governors through their representative Mr. Alfred M. Cohen, the President. Mrs. Abram Simon spoke beautifully for the donors and Dr. Nathan Krass of New York delivered an eloquent dedication address. Mrs. Joseph Wiesenfield spoke briefly and Mr. Julian Feibelman, the President of the student body, expressed the appreciation of the students. The interesting exercises closed with the benediction which was pronounced by Dr. David Philipson.

The exercises were held in the fine gymnasium which was presented to the college in 1924 by Mrs. J. Walter Freiberg. . .²³⁸

Surprisingly enough, the dedication ceremonies seem to have excluded Dr. Morgenstern, if we take this account to be accurate.

In any event, the facilities were certainly used to best advantage, especially the gymnasium. By 1926, an information booklet about the College was able to proudly announce that HUC had ". . .one of the best basketball teams in Southern Ohio. . ."²³⁹

The year 1931 saw the completion of the last "Morgenstern" facility, a new library.²⁴⁰ Adolph S. Oko, the College librarian whom we have already met, spearheaded the effort with the help of "friends of the College."²⁴¹ The new library represented the last link in the restructured physical plant of HUC. The College now boasted superb facilities for living and study, school administration, teaching, research and recreation. Its proper growth in terms of a physical presence was assured.

A quality academic institution, however, must also have a budget

and some degree of financial autonomy if growth is to proceed without undue restraint. Thus, financial considerations played a major role in Morgenstern's early presidency. Until 1926, the College had been incorporated as a part of the Union of American Hebrew Congregations.²⁴² This left HUC unable to obtain private donations. In other words, any monies the College received had to funnel through the UAHC, since the College was a "department of the UAHC."²⁴³ This was hardly a healthy situation for an academic institution, which had tremendous growth in its future plans. Thus, in 1926, the College was chartered separately under Ohio State Law,²⁴⁴ gaining, in the process, a significant degree of financial independence. That having been accomplished, the Board of Governors set out to raise funds specifically for the College in a capital fund drive. Adolph S. Ochs, the son-in-law of Isaac Mayer Wise, accepted the chairmanship of a Five Million Dollar Fund campaign, which ultimately raised some \$3,200,000.²⁴⁵ This was a fantastic sum in the 1920's, but there was one small "catch" to the plan.

Julius Rosenwald, great Jewish philanthropist, head of Sears, Roebuck and Company, sponsor of thousands of school buildings for Blacks in the South,²⁴⁶ became intimately involved with the College's fund-raising campaign. In 1918 he had given \$500,000 to HUC.²⁴⁷ Now in 1926, he became a co-partner with Adolph Ochs in securing additional capital funds. When it came to charity, however, Mr. Rosenwald had very strong feelings about how the money was to be spent. He felt that every generation should raise its own funds,²⁴⁸ and therefore:

Always Mr. Rosenwald insisted that the money he gave be spent within roughly twenty-five years, because he

felt that he knew what was needed for his own time but not for the distant future. Later generations would know their own needs, and would have to provide for them.²⁴⁹

The money which Rosenwald gave to or raised for the College, therefore, legally had to be utilized, at least \$90,000 each year. This resulted in a tragi-comic situation during the Depression, for the College had to spend, or put into reserve, which was also done, what were then exorbitant sums of money, when it might well have allowed the principal to grow and secured the future.²⁵⁰ But the capital fund drive did give HUC a measure of financial security, freeing Dr. Morgenstern to concentrate on the development of academics rather than the raising of funds.

Early in the Morgenstern administration, in 1922, an event occurred which had great significance in the history of the Hebrew Union College. The Jewish Institute of Religion, a second Reform rabbinical institution, was founded in New York. The builder of JIR, ironically enough, was also a man named Wise, Stephen S. Wise:

It was inevitable that he could be satisfied with neither the anti-Zionism of Hebrew Union College nor the non-Zionism and general conservatism of the Jewish Theological Seminary. He therefore proceeded to found a new rabbinical school in New York.²⁵¹

Wise, in describing the origins of his school, put it this way:

We could not be unaware of the truth that schools of honorable and distinguished record for service obtained in New York and Cincinnati. Both alike seemed to us committed to an uncatholic sectarianism, which in both cases seemed survival of yesterday rather than prophecy of tomorrow. Wherefore, the founding of the Jewish Institute of Religion, in a community that was itself a Jewish cosmos.

In this spirit, without criticism of, or competition with, the Cincinnati college or the New York seminary, the institute began its work, in September, 1922.²⁵²

If Stephen Wise was, at least outwardly, cordial to the College and the Seminary, ex-president Kaufmann Kohler did not reciprocate. He felt that the New York campus would hurt the level of Jewish scholarship in the rabbinate, and said so without mincing words:

All the more deplorable is the attempt made in certain quarters today to split the power, the unity and the authority of the Hebrew Union College, by the proposed creation of a Jewish Institute of Religion, which would be just colorless and non-descript enough to suit certain classes of men in a Free Synagogue, or of a Hochschule of the university type, which would be so broad and all-inclusive as to give equal place to all religious realms and shades of thought, and whose professors should represent all possible views, however, diametrically opposed to each other. And out of such an institution or Hochschule, Rabbis, preachers and teachers are to emanate who are to mould character and inspire reverence for God and things godly.²⁵³

Miss Dora Aaronsohn recalls that, when JIR was founded, most people at HUC brushed it off as a "secondary" school, with little thought of rivalry.²⁵⁴ A short 28 years later, this same JIR would merge with the Hebrew Union College under the presidency of Dr. Nelson Glueck. There is little evidence, if any, that any individual at HUC even considered the possibility of such an occurrence in 1922.

Meanwhile, the Hebrew Union College, with good facilities and ample funds, began to realize some of the goals in the academic realm which Julian Morgenstern had envisioned.

The faculty was a major focus of attention. We have seen that Morgenstern felt that faculty should come from the ranks of the

alumni. In pursuit of that objective, he appointed men such as Israel Bettan (Midrash and Homiletics), Abraham Cronbach (Social Studies) and Samuel S. Cohon (Theology) to fill faculty vacancies.²⁵⁵ Other graduates were encouraged to increase their academic knowledge through post-graduate study. Then they, too, found positions waiting for them. Drs. Nelson Glueck and Sheldon Blank fell into this category.²⁵⁶ Not that all faculty places went to HUC graduates. By no means. Where they were best qualified, European trained men were welcomed, a prime example being the great musicologist Zevi Idelsohn.²⁵⁷ But preference was shown to alumni. Of that there can be no doubt.

Dr. Samuel S. Cohon recalled another source of HUC faculty:

With the impending destruction of European Jewry, in the years preceding the second World War, the Hebrew Union College recognized its obligation to rescue at least a portion of Europe's Jewish scholars. In conjunction with the Dropsie College for Hebrew and Cognate Learning, the Jewish Institute of Religion and the Jewish Theological Seminary of America, the Hebrew Union College established a research professorship for Dr. Ismar Elbogen (1938-1943). Single-handedly, the Hebrew Union College brought over eleven additional refugee scholars and afforded them the means of continuing their scientific studies in the quiet of the New World.²⁵⁸

Among the eleven were numbered Dr. Samuel Atlas, now a faculty member at the New York campus of HUC, Dr. Alexander Guttmann, now professor of Talmud at the Cincinnati school, and Dr. Abraham Heschel, who now teaches at the Jewish Theological Seminary in New York.²⁵⁹

We should specially note that Dr. Abraham N. Franzblau joined the faculty as head of the department of Religious Education in 1931.²⁶⁰

Early in Morgenstern's administration, in 1923, the New York born Franzblau, who had a Ph.D. in Education,²⁶¹ became the Director of a newly formed Hebrew Union College School for Teachers in New York, organized jointly by the Board of Governors of HUC and the New York Association of Reform Rabbis.²⁶² Organized as independent from, but supervised by, the Board of HUC, the school sought to train teachers for religious schools through a two-year curriculum of study.²⁶³ With Franzblau at the head, the school lasted until 1932, when it was closed due to financial difficulties. Just prior to the closing, Franzblau joined the faculty of HUC in Cincinnati.²⁶⁴ Fifteen years later, when the funds were once again available, The Hebrew Union College School of Religious Education opened in New York - under the direction of Dr. Abraham Franzblau.²⁶⁵

Julian Morgenstern's faculty reflected American scholarship and European brilliance, the influence of the New World, and the tradition of an Old World in flames. But the dedication to academic excellence of the men he selected was uniform. And upon that firm base, he proceeded to carve out new vistas in curricular offerings.

One curricular question which arose early was whether or not women should be ordained. A woman had been in the very first class at the College, as we have already seen. But she stayed for only two years. What about women who were willing to put forth the required effort and who were able to complete the rabbinic school work load? The question arose in 1921, when Martha Neumark, daughter of Dr. Neumark of the faculty, completed her B.H.L. requirements and indicated that she

intended to become a rabbi.²⁶⁶ The Board of Governors put the question to a faculty committee, who reported that they could not approve of such an action:

It is contrary to all Jewish tradition and Jewish religious teaching to have women perform the functions of Rabbis in Israel.²⁶⁷

. . .because of practical considerations your committee is of the opinion that the admission of women to the Hebrew Union College, with the aim of becoming rabbis, shall not be encouraged.²⁶⁸

Dr. Neumark pleaded his daughter's case on the grounds that:

The Orthodox will not object to the ordination of women rabbis more than they do to our ordination of men.²⁶⁹

The issue stirred up a great debate in the CCAR, as David Philipson recalled:

In 1923 by a large majority vote the Central Conference of American Rabbis declared in favor of this proposal (to allow women to be rabbis) but the Board of Governors of the institution refused to give their sanction. But some governing body in the future and in all likelihood in a future not far away may reverse this decision and women will be graduated from the Hebrew Union College and serve as spiritual guides of congregations.²⁷⁰

In 1924, Morgenstern reinforced the prospect of women in the rabbinate:

Particularly in the religious emancipation of woman has Reform Judaism gone very far. It has accorded to her full equality and privilege in the discharge of religious obligations and the rendering of religious service. And faithfully and richly is the Jewish woman repaying this act of justice and this confidence in her. But one privilege has been withheld, that of spiritual ministry and religious leadership and unquestionably in time that too must be accorded her.²⁷¹

Martha Neumark was not ordained. But on June 3, 1972, almost 50 years after the initial controversy, Sally Priesand will, God willing, ascend

the bimah at Plum Street Temple and be ordained a Rabbi in Israel.

This short digression has taken us away from our major area of interest in this section, that of curriculum reform. To that we now return.

Dr. Morgenstern felt that HUC must have standards and curriculum befitting a post-graduate institution. In 1923 he succeeded where Kaufmann Kohler had failed, in raising the requirements for admission:

. . . the new ruling adopted two years ago that only high school graduates are eligible for admission into the preparatory department. As a result only college or university graduates who have their mornings free are or will be shortly students in the collegiate department and the collegiate department will be a post-graduate institution.²⁷²

With the College now on a post-graduate level, Morgenstern proceeded to make the school a six-year rabbinic institution. Two years of instruction led to the Bachelor of Hebrew Letters Degree, with the Master of Hebrew Letters being awarded, based on a comprehensive examination, at the end of the 6th year, before ordination.²⁷³

Samuel S. Cohon recalled:

Instruction was arranged on a credit basis, enabling students more readily to advance in their work according to their abilities. Numerous advanced courses, both scientific and practical, were added in all departments, permitting of a wider scope of selection of studies for undergraduate and graduate work.²⁷⁴

New courses offered fell into the areas of education, social studies, psychology and music, along with a variety of new courses in classical text realms.²⁷⁵ By 1926 the amount of growth that had occurred was graphically displayed in a chart comparing HUC in 1921 with the current situation:

	<u>1921</u>	<u>1926</u>
Buildings	2	4
Departments	1	3
Members of Faculties	12	24
Students	66	506 (Including students at the School of Education in New York) ²⁷⁶
Courses of Instruction	58	118
Hours of Instruction per week	113	278

The new direction in academic standards set forward by Morgenstern manifested itself in other areas besides requirements for admission and expanded curriculum. The vision extended also into the areas of scholarly publications and post-ordination study opportunities. In 1921, reviving a publication that had died after only one issue during Kaufmann Kohler's presidency, Dr. Morgenstern gave new life to the Hebrew Union College Annual, or HUCA as it is usually called. The HUCA continues today as a rich source of material on matters of Jewish scholarly interest.²⁷⁷ The Hebrew Union College Press, which Kaufmann Kohler had started, continued to function as a publication vehicle for faculty books and related works.²⁷⁸ An interesting Summer Institute program was initiated in Dr. Morgenstern's presidency, so that graduates of HUC and of other seminaries might pursue specific academic interests under the guidance of the faculty of the College.²⁷⁹ Morgenstern also took steps to cement a solid relationship with the University of Cincinnati which was to pay rich dividends in later years.²⁸⁰

Julian Morgenstern recognized the importance of Jews reaching out

to other faiths in the interests of understanding and scholarly exchange of ideas. To that end he initiated several new programs which were to have tremendous impact on the College:

Dr. Morgenstern initiated the first exchange lecture-ships with several Christian institutions of learning. Members of the Hebrew Union College faculty deliver lectures on phases of Judaism at these institutions. Representative scholars of the latter lecture at the Hebrew Union College on aspects of Christianity. Such an exchange relationship was maintained with Garrett Biblical Institute, Union Theological Seminary and the Divinity Schools of Chicago, Duke and Yale Universities. It has done much to advance understanding and fellowship in the religious camps of our country. Of similar character was Dr. Morgenstern's establishment of co-operative relations with the American Oriental Society and the Society for Biblical Literature and Exegesis.²⁸¹

This broadening of College perspective was not achieved without some reservations on the part of the Board. Morgenstern, in 1922, wrote a letter of response to Adolph S. Ochs in which he said, among other things, that ". . . non-Jewish students have always been admitted to the Hebrew Union College."²⁸² His arguments must have been convincing. For he laid the groundwork for the immensely successful Christian Fellows program which was brought to fruition in the presidency of Dr. Nelson Glueck.

Thus, the College under Julian Morgenstern grew in many ways. Facilities were improved. The College gained legal autonomy and a degree of financial independence as a result of the fund-raising drive initiated in 1926. The faculty was expanded, both in numbers and viewpoint, with American and European men filling vacancies as they arose. Alumni began to appear on the faculty in greater and greater numbers, bringing with them a distinctively HUC - taught Reform approach.

Scholars saved from the Holocaust infused the school with the brilliance of the Talmudic academies of Europe, while other men brought new areas of contemporary interest to the students. HUC reached out, if only briefly, to the great metropolis of New York with the School for Teachers which closed in 1931. Opening again, it foreshadowed the permanent link between the two great centers which was soon to be consummated. Hebrew Union College, under Morgenstern, became a post-graduate institution, with higher standards, broadened curriculum, fine scholarly publications, post-ordination programs and a free exchange of ideas with non-Jewish communities and seminaries all over the United States.

Another of Morgenstern's strong points was his ability to live with the controversial opinions of his faculty, with which he often personally disagreed. He defended Abraham Cronbach's right to pacifistic views in the heat of harsh criticism during World War II. He did not agree with Cronbach, but he backed him, thus avoiding what might have turned into a vicious situation similar to the 1917 ordeal of Gotthard Deutsch.²⁸³ Morgenstern also disagreed with many of Abraham Franzblau's views on education, which he considered too progressive. In spite of that, he stood behind Franzblau and enabled him to do his work.²⁸⁴ More significantly, Morgenstern, like Kohler, was an avid anti-Zionist.²⁸⁵ But he did not allow ideology to stand in the way of learning:

Dr. Morgenstern's administration was marked by complete absence of ideological tensions. With freedom of thought and interpretation for both students and professors, Zionists and non-Zionists, conservatives and reformers were able to work side by side.²⁸⁶

This attitude on Morgenstern's part probably enabled the College to flourish and grow as much as any building addition or curriculum change.

A spirit of free inquiry prevailed at the Hebrew Union College.

But whereas Morgenstern had his strengths, he also had his problems. And these, too, affected the growth of HUC.

First of all, Morgenstern could exert very little control over the Board of Governors. Dr. Jacob Marcus recalled that William Rosenau and David Philipson had much more power than did the president.²⁸⁷ Morgenstern rarely offered a promotion on his own without consulting the two older men. And some faculty members approached Rosenau and Philipson rather than Morgenstern when requesting a promotion, knowing that the president would accede to their wishes.²⁸⁸ The Board's power was clearly evidenced when, in 1924, they suppressed "A Pledge for Jewish Pacifists" certificate which Abraham Cronbach hoped to publish and circulate.²⁸⁹ We know how Morgenstern respected ideological differences. Thus, the only conclusion we can draw is that he was overruled by the Board, and capitulated to their decision.

Dr. Morgenstern was reluctant to delegate the authority he did possess. Always a hard worker, he seemed to jealously guard the personal duties of a college president:

Morgenstern is a man who can drudge. He can plug away at a thing.²⁹⁰

Dora Aaronsohn remembered that Morgenstern did everything himself, personally writing every citation and the like. It was not, she adds, until Nelson Glueck became president that there was any real administration at HUC.²⁹¹

Morgenstern was known as a man who spoke his mind.²⁹² This caused him some grief, especially during his first year as president. At the first ordination which he conducted as president, each man, upon

ascending the bimah, was given a thorough bawling out for his personal inadequacies.²⁹³ Needless to say, this was not a most auspicious beginning for a new president. His reputation as an autocrat subsided as years went by,²⁹⁴ but his abruptness made him many enemies over the years.²⁹⁵

The President proved to be short-sighted on a number of other issues. He refused to recognize the great significance of the East European masses who came to these shores during his administration.²⁹⁶ When the Joint Distribution Committee and Judah Leon Magnes asked for funds to help Jews in need, Morgenstern made caustic remarks about Magnes and ignored him.²⁹⁷ Another failure was Morgenstern's inability to replenish the funds which had flowed so freely from the coffers of the College during his administration.²⁹⁸ There were reasons for this neglect which help to mitigate the error. For one thing, Morgenstern had no social status. He came from a humble family and thus had no entry into the monied class which might have provided funds.²⁹⁹ The world situation also prevented a concerted fund drive. During the Depression, fund raising was impossible. Once the Depression had ended and the war began, every bit of Jewish fund raising was directed at saving the lives of European brothers. For the College to have set out on a campaign at this time would have drawn the ire and indignation of a great portion of the American Jewish community.³⁰⁰ Thus, as the Ochs-Rosenwald funds were slowly dissipated, Morgenstern, who had missed his chance from 1922 - 1929, had to watch them go, perhaps unaware of the financial crisis which would grip the College as a result of his inaction.

The students often made fun of Dr. Morgenstern. He was not blessed with a rich speaking voice, and had a very deliberate enunciation which lent itself to imitation. The annual Purim play often saw him mocked by the students, especially the whisper which he employed to indicate change of pace.³⁰¹

Regardless of his idiosyncracies, however, Morgenstern continued to build up the College through the end of his presidency, redefining the College in accordance with his philosophy of Reform:

(Reform is). . . the acceptance of both Judaism and the world, the co-ordination and harmonization of the two, the determination to live in the world as Jews, and to again make Judaism a world religion, as its founders, the great prophets of Israel, had conceived and proclaimed it.³⁰²

His blindness to the import of the East European immigrants may have been occasioned by his view of them as obstacles to the growth of Reform. The Union Prayer Book, Haggadah, Hymnal and Minister's Handbook, uniformly employed by all Jews, were seen by Morgenstern as tools of unity, stalled by the presence of the immigrants.³⁰³ And he therefore called on the next generation to push on where his had faltered:

Let the next runner take the stick from our hand and carry it on to victory.³⁰⁴

Victory meant many things to the president. Part of being victorious obviously meant the safe and secure pursuit of knowledge with freedom from fear, as evidenced by Morgenstern's championing the cause of the eleven refugee scholars. Part of being victorious meant the peace of mind which Jews could only have in a harmonious relationship with the Christian community. The presence of Christian scholars at HUC demonstrated this conviction of Dr. Morgenstern, as did his firm

response to the anti-semitism of Father Charles Coughlin in 1938 - 1939.³⁰⁵

Victory also meant a close, harmonious relationship with the UAHC. At the 65th Anniversary celebration of the Union, Morgenstern said:

Today, after 65 years, and even though the College has been separately chartered, under the laws of the State of Ohio, it still recognizes the Union of American Hebrew Congregations as its parent body, and the Union, by charter provision, exercises the privilege of appointing nineteen of the thirty-one members of the Board of Governors of the College. Still today, therefore, in every way the College is the child of the Union. And today, it participates gladly and eagerly in the celebration of the sixty-fifth anniversary of its parent and salutes it loyally upon this occasion.³⁰⁶

Future years brought a recognition of the tremendous importance of the American Jewish community in a world stripped of millions of Jews. The year 1942 saw the first required course in American Jewish History, which was taught by Dr. Jacob Rader Marcus.³⁰⁷ Interestingly enough, Dr. Marcus had been a specialist in European History until that year.³⁰⁸ But, setting over twenty years of intensive study aside, he plunged into American Jewish history with a zeal that made him the "Father" of that branch of Jewish scholarship.

