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RABBI REUVEN KATZ: SPIRITUAL LEADER ON THREE CONTINENTS

Dedicated to Rabbi Michael Katz, my first rebbe in the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, and his wife Mrs. Hinda Katz, the "guardian of their home" (Psalms 68:13).

Rabbi Reuven Katz (1880-1963), a unique Lithuanian talmudic scholar, was one of a select company of rabbinical leaders who were privileged to serve as spiritual leaders on three continents. Born in Olshany, a hamlet in the Vilna province, his father Rabbi Shimon Katz was a well-known rabbinic scholar who was also a successful merchant.¹ The young Katz was a prodigious student and was known as the *illui* of Olshany. By the age of eleven, he already knew the talmudic tractates of *Shabbat* and *Bava Kamma* by heart. Before his *Bar Mitsva*, the youngster enrolled in the Ivia Yeshiva. Ivia was a small city near Vilna where Rabbi David Shelomo Grodzenski was the spiritual leader for close to 50 years. The latter was the father of Rabbi Hayyim Ozer, who himself became rabbi of Vilna proper. When Katz celebrated his *Bar Mitsva* in Ivia, he prepared his own discourse, which impressed the heads of the school for its erudition and insight.

After a few years in Ivia, the youngster went on to the Mir Yeshiva.² At the age of fifteen, he transferred to the Radin Yeshiva, where he came under the influence of Rabbi Israel Meir ha-Kohen (1838-1933). The latter, known throughout the Jewish world as the *Hafets Hayyim* after the title of his initial published volume, was the founder and guiding spirit of this school. While his daily participation in the Yeshiva was limited, the *Hafets Hayyim*, nevertheless, was aware of Katz's erudition and knowledge of rabbinic literature. From Radin, Katz moved on to the preeminent Slabodka Yeshiva. This school, organized in 1882, became a focal Torah institution following the closing of the Volozhin Yeshiva by the Czarist government in 1892. There, the young Katz was influenced by the yeshiva's two dominant personalities. These were Rabbi Nathan Tsevi Finkel, known affectionately as "*Der Alter*," the

founder and *mashgiach ruhani*, and Rabbi Moshe Mordekhai Epstein, the *rosh ha-yeshiva* and author of *Levush Mordekhai*.³

In 1897 R. Katz joined what was to become an historic undertaking. That year, Rabbi Yaakov David ben Zev Willowski, who was known as *Ridbaz* after the acronym of the initial letters of his name, turned to R. Finkel to request his help in organizing a yeshiva in the former's community of Slutsk, where he had been rabbi since 1890.⁴ This community had long been a center of Torah study, and *Ridbaz* now wished to sponsor a formal yeshiva. "*Der Alter*" of Slabodka responded to the challenge and sent fourteen of his outstanding students to Slutsk. This group became known as the "*Yad Hazaka*" ("strong hand"), an allusion to the number fourteen (*yad*). It was headed by Rabbi Isser Zalman Meltzer, the younger brother-in-law of R. Moshe Mordekhai Epstein. Among the group was Reuven Katz, and the school was gradually to thrive. In 1903, R. Meltzer succeeded *Ridbaz* in the Slutsk rabbinate. Rabbi Meltzer also became the head of the yeshiva which he relocated in Kletsk, Poland, in 1923. Upon Rabbi Meltzer's departure for Palestine in 1925, his son-in-law, Rabbi Aharon Kotler, became head of the new school. In 1943 R. Kotler reopened the Kletsk Yeshiva in Lakewood, New Jersey, where it continues to function as *Beth Medrash Govoha*.

R. Katz continued his talmudic studies in Slutsk with diligence, poring over rabbinical texts day and night. His scholarly reputation spread, and R. Hayyim Ozer Grodzenski invited him to join the *kollel* in Vilna. In Vilna, R. Hayyim Ozer had succeeded his late father-in-law, Rabbi Eliyahu Eliezer, in the Vilna *Bet Din* in 1887. He gradually gained renown as a focal scholar-respondent-statesman of the Torah world.⁵ The *kollel* which he established in Vilna was popularly known as the *kibbutz* of R. Hayyim Ozer. The leading graduates of the Lithuanian and Polish *yeshivot* studied at this *kibbutz*. Among those who studied under R. Hayyim Ozer's tutelage were Rabbis Yehezkel Abramsky, later of London and Jerusalem, Moshe Avigdor Amiel, later of Antwerp and Tel Aviv, Shemuel Hillman, later of London and Jerusalem (and father-in-law to Chief Rabbi Isaac Herzog), Hayyim Ben Zion Notelevitz, later of Brooklyn, Solomon Polachek, later of of *Yeshivat Rabbenu Isaac Elchanan* (the "Meitsheter" *illui*), and Eliezer Silver, later of Cincinnati.

