

EIGHTH ANNUAL REPORT

OF THE

PRESIDENT OF THE HEBREW UNION COLLEGE.

שלום רב ל אהבי תורתך

To the Officers and Members of the Board of Governors of the Hebrew Union College:

MR. PRESIDENT AND GENTLEMEN OF THE BOARD:—Presenting to your honorable body this Eighth Annual Report of the Hebrew Union College, we may exclaim with that ancient sage:

ברוך רחמנא דיהיב אורין תלמידי לעם חכמאי

“Praised be the Merciful One, who has given threefold laws to a threefold people.” With the certainty of an established institute before us to educate rabbis for American congregations, to become a solid center of Jewish learning, and to promulgate it among all who may have a desire for such knowledge, we may justly exclaim with that ancient savant, “Praised be the Merciful One, who has given the threefold laws (Law, Prophets and Hagiography) to a threefold people” (Priests, Levites and Israelites). This certainly is now before us, practically, by eight years’ experience, and its result in the Senior Class of the College, indorsed and confirmed by the annual reports of the learned examiners to the Council, and by the prominent congregations that have elected members of that class as their rabbis, even prior to their graduation and on conditions thereof. With all the difficulties and obstacles in your path, gentlemen of the Board and members of the Union, you have prevailed. That which was believed to be impossible is now accomplished, with the help of God, the Merciful One, to whom we render praise and adoration.

The obstacles which had to be surmounted were numerous and grave. The American Hebrews were a threefold, or rather a manifold people, consisting of fragments of almost every nationality of the civilized world. By the Union of American Hebrew Congregations we have become one distinct religious community of our country, to cultivate the religious idea for the benefit of each and all; distinct in religion and in this only, according to the deathless teachings of our blessed ancestors, an integral and patriotic element of our country in every point of human rights and duties, aspirations and hopes. We have become the American Israel not by any race distinction, but by the religion of Israel and the love which we feel for our country, its people, government, constitution and institutions. This grave obstacle was happily surmounted in one decade, because our co-religionists were prepared for it and desired to have it.

We were people not only of a threefold, but of a manifold law. Lines of demarkation were drawn not only between the so-called orthodox and reform congregations, and again among each of these two classes, according to their particular form of worship as prescribed in their nine various prayer-books. It looks, as in times of yore, "When the number of the disciples of Shammai and Hillel, who were deficient in practice, increased, the Law was made to appear like two Laws." In the Union of American Hebrew Congregations those lines of demarkation were abandoned; in the Hebrew Union College these distinctions have become obsolete. It is a broad, liberal, humane and impartial spirit which governs this institute. The students are expected to master the literature and history of Israel, and then form their own opinions as becomes men and American citizens, and must naturally be expected of earnest and well-learned expounders of the only "Free Religion" in the world, the only code of divine law which rests upon the threefold basis of the Covenant, the Revelation and the Promises. By that literature and university education of those students they become a unit in the main, and are led to understand details as such and of subordinate importance, and will thus remain a unity to all practical intents and purposes. So the College is the rock of union to the American Israel, the guaranty of unity, peace and fraternal co-operation. So the other grave obstacles is being surmounted. When-

ever forty or fifty graduates of this College will officiate in our various congregations that much-desired union of hearts and unity of purpose will become an indubitable fact.

The most formidable obstacle, perhaps, which your College had to battle with was ignorance in Jewish literature. The instruction in Hebrew and Bible history imparted in the Sabbath-schools was very defective. Therefore when, October 3, 1875, the College was opened in the lowest preparatory class, the registered students, with a few exceptions, were barely able to read Hebrew correctly and understand the smallest sentences and to work their way into the D grade of the Cincinnati High School. Year after year the College had to struggle with the same difficulty. Well informed persons expressed their misgivings that it would be impossible to induce American boys to undertake the arduous task of mastering Hebrew and Rabbinical lore. The spirit of the age and the American tastes were unfavorable to such work. And yet, with the help of God, also this obstacle was overcome. The College now boasts of students who, having gone over the whole curriculum of the Cincinnati High School and University in their academical courses, including German and French, read not only *prima vista* Hebrew and Aramaic, but also Arabic and Syriac, and are sufficiently acquainted with the history and literature of the Hebrews to read for themselves and teach any branch thereof; sufficiently versed in the sublime principles of Israel's religion and the philosophical evidence to support them. It looks to me like a miracle, a special interposition of divine favor, like a new spirit which came over American youths, and I can only exclaim with the utmost devotion, "Praised be the Merciful One, who has given the threefold laws," given again, given back to us by and through our own sons with the assurance and guaranty that the Law will not be forgotten in Israel. There will always rise among us banner-bearers of God's light and truth, bearers of the Urim and Thumim. The "Diadem of the Law," inscribed with "Holy to Jehovah," has been brought back to the American Israel to grace the brows of our own sons.