Three years later, in 1945, the Hebrew Union College marked its 70th Anniversary. Various publications, plays³⁰⁹ and histories³¹⁰ marked the festivities. It was also a time for a restatement of purpose. Morgenstern, in addressing the students of the College at Opening Day Ceremonies, said:

In a way the training of Rabbis, teachers and other professional religious leaders is merely incidental

to the larger service, the scholarly, authoritative interpretation of Judaism as a historic, constantly unfolding and expanding religion. The Hebrew Union College is the fountain-head of Judaism of this modern type. It is today the only rabbinical seminary in the entire world which has committed itself unqualifiedly to a systematic formulation and interpretation of this progressive Judaism.³¹¹

Morgenstern continued:

And all who, after a period of study and intellectual and spiritual discipline, are here ordained as Rabbis, go forth not merely as congregational ministrants, with a bewildering variety of pulpit, pastoral and communal duties, but also and even more, infinitely more, as spokesmen of the living God. . .³¹²

The president also used this occasion to restate his opposition to

Zionism:

This precise determination of our specific task enables us to clarify our problem and to define issues. It tells us, first of all, that Palestine and Jewish fortune and destiny there, no matter how this may captivate our imagination, stir our emotions and enlist our enthusiasms and energies, can be with us as American Jews only a secondary issue, command only a secondary loyalty and impose only a secondary obligation, even upon the most ardent Jewish nationalist, who, at the same time, proudly regards himself as an American.³¹³

Then, after having held up America as a bright hope for the future of

Judaism, Morgenstern concluded his address with the thought that:

. . . this is still the major task of the Hebrew Union College, to train learned, consecrated, aspiring leaders of American Progressive Judaism and World Progressive Judaism, who may interpret Judaism with high and unchallengable authority as a historic religion, a world-religion of truth and progress, which keeps constantly abreast of life's advance and moves steadily onward and onward through history. . .³¹⁴

Another address by Morgenstern in 1945 rejected the Reconstructionist movement as divisive and counter-productive to the development

of a uniquely American Judaism. Reconstructionism, he indicated, was welcome as a part of Reform. But, in Morgenstern's opinion, Reform also had to be ready to withstand Reconstructionist challenges to the Jewish unity it proposed:

We must realize, too, that as in this new era life changes in America, and religion must change and progress with it, so correspondingly Jewish life must change and the form and expression of Judaism with it. Reform Judaism dare not stand still and seek to abide by its ancient positions and traditions and rest on its former glories, lest it become old and senile, forfeit its proud position of authority and resign its leadership in the upbuilding of the eventual American Judaism to those who would in the end destroy it through their reactionary, nationalistic, un-American policies and program.³¹⁵

Unity in Judaism would come with Reform, he said, but slowly:

American Judaism will evolve slowly and surely. Its growth may not be forced, lest something of its potential strength and beauty be lost.³¹⁶

The 70th Anniversary also resulted in plans for expansion of the College in many areas. Rabbi Samuel Wohl, of Isaac Mayer Wise Temple in Cincinnati, presented the Board of Governors with a set of plans calling for a Hebrew Union College Graduate School, Graduate Fellowships in Community Service and Graduate Fellowships for Ministers.³¹⁷ Rabbi Wohl saw the Graduate School as a training ground for students who would eventually fill chairs in Jewish Studies at major universities. The fellowships in Community Service aimed to give a broader Jewish cultural base to individuals who had chosen the communal service field as their life's work. Finally, Wohl suggested that top Christian ministers from first-rank Divinity and Theological Schools be invited to study Judaism at HUC, obviously resulting in a greater understanding of Judaism by these men as they followed their profes-

sional careers.³¹⁸ These were bold plans, all of which found great fulfillment in years to come during the presidency of Nelson Glueck.

In 1946, the HUC School of Religious Education opened in New York under the leadership of Abraham Franzblau.³¹⁹ And it appeared as though the College was about to enter a bright new era, at least outwardly. Those close to the scene, however, were aware of the great inner problems which the College now faced.

For one, the unreplenished Endowment Fund was running out. A careful reading of one of the 70th Anniversary documents showed just how serious the situation was:

There has been a steady decrease of the endowment fund, due to the annual spending of at least \$90,000 of it, as required by Mr. Rosenwald, and to the shrinkage of security values.

Because of rising costs, the time has come when the College will have to spend the maximum of \$150,000 a year instead of \$90,000 out of the endowment gathered under the Rosenwald stipulations, even with the practice of the most rigid economy. This means, as statisticians have figured, that unless the College can develop new sources of support and general maintenance, the fund will be exhausted in seven years.³²⁰

A second great dilemma for the College was its proper role as a rabbinic institution in light of the Holocaust in Europe.

Dr. Morgenstern had crystallized the problem for the Board of Governors:

I must once again remind you that, through the force of historical circumstance, the College has become, in a more precise degree than ever before, one of the outstanding rabbinical seminaries of the world. Undoubtedly all the rabbinical seminaries and yeshivot upon the European continent have been closed by the Axis powers. Their students and faculties have been slaughtered or dispersed. . . America has become, of

necessity, the great center and fountainhead of the Jewish religious life of the world tomorrow.³²¹

But, under the force of historical circumstance, the service which the College has rendered during these past sixty-nine years becomes small in comparison with the service it is now called upon to render. It must, of necessity, and as an inavertible duty to world-Judaism, establish itself as a great center of Jewish religious scholarship for the entire world. This means, first of all, the building up of an efficient and authoritative faculty. . . efficient scientific research, and productive and creative Jewish scholarship.³²²

This would be a crucial philosophic question as time went on.

But, as months passed, the money issue loomed larger and larger. On

October 10, 1945, Dr. Morgenstern had to inform the Board:

. . . today, for the very first time in its history, the Hebrew Union College is thrown upon its own resources for the collection of gifts in substantial amounts.³²³

Today that Endowment Fund is almost exhausted. . .³²⁴

. . . I recommend that a professional fund-raiser be engaged. . .³²⁵

At that same meeting, another of the complex issues facing the Board of Governors was discussed. This was the possibility of merging the Hebrew Union College and the Jewish Institute of Religion into one school. Stephen Wise knew that the JIR was in trouble financially. Because he was getting older, and because he wanted to insure the continued existence of the New York School, he sought a consolidation with HUC.³²⁶ His violent disagreement with HUC's anti-Zionist posture was a major obstacle to productive talks, especially since Dr. Morgenstern, the president of HUC, was so outspokenly anti-Zionist.³²⁷ To take over JIR, from the HUC point of

view, would mean greater financial responsibilities than those under which they now struggled. This, too, hampered progress. In any event, the Board of Governors, at this meeting, passed a motion:

. . .that President Morgenstern be empowered to reopen negotiations with Dr. Stephen S. Wise, relative to a closer cooperation between the Hebrew Union College and the Jewish Institute of Religion.³²⁸

A five million dollar fund-raising campaign was going badly for the College in 1946.³²⁹ Morgenstern had to fight the natural tendency of the Board to hold back on new programs. The money, the role of the College, the relationship with JIR. All these were important. But the College must not stand still, he urged:

The time has come. . .when. . .we must go ahead and plan the service of the Hebrew Union College boldly, wisely and hopefully, upon a scale never previously contemplated. . .³³⁰

If the College fails to see this, and fails to meet the challenge, Judaism, in the moment of its greatest crisis in centuries, will suffer an immeasurable loss, and our College and our movement will have forfeited their great opportunity and will doom themselves to a position and an influence of inferiority and perhaps, even of eventual oblivion. I believe that is not stating the case too strongly.³³¹

The Board passed his recommendations:

- A. The hiring of a Director of Field Work, to recruit and supervise student pulpits.
- B. The hiring of a Director of Publicity and Field Work.
- C. The opening of the HUC School for Religious Education in New York.
- D. The formation of a Graduate School program.
- E. The initiation of a Christian Fellow program.³³²

These were all giant steps in the history of the College. They portended a creative and progressive future for the Reform movement.

The same meeting also brought a momentous resolution by the Board:

Dr. Morgenstern reported regarding his recent meeting in New York and the discussion with representatives of the J.I.R. regarding a proposed merger.

Dr. (Maurice) Eisendrath stated that the Union was mandated by the last council to explore and pursue the matter with the hope that it may lead to a merger with the J.I.R.

After full discussion it was the sentiment of the Board that it is not averse to a merger with the J.I.R.³³³
(May 8, 1946)

After having made this important trip on behalf of HUC, Julian Morgenstern announced his retirement as president of the College on September 15, 1946. In his resignation speech, he cited the need for new leadership in facing the problems of modern HUC.³³⁴ At the Board of Governors meeting of January 15th, 1947, it became official. Morgenstern would step down as president on July 1, 1947, remaining thereafter as a professor at the College.³³⁵ The certificate presented to him at that meeting bore the tribute:

He made it a world institution and not merely an American Rabbinical Seminary.³³⁶

Now, as in the past, the Board of Governors began the process of finding a new president. This new man would step into a position of great complexity. Facing financial crisis, a world Jewish community in shambles, a potential merger, a new Jewish state and a newly established American hegemony, he would have to shape the Hebrew Union College into a viable institution for a truly New World. The new president would have to be a scholar, a fund-raiser, a diplomat, and an ambassador to American Jews everywhere. In addition, he would have to gently ease the College out of its anti-Zionist stance to deal with the reality of modern Israel.

Where could such a man be found? Strangely enough, he had lived
in Cincinnati all his life. . .

+ Palestine

CHAPTER TWO

THE GROWTH OF THE HEBREW UNION COLLEGE -
JEWISH INSTITUTE OF RELIGION UNDER NELSON GLUECK

1947 - 1971

THE GROWTH OF THE HEBREW UNION COLLEGE-JEWISH

INSTITUTE OF RELIGION UNDER NELSON GLUECK

1947 - 1971

I. DR. GLUECK'S EARLY LIFE AND SELECTION AS PRESIDENT

When Dr. Julian Morgenstern retired, the Board of Governors must have realized that the handwriting was on the wall. The College had a total endowment of only about \$500,000.³³⁷ The challenges of a world exploding into a new era demanded a far-sighted, imaginative young president. In turning to Dr. Nelson Glueck, Cincinnati-born alumnus of HUC, professor of Bible, world-famous archaeologist and dynamic personality, the Board sought to give the College new life and new vitality. But few people could have foreseen the extent to which the College would change under the influence of this young Bible scholar. They were soon to find out.

Nelson Glueck was born June 4, 1900, in Cincinnati, Ohio.³³⁸ The third of nine children, he grew up in a home where financial struggle was a way of life.³³⁹ His grandfather had been a rabbi in Lithuania.³⁴⁰ His father, though a fine Talmudist, had to work at various jobs to support the large family.³⁴¹ Glueck was proud of his Lithuanian heritage, and in later years declared how proud he was "of being a Litvak."³⁴²

The real Glueck family name was not Glueck but Revel. Dr. Glueck's father Morris had taken the name Glueck to escape military service in Lithuania. Morris liked the name, and kept it as his own.³⁴³ At least one member of the family reassumed the family name Revel in America,

and the first president of Yeshiva University, Bernard Revel, was Nelson Glueck's uncle.³⁴⁴

The poor financial situation of his family made Nelson Glueck self-sufficient at a very early age. He once recalled that from the time he was 14 he never had a penny of help.³⁴⁵ To make money he sold newspapers on Court Street near his family's home. Often he would work in a market to earn some fresh vegetables for himself and his family. He never considered himself poor, however. The family had certain values which enriched their life in other ways.

Certain things were important. Books, education, Jewish learning. . .³⁴⁶

Following his family's dedication to Jewish learning, the young Nelson entered the Hebrew Union College in 1915 at the age of 15. He used to walk from the College in Clifton to his family's home on Court Street, back and forth each day, to save the precious nickel that public transportation would have cost. He graduated from Hughes High School at the age of 16, the University of Cincinnati, at 20, and was ordained a rabbi by Julian Morgenstern at age 23 in 1923.³⁴⁷ While a junior at HUC, he decided that he would not enter the congregational rabbinate. Over the protests of his family, he decided to pursue a life of scholarship in the field of Bible.³⁴⁸

Dr. Jacob Marcus recognized the potential in the young Glueck. He encouraged Nelson to go to Germany for an advanced degree and then come back to the College and teach. Thus, in 1923, accepting one of the very first Morgenthau Fellowships, Glueck left for Germany.³⁴⁹ Three other young HUC graduates went to Germany about the same time, Jacob Marcus

(1922), Sheldon Blank (1923) and Walter Rothman (1923). Glueck, Blank and Marcus were to be inseparable over the years. Jacob Marcus in particular became Glueck's mentor and advisor. It was a relationship which spanned over five decades.³⁵⁰

Glueck attended the University of Berlin and the University of Heidelberg during the years 1923 - 1924, and received his Ph.D. from the University of Jena in 1926 for a dissertation entitled Das Wort Hese im Alttestamentlichen Sprachgebrauche. The dissertation was published in English in 1967 under the title Hesed In The Bible.³⁵¹

Nelson Glueck had long been interested in unearthing rare finds:

As a boy he used to explore with his father the fossil hill on lower Clinton Avenue in the city and the Indian mounds in its outskirts, on excursions that began a lifelong habit of collecting artifacts and other relics of the past.³⁵²

Even in HUC and the University of Cincinnati he took courses:

. . . which together provided an unusually heavy concentration of interest in the archaeology of the lands bordering the central and eastern Mediterranean Sea.³⁵³

After earning his Ph.D., Glueck returned to the University of Berlin, where, in 1926 - 1927, he completed courses in Ethiopic and Assyrian. Then, in the fall of 1927, he followed through on his archaeological bent, journeying to Jerusalem to study under William F. Albright, director of the American School of Oriental Research.³⁵⁴

From Albright, who was then working on a comprehensive classification of Palestinian potsherds, he acquired his skill in systematically dating ruins of the ancient Near East. Traveling mostly on foot, he visited every excavation from one end of Palestine to the other.³⁵⁵

Returning to Cincinnati in 1928, Dr. Glueck joined the faculty

of HUC in 1929 as an instructor.³⁵⁶ In 1930 he met the woman whom he would marry, Helen Iglauer. Mrs. Glueck recalls that her father, then a prominent Cincinnati physician, was a very good friend of Adolph S. Oko, the College librarian whom we have already met. Oko called her one day, inviting her to his home to meet a young man named Nelson Glueck. He warned her that he was a little hard to get along with, but assured her that she would like him. Helen, then a sophomore in medical school, certainly had no need for another beau, as she was very busy. Nevertheless, she went. A year later, on March 26, 1931, Nelson Glueck and Helen Iglauer were married.³⁵⁷ Mrs. Glueck thereafter often kidded Oko that he didn't look like Cupid.³⁵⁸ In this instance, however, he laid the foundation for a marriage that would last for forty years.

In 1932, Nelson Glueck was promoted to assistant professor at the College. At the same time he assumed the directorship of the American School of Oriental Research in Jerusalem.³⁵⁹ From 1933 - 1934 he served as annual professor at the American School for Oriental Research in Baghdad, returning to HUC in 1934 as an associate professor. In 1936 Glueck was promoted to a full professorship in the fields of Bible and Biblical Archaeology, at the same time reassuming the directorship of the American School in Jerusalem, where he remained until 1940.³⁶⁰ It was during this period, in 1939, that his son Charles was born in Hadassah Hospital in Israel.³⁶¹

The frequent leaves-of-absence granted Dr. Glueck, evidenced the deep respect for the importance of his work which the Board had:

In the summer of 1932, he began an archaeological surface survey that developed into a full-scale, systematic exploration of Transjordan from the

Syrian border in the north to the Gulf of Aqaba in the south. He was the first to make a mile-by-mile examination of so large an area with the use of the tools and techniques of modern scientific exploration, particularly the technique of pottery identification to determine chronology. Wandering about with only an Arab or Circassian companion, he clarified the boundaries and dates of the shadowy ancient kingdoms of Edom, Moab, and Ammon. In 1934 he discovered the location of King Solomon's copper mines at Khirbet Nahas, and just before the outbreak of World War II, through excavation as well as surface exploration, he identified Ezion-geber on the Red Sea as the site of Solomon's seaport and fortress.³⁶²

After two years in Cincinnati, from 1940 - 1942, Dr. Glueck answered the call of the U.S. Office of Strategic Services. He became a field agent of its operations in Transjordan.

His daytime archaeological investigations provided a perfect cover for espionage. Drawing on his well-established rapport with the Arabs, he found hospitality at night in Arab encampments near his changing sites of exploration where he could pick up local news of possible military significance.³⁶³

In addition to this, Dr. Glueck was charged with the responsibility of preparing a route of retreat for Allied soldiers should Rommel overrun their defenses with his troops and tanks.³⁶⁴ During his five years in the O.S.S., Dr. Glueck also served as director of the American School of Oriental Research in Jerusalem and as its field director in Baghdad, publishing his book, The River Jordan, in 1946, in the midst of all his other pressing responsibilities.³⁶⁵

Years before Dr. Morgenstern retired, Board members, students, faculty and alumni had come to realize that Glueck was a natural as a successor to Morgenstern. His scholarship was unquestionable. His administrative ability had been demonstrated at the American School time and time again. If not a Zionist, he at least was friendly to Palestine and was identified with it. Glueck at that time favored a bi-national

state.³⁶⁶ But that was preferable to the overtly anti-Zionist positions which Kohler and Morgenstern had advanced in the past. Most of all, however, he had glamour. Glueck was extremely handsome. Many people referred to him as the "Jewish Charles Lindbergh" or the "Jewish Lawrence of Arabia."³⁶⁷ He had charisma as an explorer and a discoverer of antiquities, which stirred the imagination of people everywhere. Scholar, administrator, personality, he had it all. And, the Board felt, he could pull the College out of the drastic financial plight it was now experiencing.³⁶⁸ There was only one problem. Nelson Glueck did not want to be the president of the Hebrew Union College.³⁶⁹

Mrs. Glueck recalls:

He always knew he wanted to stay in scholarship. And I think if destiny hadn't been what it was he would have stayed in scholarship.³⁷⁰

He took the presidency with a great deal of reluctance. . . . He knew it (the school) was bankrupt. He knew it would divert him from his first love, which was scholarship. I think if he had just done what he wanted to do closest to his heart he would have just been a great archaeologist.³⁷¹

As those who knew him well can testify, Nelson Glueck was a man of great determination. The question thus arises as to why he took the presidency if he had real misgivings about accepting the post. It is a very interesting story.

While Glueck was still in Jerusalem, the first message came from the Board that they wanted him to consider taking the presidency. At the time, Judah L. Magnes was in Jerusalem as president of Hebrew University. When Glueck announced to his wife Helen and the Magnes' that he did not

wish to accept the appointment, Magnes insisted that he had no choice. He must accept. He was the only man who could bridge the gap between America and Palestine and build a stronger world Jewish community, a community sorely needed, especially in light of World War II. He pressed Dr. Glueck to the point where he agreed to take the job.³⁷²

On May 4, 1947, a Sunday morning, Nelson Glueck appeared before the Board Committee on Selection of President in Cincinnati. They offered him the presidency. He turned it down, in spite of Magnes's arguments in Jerusalem. The Board, not knowing what to do, called in Dr. Jacob Marcus. They asked Dr. Marcus his opinion of a number of others being considered as secondary choices. Then they asked Dr. Marcus if he would consider accepting the presidency. Dr. Marcus asked them if that was a firm offer. The Board asked him if he would take it if it were a firm offer. Dr. Marcus recalls that at that moment the prospect of having to give up his academic work flashed through his mind. He told the Board that he wasn't interested in the position. Moreover, he told the committee that there was only one man for the job, and that was Nelson Glueck. He urged the Board not to take no for an answer, to keep the pressure on him until he accepted. Later that same afternoon, Nelson Glueck accepted the offer of the committee.³⁷³ Three days later, on May 7, 1947, he was elected the fourth president of the Hebrew Union College.³⁷⁴ The formal report of the Committee on Selection of President gave the following reasons for its choice:

A. He is a distinguished scholar.

B. He has been a member of the faculty of the College for eighteen years. His service in Palestine has gained for him the reputation of being an outstanding authority in

the field of Biblical Archaeology and had made him an international figure.

- C. The Board cited here the administrative experience which his years at the American School gave him.

But the qualification stressed by the Board committee was the fact that:

- D. He is rarely endowed with the gift of winning and holding friends and of eliciting cooperation from those with whom he comes in contact. He is highly regarded and deeply loved by his fellow members of the faculty of the College, a factor of very considerable importance.³⁷⁵

The Board had found a man for the job. At the very same meeting it was announced that the year would result in a budget deficit of \$220,000.³⁷⁶

So the line was clearly drawn. Nelson Glueck bore the responsibility of putting the College on a solid footing financially, while at the same time maintaining its growth and academic standards. His success as a president would ultimately be judged by these criteria.

II. HOW THE SCHOOL GREW: 1947 - 1971 IN THE MINUTES OF THE BOARD OF GOVERNORS

The process of growth is often as interesting as the facts emerging from it. Such was the case during the administration of Dr. Nelson Glueck. The minutes of Board of Governors' meeting during his years in office, especially the President's Reports, reveal the vision, political savvy and strong determination which enabled Dr. Glueck to move the Board and the College to action, even in difficult times. We herein, therefore, chronicle the growth of the College meeting by meeting, adding relevant information as it becomes necessary, but staying as close as possible to chronological order.

July 7, 1947 Board of Governors Meeting

Dr. Glueck was not inaugurated formally until March 13, 1948.³⁷⁷ But even before that time he was hard at work, reshaping the College, gearing it to his vision of the future. At this meeting:

President Glueck recommended the establishment of a Department of Human Relations. . .³⁷⁸

In addition Glueck had Alvin Fine appointed as his assistant, while a young man named Robert Katz was appointed director of Field Activities. Today that same Dr. Robert Katz is the head of the Human Relations Program at the Cincinnati school.³⁷⁹ Dr. Glueck, perhaps anticipating the need for a broad-based fund-raising campaign, also requested the establishment of a Department of Public Relations.³⁸⁰

October 4, 1947 Opening Day Message

Again before the formal inauguration, but in his first presidential address to the public, Dr. Glueck made clear that his was not to be an

administration of inaction. He began by hinting at a new attitude toward Israel on the part of the official College leadership:

The moral direction of the world can be determined in part by its relationship to Jews and Jerusalem: and there is an indissoluble connection between justice in Palestine and peace on earth.³⁸¹

A response to human needs was to be an important area in the years to come:

The modern rabbi requires not only the authority and inspiration of Jewish lore, with its indispensable disciplines, but the insights and the techniques of the growing sciences of human relationships. He must know himself and be serene in his own soul, and be full of integrity and humility before he can guide others to clarity of mind, quietness of heart and the quickening of humane sensibilities.³⁸²

We see in this first major speech a reference to the Torah as "the moral law."³⁸³ This was one of Glueck's distinguishing phrases. He repeated this reference over and over again in many other addresses. From this we might infer that Torah for Nelson Glueck was primarily a moral law rather than a set of legal prescriptions.