In 1903 Rabbi Abraham Isaac Maskileison, the rabbi of Khaslavichy in Byelorussia, came to Vilna to seek a match for his daughter Reychel. The latter was known for her scholarship and piety. Reuven Katz was selected and the wedding was soon celebrated in Khaslavichy. R. Katz now joined a most distinguished rabbinic family. His wife's great grandfather was Rabbi Avraham ben Juda Leib (1788-1848) who served as the

Av Bet Din in Novogradok, until moving to Minsk later in life.⁶ His reputation was made upon the appearance of his initial volume, *Maskil le-Etan* (Vilna, 1818), novellae to the tractates of *Mo'ed* and *Kodashim*. As a result of the acclaim accorded this work, its title became his own designation and family name. His son, Aaron, was the father of Rabbi Abraham Isaac Maskileison (1840-1905). The latter was born in Smolevichi and was appointed rabbi of the same town in 1874. After serving this community for fifteen years he moved to Khaslavichy. In 1904 he was elected rabbi of Stoypitz where he remained for the short time until his death in 1905.

R. Katz soon became the right-hand man of his father-in-law. He was now exposed to the rabbinate up close. While Khaslavichy was a larger community than Stoypitz, R. Maskileison willingly accepted the call to the Stoypitz rabbinate. The latter community was unique due to its proximity to the town of Mir which housed the Mir Yeshiva. This school was considered one of the most advanced Torah institutions in the world. It also exercised considerable spiritual influence in the communities surrounding Mir, such as Stoypitz.

Many of the Mir Yeshiva students now visited Stoypitz on a regular basis to discuss talmudic topics with R. Maskileison and R. Katz. R. Katz also made the acquaintance of some of the era's leading rabbis when they came to visit with his father-in-law. From these luminaries R. Katz attained his rabbinic ordination. In addition to the *semikha* received from *Ridbaz* of Slutsk, R. Katz was also ordained by Rabbis Elya Barukh Kammai of Mir and Eliezer Rabinowitz of Minsk.

Upon the death of his father-in-law, R. Katz entered the active rabbinate in 1905. He thus began a rabbinical career which was to span 58 years. His first position was in Seleb, a small town near Minsk. Here R. Katz soon opened a yeshiva. Four years later, in 1909, he became the rabbi of Amdor, a city near Grodno. Although Amdor was a small city, its rabbinate had been occupied by leading scholars. The previous rabbi, who served for over 20 years, was Rabbi Ben Zion Mishikowski, the author of *Imrei Barukh*. Amdor was also a center of the hasidic movement in Lithuania, and there were "*shteiblokh*" of various sects within its confines. When R. Katz became the spiritual leader of the community, he succeeded in uniting many of the divergent forces within the city. He soon was able to establish both a yeshiva and a sizable free-loan society.

With the advent of World War One, the greater Amdor area was caught up in the turbulence of the period. The rabbi and his wife Reychel became a central resource for aid and sustenance. They were responsible for dispersing the funds provided by the American Joint Distribution Committee, popularly known as the JDC. The latter

organization was formed to distribute the funds collected for the relief of Jewish war sufferers. Alarmed by the precarious state of the European Jewish communities during the war, a group of wealthy Jews of German origin established the American Jewish Relief Committee in 1914. Together with the Central Relief Committee founded at the same time by Orthodox Jewish leaders, the JDC was formed to distribute the funds collected by these two bodies. To these was added the People's Relief Committee, which was organized in 1915 by the labor elements within American Jewry. The JDC was called the "Joint" because three separate committees representing the three major trends in American Jewry at the time joined together to establish it.⁷ In addition to overseeing the Joint funds, R. Katz was also instrumental in organizing a local Jewish militia to protect Amdor's Jewish community.