ברוך רחמנא

A REVIEW.

There I have been teaching in this College besides the present members of the faculty, also the Rev. Dr. Max Lilienthal and Louis

Aufrecht, who died, the Rev. Abraham Harris, now in Richmond, Va., and Mr. L. Lowenthal, whose present residence is unknown to the writer. The teachers now remaining are the Rev. Dr. Mielziner, Professor of the Talmud; Rabbi Solomon Eppinger, D. D., Professor of the Bible Literature *pro tem.* and Preceptor of Talmud; the undersigned President, Professor of Philosophy and History; Messrs. Ignaz Mueller and Henry Berkowitz, Preceptors *pro tem.*, the former teaching Hebrew and Rabbinical elementary branches, and the latter teaching History in the same department.

STUDENTS.

The students who have registered in this College for the past eight years are the following:

1875.

Israel Aaron, Henry Berkowitz, Nathan Cohen, David Eichberg, Alexander F. Ullman, Joseph R. Friedlander, David Runy, E. C. Blum, David Philipson, Joseph Krauskopf, Edward L. Heinsheimer, Joseph Rothschild, Levy Rosebusch, Louis D. Marks, Frederick Strassburg, Miss Julia Ettinger, Isaac Rubenstein, Charles Elgutter.

1876.

Ludwig Grossman, Moses Hahn (died), Herman Hirschberg, M. S. Kopperl, M. Luxemburg, Joseph Silverman, Frederick Stadler, Isaac Stern, Isaac Wildberg.

1877.

Moritz Sachs, Wm. Loewenberg, George W. Harris, Morris L. Bettman, Charles Silverman, Morris Berkowitz, Adolph Bonheim, Elijah Wise, Herman Messing, Maurice J. Freiberg, Nathan Wolfstein, Marcus M. Henry.

1878.

Sigmund Klein, Louis M. Myers, Joseph Stolz, Moses P. Jacobson, Louis Loewenstein, Ludwig Myers, Louis Raub, Frank Salinger, Michael C. Simon, Louis S. Straus, Benjamin Bing, Sol. C. Weill.

1879.

Frederick Hecht (died), Samuel Schwalb, Max Heller, Morris J. Mayer, Benjamin Bing, Edward N. Calisch, Herman Simon, Wm. Maas, Simon K. Friedman.

1880.

Edgar M. Cohn, Joseph Levy, G. Bradt, Wm. Friedman, Nathan Vidaver, S. Eisenberg.

1881.

Simon T. Schonfarber, B. Ripens, Moses Greis, Rudolph Grossman, Herman J. Elkin, Charles Levy, Miss Emma Bloch.

1882.

Wm. Rosenau, Charles Schwartz, Leo Philipson, Clifton Levy, Ignaz Mueller, Solomon Batt, Max Wertheimer.

Besides these seventy-eight students, twenty-four studied with the classes for some time without being registered, because they could not satisfy the laws of the College in regard to their secular studies.

Besides those who are now members of any of the Collegiate classes or are as yet in the Preparatory Department, the following are graduates from the Preparatory Department, and received the Degree of Bachelor of Hebrew (חבר):

Nathan Cohen, Alexander F. Ullman, Charles Silverman, Sigmund Klein, Louis Loewenstein, Michael Simon, Sol C. Weill, Simon K. Friedman.

All the others who have withdrawn or have been dismissed received no degrees, because they completed none of the prescribed courses of study as ordained by the laws of this College.

The students left in the College are:

SENIOR CLASS.

Israel Aaron, Henry Berkowitz, Joseph Krauskopf, David Phillipson, Isaac Rubenstein, Samuel Eisenberg.

JUNIOR CLASS.