After his formal speech, Dr. Glueck spoke to those in attendance in a more casual way. But even these remarks were pregnant with promise for the future of the College. While adhering to the high admissions standards established during Dr. Morgenstern's administration, Glueck was determined to bring men in touch with HUC at the earliest possible time:

I would like on this occasion, however, to announce that the Hebrew Union College is forthwith inaugurating a separate department for Jewish lay students. Under this new plan, Jewish lay students will augment their studies at the University of Cincinnati, with special courses in Judaism and related studies given for them here at the Hebrew Union College. For this work they

will be given full credit at the University of Cincinnati towards the B.A. Degree.³⁸⁴

His years at the American School in Jerusalem had convinced him of the need for and value of Christian scholars at the College. At the time he was better known in the Christian scholastic world than in the Jewish scholastic world. Over the years he was to maintain that he wanted Christian Fellows at the College for two reasons: They couldn't learn what he wanted them to know anywhere else, first of all. And secondly, the prospect of Christian teachers trained at HUC promised a more harmonious Jewish - Christian community in America.³⁸⁵ Strangely enough, Jewish organizations gave him little if any money for this program. Groups such as B'nai Brith and the American Jewish Committee turned him down time after time.³⁸⁶ But he held fast to his program and raised the funds for it on his own. At the time of his Opening Day message, he announced the first two Christian Fellowships of his administration:

Through the generosity of Louis J. and Mary E. Horowitz Foundation, two graduate Fellowships were granted this year for Christian scholars who desire to pursue studies in Judaism and Semitics under our Faculty at the Hebrew Union College.³⁸⁷

Glueck wished the HUC School for Religious Education in New York well on its recent opening, then closed his first speech with an idea he carried with him for almost twenty-five years:

It is part of our program for the training of rabbis, that every student of the Hebrew Union College shall spend a year in Jerusalem. . .³⁸⁸

Thus the tone was set for the Glueck administration. A positive relationship with the land of Palestine, an involvement in human relations, a view of Torah as moral law, a program for undergraduate students,

a reaching out to Christians through the education of their leaders, and a year in Jerusalem for every HUC student. Ambitious goals. Exciting goals. The stage was set for action.

October 22, 1947 Board of Governors Meeting

A great expansion program is approved in principle. Dr. Glueck at this meeting informed his Board that he considered it imperative to increase, not only the nature of the educational process at the College, but the sheer numbers of men graduating from it:

American Jewry requires large numbers of adequately trained rabbis, and it is our aim to widen the sphere and extend the influence of our movement.

...the Administration has begun a planned campaign to increase the number of its students. . .³⁸⁹

Increased recruitment, the undergraduate program, a department of Human Relations and the Christian Fellows program were all cited as ways to achieve this end.

The meeting also dealt with the monetary crisis of the College. Dr. Glueck, once again noting that the Endowment Fund was exhausted, stated that a re-examination of the financial agreement between the UAHC and HUC was necessary.³⁹⁰ Dr. Glueck always felt that all funds raised by the Union or the College should be split equally between the two institutions. This was not the case when he became president. And over the years he waged a determined battle to secure what he felt was the proper proportion for Hebrew Union College.³⁹¹

This struggle often brought him into conflict with the president of the Union of American Hebrew Congregations, Dr. Maurice Eisendrath. Their relationship had already had an unusual genesis. In the early

40's, prior to his assignment by the O.S.S. in 1942, Dr. Glueck had been appointed director of the UAHC.³⁹² Before assuming the post, Glueck was called into service, with Dr. Eisendrath serving as acting director in his stead. When it became clear that Dr. Glueck would have to remain in Palestine for a long period of time, he was asked to relinquish his title so that it could be assigned to someone in the States who could perform the duties of the job. Dr. Glueck reluctantly agreed. And thus Dr. Maurice Eisendrath became president of the UAHC.³⁹³

When Dr. Glueck became president of the College in 1947, he naturally looked for ways to raise money for the College. There was only so much money to go around in the Reform movement. Glueck needed it for HUC. But Eisendrath also needed it for the UAHC. A clash was inevitable. Mrs. Glueck recalls that:

They were both fighting for their own organizations.³⁹⁴

A very important part of the growth of the College, as we shall see, lay in the ability of Nelson Glueck to gain an equal division of funds raised and dues paid between the College and the Union. In any event, this meeting provided an inkling of what was to come.

Still not formally inaugurated, Dr. Glueck at this meeting announced that HUC and the Jewish Institute of Religion had agreed in principle to a merger.³⁹⁵ The difficulties involved in attaining such an arrangement were more than meets the eye. The two schools were as different as they could be in terms of ideology and purpose. The JIR had been established in 1922 as an Institute for rabbis of all three Jewish denominations and for scholars. Stephen Wise encouraged men to come to JIR, and he would train them to be Orthodox, Conservative or Reform rabbis.³⁹⁶ Most of the

graduates became Reform rabbis, but there were a few who moved into Conservative or Orthodox pulpits. The faculty was tremendously diverse in scope, including Chaim Tchernowitz, who was Orthodox, Shalom Spiegel, who was Conservative, and Reform scholars such as Henry Slonimsky.³⁹⁷ The JIR was strongly pro-Zionist, as was to be expected in view of Wise's involvement with Zionism.

Here was JIR, then, about to merge with an HUC that put forward a uniquely Reform educational program, that was, at least historically, anti-Zionist, and which had always viewed the JIR as an upstart institution. We have already noted that Dr. Eisendrath and the UAHC were in favor of merger. They were bolstered in their position by certain members of the CCAR, particularly Rabbi James Heller.³⁹⁸

The presidency of Dr. Glueck seems to have been enough to forge the final bond between the two schools.

The merger agreement was a relief for Stephen Wise. He was getting on in years with much to do for the cause of the State of Israel. As JIR's president and only fund-raiser, he feared that his death would bring an end to the school he had worked so hard to preserve, as JIR was in the same deep financial trouble as HUC.³⁹⁹

There must have been much soul-searching on the part of an HUC Board which already had its work cut out for it. But the merger in principle was here approved. It would be years before a final working relationship would be formalized.

Immediately following the President's Report in the minutes of this meeting are recorded the details of the expansion program to be pursued by the Board and the College. The plan included:

- A. Expansion of the Department of Education
- B. Expansion of the Department of Human Relations
- C. Expansion of the Graduate Department
- D. Expansion of the HUC School of Religious Education in New York
- E. Expansion of the Department of Speech
- F. Expansion of the Department of Music
- G. Bringing foreign students to study at the College
- H. Bringing visiting scholars to teach at the College
- I. Expansion of the library, museum and publications
- J. The building of a new dormitory⁴⁰⁰

This plan would mean new faculty, facilities and huge costs. But Dr. Glueck was determined to proceed.

December 1, 1947 Executive Committee Meeting of the Board

The Board of Governors Executive Committee voted \$5,000 for the American Jewish Archives at this meeting, beginning a story which continues today.⁴⁰¹ Dr. Jacob Marcus, as we have previously mentioned, left the field of European history in 1942 - 1943. At the same time, however, he began a collection of American Jewish historical material in his own home. Dr. Glueck recognized the importance of American Jewish History and backed Dr. Marcus in his efforts to establish a center for the collection of this material. The Board gave its assent, Dr. Marcus recalled:

I had a building. I had an idea, and no money.⁴⁰² He got \$5,000 from the Board, another \$5,000 from private sources, a donated thermofax copier, and he was on his way.⁴⁰³ One year later the UAHC, in a resolution, recognized the Archives as an institution,

. . .dedicated to the collection, preservation and study of American Jewish Historical records.⁴⁰⁴

From these humble beginnings came an Archives which today commands international respect and is one of the world's central repositories of facts and documents on American Jewish history.

After voting funds for the Archives, the Committee turned to other matters. Foremost in the meeting were further details on the HUC-JIR merger plan. It was here agreed that Stephen Wise and Julian Morgenstern were to both become Presidents Emeriti. Although it was not stated explicitly, it is clear that this was to pave the way for Nelson Glueck to become the head of both institutions.⁴⁰⁵

1948

January 31, 1948 Board of Governors Meeting

The School of Sacred Music is created. The Board, two years after the re-opening of the School for Religious Education, funded a School of Sacred Music in New York. The sum of \$10,000 per year was appropriated as a starting budget.⁴⁰⁶ In addition, \$30,000 was appropriated to fund a public relations program.⁴⁰⁷

In his President's Report, Dr. Glueck referred again to the great value which he saw in student visits to what was still Palestine:

. . .the spiritual exhilaration which every sensitive soul derives from contact with the soil of the Holy Land.⁴⁰⁸

One month later, still before the formal inauguration, he pushed hard for curricular offerings in Human Relations with a series of radio broadcasts on the theme "Psychiatry in Religion."⁴⁰⁹ A program was taking shape. The program was essentially a synthesis of Judaism and Americanism,⁴¹⁰ an aim which he stressed throughout his career, in

public as well as to his Board.⁴¹¹

March 12 - 15, 1948

Dr. Glueck's Inauguration Ceremonies

The ceremonies surrounding Dr. Glueck's installation as the fourth president of the Hebrew Union College were vast in scope. In the preface to a collection of materials on the inauguration, Lester Jaffe, then chairman of the Board of Governors, contrasted Glueck with previous presidents and hinted strongly that the ceremonies marked a turning point in College history:

The Hebrew Union College is the oldest Jewish theological seminary in the western world. During its significant history it has had, prior to the inauguration of Dr. Nelson Glueck, only three presidents, - its dynamic founder and creator, Dr. Isaac Mayer Wise; the learned Dr. Kaufmann Kohler; and Dr. Julian Morgenstern, scholar, teacher, administrator, the first of the College's own graduates to serve as its president.⁴¹²

One is struck by the neutral terms of praise for past leaders, especially Kohler and Morgenstern. Jaffe went on to describe the nature of the challenge facing the new president:

The inauguration of the fourth president would be, at any time, a momentous event. But the extinction of the many great institutions of Jewish scholarship in Europe during the last decade and the attendant challenge to American Jewry to fulfill a role as the new repository and creator of Jewish learning and culture for the years ahead, gave to the inauguration of a new president of the Hebrew Union College an enhanced significance.⁴¹³

The enthusiasm which the Board felt for Nelson Glueck as the new president is reflected in the adjectives Mr. Jaffe used to describe him:

Once again, the College has turned to one of its own graduates for leadership in this fateful period. A happier choice could not have been made. Dr. Glueck is a gifted teacher, creative scholar, world-renowned archaeologist, and dynamic leader. Steeped in the

tradition of our people, he also possesses at the same time a forward-looking and liberal outlook.⁴¹⁴

Mr. Jaffe then repeated the very same words which the Presidential Selection Committee had employed to praise Glueck when selecting him:

He is endowed with the rare gift of winning and holding friends and of eliciting cooperation from all those with whom he comes in contact.⁴¹⁵

The Board obviously saw Nelson Glueck as a much different kind of president than had been those of the past.

The ceremonies began on Friday, March 12, 1948, with a series of Symposia in the College Chapel, with participants from other seminaries, College alumni, College faculty and lay leaders.⁴¹⁶ That evening, at a Shabbat-Consecration Service at Rockdale Temple, Rabbi Joshua Loth Liebman, who had himself been considered for the Presidency,⁴¹⁷ gave the consecration address.⁴¹⁸

The following morning, March 13, 1948, Nelson Glueck was formally inaugurated as the fourth president of the Hebrew Union College. The ceremony took place at the Isaac M. Wise Temple on Plum Street. Dr. Julian Morgenstern, symbolically turning over College leadership to Dr. Glueck, said:

It is a responsible mission upon which you are sent, a very high mission. Through the force of historical circumstance, our Hebrew Union College has suddenly been projected into the role of one of the leading rabbinical seminaries in the entire world, the oldest seminary upon this western continent, situated in the midst of the largest Jewish community in the world to which today the world must look, and especially our Jewish community of the world must look not only for material support but for spiritual guidance and learning.

This is your charge. Into your hands this leadership has fallen. You will be the guide of the next generation. It will be your privilege to teach and to

inspire many disciples who will look up to you with faith, with hope, and seek inspiration from you. It is a high charge. In many ways, the destiny of Israel and the destiny of Judaism are in your hands from this moment on.⁴¹⁹

Dr. Glueck then stepped to the bimah to deliver his Inaugural Address.

He began by placing himself in the continuum of College history:

I am charged to take over as fourth in line of succession the presidency of the Hebrew Union College, founded in this very Temple of B'nai Yeshurun in Cincinnati, seventy-three years ago by Isaac Mayer Wise. He was followed by that sensitive scholar, Kaufmann Kohler, and my own great teacher, Julian Morgenstern, to whom I owe more of a spiritual and intellectual debt than I can possibly express. They directed the education of three generations of rabbis whose work in many walks of life now belongs to the saga of Israel and America, and who have served God, and our country to the ends of the earth. To the continuation of this task, I am asked to set my hands. It is a great and grave honor, which aware of my shortcomings, I wonderingly accept.⁴²⁰

He spoke of his concern for Palestine:

Jews and Christians alike are drawn to it as to a lodestar, and it has rightly become a crucial concern of the assembly of nations and an integral interest of America. Peace in Palestine and peace on earth are ultimately indivisible.

I regard it not as an accident but as inevitable that the United Nations should have concerned itself with the course of events in Palestine. The world is vitally interested in its welfare, and is directly affected by what transpires there. The grim barriers which block its roads today, the bullets and bombs evoked by passion and despair, can still not destroy the hopes for peace in Zion, whence the word of God went forth.

. . . I am all too familiar from personal experience with the folly and insanity of violence in Palestine, but I also know that peace there is possible, and that there are no insurmountable obstacles in its path.⁴²¹

He spoke of his concern for Jewish scholarship in a modern time, and of his commitment to America as a land of freedom and opportunity for the modern Jew:

To teach the Law of the Lord is the challenge of its (HUC's) charter. Its task is to bring the best of our entire Jewish past and present to bear upon the America we have helped create and to whose development we are contributing. For here we have driven our stake and here we have proved our claim. Here are the homes of our children and here is the haven of our hopes. Through service and sacrifice, we are connected as Jews with the roots and the role of America.⁴²²

Finally, Dr. Glueck spoke of the challenge of the future:

The issue that confronts us is vast and urgent and universal. It involves not only you and me and our children but all of mankind. What is required of us to meet it? What do the imperatives of the Moral Law demand of us? The pioneer gathering together of all persons and peoples to hew out ever larger clearings in the wilderness of life for cultivation and construction, the helping of each other to find beauty and happiness, the opening of hands and hearts for the sustaining of hope, the searching out and healing of grievances and hurts, the exercise of infinite patience with weakness and weariness, the deepening appreciation in our innermost consciousness of the commandments and order of God.

Who can turn aside from such an assignment? I could not. You cannot. We dare not.⁴²³

Dr. Stephen Wise also participated in the inaugural ceremonies. In his remarks, Wise voiced the hope that Glueck would unify American Jewry and lift it above the rifts that had plagued it in the past:

By reason of the compulsion of your catholic personality, you, as President of the College, are likely more than ever before to give leadership not to a sect or party, but to the entire Jewish community in its many-sidedness. Many-sidedness must not lapse into fragmentation. Tolerant of every intellectual and doctrinal difference, Jewish indifference alone must evoke your intolerance.

You will seek to make impossible further Jewish segmentation and fragmentation and sectarianism. Your high task and passion it will not be to seek the lowest common denominator, but, above all names and classifications and categories, the higher unity of our people. You will help resolve the varieties of Jewish religious faith into the unity of the Jewish spiritual fate.

I rejoice to believe that, having had part for years in the life of the new Palestine, you will, as President, bring to your disciples and, through them, to American Jewry a sense of the daring hope and the extraordinary achievements of the New Judea, its lofty dreams, its varied learning, its creative loyalty.

You have witnessed the merging of the scattered and dispersed remnants of Israel, through the alchemy of the healing breath of Jerusalem, into the oneness of the Jewish people that never ceased to be. Dare we not have faith that in your service to American Israel you will insist upon the lesser miracle of building our own American Jewry into irrefragible oneness?⁴²⁴

The service was soon thereafter concluded. But powerful ideas had been uttered that morning, ideas that would shape the College and the entire Reform movement. As he concluded his address, Stephen Wise spoke these words:

This day you are inaugurated as successor to President Julian Morgenstern. Someday, it may be, you will also be inaugurated as my successor, as President of the Jewish Institute of Religion.⁴²⁵

The following year, in 1949, the prophecy was fulfilled. Nelson Glueck became the President of the JIR.⁴²⁶

The evening of March 13th, a great banquet was held at the Netherland Plaza Hotel in Cincinnati. The guest speaker was Dr. Leo Baeck. He, as did many others, highlighted the special status of the College in the post-war world:

If forty years ago a day like this had been celebrated, then it would have been an occurrence which only concerned American Jews. Now this day of consecration is an event which should stir the whole of the Jewish people. Centers have shifted, the centers of the existence, life and hope of the Jewish people. Centers have shifted to America which is now to become a focus. Shaping the character and molding the features of American rabbis has become a concern of all Jews all over the world. Two-thirds of all Jews are American Jews; two-thirds of all rabbis are American rabbis. As it were, the rabbinate is put into the hands of American teachers.

This College is responsible to the world Jewish community. It will be called to account by the entire Jewish people.⁴²⁷

After Dr. Baeck's deeply moving address, Dr. Glueck was called upon to speak. Mrs. Glueck recalls how proud she was of him, when at that moment, with no previous warning to the Board, he extended an invitation to Dr. Baeck to come and teach at the College. Dr. Glueck told him to write his own ticket, to come for as long or as short a time as he chose, but to come.⁴²⁸ The young president, so soon after his inauguration, was already taking the initiative in guiding the College where he knew it must go. As it turned out, Dr. Baeck accepted the invitation, and spent a portion of several years at HUC.

The following morning, March 14, 1948, a special "Message of Israel" radio broadcast originated in the College Chapel, with Dr. Glueck repeating his Inaugural Address.⁴²⁹ The last significant event of the Inauguration had been concluded. Nelson Glueck was now officially in control.

April 6, 1948 Executive Committee Meeting

An agreement was reached with the UAHC that no gifts or bequests of less than \$1,000 were to be formally solicited by either body.⁴³⁰

May 30, 1948 Board of Governors Meeting

The beginning of the story of the California School. Some time before this meeting in 1947, the UAHC had set up a College of Jewish Studies in Los Angeles, California. Dr. Glueck objected to the use of the word "College" in connection with any non-HUC activity. He wanted to keep "College" education the exclusive province of the Hebrew Union College.⁴³¹ Therefore, this Board meeting resulted in a resolution that the:

. . . Los Angeles College of Jewish Studies be under the joint auspices of the Hebrew Union College and the Union of American Hebrew Congregations, furthermore, that same be subject to supervision and direction of the Hebrew Union College authorities as to faculty and curriculum and that it be named the "HUC-UAHC College of Jewish Studies."⁴³²

June 7, 1948 Board of Governors Meeting

The College takes another step on the path to merger with the JIR.

A resolution was passed which read:

The Hebrew Union College and the Jewish Institute of Religion resolve to unite for the strengthening and advancement of Judaism in America and throughout the world. The right to serve the Jewish people in its entirety (K'lal Yisrael), with freedom for faculty and students alike, is axiomatic.

This united institution shall continue to maintain schools in Cincinnati and New York, with Nelson Glueck as President and Stephen S. Wise and Julian Morgenstern as Presidents Emeriti. Upon this union we invoke the blessings of God.⁴³³

The proposal also carried the stipulation that the merged Board of Governors was to consist of one-third JIR people and two-thirds HUC representatives. The proposed name change to Hebrew Union College-Jewish Institute of Religion was also approved in principle.⁴³⁴ The final arrangement was not consummated until 1950. But this was a step in that direction.

In his President's Report, Dr. Glueck alluded to a further change in the name of the Los Angeles school:

. . . the name of our unit in Los Angeles has been changed to The Los Angeles College of Jewish Studies of the Hebrew Union College-Jewish Institute of Religion - founded and sponsored by the Union of American Hebrew Congregations.⁴³⁵

He further announced that a pre-rabbinic program would be set up in Los Angeles.⁴³⁶ Then Dr. Glueck pushed on with an endorsement of his

program for growth; The Christian Fellows program, Graduate Fellowships, better Speech facilities, a better Education Department, and development of the Undergraduate Program and the Archives.⁴³⁷ We shall see that it was a characteristic of Dr. Glueck to constantly keep his aims before the Board. They all did not materialize at once. But one by one they found fulfillment, a remarkable accomplishment on Glueck's part.

An appendix to the minutes of this meeting refers to the opening of the Hebrew Union School of Jewish Sacred Music, which is to take place October 16, 1948.⁴³⁸ Another milestone of growth for the College.

December 10, 1948 Executive Committee Meeting

Dr. Glueck makes his first faculty appointment. At this meeting it was announced that Dr. Ellis Rivkin would join the faculty of the Cincinnati School.⁴³⁹ Students of Dr. Rivkin, this writer included, have often heard him relate the story of how Dr. Glueck promised him complete academic freedom and religious freedom in his teaching at the College. This ability to find good men and let them express themselves freely would eventually result in a faculty broad in perspective, and controversial in some instances. But Nelson Glueck always stood behind his faculty in matters of academic freedom. That we shall see as we proceed.

The issue of the military chaplaincy also came up at this meeting:

The President called attention to the pressing need for Jewish chaplains. After discussion, the opinion was expressed that this matter should be referred to the C.C.A.R. and the U.A.H.C.⁴⁴⁰

This Board decision, outwardly very innocent, was to have great implications in future years. What the Board said here, implicitly, was that education is our business, not chaplains. Let others set up the policy

and we will assist them to the best of our ability. This decision took place close to the period of the Korean War. In the late 1960's, when resistance to the draft became very strong, the separation of academic training and military obligation was to become crucial.

1949

January 12, 1949

Board of Governors Meeting

With an eye to the future, Jack Skirball of Los Angeles was appointed to the Board of Governors.⁴⁴¹ It was a wise choice, for Skirball would become a prime mover in the growth of the California School. In his President's Report, Dr. Glueck noted that the fourth floor of the Sisterhood Dormitory in Cincinnati had been opened.⁴⁴² And, in a significant academic decision, the faculty recommended that the School apply to the State of Ohio for permission to grant a Ph.D.⁴⁴³ Finally, Dr. Robert Katz voiced his wholehearted endorsement of:

steps now being taken to supplement the academic curriculum with instruction in practical aspects of the rabbinate.⁴⁴⁴

May 4, 1949

Board of Governors Meeting

At this meeting the death of Rabbi Stephen S. Wise was noted.⁴⁴⁵ He did not live to see the formal merger of the JTR with HUC. But he did see his prophetic words fulfilled in the election of Nelson Glueck as his successor.

Budgetary matters weighed heavy upon this Board meeting, so much so that the possibility of curtailing program was seriously considered:

In view of our present financial condition, the Budget Committee has recommended withdrawing our financial support of the New York School of Religious Education but continuing the School of Sacred Music.