Besides these relief activities, R. Katz continued his scholarly pursuits. In 1922 he published the first volume of his *Degel Reuven*, which consisted of both responsa and novellae. In his approbation, R. Hayyim Ozer Grodzenski declared that he "rejoiced that even during these terror-haunted days of war and conquest, and despite multitudinous communal responsibilities, R. Katz was still able to devote himself to the study of God's Torah." The volume made a deep impression in the world of rabbinical scholarship due to its erudition and analytical method. R. Katz's scholarship was influenced by the "Brisker Method" of Rabbi Hayyim Soloveitchik. This approach was characterized by its insistence on incisive analysis, exact classification, critical independence, and emphasis on Maimonides' *Mishne Torah* as the focal point of rabbinic research.⁸

Widely cited in the world of talmudic learning was *Degel Reuven's* unique analysis of the concept of "designation" of betrothal of a Hebrew handmaid. When the owner purchases the bondmaid, ". . . the original money was given for betrothal" (*Kiddushin* 19a). This has generally been explained to mean that the money paid to the father is later considered the money by which the master acquires her as his wife (see *Exodus* 21:7-11). *Degel Reuven* demonstrated that the owner purchases all the rights of the father when taking possession of the daughter. Since the father can accept money for the betrothal of his minor daughter, the master and his son similarly attain this privilege. Either one can then betroth the Hebrew handmaid unto himself without having additional cost. By utilizing this line of reasoning, the *Degel Reuven* then clarifies many of the rulings of Maimonides' relating to the concept of "the original money was given for betrothal."⁹

Due to his enhanced reputation and as a result of the publication of *Degel Reuven*, R. Katz was called to the rabbinate of the larger community

of Stawiski, near Lomza, in 1923. Here he established a preparatory yeshiva for the greater area. He also became active in the *Va'ad ha-Yeshivot*, which was established at a rabbinical conference in Grodno in 1924. The prime force behind this new organization was R. Hayyim Ozer Grodzenski who was destined to be the last of Vilna's Torah greats.¹⁰ The intent of the *Va'ad* was to financially support the *yeshivot* in Lithuania and Poland as they attempted to reestablish themselves after World War I. R. Katz was to assist R. Grodzenski in these endeavors. In addition to these rabbinical leaders, the elder spiritual leader of the generation, the *Hafets Hayyim*, associated all his renown with the *Va'ad ha-Yeshivot*. He was the focal speaker at the Grodno conference and in his ensuing years the *Hafets Hayyim* constantly endorsed all the pronouncements of the *Va'ad*.¹¹

In Stawiski, R. Katz's activities also embraced adult education. He increased the daily study groups, including a class for the study of *Daf Yomi*. The concept of all Jews studying the identical talmudic folio each day had been introduced by Rabbi Meir Shapiro, the spiritual leader of Piotrkow at the first *Kenesia Gedola* (World Congress) of the Agudath Israel in 1923.¹² The plan envisaged a communal completion of the study of the Talmud every seven years. This new arrangement of talmudic study gradually spread throughout the Jewish world, and the community of Stawiski now joined in this study plan.

With the continued difficult financial state of the East European *yeshivot*, the *Va'ad ha-Yeshivot* requested that R. Katz undertake a fund-raising voyage to the United States. The *Hafets Hayyim* turned to the Stawiski community and requested that their spiritual leader be temporarily relieved of his local responsibilities so he could undertake the arduous journey. With mixed emotions, the community agreed and in 1929 the Katz family sailed for America. R. Katz became the spiritual leader of Bayonne's (New Jersey) Orthodox community. He also became active in the Union of Orthodox Rabbis of the United States and Canada. Popularly known as the *Agudat ha-Rabbanim*, this organization was then in its apex as the sole national American Orthodox rabbinical body. R. Katz was elected a vice-president of the association.¹³ His attempts at raising significant funds for the *Va'ad ha-Yeshivot* met with only partial success. While R. Katz was struggling with his acclimation to the American scene, the stock market crash that began the Depression came on October 29, 1929. Within a few months all America felt the dismal results of the crash. Simply sustaining the local Torah institutions became an ongoing struggle.

After the Katz family arrived in the United States, the tragic news of the Hebron massacre reached the American shores. On the Sabbath of August 24, 1929, Arab rioters razed the Jewish Hebron neighborhood.