Ludwig Grossman, Max Heller, Morris Sachs, Joseph Silverman, Joseph Stolz.

II. COLLEGIATE CLASS.

Ignaz Mueller.

I. COLLEGIATE CLASS.

Moses P. Jacobson, Simon T. Schonfarber, Louis S. Straus.

A. GRADE—PREPARATORY DEPARTMENT.

Edward N. Calisch, B. Ripens, Solomon Batt.

(No B Grade scholars this year.)

C. GRADE.

Moses Gries, Rudolph Grossman, Herman Elkin, Wm. Friedman, William Rosenau, Miss Emma Bloch, Max Wertheimer.

D. GRADE.

Clifton Levy, Leo Phillipson, Charles Schwarz.

The special students of the D Grade can not be reported here, as they do not come up to the requirements of the law in regard to their secular studies.

The fact that so many of the students leave the College before they have finished their respective courses is by no means discouraging to the cause. Besides the education of rabbis, it is also the object of the College to promulgate Jewish learning among the rising generation, and this object is reached more or less by every student who has been for some time a member of any of these classes. That amount of Jewish learning which is thus spread by the College will certainly bear its fruit in proper season in the American Jewish community. Whatever these young men now know is clear gain to American Judaism. The above graduates from the Preparatory Department, by virtue of the diplomas which they hold, are members of the Atsilei Benei Israel Association, and will, whenever their services and co-operation are wanted, feel it their duty to render all the assistance and support which they are able to render.

THE WORK DONE.

When in First Council of the Union, July 16, 1874 (see pages 97 and 98 of the Proceedings), fundamental laws were enacted for the establishment of this College, it was ordained that four branches of studies should form its curriculum, viz: The Bible in the original, with paraphrases and commentaries; the Talmud and Casuists; the Philosophy and the History of the Hebrew People; with the object in view "to qualify the students for the Jewish ministry." This fundamental curriculum was enlarged and specified by a commission meeting in December, 1878, consisting of the Rev. Drs. Lilienthal, Einhorn, Gottheil, Jastrow, Wise, E. G. Hirsch and Adolph Moses, and Messrs. Mayer Sulzberger and Nathan Dembitz, and adopted in the Sixth Council, July 9, 1879. The teachers in your College, with a rare devotion to the cause and an enthusiasm which, in our days, may be called exceptional, worked incessantly in carry-

ing out this curriculum. Almost the whole Bible in the original, and large portions thereof with the Targumim, the Commentaries of Rashi, Ibn Ezra and others, with grammatical analyses, exegetic and homiletic notes, critical and historical introductions, has been read in the various classes. The work done in Mishna, Talmud and Casuists is no less comprehensive and scientific, enabling the students of the advanced classes to read by themselves any portion of that vast literature, having imparted to them a systematic survey of the field in the methods and essence of Rabbinism, supported by philological and historical knowledge. All branches of history prescribed in the curriculum were merged in one under the general head of history. In philosophy much more was done than the curriculum calls for, so that the students of the advanced classes are perfectly prepared to read any of the Jewish philosophical works without any aid of a teacher. In homiletics, too, more was done than the curriculum proposes, not only by constant reading of homiletic sources, but by practice in the College chapel and in various congregations where students of the College preached or lectured. The Faculty has solved its problem. The students of the Senior Class have reached maturity. They are fully able to read and expound any book of the Bible, Talmud or Jewish Philosophy. They understand Judaism and its history from the original sources thereof, and have acquired proficiency in the duties of the pulpit and the methods of conducting divine service. This latter branch has been cultivated with special care by the Rev. M. Goldstein, the Hazan of K. K. Bene Israel, of this city, who voluntarily instructed the students in the liturgy and vocal music.

As to the success in the vast amount of work done in eight years, with young men who at the same time went over the academical course in the Cincinnati High School and University, I point to the facts that our students did preach with success before various congregations, and three of them were elected to rabbinical positions prior to their graduation, viz: Israel Aaron in Ft. Wayne, Ind.; Joseph Krauskopf in Kansas City, Mo., and Henry Berkowitz in Mobile, Ala. I furthermore and chiefly point to the reports of the official examiners, entered upon and published with the proceedings of Council. Some of the most prominent rabbis have been sent to

this College, year after year, and examined the classes thoroughly, all of whom, without an exception, reported that the College did all and even more than could reasonably be expected of an institute of this description.