This motion was first passed, then rescinded, thus saving the school.⁴⁴⁶

In another action designed to help financially, the Board raised the dormitory fee from \$550 to \$650. At that time HUC had no tuition.⁴⁴⁷ So raising the dormitory charge was the only avenue of increased financial participation on the part of students.

In his President's Report, Dr. Glueck agreed that the College was ". . . beset with grave financial problems. . ."⁴⁴⁸ But he also cited positive developments in the College. The Department of Human Relations was a great success.⁴⁴⁹ The Museum was "on tour", showing throughout the country.⁴⁵⁰ A speech program in cooperation with the University of Cincinnati was proceeding beautifully.⁴⁵¹ The College now had 12 pre-rabbinic students.⁴⁵² So there were some bright spots. Dr. Glueck went on to stress the necessity of College-trained faculty:

. . . we must methodically plan to train from among our own rabbinical graduates the scholars who will desire and be able to carry on our high academic standards at the College.⁴⁵³

More Christian Fellows were at the College, Dr. Glueck continued. He also stated that HUC and JIR, in spite of the merger, would continue to have separate ordinations for a few years, "at least."⁴⁵⁴ The "at least" has stretched into over 20 years to date. Finally, Dr. Glueck recommended a Placement Bureau to help graduates of HUC and JIR find jobs after ordination.⁴⁵⁵

October 19, 1949

Board of Governors Meeting

In his President's Report, Dr. Glueck stated that:

The need for a married students dormitory is most urgent.⁴⁵⁶

He urged the Board to accept Federal funds for the project. This had

never been a real problem for HUC in the past. Very few of the men who had come to the College in the past had been married. In many cases this was because previous administrations had discouraged marriage while in school.⁴⁵⁷ But the situation had changed. And Dr. Glueck wanted to be prepared.

1950

January 25, 1950 Board of Governors Meeting

The year 1950 marked the 75th anniversary of the founding of the Hebrew Union College. Significantly, the formal merger of the HUC and JIR occurred at the first Board meeting of that momentous year. This meeting not only approved the terms of the merger, but joined the boards of HUC and JIR for the first time in one meeting.⁴⁵⁸ Prior to this meeting, Nelson Glueck had technically been president of two separate institutions with two separate boards. Now there was one joint institution with one Board of Governors.

Also significant was a proposal set forward to create a Joint Placement Commission for jobs, thus eliminating competition between the men at the two schools. That plan was referred for further study to the next meeting.⁴⁵⁹ But the important fact was that the merger had been consummated. The Hebrew Union College had a presence in New York. Nelson Glueck had pushed the borders of the College's influence into the East.

Other significant events during the 75th anniversary year included two "Message of Israel" broadcasts on the College, one with Dr. Glueck⁴⁶⁰ and the other with Maurice Eisendrath.⁴⁶¹

May 3, 1950 Board of Governors Meeting

Due to the great controversy surrounding the plan, the Board put aside the issue of the Placement Commission for further study.⁴⁶²

Dr. Glueck's President's Report stressed academic standards as an area where firming up would have to be done. He announced that the M.H.L. degree would henceforth only be given after a written and oral examination. The M.H.L. would be separate from the title of Rabbi. Thus, Christians could attain the degree; it would become an earned degree, and rabbinic students were not bound to take the examination.⁴⁶³

Moreover, new standards were now, at least theoretically, to apply to candidates for the title of Rabbi:

The award of the degree of Rabbi will be based not only on academic considerations, but on those of aptitude for the calling, involving such factors as personality, orientation, and general spiritual qualities.⁴⁶⁴

Dr. Glueck went on to refer to the Undergraduate Program:

For all practical purposes, we have reintroduced the Preparatory Department at the College-Institute in Cincinnati. . .⁴⁶⁵

In one fell swoop, Dr. Glueck had raised the status of the M.H.L. and rabbinic degrees and at the same time firmly reestablished the feeder-school concept of the Preparatory Program of Isaac Mayer Wise. The news of higher standards was accompanied by good news of another sort. The budget for the year balanced.⁴⁶⁶ The College thus ended the year stronger, both academically and financially.

June 19, 1950 Executive Committee Meeting

A new step in the path of practical rabbinics. Dr. Sylvan Schwartzman was engaged as the College's professor in the Department of Education.⁴⁶⁷

October 11, 1950 Board of Governors Meeting

At this meeting, the Joint Placement Commission plan was finally passed.⁴⁶⁸ In his President's Report, Dr. Glueck announced the engaging of a new administrator for the library, Mr. Herbert Zafren.⁴⁶⁹ He is in charge of the library even today, over twenty years later.

1951

January 24, 1951 Board of Governors Meeting

The year 1951 would bring both conflict and achievement for the Glueck administration. The year began, however, with a question. Dr. Glueck, as we have seen, wanted a large student body at HUC-JIR. Monetary considerations, though, made unlimited expansion difficult. Additional faculty and new facilities would undoubtedly be necessitated by new students in greater numbers. Dr. Glueck put the question directly to the Board:

. . .I should like to propose to this Board the consideration of a matter of fundamental policy. How large shall our combined student body be?⁴⁷⁰

The Board apparently set no ceiling, at least no permanent ceiling. We shall see that classes grew larger and larger, with Dr. Glueck always maintaining, in answer to hesitant alumni, that there would always be more than enough jobs for graduating seniors. Through 1972, at least, Dr. Glueck has proved to be an accurate prophet.

May 16, 1951 Board of Governors Meeting

Pressure now began for the creation of a rabbinic branch of HUC-JIR in California. Jack Skirball spoke up first:

Mr. Jack H. Skirball reported that the time has now come for the HUC-JIR to assume responsibility for that institution. He stated that a definite college

in that area, sponsored by the HUC-JIR is highly necessary.⁴⁷¹

The pressure was increased by the presence of the Conservative Movement, who already had made a move to the west coast:

Rabbi Edgar Magnin also emphasized the competition from the University of Judaism, sponsored by the Jewish Theological Seminary of New York.⁴⁷²

The challenge was clear. Time would demonstrate HUC's response.

Dr. Glueck's report dealt with many issues in addition to the question of the Los Angeles school. He had significant news first in the area of academics:

At the graduation exercises in Cincinnati, there will be awarded for the first time in the history of our school the earned degree of Doctor of Philosophy. . .⁴⁷³

It was a great announcement in the history of the College. The first Ph.D. degrees. Three men, A. Stanley Dreyfus, Ezra Spicehandler and Hillel A. Fine became part of College history in receiving their Doctorates. For Nelson Glueck, who loved scholarship so dearly, that moment must have been a great personal thrill.

But there was more news. The Union of American Hebrew Congregations, after 78 years in downtown Cincinnati, was moving its offices to New York. Dr. Albert A. Berg of New York had spearheaded a fund-raising drive which enabled the UAHC to move into its own building at 838 Fifth Avenue.⁴⁷⁴

Dr. Glueck noted in his report to the Board that the move would take place soon:

In October, 1951, the Union of American Hebrew Congregations, our patron organization, will dedicate its new home in the magnificent structure erected in New York.⁴⁷⁵

The move of the UAHC had implications for the future of the College. The leadership of the UAHC wanted to be in the great metropolis of New York. The question in many peoples' minds was whether or not the College would follow the Union to "the big city." It is a question still being debated today. We shall observe some of the results of that debate.

In addition to the other items in his report, Dr. Glueck read a letter which lamented the inroads which Louis Finkelstein and the Jewish Theological Seminary had made in Los Angeles. The letter pleaded for HUC-JIR to act and to create a school in Los Angeles. But no action was taken by the Board at that time.⁴⁷⁶

Finally, a Committee on Rabbis reported that Dr. Glueck's estimate of the need for more rabbis had been correct. They concluded that the College should admit 32 - 33 new men every year through 1961, adding that that was a conservative estimate.⁴⁷⁷ The College thus had to prepare for an influx of students such as it had never previously seen.

In the CCAR Yearbook of 1951, Nelson Glueck gave further notice that his vision extended substantially beyond New York and Cincinnati:

It was natural and perhaps inevitable that the rabbinical schools they (I. M. Wise and S. Wise) created should have combined as the Hebrew Union College-Jewish Institute of Religion to further the practice of Judaism in this land and elsewhere. . .⁴⁷⁸

The time was ripe for growth. And Nelson Glueck would not hold back.

October 3, 1951 Executive Committee Meeting

Dr. Glueck made the controversial proposal that tuition be charged for the first time in the history of the College. He suggested that the tuition charge be \$500.⁴⁷⁹ The proposal was referred for further

study.

At the same meeting it was moved that the committee recommend a renewal in Dr. Glueck's contract to the Board of Governors. The recommended renewal period was 17 years. The motion passed.⁴⁸⁰

October 29, 1951 Board of Governors Meeting

The Board, rejecting the proposal of the Executive Committee, elected Dr. Glueck president for life instead of for only seventeen years. After less than four years as president, Glueck had impressed the Board to the extent that they extended life tenure to him.⁴⁸¹ Now, with his future secure, Dr. Glueck pushed harder than ever for a rejection of complacency and, in its place, action:

Either American Judaism shall continue to grow as an integral part of the American scene in sturdy and creative self-reliance, or it shall waste and wither.⁴⁸²

At the same time, he tried to assuage the fears of Board members who dreaded the College being accused of taking in draft-dodgers in time of war. That was not in Glueck's plans for expansion:

The Board may be reassured that your school is leaning over backward to attempt to be sure that no draft-dodgers are being entered upon our lists.⁴⁸³

The McCarthy era had its effect, even on HUC-JIR.

November 21, 1951 Administrative Board Meeting

Two matters of interest. Dr. Glueck announced his plans for the granting of a Masters Degree in Religious Education.⁴⁸⁴ At the same meeting he nominated Dr. Samuel Sandmel to the faculty, an act which brought to HUC-JIR one of its greatest scholars in the area of Bible and Hellenistic Literature.⁴⁸⁵

1952

Once the UAHC moved to New York in 1951, rumors flew hot and heavy that the College-Institute would move with it. Nelson Glueck, when asked about the possibility of the College moving, would answer as clearly as possible:

My friends, the Hebrew Union College is not going to move from Cincinnati. Over my dead body.⁴⁸⁶

There was no question in Dr. Glueck's mind that the College must remain in Cincinnati. The difficult question to be answered, however, was how to create a viable working relationship with the New York school.

January 16, 1952 Board of Governors Meeting

The year began with the Board granting Dr. Glueck permission to charge tuition for the first time in the history of the College. The \$500 proposal was whittled down to \$350, but the College now had a tuition fee.⁴⁸⁷ Money was the key issue at this meeting, with the Board given three options through which to extricate itself from the financial problems at hand. Either more money had to be secured from the UAHC, or it had to be raised by the Board. The third choice was a drastic cut-back in expenditures by the College.⁴⁸⁸ None of the options looked particularly promising. But one of them was necessary.

May 14, 1952 Board of Governors Meeting

The Board approved the Masters of Religious Education program requested by Dr. Glueck at an earlier meeting.⁴⁸⁹ In addition, a committee was appointed to review the terms of the agreement between the College and the Union regarding division of funds.⁴⁹⁰ But the crucial item at this meeting was the first statement by the Board that students

at HUC-JIR had to be ready to switch from school to school should circumstances require it:

... (A recommendation that) explicit announcement be made to all entering students. . . to the effect that they may be required to transfer from Cincinnati to New York or from New York to Cincinnati, for such part of the curriculum as can be best pursued in either part of the school, and, further, that our plans may necessitate the addition of a sixth year, was, upon motion, duly carried.⁴⁹¹

Dr. Glueck concentrated his report on the complexities of the new arrangement:

The initial intention was and remains one faculty, one student body, one single curriculum, one central philosophy, one graduation, one diploma, and one unhyphenated and pronounceable name. . .⁴⁹²

But:

It is, of course, possible for the Board. . . to maintain and develop two complete schools under one administration, should the Board eventually decide that such is the course to be followed.

... the administration reserves the right to transfer Cincinnati or New York students. . . for any portion of their academic program to either part of the school. . .⁴⁹³

Dr. Glueck and the Board, in effect, were declaring that the only solution they saw at that time to the aim of one student body was a switching between schools in the course of a five, or perhaps six, year program. Future events would prove the plan to be an unwise choice.

Dr. Glueck closed his report by announcing the arrival of a new foreign student in Cincinnati, Isaac Jerushalmi.⁴⁹⁴ He voiced the hope that more foreign students would follow Jerushalmi to HUC-JIR. The young Jerushalmi stayed at the College, and today, one of its finest pedagogues, he teaches at the Cincinnati school.

September 12, 1952 Executive Committee Meeting

In the early 50's, Nelson Glueck began a series of trips to the Negev, heading an archaeological survey that aimed at combing the Negev, mile by mile.⁴⁹⁵ His travels sometimes kept him away from the College during the academic year. At this meeting the Board established a precedent which they followed for many years thereafter, appointing Dr. Jacob Rader Marcus as acting-president in Glueck's absence.⁴⁹⁶ It was a wise choice. Generations of students at the College came under the kind, principled influence of the great historian. His philosophy with regard to students was a simple one:

When I came to the College, I was a lonely, insecure boy. I made up my mind to give the students what I didn't get. And that was friendship, advice, and above all honest advice.⁴⁹⁷

He has followed that philosophy throughout his career, president or no.

November 19, 1952 Board of Governors Meeting

Dr. Glueck, having returned from Israel, offered the Board a bold, new idea - an HUC-JIR presence in Jerusalem:

Your President suggested to the Government of Israel. . . that if the money could be raised, the HUC would be interested in establishing a Hebrew Union College House in Jerusalem. It would contain a library, chapel, small lecture hall, office, workroom, and about 10 dormitory rooms, a kitchen, a small dining room, etc. It would serve as a hostel and headquarters for our students and faculty and graduates who might be studying or working in Jerusalem for limited periods, and would serve as a base for the projected activities of our Department of Biblical Archaeology.⁴⁹⁸

We have a firm and repeated verbal agreement on the part of the Government that it will give us a choice site free of charge in Jerusalem, if we go ahead with the scheme.⁴⁹⁹

Thus far, Dr. Glueck had merely asked the Board to approve the idea in principle, only to be undertaken if he, personally, could raise the funds, or if they could be found elsewhere. But he firmly declared that a Reform presence in Israel could only help the College:

I believe that the public relations values achieved through the visit of the President of the HUC-JIR to Israel were of the highest possible kind. . . . I hope to visit Israel soon again and repeatedly.⁵⁰⁰

Few people could have imagined, except, perhaps, Nelson Glueck himself, that the "house in Jerusalem" idea proposed at this meeting would result in a magnificent campus in Jerusalem for HUC-JIR. Nevertheless, this was the first description of what was to become the Jerusalem school.

In the course of his report, Dr. Glueck noted that the College now had three foreign students.⁵⁰¹ He was also able to announce that the College and the UAHC would henceforth divide Combined Campaign funds on a 50-50 basis, a great boon to HUC.⁵⁰² But more funds were sorely needed. As the Budget Report pointed out, the Rosenwald Fund had been exhausted.⁵⁰³ This meant, among other things, that the Los Angeles school would have to wait a little longer. Dr. Glueck referred to its present status:

The program of work at the Los Angeles College of Jewish Studies commenced last month. It is sponsored by the UAHC, through its Southern California Council, in cooperation with the College-Institute.⁵⁰⁴

He must have realized, however, that he would have to move soon if Los Angeles was to be a center of Reform Judaism. And he began to take steps to shorten the wait.

December 19, 1952

Administrative Board Meeting

The year ended with a discussion of possible new names for the College-Institute. Some of the names suggested were:

- A. American University for Judaism
- B. Hebrew Union College - an Institute of Religion
- C. Union College - A Jewish Institute of Religion
- D. The Hebrew Union College of Religion
- E. The Hebrew Union Institute of Religion⁵⁰⁵

With the committee unable to agree on a single name, the meeting adjourned.

1953

January 14, 1953

Board of Governors Meeting

Dr. Glueck enunciated his insistence that daily chapel services were to be held at the College. Here Dr. Glueck spoke of services at the New York school.⁵⁰⁶ But this writer recalls another incident which demonstrated just how committed to services Dr. Glueck really was.

On one occasion, Rabbi Herbert Friedman of the United Jewish Appeal came to speak at the College in Cincinnati. This writer, who was scheduled to conduct chapel services that morning, yielded to Rabbi Friedman, so as to give him more than the fifteen minutes he would have had after services. Shortly thereafter, Dr. Glueck was informed of that fact. I will never forget how he summoned me from the dining room of the Sisterhood Dormitory and instructed me to meet him in the Chapel at 1:00 for a service, which I would conduct. The service was held, with this writer, Dr. Glueck and a fellow student David Wucher the only participants.

Dr. Glueck was also committed to the proposition that the National Federation of Temple Youth, the Reform movement's youth arm, could be a particularly fruitful source of rabbinic students. At this meeting he referred to three NFTY Pilgrimage weekends to the College as an effective means of recruiting future rabbis.⁵⁰⁷ Dr. Glueck understood how important youth contact could be to the College. He welcomed every youth group with an eye to the future.

March 26, 1953

Dr. Glueck presents the details of the academic merger. After much discussion, Dr. Glueck advanced the following plan for the academic program of the New York and Cincinnati schools:

- A. There are to be two schools.
- B. The first two years of rabbinic training may be spent either at the New York or Cincinnati campus.
- C. The next three years are to be spent by all students at the Cincinnati school.
- D. The last, or sixth, year is to be spent by all students at the New York school.⁵⁰⁸

In offering this proposal, Glueck vetoed a plan of Dr. Jacob Marcus, who had urged him to make the first two years exclusively at the New York school, with the last three years in Cincinnati.⁵⁰⁹

Negative reaction to the plan on the part of New York men came almost immediately. Rabbi Daniel Davis, who at that time was Director of the New York Federation of Reform Synagogues, recalled how badly the UAHC needed more mature rabbinic students to service emerging congregations in the New York area. First and second year men alone could not meet the need. In addition, he and his colleagues were sincerely afraid

that this plan would mean the eventual closing of the New York school.⁵¹⁰ Thus, great protest against the plan began, which was to soon involve Nelson Glueck in one of the most difficult problems of his presidency, the formation of a second Reform rabbinical school in New York.

In the CCAR Yearbook of 1953, Dr. Glueck presented his plan to the entire rabbinate with this introduction:

The merger is the result of the creative forces of Reform Judaism which brook no turning back or standing still in the wondrous process of the constant revitalization of our faith.⁵¹¹

He carefully explained how the difference in the credit hour system of the two schools had required revision, and laid out for the CCAR men the concept of the sixth-year internship program in New York.⁵¹² But this was to become an emotion-charged issue. As we shall see, explanations would not be enough. Dr. Glueck defended the plan as a fair and necessary one:

Our program represents a realistic division of work which accomplishes our mandated objective of a single school, graduating classes of the same training and single loyalties to one Alma Mater. Time and experience, I repeat, may well indicate the necessity of modification and changes. Nothing in this program is frozen forever. Furthermore, the academic year of 1953-54 must elapse before the merger program begins to be consummated. To wait after that for another year or two before implementing, merely means further attempts to maintain two separate schools. Further delay beyond next academic year simply invites deepening and perpetuating divisions among our alumni, weakening our hard-gained additional strength and smothering growing unity. We may have waited too long already.⁵¹³

But there were those who disagreed strongly on both the fairness and necessity of the proposal. And they began to make their voices heard.

October 7, 1953

Board of Governors Meeting

With the New York issue decided, at least in his own mind, Dr. Glueck turned his attention to Israel and California. In his President's Report he stated:

I think that the time is ripe for the establishment of such a movement. (in Israel)⁵¹⁴

After recommending that the College invite five or six Israelis to come to study at HUC-JIR,⁵¹⁵ he stressed his desire for an HUC branch in Jerusalem:

We need a small branch of our school in Jerusalem, with a library, class and workrooms, a chapel and a small dormitory.

If we had our own building in Jerusalem, our students, faculty and alumni who come to Jerusalem for various periods could be domiciled there.⁵¹⁶

The plan for Jerusalem was being slowly refined in his mind. In another vein, Dr. Glueck mentioned that students at the American schools now served 90 congregations over the High Holy Days and 50 pulpits on a bi-weekly basis.⁵¹⁷ Then he turned his attention to the west coast and Los Angeles:

The time has come, we believe, when we ought to establish in Los Angeles a school which will have the first two years of complete training for the Bachelor of Hebrew Letters degree.⁵¹⁸

We can see another plan evolving here, a plan to make Cincinnati the focal point of a multi-school complex. It is clear that Los Angeles and New York were to be two year feeder schools for the last three-year section of rabbinic training in Cincinnati. Future events, however, would modify that grand design.

1954

The year 1954 would see the beginnings of the Los Angeles school of HUC-JIR. But the year began with closer ties to Israel. In a letter to Dr. Glueck, David Ben-Gurion asked him to return to Israel permanently and to do his work there.⁵¹⁹ Of course Glueck did not go. But the respect which he commanded in Israel, evidenced by this letter, placed him even more firmly on the path to Jerusalem.

January 27, 1954 Board of Governors Meeting

The opening of the Los Angeles School was announced to the Board. At this meeting the Board of Governors voted a \$10,000 appropriation for the purpose of initiating a 2-year academic program in Los Angeles leading to the granting of the Bachelor of Hebrew Letters degree.⁵²⁰ Recently, Dr. Alfred Gottscalk, now president of HUC-JIR, told the story of the early history of the school:

Our California School was chartered in 1954 when it became apparent that the westward tilt in Jewish population could have great significance for our Reform movement. President Nelson Glueck and Chairman of the Board, Herbert R. Bloch, authorized my predecessor, Rabbi Isaiah Zeldin, to open pre-rabbinic classes at the Wilshire Boulevard Temple. Of course this was to be an experiment, a pioneer effort to see if the soil of Southern California could take a transplant. Take it, it did. The classes were small, but the College-Institute's commitment to quality education attracted fine minds and devoted young Jewish spirits. Jewish academicians and rabbis contributed their services. Budgets were non-existent.⁵²¹

The first step had been taken. And the sphere of influence of the College now spanned the continent.

At the same meeting, the first Christian professor in College history was added to the Cincinnati faculty.⁵²² In engaging Lowell G. McCoy to handle the College's Speech Department, the Board

gained a gifted, perceptive individual who quickly gained a reputation for fairness and concern for students, in addition to pedagogic ability.

Dr. Glueck proposed another innovative plan in his report to the Board at this time:

. . .we would like to institute a summer camp lasting from six to eight weeks at Towanda, (Pennsylvania). . . Regular faculty members would give entering students intensive instruction in basic Hebrew and also an introduction to the history and philosophy of Reform Judaism.⁵²³

Why the Towanda program? Well, first of all a camp facility had been donated to the College by a family named Kaufman.⁵²⁴ It had to be utilized. More important, however, was the issue of College standards. We have seen how Dr. Glueck envisioned an ever-growing student body. But many of the men who applied to the College had very little formal training. The Towanda program was designed to prepare entering students, as completely as possible, for the courses they would take in the first year at the College. Dr. Glueck on many occasions made it clear to the students that he was willing to give a chance to any young Jewish man with a sincere desire to become a Reform rabbi. Towanda became the proving ground. When this writer attended the program, the only requirement for entry was an ability to read Hebrew. But once the program began, it was a tough, challenging grind. It enabled the administration to determine, to some degree, who could do the work and who might be better off in some other field. There is no Towanda program today. The camp program moved to the College and then was dropped in favor of a first year in Israel, which we will later describe. But the Towanda program was very much in line with Dr. Glueck's plan to expand the College, while maintaining its academic standards.

May 5, 1954 Board of Governors Meeting

In an attempt to meet rising costs, the Board raised the dormitory fee to \$700 a year.⁵²⁵

July 21, 1954 Emergency Meeting of the Board of Governors

The College commits itself to Israel. Meeting in emergency session, the Board heard a letter which Dr. Glueck had sent from Israel. He had been offered a piece of land in Jerusalem for a branch of HUC-JIR, and he needed the approval of the Board.⁵²⁶ The board passed a resolution in response to that letter:

Resolved, that Nelson Glueck, as President of the Hebrew Union College-Jewish Institute of Religion, be and he hereby is authorized and empowered to sign and deliver in the name and behalf of the College an instrument. . .with the Government of Israel.⁵²⁷

Dr. Glueck contracted for the land, and returned in the fall to report to the Board.

October 27, 1954 Board of Governors Meeting

The Board was informed that the Jerusalem campus would cost roughly \$500,000.⁵²⁸ Dr. Glueck described his plans for it:

The school represents a graduate department of the HUC-JIR, and is intended primarily for our own students, alumni, and faculty and Board members and friends.⁵²⁹

Also mentioned in the report was the fact that a School of Music had been initiated at the Los Angeles school.⁵³⁰ The Jerusalem and Los Angeles schools would grow together.

1955

Pressure was intensifying from former JIR graduates who were unhappy with the merger plan which, in effect, made New York only a

two-year school. Alumni of the JIR, who remembered the determined struggle of Stephen Wise to preserve JIR, were now afraid that all his efforts would be swept aside by Glueck and the Board. JIR alumni begged Dr. Glueck to reconsider, but he refused.⁵³¹ Rabbi Edward Klein, Stephen Wise's assistant and successor, remembered that Glueck cited financial difficulties as one factor in his refusal to bend. The presence of a larger faculty in Cincinnati was another reason he gave. Finally, Rabbi Klein recalled that Dr. Glueck did not like the prospect of students studying in New York City. He felt that a smaller city with fewer distractions would be more conducive to productive scholarship.⁵³² Mrs. Glueck, too, remembers her husband's deep conviction that the greatest centers of Jewish learning historically were not big cities, but rather smaller locales.⁵³³

In any event, Nelson Glueck's refusal to compromise galvanized a small group of rabbis into action. Rabbi Louis I. Newman, once an assistant to Stephen Wise, and then a rabbi in New York City, assembled a group of other rabbis who were determined that a full Reform rabbinic school should exist in New York.⁵³⁴ In 1955, he started the Academy for Jewish Higher Learning in the facilities of New York's Temple Rodeph Shalom.⁵³⁵

Rabbi Edward Klein, a co-founder of the Academy with Rabbi Newman, remembered that he, Newman, Cyrus Gordon and Moses Hadas taught a total of 30 pupils. Dr. Glueck and the Board of Governors were assured that the Academy was not intended to compete with HUC-JIR, but that it would remain in existence until a full rabbinic school with a five-year

program was established in New York. Students at the Academy were to be automatically enrolled at any resulting school.⁵³⁶ The Academy was a direct challenge to Glueck. It was to be a key issue during 1955 and 1956. The future of the College would be greatly affected by any decision that was made.

January 26, 1955 Board of Governors Meeting

Perhaps in response to the mounting pressure from JIR alumni, Dr. Glueck's first report of 1955 outlined the plans for the intern program designed for all students in the sixth year of their College studies. Dr. Glueck suggested the possibility of granting a Doctor of Divinity Degree at the conclusion of that internship year.⁵³⁷

Referring to the plans for the school in Jerusalem, Dr. Glueck, who had committed himself to raise the necessary funds, announced that at one meeting he had obtained \$100,000.⁵³⁸ He also announced that he would continue his periodic trips to Israel for the purpose of scholarly research, this with the consent of the Board.⁵³⁹

In May of 1955, Dr. Glueck wrote an article for the World Union for Progressive Judaism's annual publication in which he described his plans for the Jerusalem campus to an even wider audience:

This past summer (1954), the Chairman of our Board of Governors, Mr. Herbert R. Bloch, and the writer, completed negotiations with the Israeli Government, whereby the very choicest piece of ground in Jerusalem has been leased to the College-Institute on a forty-nine year basis, automatically renewable forever, unless the College-Institute authorities declare in writing their desire to abrogate the agreement. This eight-dunam or two-acre plot of ground, which is very near the property of the King David Hotel, and which commands a wonderful view over the Valley of Hinnom to the walls of the Old City of

Jerusalem, has been leased to us for the symbolic rental of one Israeli pound a year. Five years rental was paid in advance.⁵⁴⁰

. . .The plans are to provide for a chapel or temple to seat between 350-400 people, a library large enough to hold about 50,000 volumes, five classrooms, a workroom, a photographic laboratory, a small number of dormitory rooms, a suite for an annual professor and a suite for a resident director.⁵⁴¹

Glueck made it clear that Reform had come to Israel:

. . .that is our particular intention to teach and interpret Judaism there "according to our understanding of it."

This is the Jerusalem school of the HUC-JIR. We shall hold our own type of Liberal services in our own synagogue, and all those who care to attend or to join as members will be welcome.⁵⁴²

He stressed the life and vigor which the school demonstrated:

We believe it not to be an accident but the result of the dynamism of our religious philosophy that the H.U.C.-J.I.R. has developed to its present strength Jewish Sacred Music in the history of Judaism, and that it is we who are about to build this religious and cultural center in Jerusalem.⁵⁴³

He also pointed out the potential of the school as a vehicle of religious freedom in Israel:

I do not think that the importance of the direct and particularly indirect service our Jerusalem School Chapel can serve to meet the real hunger of most of the people of Israel for an attractive form of Judaism, separated from State authority, can be exaggerated.⁵⁴⁴

It was a strong statement, which must have stirred the imaginations of many who read it. It promised a new frontier for Reform Judaism.

May 18, 1955 Board of Governors Meeting

The Board, further beefing up the academic program in New York, officially installed a D.H.L. program at that school.⁵⁴⁵ In his report,

Dr. Glueck announced the first recipient of the newly created Masters of Jewish Religious Education Degree. The student, Rolf Schickler,⁵⁴⁶ has since become one of the Reform movement's top educators. He serves today as the Religious School Administrator of Rockdale Temple in Cincinnati.

Dr. Glueck also mentioned Orthodox threats against HUC-JIR in Israel, but indicated that situations would be met as they arose.⁵⁴⁷ A report of a balanced budget for the year ended a productive meeting.⁵⁴⁸ But the matter of the New York school would have to be faced, and soon.

October 26, 1955 Board of Governors Meeting

With the Jerusalem school under way, Dr. Glueck turned his attention to the needs of the Cincinnati campus:

I would like to bring to the attention of the Board the fact that within a maximum of five years it will be imperatively necessary to add a wing to our library building. . .⁵⁴⁹

Here was the old pattern evidenced again. Prepare the Board a few years in advance of a formal proposal. Let it simmer for a while, then press for action. A careful study of the minutes reveals that this was Dr. Glueck's tactic on almost every major project he ever undertook. It worked. But even while he was directing the Board to the future, he kept them aware of current needs:

There is an imperative need of our acquiring a building of our own in Los Angeles for the growing needs of our school there. . .⁵⁵⁰

Los Angeles was to be the site of the next burst of College growth.

1956

The year 1956 would bring Nelson Glueck his only major political defeat. But it would also be a year of new vistas in College history. This was a time when social reform was in the air. The Brown Decision by the Supreme Court in 1954 had granted Negroes new rights. High hopes for social justice and equality had been generated. Students and faculty of the College declared March 28, 1956 a "National Deliverance Day of Prayer" for Negroes in Alabama.⁵⁵¹ The country was broadening its perspective. Such was also the case with the College.

January 25, 1956

Board of Governors Meeting

Closer cooperation between the UAHC and the College was the key-word at this meeting. The Combined Campaign Funds were to be divided evenly between the College and the Union.⁵⁵² Camps and other facilities were to be shared by both.⁵⁵³ An additional bit of good news was that a building had been purchased in Los Angeles, where the new school would be situated.⁵⁵⁴

But there was also a crisis in the air. Dr. Glueck devoted his President's Report to an analysis of the clash with the New York school alumni. He noted that the New York Federation of Reform Synagogues had, on May 23, 1955, passed a strong resolution, intent on pressing their claim that Glueck was depriving the New York area of mature rabbinic students.⁵⁵⁵ He then described the formation of the Academy for Liberal Judaism by Louis I. Newman.⁵⁵⁶ But he urged the Board not to act without careful consideration.

... I very strongly feel that no decisions should be arrived at under any compulsion or duress.⁵⁵⁷

This was a characteristic of Nelson Glueck, that he reacted very negatively to threats. This writer recalls many occasions where the president would abruptly cut off any discussion with student groups the moment a threat of any type was even implied. Here, however, Dr. Glueck would have no choice.

June 1, 1956 Board of Governors Meeting

Dr. Glueck finally bowed to the tremendous pressure brought to bear upon him by New York supporters. At this meeting it was formally agreed that the school in New York would be a full five-year institution. Accordingly, the sixth rabbinic intern year, which was to have been spent in New York, was dropped from the curriculum. Dr. Glueck had lost the battle. It was essentially his only loss in almost twenty-five years as President.

October 23, 1956 Board of Governors Meeting

Preparations were well under way for the dedication of a building for the Los Angeles school. Dr. Glueck reported that the school now had 3 strong programs:

- A. The Rabbinic School, leading to the B.H.L. and D.H.L. degrees
- B. The School of Sacred Music
- C. The Educational Department, which granted a Masters Degree in Jewish Religious Education⁵⁵⁹

He also took this opportunity to respond to Orthodox attacks on plans for the Jerusalem school. The Orthodox maintained that:

. . . the Reform Movement must not be allowed to take root in the country through the opening of synagogues.⁵⁶⁰

The reference was, of course, to the proposed chapel in Jerusalem.

Dr. Glueck was firm in his reply:

. . .it is not our desire to act as missionaries in Israel. . . but. . .it is our determination to realize for ourselves the right which is guaranteed for all people in Israel to preach and practice and pray to the God of our fathers in accordance with our own understanding.⁵⁶¹

Later in his life, Mrs. Glueck told her husband that he would be remembered most, not for his archaeology or scholarship, but rather for the fact that he brought religious freedom to Israel.⁵⁶² It is a statement which gains more credence with each passing year.

1957

In January of 1957, the Appian Way site of the California school was formally acquired.⁵⁶³ The year would bring the dedication of a new campus and the introduction of a new personality in College history - Alfred Gottschalk.

January 30, 1957 Board of Governors Meeting

A meeting concerned with monetary needs. Dr. Glueck, in outlining the facilities required for future years, made it clear that he needed help:

You have given this administration a mandate not only to continue our wonderful school, but to enlarge it. . . But the physical means are no longer sufficient to take care of this mandate.⁵⁶⁴

Reference was made to the UAHC "10% Plan" for dues, as a means of raising added funds. Also significant was a proposal by the UAHC to take for itself the privilege of selecting three more Board members for the College Board of Governors.⁵⁶⁵ The issue of control of Board membership was an issue which would extend into the next decade. We shall see how it often became a bitter dispute between Dr. Glueck and the Union.

In March of 1957, Dr. Glueck decided to replace Isaiah Zeldin, who was at that time Dean of the Los Angeles School. He plucked his choice right out of the senior class of Cincinnati. Dr. Alfred Gottschalk remembered the day.

On a rather cold and blustery day in Cincinnati early in the month of March, 1957, a distracted senior was on his way to class. An unmistakable voice suddenly jarred him out of a reverie. Dr. Nelson Glueck had summoned me to his office. I will not share with you the crowd of thoughts that leapt to my mind on what appeared to be an interminable walk to his lair. Suffice it to say, they were an abridged version of my vagaries at the College-Institute. In Dr. Glueck's inimitable persuasive style, he painted the picture of California: its promise, a chance to make history, carry the spirit of Hebrew Union College-Jewish Institute of Religion west, the future of Jerusalem and Los Angeles, and so on. I came home and told my wife, Jeannie, of the fabulous offer and of Glueck's bold dream. The possibility of failure, the experimental nature of the project, the likelihood of an aborted beginning, were all words which he told me. I chose not to hear them or, at least, not to tell Jeannie of them. I accepted the offer, and sight unseen, we went west.⁵⁶⁶

Zeldin left the College and became a Regional Director for the UAHC.⁵⁶⁷ But his Registrar, Rabbi Joseph Glaser, stayed on to help with the further building of the school.⁵⁶⁸ Rabbi Glaser is today the Executive Director of the Central Conference of American Rabbis. The dedication was scheduled for the following fall. The pace of the preparations increased.

May 15, 1957 Board of Governors Meeting

Financial considerations dictated the raising of student fees once again. The dormitory charge was raised to \$800,⁵⁶⁹ while the fee for the Towanda summer program was set at \$250.⁵⁷⁰ Alfred Gottschalk was formally named director of the California school.⁵⁷¹

Most importantly, however, what came to be known as "The Master Plan" was unveiled for the first time. The plan dealt with the needs of the College, projected over specific periods of time: 2 years, 3 - 5 years, 5 - 10 years and 10 - 20 years. The estimated cost of implementing the plan was \$5.36 million.⁵⁷²

Dr. Glueck outlined some of the needs to which the plan would be directed. The College-Institute needed more money to add a 5th floor to the New York school, for example.⁵⁷³ Dr. Glueck cited advances in many areas as indicators of the school's capacity for growth and the consequent requirement for more funds. There were now greater numbers of Fellowships,⁵⁷⁴ more NFFY campus visits,⁵⁷⁵ and New York was a full five-year school.⁵⁷⁶ More and more students were pouring into the school:

The class of 1957 is the largest in the history of our school. Thirty rabbis will be ordained.⁵⁷⁷

To alleviate some of the administrative burdens of the presidency, Dr. Glueck appointed Dr. Samuel Sandmel as Provost.⁵⁷⁸ He announced that the contracts for the Jerusalem school were ready to be signed.⁵⁷⁹ Then he closed this busy meeting with the news that the UAHC 10% Plan would soon go into effect, with the funds being divided equally between the Union and the College-Institute.⁵⁸⁰

September 8, 1957 Dedicating the Los Angeles School

In the fall of 1957, at 4:30 in the afternoon on September 8,⁵⁸¹ the founders of the California school gathered for dedication ceremonies in the Hollywood Hills. One speaker after another spoke of the growth of the school, the dedication of its founders and its hopes for

the future.⁵⁸² Dean Isaiah Zeldin, soon to be replaced by Alfred Gottschalk, spoke of how the school had grown from 28 students into an institution of 33 rabbinic students, 12 Doctoral candidates, 20 candidates for the M.J.R.E. degree, 15 B.J.R.E. candidates, 288 religious school teachers and 1,000 adult education students.⁵⁸³

Gottschalk spoke of his confidence in the future:

And I with Rabbi Zeldin believe that seven years hence we will find in this place a great center of Torah. A center, a hub, whose spokes will go out, in terms of influence, for the entire Jewish world.⁵⁸⁴

Gottschalk at the time was 27 years old. Dr. Glueck closed the ceremonies with a moving address.⁵⁸⁵ And the California school was a reality.

We must not end this account without acknowledging the tremendous contribution of Rabbi Isaiah Zeldin to the growth of Reform Judaism in the west. Indeed, there are those who refer to him as "the father of the Reform Movement on the west coast."⁵⁸⁶ He had a tremendous capacity for accomplishment, and when he left the UAHC for a pulpit, five men filled his former post.⁵⁸⁷ Rabbi Joseph Glaser recalled that, in the spring of 1957, the day the school was occupied, Zeldin invited the accreditation board to inspect the school. Glaser, then the Registrar, was instructed to have the school in shape by 10:00 on the dot. Rabbi Glaser was at the school at 6:00 A.M., setting up files and assigning desks so that the school would look "lived in" in time. While all this frenzied activity was going on, Dr. Glueck was at breakfast with the accreditation board, regaling them with stories about the Negev. But sure enough, at 10:00, the committee reached the College. Rabbi Glaser recalled that as he opened the door to the classroom for

the men, he blew away a last bit of sawdust just in time. The hour passed. Shortly before 11:00 Zeldin instructed Glaser to make sure the bells rang on time. Informed that the bells had not yet been installed, Zeldin rose at precisely 11:00 and said "Ding-a-ling-a-ling."⁵⁸⁸

Isaiah Zeldin was a unique figure in the history of the College. His contributions to its growth were most extraordinary.

October 14, 1957 Board of Governors Meeting

Stage I of the Master Plan went into effect at this meeting, as \$100,000 was allocated for a fifth floor for the New York school.⁵⁸⁹

Dr. Glueck reported the creation of a language laboratory at the College, and his consideration of the quarter system for the College curriculum.⁵⁹⁰ This meeting also marked his 10th year as president, and he took the opportunity to review his years as the head of the College:

When I first became your President. . .there was only the Cincinnati campus to report on. . . We then merged with the Jewish Institute of Religion, of which I was first made President when the beloved, late Rabbi Stephen S. Wise personally installed me as his successor. Since then, we have opened up our California School, and we are building a Jerusalem School as a post-graduate research school devoted to biblical and archaeological and related research, and in which there will be a Reform Jewish Chapel.

So, in the course of the last ten years, we have grown, not because we tried to be big, or because we were anxious to find means of adding avenues of activity, but because of the needs and compulsions of American Reform Judaism.⁵⁹¹

We note here how the Jerusalem school is no longer referred to as a center for rabbinic students and faculty. The emphasis has changed slightly. It would be a number of years before rabbinic students in great numbers would come to Jerusalem.

A later note in the meeting announced that NFTS scholarship funds, heretofore given as outright grants, would henceforth be given as loans, to be repaid over the years. This would assure future scholarship monies and prevent depletion of funds.⁵⁹²

1958

January 22, 1958

Board of Governors Meeting

Alfred Gottschalk was made acting Dean of the California school.⁵⁹³ Reference was also made to the projected completion of Stage I of the Master Plan:

. . . which stage provided an addition to our library and remodeling of the present Bernheim Library and Museum, etc. . .⁵⁹⁴

But this was also a year of conflict between the College and the UAHC. Dr. Glueck referred to:

. . . the completely undesirable and wholly unnecessary stress in the relationship of the HUC-JIR and its patron organization, the UAHC, which has again come to the fore recently.⁵⁹⁵

What had happened was that the Union's Executive Board had separated the Los Angeles College of Jewish Studies from the California School of HUC-JIR.⁵⁹⁶ And Glueck was explicit in his feelings:

Surely the UAHC has enough activities to justify its existence without attempting directly or indirectly to become academically chartered. . .⁵⁹⁷

He referred to the relationship between the College and the Union:

Since when must the child be utterly subservient to the parent, and what kind of parent attempts to exact that kind of obedience in this day and age, or ever could in any age? And besides, how long does it take for a child to grow up? This child is only three years younger than the parent and is now 83 years old. Some child?

There is (a proper) relationship. . . of a patron organization, which encourages growth of the HUC-JIR, takes pride in its achievements, does not compete with it or try to cut it down to what it considers proper size.⁵⁹⁸

He pointed to the autonomy which the College had and which it should have:

The HUC-JIR is separately incorporated now. . . the Cincinnati property of the College was left in the name of the UAHC. . . Our property should now be transferred back to the HUC-JIR.⁵⁹⁹

He closed by expressing his desire for harmony, not conflict:

We desire closest harmony and fruitful co-operation with the UAHC, not as inferiors nor as superiors, but as partners, working, each within its particular orbit for our common cause.⁶⁰⁰

This was a year-to-year battle for Nelson Glueck. Time and time again he lashed out at what he felt was an infringement of his sphere of authority by the UAHC. As a matter of historical interest, the land on which the Cincinnati campus rests is, even today, in the name of the UAHC.

May 28, 1958

Board of Governors Meeting

The Board was informed that the Jerusalem school was incorporated in order to qualify for a government grant.⁶⁰¹ The cost of Stage I of the Master Plan was announced as \$2.1 million.⁶⁰²

Dr. Glueck had a number of issues to report upon. Following a report on the New York and California schools, he announced that Alfred Gottschalk had now been made Dean of the California school.⁶⁰³ In an effort to defray increased costs, tuition was raised to \$375 at the beginning of the school year.⁶⁰⁴

There was good news on the Jerusalem school. The Israeli Government had given Dr. Glueck 25,000 Israeli Pounds for the College branch in Jerusalem. He announced this at the same time as he informed the Board that the school in Israel would be named "The Jerusalem School of Archaeology of the Hebrew Union College."⁶⁰⁵ That was, however, not to be its future name.

November 2, 1958

Board of Governors Meeting

Dr. Glueck noted that the first B.H.L. Degrees had been awarded at the Los Angeles school.⁶⁰⁶ In line with his announcement that the entering class of that year was the largest ever,⁶⁰⁷ he proposed that a new dormitory be built on the Cincinnati campus, and urged a quick initiation of the next part of the Master Plan.⁶⁰⁸

1959

In 1959, the UAHC and the College-Institute embarked on a joint fund-raising campaign for capital funds. The goal of the drive was \$15 million, to be divided equally between the Union and HUC.⁶⁰⁹ The name of the fund was the Development Fund For American Judaism.⁶¹⁰ The campaign would ultimately raise only about half of the \$15 million goal. Out of those funds would come the Klau Library and the Dalsheimer Rare Book Room at the Cincinnati campus. Out of those funds would come the 8th through 10th floors of the House of Living Judaism in New York.⁶¹¹

But Nelson Glueck could not wait until the end of the campaign. Mrs. Glueck recalled how he would make a financial commitment, then go to the Board and ask how they were going to pay for it.⁶¹² The year 1959

graphically demonstrated that tendency on the part of the president, as we shall see.