The said examiners were—

In 1877, the Rev. Drs. Sonneschein, of St. Louis; L. Mayer, of Pittsburgh, Pa., and Louis N. Dembitz, of Louisville, Ky. Report, p. 369, "Proceedings."

In 1878, the Rev. Drs. S. Morais, of Philadelphia; S. Wolfenstein, of St. Louis (then), and H. Zirndorf, of Detroit, Mich. Report, p. 522, "Proceedings."

In 1879, the Rev. Drs. Huebsch, of New York; Felsenthal, of Chicago, and Hahn, of Cleveland. Report, p. 684, "Proceedings."

In 1880, the Rev. Drs. F. De Sola Mendes, of New York; Liebman Adler, of Chicago, and S. H. Sonneschein, of St. Louis. Report, p. 891, "Proceedings."

In 1881, the Rev. Drs. Samuel Hirsch, of Philadelphia; J. S. Goldammer, of Nashville, Tenn., and M. Samfield, of Memphis, Tenn. Report, 1062, "Proceedings."

In 1882, the Rev. Drs. Adolph Moses, of Louisville, Ky.; Emil G. Hirsch, of Chicago, and Abram S. Isaacs, of New York. Report, p. 1225, "Proceedings."

With the unexceptional indorsement of that phalanx of the men of learning from all parts of our country, and all shades of prevailing opinions, the College may well maintain that it has done its duty. It has carried out practically what the first Council and the commission which finished the curriculum proposed theoretically. Our part of the contract, the Faculty and students may justly maintain, has been conscientiously realized. What was the labor, what were the sacrifices God alone knows.

Besides all this the College has established the Atzilei Bene Israel Association, to which all students and graduates belong, and which will establish at no distant future the unity of the American Israel.

It established the College Synagogue, in which divine service is conducted and the sermons are preached by the students of the College, and prayers are offered up to the Throne of Grace in memory of the deceased benefactors of the institute.

It established the Theological Union between the students of this College with those of Lane (Protestant) Seminary, to meet for discussion once a month.

It established the most extensive and most notable Jewish Library in this country, now perfectly organized and catalogued by the incessant labors of Isaac Rubenstein, Assistant Librarian.

For the first time in the history of our people it conferred the degree of Doctor of Divinity upon a candidate, who was Rabbi Solomon Eppinger, D. D., the first teacher in this College, still vigorously at work.

The Hebrew Union College, I think, during the first cycle of its history, has made an honorable record, has established a good reputation, has done its duty, and promises to be the rock of our faith and the nucleus of our Union.

THE APPLICATION OF THE CURRICULUM.

I have also the honor to report that the curriculum adopted in Council can also be technically carried out hereafter, since the Cincinnati University will admit students after three years' preparation for a five years' course. This enables us to make of the Preparatory Department a three years' course, Grades C, B and A; and of the Collegiate Department a five years' course, viz: I., II. and III. Collegiate, Junior and Senior classes.

In this case, according to the experience which we now have, we could teach in the Preparatory Department Hebrew Grammar complete; two books of the Pentateuch with select portions from the Rashi Commentary (say Exodus and Deuteronomy); the six books of the Former Prophets, with historical notes; as many Psalms and passages of Proverbs as the scholars can conveniently commit to memory; in Mishna, Aboth, Berachoth, Yoma, Rash Hashanah, Taanith, Megillah, Hagigah and Moed Katan, for cursory reading with select passages from the Bartenura commentary; in Talmud forty pages from any of the above treatises; in history "The Second Commonwealth of the Hebrews," omitting the history of literature.

We know that this curriculum can be carried out in a three years' preparatory course with boys who are graduates or students of the High School. This ought to be the standard for admission to

the Collegiate Department and for the degree of Bachelor of Hebrew Literature (חבר).

The curriculum for the collegiate classes might remain as it is now, with the following additions:

I. COLLEGIATE CLASS.

Aramaic Grammar; in Bible, Leviticus complete, with Rashi and Targum to chapters ix., x., xi., xvi. and xix., Daniel, Ezra and Nehemiah, Esther and Ruth; Sepher Hammadda in Maimonides with the exception of Akkum, the chapters on Galgallim and such other chapters which the teacher might find requisite to omit.

II. COLLEGIATE CLASS.

Syriac Grammar comparing with Aramaic. (All students of the College Department must take the Arabic course in the University); in Bible, Numbers with Rashi, Ibn Ezra and the Targumim, and Deutero-Isaiah; Moreh Nebuchim on Prophecy and on Providence; Second Part xxx. and Third Part xvii.; writing historical essays.

III. COLLEGIATE CLASS.

In Bible, Genesis with Rashi, Ibn Ezra, Rashbam and Targumim, Psalms in Syriac compared with Hebrew and Aramaic, Isaiah and Hosea or Amos or Micha; Moreh Nebuchim from the beginning to be prepared and read in the class by the students, interchanging with Kusari; writing historical essays and sketches.

JUNIOR CLASS.

Bible continued as above, in regular succession as in the Hebrew text; Moreh Nebuchim continued in the same manner, including Taameiham-Mitzvoth, interchanging with Choboth Hal-Lebaboth; Proverbs in Syriac, compared with the Hebrew, Aramaic and Greek; Liturgical and Homiletic exercises.

SENIOR CLASS.

Bible continued as above, Sepher Ha-Ikkarim, interchanging with Akedath Jitzchak, or Abarbanel, and interchanging Ibn Ezra with Rambam. In Talmud, history and the auxiliary studies the curriculum might remain as it is, with a little more freedom to the teacher to make his selections.

PROMOTIONS AND GRADUATIONS.

On the basis of the above plan, I propose to the Board of Governors that all the members of the D Grade be promoted next year to the new B Grade; that all the members of C Grade be promoted to the new A Grade; and the incoming class be called C Grade, unless any of them can pass examination for a higher grade according to the curriculum.

Furthermore, I propose that the present A Grade be promoted to Second Collegiate Class and receive the *חבר* diplomas; that the present First Collegiate Class be promoted to Third Collegiate Class, the Junior be promoted to Senior Class; and the present Senior Class be graduated as Rabbis. Four of these candidates, viz: Israel Aaron, Henry Berkowitz, Joseph Krauskopf and David Phillipson, are fully entitled to their diplomas, having gone through the eight years' course of this College to the full satisfaction of its Faculty, and being graduates of the Academical Department of the University. Isaac Rubinstein has gone through the eight years' course of this College, and is in every respect fully competent to occupy the position of Rabbi in Israel. The Faculty of the University refused to graduate him this year, which, according to our laws, debars us from giving him the diploma as Rabbi, which he otherwise so well deserves. It is but justice to him to say that as soon as he shall obtain his diploma from the University of Cincinnati, there will be nothing to prevent his honorable graduation as Rabbi from the Hebrew Union College.

Samuel Eisenberg has been at this College nearly four years, and has simultaneously been a student at the University. He was not regular here in his attendance, and has not finished his studies at the University. The Faculty of the University granted him permission to finish his studies privately and pass his examination for his degree at the University. The Faculty of the Hebrew Union College can only grant him the same privilege, although in my estimation the said Samuel Eisenberg is a competent teacher in Biblical and Rabbinical Literature; yet I can not recommend him for graduation now, because my colleagues of the Faculty, whose lectures and lessons he has neglected, oppose it, and because he has written no grad-

uation thesis, while each of the other five candidates place before you and the Faculty the original and well-written theses, viz :

Aaron, on Bachi and his Book.

Berkowitz, on the Commerce of the Jews.

Krauskopf, on the Influence of Parsism on Rabbinism.

Phillipson, on Sadia and his Philosophy.

Rubenstein, on Isaac Arama and his Philosophy.

THE FIRST COMMENCEMENT.

According to your arrangement, gentlemen, the annual examination will commence Tuesday, July 3d, at 9 A. M., under the examiners appointed, viz : The Rev. Drs. Kohler, of New York, Szold, of Baltimore, and the Rev. George Jacobs, of Philadelphia; to be continued on the 5th, 6th and 8th of July, always to begin at 9 A. M. and 2 P. M., to be closed on the 11th inst. at 2 P. M., with the first commencement, to graduate the class of 1883, and to confer on them the degree of Rabbi, according to ancient custom. I propose to you the following

PROGRAMME.

1. PRELUDE,

ORGAN AND ORCHESTRA.