January 21, 1959

Board of Governors Meeting

The year began with attention to:

. . . Stage I (of the Master Plan) which envisions the construction of the library in a four-story building. . . 613

Dr. Glueck knew that a new library was essential, that many other improvements were essential if the College was to remain vital and alive.

In his report, he put the issue directly to the Board:

. . . the undertakings to be outlined to you will entail the expenditure of very considerable sums of money, which we do not have. . . 614

He stated that the Jerusalem school would require an additional \$250,000. 615 And then he issued this challenge:

We are at one of those junctures in the history of our college where we can proceed in any one of several directions. We can act with confidence and a certain calculated boldness and risk and meet thus the compelling needs of the present and the obvious challenge of the future, or we can sit tight and inevitably go backwards. It is utterly impossible to stand still. 616

The years which followed indicated that the Board had chosen to move forward with their president.

May 27, 1959

Board of Governors Meeting

A contract dispute with an Israeli architect held up the completion of the Jerusalem school and cost the College a tremendous amount of money to settle. This meeting contains a reference to that dispute. 617

Dr. Glueck, in his report, answered those who had questioned him about the lack of Jerusalem dormitory facilities:

We have purposely not included large dormitory facilities for our HUC-JIR Rabbinic students because we do

not want our own Rabbinic students who may spend some months or a year in Israel. . .to live together and speak English together as they would inevitably do if they lived in the same dormitory.⁶¹⁸

October 21, 1959

Board of Governors Meeting

The Board formally approved the construction of a new dormitory.⁶¹⁹ In addition it was recommended that tuition be raised to \$500 and that the dormitory fee be increased to \$900.

1960

January 27, 1960

Board of Governors Meeting

The Board, a bit prematurely, scheduled the dedication of the Jerusalem school for March, 1961.⁶²¹ Delays in building would put off the ceremonies until 1963.

Dr. Glueck pleaded for higher faculty salaries, which he felt were essential to maintaining his academic standards. With more money he could hire the best teachers.⁶²² At this time he also blasted the repressive religious laws in Israel, which he deeply resented:

The laws in Israel restricting to the Orthodox Rabbinate the legal right to perform marriages, to grant divorces, and all related matters must be abolished.⁶²³

Glueck did not see those laws abolished during his lifetime. But perhaps liberal Judaism will succeed in easing the restrictions in the future as a result of his efforts.

March 15, 1960

Executive Committee Meeting

The California school was ready to push for further growth:

The chairman. . .stated that he had been in communication. . .with several members of the Board of Governors with regard to the purchase of property in Culver City, California, consisting of ten acres of land and buildings.

. . .The Committee voted unanimously to recommend the purchase of the property with the hope that it would be a home for the Union and the College.

The new California school was 11 years away. But the process of building had begun.

May 26, 1960 Board of Governors Meeting

The Board was informed that:

. . .the Library, now under construction, should be completed about August 15th.⁶²⁴

Alfred Gottschalk received another promotion, being appointed Assistant Professor of Bible in addition to his title of Dean.⁶²⁵ In his report Dr. Glueck had to announce that the piece of land in Los Angeles would not be available to the College. They would have to go on looking.⁶²⁶

October 21, 1960 Board of Governors Meeting

Though the meeting was brightened by the announcement of a \$17,000 budget surplus,⁶²⁷ there was bad news as well. The California people reported that another piece of property which they desired, had to be rejected.⁶²⁸

Dr. Glueck announced that the proposed dedication of the Jerusalem school would have to be cancelled.⁶²⁹ And the Towanda summer program was moved out of its original camp setting to the Cincinnati campus.⁶³⁰

1961

January 26, 1961 Board of Governors Meeting

A third try proved successful. At this meeting the Board approved the purchase of 1 acre of land on the campus of the University of Southern California. The price of the acre was \$100,000.⁶³¹ On the Cincinnati campus, June 1st was set as the dedication date for the new

library building and the new dormitory.⁶³²

Dr. Glueck sounded a warning that the UAHC was again attempting to grab power for itself at College expense:

. . .the U.A.H.C. is beginning to exercise its legal power to appoint 51% of our Board of Governors, (and) there is, it seems to me, grave danger to the perpetuation and to the strengthening of the academic freedom of the College.⁶³³

It was a situation he often feared. When he sensed any effort of this sort, he responded quickly and unequivocally. In June of 1962, Dr. Maurice Eisendrath, president of the UAHC, sent a personal letter to Glueck, denying any interference by the Union in the affairs of the College, academically speaking.⁶³⁴ But Glueck remained vigilant throughout his administration, extremely sensitive on this issue.

June 2, 1961 Board of Governors Meeting

The Board appropriated \$50,000 for the purchase of additional property for the New York school.⁶³⁵ Dr. Glueck recapped the dedication ceremonies of the Library, Rare Book Room and Dormitory which had occurred the previous day.⁶³⁶

The Los Angeles school received an extra incentive for their efforts to build a new campus when Dr. Glueck promised them the Museum collection:

We envisage, however, moving much of our Museum's holdings to our Los Angeles School, when appropriate housing for it can be provided.⁶³⁷

October 12, 1961 Board of Governors Meeting

The meeting had mixed news. The Jerusalem dedication again had to be postponed,⁶³⁸ but Dr. Glueck was able to happily announce that the litigation with the original contractor had been settled.⁶³⁹ The

president also announced the creation of a new body, the Board of Alumni Overseers, whose task it would be to meet with the president from time to time in an advisory capacity on College affairs.⁶⁴⁰ In addition, he proposed a new Professorship in the field of Comparative Religion.⁶⁴¹ Nelson Glueck was still looking ahead, ever sensitive to new ideas which might improve the College.

1962

February 1, 1962

Board of Governors Meeting

Dr. Glueck recommended that the February, 1963, Board of Governors meeting be held in Jerusalem, and that the formal dedication ceremonies be held in June of 1963.⁶⁴²

June 1, 1962

Board of Governors Meeting

Dr. Glueck asked the Board to authorize another hike in tuition, from \$500 to \$700-\$750.⁶⁴³

His major emphasis, however, was on the issue of academic freedom, a concept which he always zealously defended. He spoke of the need to be free:

Inwardly free is what we want all our graduates to be and to remain. . . It is axiomatic therefore that the faculty of the H.U.C.-J.I.R. must continue to have academic freedom in the fullest sense of the word.

Academic freedom means also among other things knowing that the Hebrew Union College-Jewish Institute of Religion will always have a Board of Governors. . . which, once elected within the existing rules, is not restricted except by terms of devotion to Reform Judaism from exercising its best judgment with regard to the development of the HUC-JIR.

I am apprehensive. . . that forces are afoot in American Jewish life to curtail it at the College, and it is necessary to be on the alert to fend them off.⁶⁴⁴

Dr. Glueck went on to relate that the College had been charged with teaching atheism. He debunked the charge, then strongly reaffirmed the right of any professor at the College to total freedom of expression.⁶⁴⁵

How different this was from the administration of Kaufmann Kohler, who more or less expected a uniform ideology on the part of his faculty. Again we repeat that Dr. Glueck had the insight to give his faculty the broadest possible leeway in pedagogy. The College became a better place because of it.

November 1, 1962 Board of Governors Meeting

Dr. Glueck announced to the Board that he had secured an NDEA Federal grant of funds for the school. He asked the Social Action Committee of the Board to bring in a recommendation on the grant at the next meeting.⁶⁴⁶ The College had already accepted funds from the State of Israel. The question was whether the Board would also accept monies from the United States Government.

1963

The year 1963 was a great one in the history of the Hebrew Union College. But it brought tragedy to the American people when, on November 22nd, in Dallas, Texas, President John F. Kennedy was slain by an assassin's bullet.

Dr. Glueck enjoyed a very special relationship with President Kennedy. Mrs. Glueck remembered that her husband, a life-long Democrat, had received an early morning phone call just after JFK's election:

I remember one morning. . . It was very funny. The phone rang and somebody said: "This is Mr. Kennedy's secretary calling, . . . one morning at 7:00 in the morning. "Are you a Democrat? Did you vote for Mr. Kennedy?" (the secretary asked)

Mrs. Glueck recalled that Dr. Glueck picked up the phone and made some sarcastic remark, thinking the call a bad joke, especially at that hour of the morning. It was minutes later before he realized that the call was from President-elect Kennedy, inviting him to participate in the Inauguration ceremonies.⁶⁴⁷

In January of 1961, Dr. Glueck concluded the Inauguration by blessing President Kennedy. He used the Hebrew 3-fold benediction at the conclusion of the blessing, and Mrs. Glueck remembers that the crowd started when the Hebrew was uttered.⁶⁴⁸

Kennedy's assassination affected Glueck deeply. He gave a grief-filled eulogy in the College Chapel on the night of the murder,⁶⁴⁹ and one month later, he broke down in tears on a Cincinnati television show while speaking about the President.⁶⁵⁰ Kennedy and Glueck were years apart in age. But in terms of outlook, they shared many visions. Perhaps that is why the death of one had such a great effect on the other.

February 7, 1963 Board of Governors Meeting

Dr. Glueck requested that the Federal grant he had announced at the last meeting be returned, out of respect for the strong, personal feelings of certain Board members, whom he left unnamed.⁶⁵¹ At the same time, the president announced that the College would seek Federal funds for another purpose:

We have applied to the State Department for funds made available in Israel in the form of Israeli pounds for non-religious archaeological purposes, in which the government of Israel is also interested.⁶⁵²

This was another meeting which brought with it tuition and dormitory fee increases, to \$600 and \$1,000 respectively.⁶⁵³

March 29, 1963

Board of Governors Meeting

The first Board meeting in Israel! Dr. Glueck announced a grant:

The tangible expression of the interest of our American Government in our Jerusalem School was expressed two days ago at our opening convocation, when our American Ambassador in Israel, Mr. Walworth Barbour, announced to us that our school had been awarded a United States Government grant of IL213,000 - the equivalent of about \$71,000. . .⁶⁵⁴

What excitement Glueck must have felt at this first opportunity to show the school to his Board, especially after all the problems he had had in completing it! Mr. Sidney Myers, chairman of the Board at that time, stated that he had now:

. . . learned that the Jerusalem School and Dr. Glueck are inseparable.⁶⁵⁵

The Board left Israel eagerly anticipating the July ceremonies. On July 7, 1963, the Jerusalem school was formally dedicated.

June 7, 1963

The Board decided to sell the Towanda camp.⁶⁵⁶ The summer program had already been transferred to Cincinnati, but the Board had held on to the property until this time. The summer program, however, retained the name Towanda until its replacement by the year in Israel.

Dr. Glueck here revealed his keen insight and political savvy. He had driven his Board hard in the 50's and early 60's. The California school, Jerusalem school, increased faculty and programs, a new library and dormitory, the Rare Book Room and a host of other changes had stretched the financial capacity of the College to the limit. Dr. Glueck understood that. So he used this President's Report to give the Board "a rest":

. . .we must pause to consolidate our gains and make our phenomenal advance secure.⁶⁵⁷

I see no possibility, therefore, of proceeding with the Master Plan at present.⁶⁵⁸

He still gave the Board something to think about. But it was a vision rather than a formal proposal, a recommendation:

. . .to consider ways and means of changing our status to that of a University, with a series of Colleges, devoted in part to separate but related disciplines and pursuits, whose basic purpose continues to be the training of Rabbis and the promotion of the Science of Judaism in accordance with the thrust of our religious philosophy.⁶⁵⁹

Nelson Glueck was prepared to turn what had been a small school into a national and international university. It was a goal he did not actively pursue in years to come, for a variety of reasons.

July 7, 1963 The Dedication of The Jerusalem School

In his dedication day address, Dr. Glueck first spelled out the purpose of the school:

Its name spells out its auspices and purposes - the Hebrew Union College Biblical and Archaeological School, Jerusalem, Israel.⁶⁰⁰

He told this story of how he first got the idea for the school:

. . .the idea occurred to me about eight years ago, that we would simply have to create the equivalent of another American School of Oriental Research on the Israeli side of Jerusalem, but with additional aspects and activities, and for all kinds of reasons preferably under the auspices of the HUC-JIR.⁶⁶¹

He then informed the assembled crowd as to the work which the school would pursue:

It is to be an advanced, American, research center serving American and other universities, seminaries and museums as a base for biblical and related studies and archaeological investigation in Israel. It will

provide resources of scholarly exchange and communication in the fields of Bible, biblical and post-biblical archaeology and cognate fields.⁶⁶²

. . . A second function of the School is to serve as the headquarters for professors of the HUC-JIR coming to Israel from one of our College campuses in Cincinnati, New York or Los Angeles - at least one each year, to hold seminars in their specialized fields of study, and to co-ordinate the work of those of our HUC-JIR students who spend a year of study in Israel.⁶⁶³

Dr. Jacob Petuchowski of the Cincinnati faculty was the first professor to spend a year in Israel at the new school.⁶⁶⁴

Dr. Glueck continued:

Thirdly, as we have already pointed out, an ever-increasing number of American institutions of higher learning active in Israel are concerned with academic teaching and research programs related to the Near East. It is envisaged that our School will serve as a co-ordinating agency for them.⁶⁶⁵

Glueck spoke of the importance and the significance of the William

Murstein Chapel:

It would have been unnatural and out of character for our Jerusalem School to have been built without a Synagogue. Our Synagogue will seek no organized membership, have no dues paying congregation. But it is prepared to serve American and Israeli visitors who feel attracted to it, and who may undertake to create forms of worship growing out of the modernity of present day Israel, but rooted in the fundamental principles of our religious past.⁶⁶⁶

Dr. Glueck left no doubt that the Chapel and the school would be a place of free religious expression:

We have no desire, nor do we intend, to "missionize," but in all candor we do believe that authoritarian concepts and controls of any kind, and especially in the area of full religious expression, are foreign to everything that Jewry and Judaism and Israel stand for. There are many facets to religious truth and many ways to express it - and, with the deepest respect for all other forms of Jewish religious orientation

and devotion, we shall hold our own kind of religious services and strive to achieve untrammelled freedom to practice Judaism in every aspect of our lives.⁶⁶⁷

He gave fair notice that this was only the beginning of the Jerusalem school:

We. . . hope that some day it will be made possible for all our rabbinic students to spend one of their years of study in Israel.⁶⁶⁸

This writer was in the audience when Dr. Glueck gave this prophetic speech, as a 17-year-old NFTY tour member. I did not understand the full import of what occurred there that day. I think I do now. It was the day when the first real stirrings of total religious freedom came to Israel.

October 24, 1963 Board of Governors Meeting

Dr. Glueck referred to the presence of Dean Rusk at Opening Day Exercises,⁶⁶⁹ a presence which evidenced Glueck's status in the eyes of the Kennedy administration.

It was also announced that the Los Angeles School and the University of Southern California had reached an agreement whereby students at USC could receive credit for courses taken at HUC. It was an important step for the California school.⁶⁷⁰

1964

January 30, 1964 Board of Governors Meeting

The Board was informed that one half of the necessary property for a new California facility had been purchased.⁶⁷¹ A new placement system of the CCAR was approved.⁶⁷²

June 4, 1964 Board of Governors Meeting

Dr. Glueck announced that all the land required for a new Los Angeles

facility had been acquired, but that no building would take place until all the necessary funds had been raised.⁶⁷³

But the major topic of discussion at this meeting was a threatening letter from the UAHC Executive Board. The College wanted the right to seek "designated" gifts for itself, while still sharing in the proceeds of the Combined Campaign.⁶⁷⁴ The reasoning apparently was that the donors would not ever give these large amounts to the Combined Campaign, whereas they would give them to the College alone because of its status as an academic institution. The Board of the Union did not see the matter in the same light:

If. . .the Board of the College remains determined to pursue independent policies, which seem to the Board of the Union to be detrimental to the Movement as a whole, we will have no recourse, consistent with our legal obligation, other than to create conditions within the Board of the College which will make it impossible for that Board to authorize actions which the Board of the UAHC deems inconsistent with the best interests of Reform Judaism.⁶⁷⁵

The Board of the UAHC was simply saying that unless the College stopped raising funds only for itself, no matter what the amount, the Union would exercise its legal privilege of appointing 51% of the Board of the College, thus wresting control of the College from Glueck. Dr. Glueck did not comment on the matter. Chairman of the Board Sidney Meyers read the letter.⁶⁷⁶

October 22, 1964

Board of Governors Meeting

By this meeting, a joint Resources Planning Committee of HUC and UAHC representatives had been formed to reach an agreement on fund-raising.⁶⁷⁷ Peace had been restored.

In the meantime, Dr. Glueck announced a gift of \$500,000 for the

Joseph and Helen Regenstein Chair in Religion, Ethics and Human Relations. It was the first half-million dollar gift in his administration.⁶⁷⁸

1965

February 4, 1965

Board of Governors Meeting

Another large bequest was announced, \$275,000 for the Kutz Chair of American Jewish History.⁶⁷⁹ The lull in new activities and plans would not last too much longer.

In mid-February, the College had a distinguished visitor, the famed author I. B. Singer. The Yiddish writer had a stereotype of Reform which he was taught as a child, that Reform Jews were "Goyyim". But, after visiting the College and meeting the professors and students, Singer wrote the following:

Yes, my father would have considered these Jews to be "Goyyim," but where does one obtain more such "Goyyim" who study Talmud, Midrash, Hebrew, the Bible, are charitable and excel in good deeds? Even my father would have loved such "Goyyim." I consider them my brothers, a closeness I cannot describe in words. They have invited me to come once again to Cincinnati, and I know that I can learn from them more than they could learn from me.⁶⁸⁰

It was a beautiful compliment. It came at a time when Dr. Glueck was preparing to press ahead once again.

June 3, 1965

Board of Governors Meeting

The Board took a number of actions which were dramatic steps in College history. Foremost among the actions taken was a resolution that:

. . .the Chairman be authorized. . . to work with a faculty committee to study the desirability of having

our rabbinic students spend an entire calendar year in Israel, under the careful supervision of our Biblical and Archaeological School in Jerusalem.⁶⁸¹

Here it was! The first step in what was to become one of the most significant programs in Dr. Glueck's administration, a year-in-Israel.

The meeting produced other significant action. The Nelson Glueck Chair of Bible was established, to be funded by \$250,000 in contributions from friends of Dr. Glueck.⁶⁸²

The School of Jewish Communal Studies of the Los Angeles School was proposed for the very first time.⁶⁸³

Also, Doctor Glueck's tentative proposal to transform the College into a university was set aside.⁶⁸⁴

In Dr. Glueck's formal report, he outlined a new Seminarian Reserve Program for students at the College.⁶⁸⁵ HUC-JIR men, obligated to serve in the military chaplaincy after ordination if needed, would now receive seniority credit even while in school. This would enable men to come into the military with a higher rank and higher pay than before. It was a great boon to men who were required to serve.

Then, as he had done for years, Dr. Glueck once again uttered the wish that would soon become a reality:

It has always been my hope that somehow or other one entire class of our rabbinic students would spend an entire year in Israel, and particularly in Jerusalem. . .⁶⁸⁶

As we have already seen, the Board, for the first time, began to seriously consider the proposal.

November 11, 1965 Board of Governors Meeting

The first Board of Governors meeting in Los Angeles received the happy news of a budget surplus of \$30,433.⁶⁸⁷ Fittingly enough, at

this first meeting, the plans for a new Los Angeles school were approved by the Board.⁶⁸⁸

1966

February 10, 1966

Board of Governors Meeting

S. L. Kopald, Jr., of Memphis, Tennessee, became the new Chairman of the Board of Governors at this meeting. He has served with distinction from that day until the present time.

June 2, 1966

Board of Governors Meeting

Dr. Glueck reported to the Board that many students, on their own, were going to go to Israel to pursue rabbinic studies:

Financial aid for this purpose has been made available from his President's Discretionary Fund as a one-time commitment. The recommendation for extending grants in aid for such study has been referred to the ad hoc Grants-in-Aid Committee for study and recommendation.⁶⁸⁹

In addition, Dr. Glueck was able to announce a new archaeological project:

Dr. Glueck. . . was pleased to report that funds for a three year excavation have been advanced from outside sources for the 'Gezer' excavation.⁶⁹⁰

Israel was generating more and more excitement.

November 3, 1966

Board of Governors Meeting

Over the years, Dr. Glueck had pressed for larger numbers of entering students. The Board now heard evidence of his success:

Dr. Glueck. . . called attention to this year's entering class of fifty-six rabbinic candidates, the largest in the history of our school.⁶⁹¹

Dr. Glueck's report stressed Israel. Only this time he spoke, not vaguely of a year in Jerusalem, but boldly, of a daring new plan:

. . .I believe that the forces of history make it inevitable that in the not too distant future we shall have to establish there (Israel) a Hebrew Union College Rabbinical School for the training of rabbis in the liberal tradition for Israel, Europe, Africa, Asia and the countries of the Southern Hemisphere.⁶⁹²

All the students in Israel during that academic year, he continued, had received 8 hours academic credit under Dr. Ezra Spicehandler.⁶⁹³

He then went on to elaborate on his proposal:

One of the main purposes of our Jerusalem School, but not the sole one, is to serve as a base and headquarters for our H.U.C.-J.I.R. students studying in Israel, with the hope, frequently expressed in my Board reports, that the day would come when it would help translate into reality my dream that every class of our rabbinic candidates would spend one year, preferably, the third year, studying in Israel.⁶⁹⁴

After making certain other suggestions regarding the Jerusalem school, he closed his report with this thought:

I believe, indeed, that the capstone of our entire Hebrew Union College-Jewish Institute of Religion is represented by the coming into being of our Jerusalem school.⁶⁹⁵

Those who knew Dr. Glueck well must have understood at that point that it was merely a matter of time until he would realize his goal.

1967

The year 1967 was a significant one in both College and world history. The plight of Soviet Jewry became a more "popular" cause, with statements of protest increasing in number, including one by Nelson Glueck.⁶⁹⁶ The war in Vietnam came under heavy fire from the American public. Students from the HUC-JIR campuses participated in the "Spring Mobilization to End the War in Vietnam."⁶⁹⁷

But most significantly for the College, 1967 was the year of the

Six-Day-War in Israel. Dr. Glueck went to Israel as quickly as possible after the fighting began. After six days of conflict, the whole map of the Middle East was altered. People all over the world began to take note of this little nation Israel, which had defended itself so magnificently against all odds. Everyone wanted to visit Israel, to see the Wall, to meet the people. The time was ripe for the fulfillment of Dr. Glueck's dream.

February 2, 1967

Board of Governors Meeting

The Board approved in principle a microfilm Archives, to be established at the New York, California and Jerusalem schools, in addition to the collection already housed in Cincinnati.⁶⁹⁸ A new grant-loan system for National Federation of Temple Sisterhood scholarship funds was initiated.⁶⁹⁹ Under the new system, part of every grant-in-aid would be a scholarship and part would be a loan. The student would have to repay the latter portion, but over for a period of twenty years after graduation.

Dr. Glueck projected the Los Angeles School for Jewish Communal Studies in his report.⁷⁰⁰ It was to become a reality in the summer of 1969.

June 2, 1967

Board of Governors Meeting

Just a few days before the outbreak of war, the Board met. Dr. Glueck spoke of plans for California:

. . .there is every prospect that within a year we should have the land that is supposed to be assigned to us, and that we can begin to build on it.⁷⁰¹

Then he spoke again of Jerusalem:

. . .the day will come when we shall have to ask you

for authority to establish in Jerusalem a full-fledged Rabbinical School for Reform Rabbis for Israel, Europe, Africa and South America. It is our even more immediate hope that all our Rabbinic candidates will spend one of their years of training in Jerusalem.⁷⁰²

Dr. Glueck also stressed the need for more rabbis, more than ever before.⁷⁰³ He spoke of opportunities for graduates of the school:

I have made a recommendation. . . that. . . when one of our recent graduates demonstrates outstanding promise as a scholar, in the field of sociology, to provide a place for him in our Faculty.⁷⁰⁴

October 24, 1967

Board of Governors Meeting

In his report, Dr. Glueck referred to Dr. Alfred Gottschalk's translation of his Doctoral Dissertation Hesed in the Bible as "brilliant."⁷⁰⁵ He noted the service of student rabbis in 200 High Holy Day and 100 bi-weekly pulpits across the country.⁷⁰⁶ He made a pledge to the Board that:

No major building plans will be carried out at any of our schools unless the necessary capital funds have been secured in advance.⁷⁰⁷

But then, once more, he returned to his favorite topic - Israel:

The compulsory year of study in Jerusalem as a regular part of our curriculum has appeared to me previously as a hope to be fulfilled in a reasonable course of time some years hence. I now feel that we must carry it out as soon as possible.⁷⁰⁸

The victory of Israel in the Six-Day War had provided Nelson Glueck with the opening he needed. Now there could be no turning back.

1968

The year 1968 was significant for the College for a number of reasons. For one thing, it brought a public stand by Dr. Glueck on the issue of politics versus academics. The essential issue was whether or

not the College could-or should-legislate compliance with a law, which a student felt was immoral, through academic sanctions.

A rabbinic student named Jeffrey Halper decided that, for reasons of personal conscience, he would return his Selective Service card to his draft board. This was not an uncommon form of protest against the war in Vietnam, but no HUC-JIR student had ever chosen that particular avenue of protest. Halper received permission at a student-faculty committee meeting, at which this writer was present, to make the announcement of his intentions from the pulpit of the Chapel, immediately following regular daily services. The Chapel was filled when Halper, in a prepared statement, expressed his opposition to the war most beautifully. Dr. Glueck then stepped to the bimah to respond. Mrs. Glueck recalled that he had once thought the war was right, but had changed his mind over time.⁷⁰⁹ None of the students in attendance, however, knew exactly what type of "official" response to expect.

Dr. Glueck first complimented Halper on his courage. In asserting the intellectual and spiritual freedom of the school, Dr. Glueck went on to say that neither the faculty nor the president intended to attempt to stop him in any way. Though Dr. Glueck expressed his doubts as to the efficacy of the act, he pledged that HUC would defend the right of any student to follow the dictates of his conscience. He affirmed that ordination would be contingent only on the successful completion of academic requirements. Then Dr. Glueck closed with these words:

I praise and bless you for the spirit that has animated this gesture.⁷¹⁰

Dr. Glueck's action meant that academic and political freedom was a reality at the College-Institute. And though Jeffrey Halper soon left the College, it was for his own reasons. He was not forced to leave. That was Dr. Glueck's pledge. It was an important moment in the history of HUC.

February 8, 1968

Board of Governors Meeting

Rather than moving the New York school elsewhere, the Board of Governors decided to maintain and expand the existing New York facility.⁷¹¹

Dr. Glueck recommended a return to Israel for the Board of Governors meeting in the spring of 1969.⁷¹² Then he began, for the first time, to talk money with the Board about the year-in-Israel plan. He reported that he could expect \$100,000 a year for three years from the Jewish Agency, with an estimated total cost of \$250,000 for 50 students.⁷¹³ He did not make a formal proposal, but rather asked the Board to consider it carefully. He did, however, feel compelled to observe that:

. . . we believe it possible to move the entire summer school to Israel for some 9 weeks, at a total cost of about \$40,000. . . (resulting in) a deficit of about \$10,000 for the entire operation.⁷¹⁴

Dr. Glueck also spoke of expanding existing programs:

We are not too far from the point where I shall be compelled to recommend to this Board of Governors the incorporation of our Ph.D. department as a separate graduate school with a dean of its own.⁷¹⁵

June 7, 1968

Board of Governors Meeting

The June meeting brought a new face and an old problem to the Board. Gerald B. Bubis was nominated to be the Director of the new

School of Jewish Communal Studies in Los Angeles.⁷¹⁶ At the same time it was announced that the College of Jewish Studies would pass from UAHC control to College control, renamed the Hebrew Union College School of Education and Jewish Studies.⁷¹⁷ This was the same entity which left the College family in 1958. But now it was back.

Dr. Glueck devoted a portion of his report to the question of student rights:

One of the major changes . . . in these latter years . . . is the deeply increased sensitivity of our students in the world about us. This is reflected for example in their present concern about their rights and privileges on the campus.

I do not wish to convey a wrong impression that our students' interest in politics and civil and social action cause them by and large to neglect their regular studies here.⁷¹⁸

Defending the political liberties of students, Dr. Glueck also felt compelled to define the limits of student control over College policy:

. . . as strongly as I would fight for the right of our students as individuals, to engage in political and social action activities of any kind they care to. . . they nevertheless do not have the right to commit the entire college to their private points of view, and certainly not without our consent.⁷¹⁹

This speech of Dr. Glueck's was directed at an incident which had occurred earlier in the year. One of the students of the Cincinnati school had scheduled an event protesting the war in Vietnam on College grounds, and invited non-college people. When Dr. Glueck heard of the plan, he summoned the student involved and instructed him to cancel the event. When the student defied Dr. Glueck verbally, Dr. Glueck, in anger, threatened to expel him. The student body, up in arms over the threat, called a one-day strike, a "Day of Deliberation", during which

numerous resolutions were passed concerning student rights. What few people realized until later, however, was that Dr. Glueck was not being unfair in withholding permission for the event. He maintained that the students could do whatever they wished to do on College property - for the rest of the student body. Inviting outsiders, however, made it appear as if the College-Institute was sponsoring the event. That Dr. Glueck would not permit. Looking back from the vantage point of a few years hindsight, this incident was absolutely consistent with Dr. Glueck's insistence on individual freedom of expression. The College grew through this situation and the Halper incident.

October 31, 1968 Board of Governors Meeting

Dr. Glueck was not quite ready to formally press for the year-in-Israel program as yet. But he stated once again that:

. . .it is inevitable that there shall be established sooner or later in Jerusalem by us a Hebrew Union College Rabbinical School for Israel and Europe and other countries.⁷²⁰

One more year would find the inevitable becoming a reality.

1969

In an interview taped late in 1968, Nelson Glueck stated:

What arouses my loyalty is the faith which animated the defenders of Masada.⁷²¹

This passion for the spirit of Israel finally resulted in the realization of his dream - a year-in-Israel for all students.

February 6, 1969 Board of Governors Meeting

Dr. Glueck's report touched on several controversial issues. Maintaining a position established years earlier, the president came out strongly against accepting any Federal funds for the College-

At the same time, he reacted strongly to a CCAR request that the College hold all building plans in abeyance until after the CCAR had completed a study of the needs of the school. He would bend later, but here Glueck rejected the request.⁷²³

In the academic realm, he outlined a new "6 Year Program" for students who found themselves deficient in Hebrew to the point where they could not handle the first-year work load. These students would have an extra year of special instruction, designed to bring them up to the levels required for successful completion of course work.⁷²⁴

June 5, 1969

Board of Governors Meeting

This meeting of the Board of Governors saw formal student representation for the first time in College history. Neil Kominsky and Daniel Syme of the Cincinnati school and Gerald Serotta of the New York school represented their respective student bodies.⁷²⁵ The Board, following Dr. Glueck's wishes expressed at the previous meeting, rejected Federal funds for the school.⁷²⁶ Also, \$400,000 was appropriated for a residence extension to the Jerusalem school.⁷²⁷

Dr. Glueck formally outlined an entirely new curricular structure, built around a first year in Israel for all students. After careful consultation with many people on the faculty and Board, Dr. Glueck had moved away from his original plan of a third year in Israel to the following proposal:

- A. The First year to be spent in Israel
- B. The Second and Third years to be spent in the U.S. leading to an M.A.H.L. Degree

C. The Fourth, Fifth and Sixth years, leading to the Degree of Rabbi and a Doctor of Hebrew Letters Degree

D. A Ph.D. program for those who desire to go further⁷²⁸

Dr. Glueck asked for no vote at the present time, indicating that the October meeting would be the site of the historic decision.

October 23, 1969

Board of Governors Meeting

There was no need to drag anyone to this particular meeting of the Board. To this writer, who was present, it seemed as though every member of the Board had made a point of attending the session. Without exaggeration, there was real tension in the air.

Dr. Glueck began his report:

. . . I am convinced that sooner or later the College-Institute will add a year of study in Israel to its Rabbinic program. And I believe the time is now.⁷²⁹

Dr. Glueck continued:

We have thought and dreamt about this compulsory year in Jerusalem for all our Rabbinic students for a long time now. It is our conviction that Jewish history is pushing us hard in this direction, and that we have no choice but to move forward accordingly. It requires courage and vision to put this first part of a radically new program of Rabbinic studies at the HUC-JIR into effect. I pray that the Board of Governors will approve it.⁷³⁰

Dr. Glueck took his seat. After brief discussion a vote was taken. It was unanimous. The next generation of Reform Rabbis would have at least one year of training in Israel. Dr. Glueck's dream had at last come true.

1970

February 5, 1970

Student representatives, listed in the minutes previously as "guests" were now referred to in these minutes as "students."⁷³¹ The

Board heard a report that the Los Angeles school had broken ground for their new campus on November 9, 1969.⁷³²

Dr. Glueck told the Board that Hebrew University would make 50 dormitory beds available to HUC-JIR students coming for the first year in Israel.⁷³³ With great expenditures in sight for the Jerusalem and Los Angeles schools, Dr. Glueck introduced a note of caution:

. . .it might. . .be advisable to consolidate what we have undertaken until now. . .⁷³⁴

Then Dr. Glueck happily announced the creation of the Effie Wise Ochs Chair, a \$500,000 gift by Mrs. Arthur Hays Sulzberger.⁷³⁵ Still not satisfied, he urged the Board to make the Centennial Fund goal at least \$30 million.⁷³⁶ And finally, though he disliked the principle involved, Dr. Glueck and the Board of Governors agreed not to let any new contracts on buildings until the publication of the CCAR study.⁷³⁷

June 4, 1970 Board of Governors Meeting

In anticipation of Dr. Glueck's planned retirement in June of 1972, the Board organized a Presidential Selection Committee.⁷³⁸ Tuition was raised from \$800 to \$1,000, with a further increase to \$1,200 for the following year.⁷³⁹

Dr. Glueck's report centered on the HUC-JIR reaction to the tragedy at Kent State and the invasion of Cambodia, which had occurred earlier in the academic year:

We had no strikes or vandalism on our campuses. . . The tragic events exerted, however, and continue to exert a powerful impact on all of us. We could not, however, pursue our regular courses of study without taking more cognizance than ever before of the problems and disturbances of our society and our world.⁷⁴⁰

Dr. Glueck outlined the activities in which the students and faculty

had involved themselves:

A. 5 days of general seminars

B. One week in Washington

The president assured the Board that all academic work missed would be completed by that summer or early fall.⁷⁴¹

October 13, 1970

Dedication Exercises at The Jerusalem School

Mrs. Helen Glueck recalled this day as one of Nelson Glueck's most happy times:

Jerusalem. That was sort of the apex of his dreams for the College.⁷⁴²

Golda Meir's receiving an honorary degree from the College pleased him tremendously.⁷⁴³ In his address, he stressed the bond between Reform Judaism and Israel:

It is this revolutionary undertaking in the training of our rabbinic students that I would stress on this dedicatory occasion. I have always maintained that there is nothing which concerns the people, land and State of Israel that doesn't concern Jewry in America or any other place in the world. We believe that the boundaries of Israel extend to wherever Jews live. We of the American Reform movement, if I may repeat a few sentences of my address some years ago, "believe that we shall find continuing spiritual enrichment through our institutional presence in Israel, and in all modesty also believe that we have something to contribute to the cultural and religious life of Israel which we so dearly love."

We shall labor quietly but determinedly for complete freedom of religious practice here in Israel in all the phases of life and are confident that such freedom will eventually be established here for all Jews to exercise in accordance with their own tradition and judgment.⁷⁴⁴

Nelson Glueck had had a full career. Creator of three new schools, molder of a religious empire, it was now time for him to make way for

a new man. But there were a number of things he looked forward to before his retirement. One of the most important, to him, was the prospect of ordaining the first woman rabbi.

Dr. Glueck loved ordination, Mrs. Glueck recalled:

He always told me every year that ordination was so important to him. Every year he's say to me, "That's why I do it."⁷⁴⁵

But the upcoming ordination of Sally Priesand was to be an extra special event for the President. Mrs. Glueck remembered him saying:

I go to the CCAR every year and I hear the men fighting over whether they can ordain a woman, and having long and learned debates about it. And I just cross my hands. . . I don't say a word, because I'm going to do the ordaining.⁷⁴⁶

Dr. Glueck's illness would prevent him from reaching that day. But his sensitivity to the rights of women was a hallmark in his administration and in College history.

November 12, 1970 Board of Governors Meeting

This was to be Dr. Glueck's last Board of Governors meeting. He was elected Chancellor of the College, beginning July 1, 1972, and would become Chancellor Emeritus on July 1, 1975.⁷⁴⁷ Dr. Alfred Gottschalk was elected to be Dr. Glueck's successor as president of

HUC-JIR.⁷⁴⁸

Students here attained the right of representation on all Board committees. This was a major step forward in student participation in College affairs.⁷⁴⁹

In his last report to the Board, Nelson Glueck made a pledge to his successor:

And so do I, Fred, promise all the aid I can render you in whatever years remain to me, insofar as you may desire such assistance, with the understanding that you alone will possess and must exercise the full executive authority that election to the office of the presidency carries with it.⁷⁵⁰

The burden of the presidency had passed to a new generation.

1971

February 11, 1971

Board of Governors Meeting

The Board of Governors met, aware that Nelson Glueck was gravely ill. Dr. Alfred Gottschalk announced that the new California school would be dedicated on November 5th of that same year.⁷⁵¹

The next evening, after the conclusion of the Board meeting, death took Dr. Nelson Glueck. He was 70 years old. People all over the world mourned his passing. National magazines and periodicals eulogized him. In Israel, students recalled that people who did not even know him wept openly at the service in his memory.

An era had ended in the history of the Hebrew Union College-Jewish Institute of Religion, an era of tremendous growth. The man, the times, the people had meshed perfectly into a combination which had accomplished fantastic things. It is only now that we can begin to analyze that strange chemistry which produced an international institution. . . .

CHAPTER THREE: THE REASONS FOR THE GROWTH OF THE
HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION -
SOME PERSONAL REACTIONS

SOME PERSONAL REACTIONS

Why did the Hebrew Union College - Jewish Institute of Religion expand so dramatically under Nelson Glueck's administrative guiding hand? What set his years in office apart from those who came before? We cannot know the complete answer to those questions, for we have no way of testing our assumptions by the standard of Dr. Glueck's personal thoughts.

There are, however, certain striking impressions which emerge from the gestalt of College history. The facts hint at them. The opinions of those who were there point to them. And we, as objectively as possible, will attempt to report them, hoping that future historians will amplify and expand upon our conclusions.

From a small school in Cincinnati, struggling to keep its head above water financially, HUC-JIR has blossomed, in the last 25 years, into an international religious institution. There appear to have been two major factors in the school's phenomenal growth.

THE FIRST REASON: HISTORICAL CIRCUMSTANCE

One reason that the College-Institute blossomed under Nelson Glueck and not under his predecessors can be found in an examination of the historical circumstances which surrounded each administration. We need not delve too deeply into the history of Isaac Mayer Wise's dogged and sometimes bitter struggle merely to establish one school. Wise could hardly have constructed an international complex until the original, the home base, became a reality. Wise, then, was cast by history in the

role of builder, a builder of foundations for the future.

Neither Moses Mielziner nor Gotthard Deutsch, as interim acting-presidents, could have assumed an expansionist posture. Both men realized that their job was to keep the College running smoothly until the "real" president could be decided upon and brought to Cincinnati. Some of the qualities exhibited by Gotthard Deutsch, especially his political involvement and vision of a world Jewish community, indicate that he might have been an expander as a president. Three months, however, brought an end to his service.

When Kaufmann Kohler became president, the College needed philosophic direction rather than great development beyond the borders of Ohio. Kohler witnessed the move to Clifton, the first new buildings, and a general expansion in the areas of curriculum and faculty. Standards were raised, and a uniquely Reform approach to rabbinic education created. The point is that this was all done within the confines of the Cincinnati campus. It had to be. We have mentioned how the Board of Governors envisioned Kohler as a developer of already existing components of HUC. He was to take what Wise had built and give it depth and scholarly respectability. That he did. He was not called upon to go beyond this task, and he did not.

Julian Morgenstern's presidency saw the first stirrings of an impetus for real growth. The Ochs-Rosenwald Fund started the College on the path to expansion possibilities. But then came the Depression, and after that World War II. The resources of the country were first severely depleted, then revived for a total commitment to military victory. The realities of a world at war delayed great visions for the

future of HUC.

By the time Nelson Glueck became president, however, the forces of historical circumstance had come together in such a way as to implicitly command the College to reach beyond itself to a waiting country and a ready world. Rabbi W. Gunther Plaut recalled:

When the war ended. . . Three immediate consequences of this human destruction altered the once familiar landscape of Jewish life.

First, the yishuv in Palestine pressed toward international recognition of its independence and found the victorious nations disposed to heed its plea. The United Nations made the recognition of the new Jewish state one of its early achievements. Israel, as the state was named, became the heartbeat of the dispersed people.

Second, since the numerical and cultural hegemony of European Jewry was wiped out by the Nazis, America now harbored the largest and economically most influential Jewish community. . . Like the United States of which they were proud citizens, they suddenly found themselves burdened with never-ceasing world-wide responsibilities and were not always sure either of their strength or their direction.

Third, the destruction of the six million had dramatically demonstrated the catastrophic results of anti-Semitism. . . (Therefore) there was a radical, if temporary, suspension of overt anti-Jewish prejudice everywhere.⁷⁵²

In addition Israel's victory in the War of Independence changed the stance of many Jews:

(Victory). . . produced a new Diaspora affirmation of Jewish peoplehood and identity. Where yesterday there had been flight there was now retrenchment, even advance; the synagogue began to move back into the fulcrum of concern; and, on some minimal level at least, more Western Jews than ever were willing to say, and to say publicly, "I am a Jew."⁷⁵³

Israel's struggle for life, and its victory. The new hegemony of the American Jewish community. The tacit encouragement of Jewish

rebuilding by the Christian community. The new-found identity of the Jews of the United States. All these factors combined mandated action.

The new sense of identity demanded great new numbers of teachers to convey the lessons of Judaism to a whole generation of men and women who had neglected and/or rejected their heritage. For this, the Hebrew Union College had to train more rabbis.

The new hegemony of the American Jewish community in the world demanded a greater Jewish presence in cities throughout the nation. For this, the Hebrew Union College had to build additional schools.

The reality of Israel demanded a reappraisal of Reform's historic anti-Zionist orientation. For this, the Hebrew Union College had to restructure its ideological foundations.

The new-found friendship of Christians demanded a reaching outward in an attempt to cement a relationship for the future. For this, the Hebrew Union College had to become even more universalistic in its outlook.

Nelson Glueck unlike his predecessors, stepped into the leadership of HUC at a time when College growth was important to the entire world. Historical circumstances had created a challenge which had to be faced Nelson Glueck would meet that challenge.

THE SECOND REASON: THE UNIQUE PERSONALITY OF NELSON GLUECK

History provided an opportunity for the right man to seize. Nelson Glueck's organizational genius and imagination took that potential and maximized it. Isaac Mayer Wise had spent the bulk of his creative years creating the College. Moses Mielziner was a Talmudic scholar

and well on in years when he assumed the post. Kaufmann Kohler was 60 years old when he took the presidency. Besides, we have seen how rigid and narrow he was in his personal perspective and how he denigrated the New York school at its inception. Such an outlook was hardly conducive to a broad, wide-flung College sphere of influence. Julian Morgenstern was not a strong enough personality to push the Board of Governors on into new, imaginative schemes. He was not a fighter,⁷⁵⁴ which is not to deny him his rightful status as a great scholar and teacher. Morgenstern just was not the right man to expand the College.

A further limitation on all these presidents was the tremendous power wielded by the Board of Governors during their respective administrations. In the early days of the College, the Board determined every penny that the school or students received, even money for shoes.⁷⁵⁵ The Board during Kohler's administration was equally in control, and, while Morgenstern's years saw a lessening of the Board's attention to details, no decision was ever made by the president alone.⁷⁵⁶ The freedom of action necessary for great growth was just not available to any of these men.