2. INTRODUCTORY,

B. BETTMANN, Esq.,

President of the Board of Governors.

3. OPENING ADDRESS AND PRAYER,

REV. DR. BENJAMIN SZOLD,

Of the Oheb Sholom Temple, Baltimore.

4. HOLY, HOLY, HOLY,

CHORUS AND ORCHESTRA.

Mozart.

5. LAUREATE ADDRESS, -

REV. DR. GUSTAV GOTTHEIL,

Of the Temple Emanuel, New York.

6. O GOD, INCLINE THINE EAR,

CHORUS AND ORCHESTRA.

Rossini.

7. JUDAISM AND SCIENCE,

ISRAEL AARON

Address.

8. ADDRESS.

REV. GEORGE JACOBS,
Of the Congregation Beth El Emeth, Philadelphia.

9. LECHO ADONAI HAG-GUEDULOH, - - - Rhigini
CHORUS AND ORCHESTRA.10. CONFERRING DEGREE OF RABBI AND PRESENTATION OF DIPLOMAS,
REV. DR. ISAAC M. WISE,
President of the Hebrew Union College.11. HALLELUJAH, - - - Handel.
CHORUS AND ORCHESTRA.12. RESPONSE AND VALEDICTORY,
DAVID PHILIPSON.13. DECLARATION ON BEHALF OF THE UNION OF AMERICAN HEBREW
CONGREGATIONS, M. LOTH, Esq., President.
ON BEHALF OF THE BOARD OF GOVERNORS,
B. BETTMANN, Esq., President.14. CLOSING ADDRESS AND BENEDICTON,
BY THE REV. DR. KAUFMAN KOHLER,
Of Temple Bethel, New York.

GERMAN.

I can not conclude this report without mentioning that all the candidates have studied both German and French, and will be able to preach in German; as it was fully understood that the congregations, in many instances, still require German preaching, and that no one can be a Jewish theologian of any note without acquaintance with the German-Jewish literature, as no one can be a Jewish theologian without a thorough knowledge of the Spanish-Jewish philosophers, commentators and casuists. Therefore particular attention is paid to these branches of Jewish literature.

THE COMING YEAR.

I also beg leave to call attention to the fact that we must have another teacher next year for the incoming class, and in place of Mr. Berkowitz, who taught History in the Preparatory Department. I propose that Mr. Ignaz Mueller and one of the graduating class be elected Preceptors for the ensuing year; that Rabbi Eppinger, D. D., remain at his post as Preceptor of Talmud and Professor *pro tem.* of the Bible Literature in the Collegiate Classes, and that the Rev.

Dr. Mielziner continue in his office, as Professor of Talmud, in health and vigor for many, many years.

CONCLUSION.

And now, Mr. President and gentlemen, permit me to express my admiration of your zeal and enthusiasm in this holy cause of education, by which you have prevailed in spite of all obstacles and opposition, have built up this College, and accomplished its sublime ends within the short period of eight years. Here is a magnificent building, a grand library, a fine reputation among our fellow-citizens; here is a faculty, students and graduates. The victory is yours, and with it the thanks of the community, the blessing of God, and the consciousness of having carried into effect a great and glorious work. With you, permit me to return thanks to the Union of American Hebrew Congregations, to the numerous patrons and benefactors, the Ladies' Aid Societies, and all the other good men and women who love Israel and Israel's sanctuary. With you, permit me to return thanks to the Rector and Faculty of the Cincinnati University, the Superintendent of Public Schools, the Principals and Teachers of the two High Schools, all of whom are our friends, who vigorously assisted and supported us in rearing this monumental structure and accomplishing this sacred purpose. I thank you also for the confidence you have placed in me, the assistance you have afforded me, and the kindness you have bestowed upon me to realize that which was ten years ago a fond dream, a good, pious wish, and is a reality now. We have accomplished it. We have educated enlightened rabbis for the American Israel. Thank Heaven, we are, we live, we prosper. We have erected the proudest monument which the 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, and it is a spirit of genuine piety, enlightenment and charity; it is the spirit of love and truth. So may God bless you and the congregations you represent, and the country which is our paladium.

Your most obedient servant,

ISAAC M. WISE,
President Hebrew Union College.

CINCINNATI, July 3, 1883.