Certain personal characteristics and lack of administrative control, therefore, contributed to the reluctance of each of these presidents to reach out to the rest of the country and the world with the contributions which the HUC had to offer. Julian Morgenstern, at the end of his years as president, began to understand the historical imperative which confronted the College, but by that time it was too late for him to act.

real power to affect college

Nelson Glueck matched the historical imperative with a strong personal imperative. Here, for the first time, was a president who combined the qualities of youth, imagination and a driving will to realize his vision of what the College should be, a vision which was a reflection of his own personality and life. By learning more about Dr. Glueck, then, we may be able to better understand his success.

First of all, Dr. Glueck had a strong personality and great determination. Mrs. Glueck remembered:

He was one of those very lucky people who had a very clear picture of what he wanted to do in the world.⁷⁵⁷

If he set his mind to something, nothing would stop him. Nothing.⁷⁵⁸

He knew exactly what the College needed.⁷⁵⁹ His conviction that he knew what was best drove him to lead, rather than follow, his Board. We have seen how at times he made a commitment first and handed the bill to the Board afterwards, undoubtedly convinced that in time he could convince them of the rightness of the program which he had undertaken. He often took many meetings to prepare the Board for his formal proposal. But even his preparatory language was strong. It was never: "Maybe we shall do this." The language of Nelson Glueck was: "I am forced by history to present this absolutely mandatory course of action."

In short, where previously the Board of Governors had run the College with the assistance of the president, Nelson Glueck ran the College with the assistance of the Board. He was the boss.⁷⁶⁰ The alumni and the CCAR, while welcomed in an advisory capacity, had no real power to affect College policy.⁷⁶¹ The UAHC was rebuffed by

Glueck whenever they attempted to move into any area of authority which he considered the private preserve of his presidential office.⁷⁶² No one made decisions for Nelson Glueck.⁷⁶³ The College expanded because the man with the vision also had the power.

In addition, Nelson Glueck's interests and personality made him well suited for the historical era in which he took on the mantle of leadership. In a time when Palestine was the center of world interest, here was a man who had uncovered some of its greatest secrets. In a time when the opportunity for cooperation with the Christian community presented itself most dramatically, here was a man committed to training Christian scholars at the Hebrew Union College. At a time when Jews were beginning to turn back to a religion which they hoped would be meaningful to them in a modern age, here was a man who said:

Judaism is hearts, not hats.⁷⁶⁴

At a time when the United States Jewish community was confronted by the responsibility of leading a wider world, here was a man of two worlds: How many times the students of the College heard him utter those words:

While I am a resident of Cincinnati, I consider myself a spiritual son of Jerusalem, and will conduct myself in that way.

And, at a time when the teaching of Judaism was a great necessity, here was a man who respected and cherished and demanded learning:

. . . If they're not going to know about Judaism, I'm not going to run the College.⁷⁶⁵

Here, indeed, was a man perfectly suited for the times in which he lived. Dr. Alfred Gottschalk phrased it so well when he said that Dr. Glueck:

. . . could never resist the tug of history.⁷⁶⁶

Historical circumstance provided the opportunity. Nelson Glueck supplied the personality, vision and determination to take the dream and make it live. It was a perfect match. And that, it seems to this writer, is the most important reason that the College grew.

THE FOUR SCHOOLS: A SECOND LOOK

Given the advantage of historical hindsight, there appear to be very substantial reasons why each of the four schools of HUC-JIR came into existence. Hard facts and "authoritative opinions" yielded the following impressions to this writer.

A. CINCINNATI

The Cincinnati school came into being through the creative tenacity of Isaac Mayer Wise and the fertile ground of the Cincinnati Jewish community. The people of Cincinnati wanted what Wise had to offer. Through their support, Wise was able to bring other communities into the College family of active advocates. The Board of Governors which survived Wise included members of his family, who made sure that the College developed in Cincinnati. All future presidents were chosen with the understanding that they were to develop what Wise had begun. We saw this commitment in some of the public pronouncements of Kohler, Morgenstern and Glueck.

Nelson Glueck, especially, was devoted to Cincinnati. He was born and raised in that city, educated and ordained there. His wife's family and friends had had roots in Cincinnati soil for as long as six generations.⁷⁶⁷ When he assumed the presi-

dency, Dr. Glueck had a fine faculty, good facilities, an active student body and potential for future growth. He was not about to give that up so easily.

Over the years, as challenge's to Cincinnati's viability increased, he told his wife Helen that:

I'm going to make the Cincinnati school so strong that they won't dare move it.⁷⁶⁸

He maintained throughout his lifetime that, even though Cincinnati did not have a large Jewish community, the relaxed environment of a smaller city was more conducive to the pursuing of academic goals. Thus, the Cincinnati school, now enjoying the devoted administrative skills of Kenneth Roseman, was developed in every possible way.

B. NEW YORK

It is the overwhelming opinion of those who knew Dr. Glueck well that he did not wish to take over the New York school. For the record, and anonymously, one individual after another expressed this feeling to this writer. The question is why.

We have noted that Dr. Glueck did not particularly like the big city, especially as a place for a rabbinical school. In addition, he did not approve of the academic standards set by the JIR for its students.⁷⁶⁹ There is strong sentiment, in fact, that Dr. Glueck's major interest in taking over the New York school was due to his determination to raise the academic level of its rabbinic program, and to establish firm control over its future.

Whatever his misgivings, Dr. Glueck realized that the school had to have a presence in New York. Great numbers of Jews were there, and the College had to meet their needs. Once the New York school became a reality, therefore, Dr. Glueck applied the same rigid standards of academic excellence to New York as he did to Cincinnati. Dr. Paul Steinberg, who became Dean of the New York school in 1960, points out emphatically that Dr. Glueck never cut the important elements of his budget in the eleven years of his administration.⁷⁷¹ The New York campus, then, was not developed as extensively as Cincinnati, but it had presidential attention and firm financial support.

C. LOS ANGELES

The facts reveal that HUC-JIR originally went to the west coast as co-partners with the UAHC in the Los Angeles College of Jewish Studies. Soon thereafter, Reform Jews in Los Angeles began to pressure Glueck to make an academic commitment to their community by means of a rabbinic school. There were hundreds of thousands of Jews in Los Angeles. They had to be reached. To some degree, it was a race between the College-Institute and the Jewish Theological Seminary for the allegiance of these western pioneers. The minutes we examined suggest that JTS's presence in the west may have greatly accelerated the school's move to and growth there.

There can be no doubt that the California school was the

creation of Isaiah Zeldin and Alfred Gottschalk, with the tremendous support of laymen, especially Mr. Jack Skirball. But it was Nelson Glueck who saw what had to be done, found the right men, and gave them the freedom to build. Students often heard him admit:

I have been very fortunate in having extremely capable lieutenants. They do all the work, and I get all the credit.

Dr. Lewis M. Barth now serves as Dean of the newly completed California campus, which was dedicated November 5, 1971.⁷⁷²

D. JERUSALEM

Future studies of the history of the College will probably confirm the conviction of this writer that the primary reason for the Jerusalem school was, simply, Nelson Glueck's burning desire to have an HUC-JIR institution there. We have seen that, from the very day he took office, he clearly enunciated his intention of bringing every student to Israel for at least one year of his rabbinic training. There was no great Reform Jewish community in Israel. There were no other American seminaries vying with HUC to win over the populace for institutional purposes. Nelson Glueck's dream brought the College to Jerusalem.

Conditions, of course, were favorable to the plan. Israel's victory in the War for Independence made it a focus of world attention and admiration. As years passed, and it became apparent that Israel would survive, people of all faiths began to visit Jerusalem. They came back filled with wonder at its beauty, antiquity and modern advances. The spirit of Israel captured the

imagination of people everywhere in the world.

The original HUC school in Jerusalem was devoted to archaeological and biblical studies. Although HUC-JIR students took advantage of some of its programs, the curriculum was not devoted to rabbinic studies. But, with the Six-Day War, the flood gates opened. More and More people visited Israel. Many more dollars became available for programs in Israel. Knowledge of the Hebrew language became a goal for thousand and thousands of individuals. Nelson Glueck seized this historical moment to create the dream of his old age, which had been the vision of his youth. He took destiny by the hand and led it to Jerusalem, where today Dr. Ezra Spicehandler serves as the Director of Jewish Studies.

At the time of Dr. Glueck's passing, it could be honestly said that:

The sun never sets on a graduate of the Hebrew Union College.⁷⁷³

Nevertheless, the College-Institute could not stand still. The new president had already been selected. There was no need to wait, then. The work of the HUC-JIR could go on without delay. In response to a new day, however, emphases would change. The College once more looked to the future.

When the time came to select a representative for the Jewish community in the new government, the Jewish community was not only represented in the new government, but also in the new government. The first Jewish representative was Dr. Alfred Gottschalk, who was elected to the new government in 1948. He was a member of the Jewish community and was elected to the new government in 1948. He was a member of the Jewish community and was elected to the new government in 1948.

CHAPTER FOUR: THE HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION UNDER DR. ALFRED GOTTSCHALK - AN EYE TO THE FUTURE

The Hebrew Union College - Jewish Institute of Religion was founded in 1875 by Rabbi Isaac M. Wise. It was the first Jewish college in the United States and was founded in 1875. It was the first Jewish college in the United States and was founded in 1875. It was the first Jewish college in the United States and was founded in 1875.

Dr. Alfred Gottschalk was a member of the Jewish community and was elected to the new government in 1948. He was a member of the Jewish community and was elected to the new government in 1948. He was a member of the Jewish community and was elected to the new government in 1948.

THE NEW PRESIDENT: DR. ALFRED GOTTSCHALK

When it came time to select a successor to Nelson Glueck, the choice was quickly narrowed to two men, both young, vigorous and imaginative individuals. The first candidate was Rabbi Samuel Karff, rabbi of historic Temple Sinai in Chicago. The second candidate was Dr. Alfred Gottschalk, graduate of the College, builder of the California school. When the final vote was taken, Gottschalk emerged as the president-elect. The date was November 12, 1970.⁷⁷⁴

Alfred Gottschalk was born in Oberwesel, Germany, on March 7, 1930. In 1939 he came to the United States with his family, settling in New York. He received his B.A. from Brooklyn College in 1952, and was ordained by Nelson Glueck at the Cincinnati school in 1957.⁷⁷⁵

We have seen how Gottschalk left for California, not knowing exactly what awaited him there. We have seen how he rose from Director in 1957, to Acting Dean in 1958, to Dean beginning in 1959. We have seen how he ascended from Assistant Professor of Bible and Jewish Religious Thought in 1959, to Associate Professor in 1962, to a full Professorship in 1965. But the promise of this young president lies, not so much in his titles, but rather in his approach to Judaism as a response to the needs of real people.

We know, for example, his feelings about Jewish scholarship:

Passive scholarship was not a rabbinic ideal, nor ought it to be the ideal of colleges and universities today. . . .⁷⁷⁶

The purpose of Jewish learning, then, is to create

the human being who is a Jew, passionately attached to the knowledge and values of the past, deeply involved in the burning present and in the life of his people.⁷⁷⁷

The need for involvement in the world about you, however, does not lessen the need for academic excellence and understanding of all that Judaism encompasses:

This generation will require your involvement, not your alienation from Jewish tradition. They will require your commitment to mitzvot, to the pursuit of the ideal social order and not its submission; they will require Judaism as well as Jewishness.⁷⁷⁸

A rabbinic school must mirror this mixture of scholarship and societal consciousness:

The program of our College is in harmony with the statement that "A university is not a social institution; it is not a monastic retreat; it is not a paradise for technicians; it is not the protector of inert ideas; it is not a censor of intellectual conformities; it is not a group of buildings without a soul; it is not a refuge for timid scholars." A real university is a creative center which anticipates the future and which has a sense of conscience and moral obligation.⁷⁷⁹

Dr. Gottschalk's convictions found expression in the manner in which the Los Angeles school developed unique forms of educational programs. The day before the formal dedication, in November, 1971, Gottschalk spoke to the Board of Governors about some of them:

A. THE SCHOOL OF JEWISH COMMUNAL SERVICE: Dean Gerald Bubis

In but three short years the school has made its mark and has been tendered the highest form of flattery. The Council of Jewish Federations and Welfare Funds has designated our School of Jewish Communal Service as one of the official schools for training Jewish communal workers. While our School is young, we have had forty-one students in our summer program and several hundred in our year-round courses and institutes. Twenty have graduated in our certification program.

Seventeen of the forty-one have indicated a desire to enroll in our Master's program. For the first time, the summer program has attracted rabbinic students and the year-round program features several rabbis, many social workers and communal leaders in attendance. In the last month, the School has concluded arrangements with the University of Southern California School of Social Work for a concurrent M.S.W. program.⁷⁸⁰

B. THE RHEA HIRSCH SCHOOL OF EDUCATION: Rabbi William Cutter,
Director

. . . a joint Master's Degree in Education with U.S.C.'s Graduate School of Education has been developed. Fifteen candidates have been admitted for the Degree.⁷⁸¹

C. THE EDGAR F. MAGNIN SCHOOL OF GRADUATE STUDIES: Professor
Samson H. Levy, Director

. . . provides a program of studies leading to Master and Doctoral Degrees in our various Schools and the Ph.D. in conjunction with the University of Southern California.⁷⁸²

These imaginative programs, added to the rabbinic school, museum and library, make the Los Angeles branch of HUC-JIR a great center of Reform Judaism for the entire western half of the United States.

Dr. Gottschalk's great accomplishments in the early years did not go unnoticed by Nelson Glueck:

He watched Fred for years and saw the same kind of integrity and dreams for the College (that he himself had dreamed).⁷⁸³

He realized that Alfred Gottschalk was the right man for his own time:

Every generation has to have its own kind of person. And he won't be my kind of person at all. But he'll do a job.⁷⁸⁴

Nelson Glueck heartily approved of this young president. He saw him as a builder of Judaism for the future.

When Nelson Glueck died in February of 1971, Alfred Gottschalk

shouldered the burdens of the presidency 18 months earlier than the July 1st, 1972 date originally set by the Board of Governors. On February 24, 1972, he was formally inaugurated as the fifth president of the Hebrew Union College-Jewish Institute of Religion.⁷⁸⁵

The evening before the inaugural service, a great banquet was held at the Netherland Hilton Hotel in Cincinnati. Representatives from the Board of Governors, CCAR, University of Cincinnati, UAHC, Faculty and Alumni all participated in the ceremonies. The Mayor of the City of Cincinnati spoke, as did the president of Xavier University, a Catholic school. The major address was delivered by Avraham Harman, president of Hebrew University in Jerusalem. And, for the first time in any inaugural ceremony, a student, Leonard Thal, offered congratulations on behalf of his fellow students.⁷⁸⁶

The next morning, at Plum Street Temple in Cincinnati, Dr. Alfred Gottschalk stepped to the bimah to deliver his inaugural address. He began by acknowledging the builders of the past:

The College-Institute has always been the intellectual arm of our movement. It was made such by my great predecessors whom you, Mr. Kopald, have mentioned and who served in the office of President since the founding of our School. I succeed a line of builders and scholars who have shaped the very contours of American Reform Judaism for almost a century. This small but august group of spiritual forebears hewed from the rugged quarries of Jewish historical experience a philosophy of liberal Judaism. Not content to be ideologists alone, they were also activists, enmeshing their philosophies into the life of their time. As the shapers of a movement they were more than heirs to our peoples' spiritual and intellectual treasures. They risked those treasures in the marketplace of ideas and in the arenas of conflict which determined the course of modern Jewish history.⁷⁸⁷

Dr. Gottschalk recalled how, as a young boy in Germany, his grandfather took him to the synagogue on the morning after the infamous Nazi "Krystallnacht", and how he saw the sanctuary devastated and the Torahs floating near the waters of the Rhine, ripped and torn to pieces.⁷⁸⁸

The nightmare created a dream:

I will never forget that nightmare of Nazism. Yet out of it emerged a dream. That dream possesses me like an unbendable resolution: to piece together the scraps and bits and restore them to unfragmented unity. It has been with me since my early youth - as a source of encouragement and direction, as a norm, as a guide.⁷⁸⁹

The dream was to be the new goal of the HUC-JIR:

Jewish existence in the past was an harmonious amalgam of learning, teaching and living. To recreate that unity is our task.⁷⁹⁰

In pursuit of the goal, Dr. Gottschalk continued, HUC had a responsibility to relate to real-life problems:

In our School the question is often asked whether an academic institution in which free and unfettered scholarship flourishes should concern itself with the pragmatic problems of life; whether the mind should open its doors to the tumult of the marketplace. The answer was provided for us at the beginning of the Second Century by a conference of Rabbis which met at Lydda. (Kid. 40b) Rabbi Tarfon said action is greater than learning. Rabbi Akiba contended that learning is greater than action. The Rabbis resolved the issue by teaching that learning is greater because it leads to action. . . . Education and intelligence together with work, spark the revolt against the ills of the world.⁷⁹¹

The new president listed some of the problems that the coming generation of Jews would have to face: conversion, anti-Israel sentiment, the plight of Soviet Jewry, alienation from Judaism by youth, a new need for Klal Yisrael.⁷⁹² He stressed, above all, the need for Jewish unity:

Here lies the greatest challenge for the modern Jew, to let our very being, our minds, our spirits, rest in that overarching unity which requires each of us to bear the total historic memory of our people.

We were all slaves in Egypt, experienced the Exodus, received the Law at Sinai, exulted in the Promised Land, trekked through countless exiles, saw visions with the Prophets, sang with the poets, thought with our philosophers, debated with the halakhists, were emancipated, again enslaved, burned at Auschwitz and reborn through the State of Israel. There is nothing in the Jewish experience that is alien to a Jew "whose heart is whole with the Lord."⁷⁹³

The College, Dr. Gottschalk pledged, would concern itself with wider world problems as well as specifically Jewish issues:

Surely, we at the College-Institute, must deal with these issues too. A total life style and an openness to all the concerns of the modern scene are involved in our religious civilization.⁷⁹⁴

The College would be open to Christians, as well as Jews:

From its particular vantage point, our College-Institute reaches out to the world. It welcomes to its study halls scholars of all faiths. We learn from one another, as well as from books.⁷⁹⁵

The president closed with a plea for a common purpose and for mutual regard between all members of the College family:

What is needed for us to succeed is an atmosphere of mutual regard, common striving and trust. It is only within such an environment of mature endeavor that creativity can flourish. It is reasonable to expect, it is a hope to be cherished, that those who seek to devote their lives to the teaching of our great faith will be among the first who will clear away the debris that bars man from man and prevents us from understanding one another. If we succeed, we shall be ready to cross the threshold of a new beginning.⁷⁹⁶

The Hebrew Union College - Jewish Institute of Religion had inaugurated a new leader. He aimed at many new stars. Only time will tell if he will reach them.

A CONCLUDING WORD

The history of HUC-JIR has already spanned over 125 years, if we begin counting with Isaac Mayer Wise's first unsuccessful attempts at establishing a school. The College-Institute will celebrate the 100th Anniversary of its formal founding in 1975.

Where will the College go from here? Any answer to that question is pure speculation. This writer feels that the greatest growth over the next few years will come in Los Angeles. With the population booming and the new school geared for "today" activities, chances are that it will become even larger within a very short period of time. The school in Jerusalem will be expanded through a joint building program with the World Union for Progressive Judaism.

It appears, at least on the surface, that the New York school will have to be expanded as funds become available. And Cincinnati? There are those who feel that the original home of the College will be closed. This writer is not among them. Students of population research know that a great population explosion is about to take place in the South. When that happens, the Cincinnati campus, ironically, will find itself come full circle historically to its original status as a "gateway to the South". It hardly seems likely that a campus with such a great number of new Jewish families to serve will close.

Whatever happens in the future, however, history will record that the Hebrew Union College-Jewish Institute of Religion served Judaism well, always building, always searching, and always reaching for its vision of a better world and a stronger faith.

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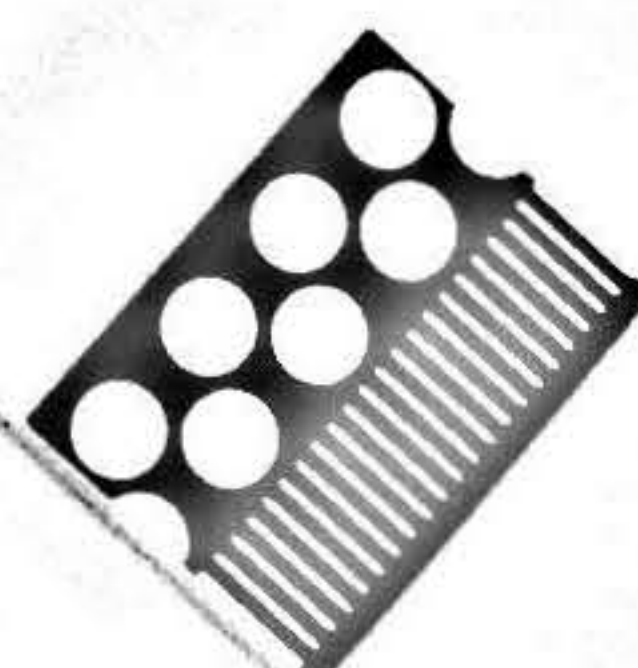
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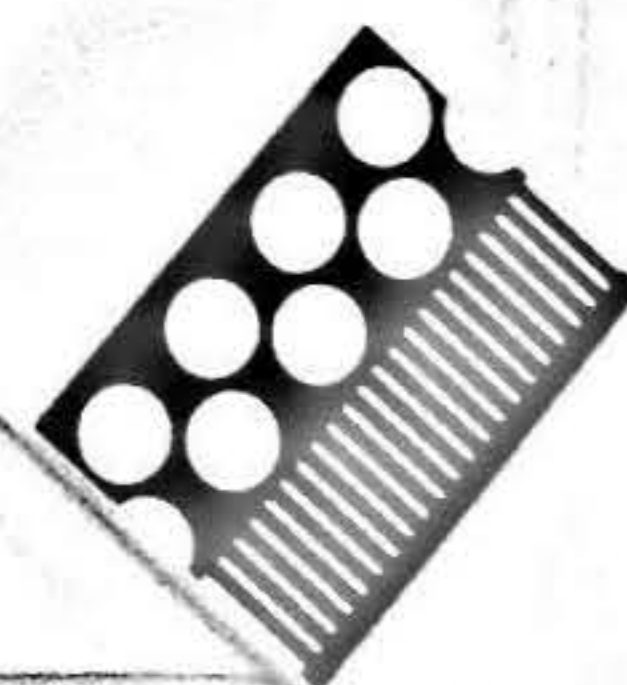
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