67 Jews were killed, 60 wounded, synagogues were demolished, and Torah scrolls burned. The Hebron branch of the Slabodka Yeshiva was decimated, with 24 of its students among those murdered. Slabodka had opened this branch in 1924, with Rabbis Nathan Zevi Finkel and Moshe Mordechai Epstein coming on *aliya*.¹⁴ R. Katz was called upon to eulogize the martyrs since he had studied in Slabodka in his youth. Speaking before the *Agudath HaRabonim*, R. Katz called upon American Jewry to make *aliya* and thus strengthen the Jewish presence in the Holy Land. In 1932 the opportunity to make *aliya* presented itself to the Katz family. The community of Petah Tikva invited R. Katz to become its Ashkenazic Chief Rabbi. Located on Israel's coastal plain, seven miles east of Tel Aviv, Petah Tikva was known as the "mother of the *moshavot*" since it was the first Jewish village in the country. Its origins could be traced back to the 1870's. Petah Tikva was to attain city status in 1939 when it had over 20,000 inhabitants. Many of his American colleagues urged Rabbi Katz to remain in the United States as they felt he would discharge an ever more important influence on the American Torah scene. However, his wife Reychel encouraged their *aliya* and the invitation of Petah Tikva was accepted.

R. Katz became the Chief Rabbi and *Av Bet Din* of the ecclesiastical court that had previously been established in Petah Tikva. Under R. Katz's tutelage, Rabbi Ovadia Yosef was later appointed a member of the Petah Tikva rabbinical court in 1950. He was to serve there until his appointment to the Jerusalem rabbinical court in 1958.

The Chief Rabbi of Petah Tikva soon became a focal presence in the emerging Israeli rabbinate. Petah Tikva now possessed a spiritual leader who was reputed for his *Degel Reuven*. In addition to his responsibilities for the spiritual milieu of the greater Petah Tikva area, R. Katz also emerged as one of the dominant *posekim* in Israel. However, R. Katz's greatest satisfaction came from his association with the Petah Tikva branch of the Lomza Yeshiva. The inception of this school began when the *Hafets Hayyim* began preparations for his *aliya*—which later did not materialize. In 1925 Rabbi Zerah Braverman of Jerusalem decided to open a yeshiva that would greet the *Hafets Hayyim* upon his arrival. Since a house had been purchased for the *Hafets Hayyim* in Petah Tikva, the yeshiva was opened there. The house designated for the *Hafets Hayyim* was later allotted to the yeshiva.¹⁵

While this initial step was undertaken in Petah Tikva, the Lomza Yeshiva in Poland was having difficulties with the Polish draft procedures. In order for the yeshiva students to avoid being drafted into the Polish Army, it was decided to open a branch of the Lomza Yeshiva in

Petah Tikva. Students could then choose to study in the Palestinian branch and thereby solve their predicament with the military. The Lomza branch merged with the existing Petah Tikva nucleus of students in 1926. It began to function in earnest with the arrival of Rabbi Yehiel Mordekhai Gordon of the Lomza Yeshiva faculty in 1927. The latter was the son-in-law of the founder of the Lomza Yeshiva, Rabbi Eliezer Shulevitz. Although Rabbi Gordon was later to return to Lomza, he remained in continual contact with the Petah Tikva branch.¹⁶

Upon his arrival in Petah Tikva, Rabbi Katz devoted extensive efforts to guiding, teaching and expanding the yeshiva. He utilized his good offices to obtain visas for Eastern European yeshiva students to emigrate to *Erets Yisrael*. Many continued their studies in the Petah Tikva Yeshiva. During this period this yeshiva was to take its place as one of the premier Israeli Torah institutions. A student from this era later quoted Petah Tikva's Chief Rabbi as declaring that the rabbinate represented for him this world, while the yeshiva was his world-to-come.¹⁷

A second volume of *Degel Reuven* appeared in 1940. In this volume the author continued the same analytical approach that guided his first publication. Most unique was his determining a source for an esoteric ruling of Maimonides. The latter declares: "The High Priest must reside in Jerusalem and may not depart from this locality" (*Hilkhot Kelei ha-Mikdash* 5:7). The commentaries had had difficulty locating the source for this ruling.¹⁸ *Degel Reuven* asserts that the source is the mishnaic statement that the High Priest may only indirectly follow the bier when one of his kin dies. The *mishna* states: "He may go with them so far as the entrance of the gate of the city" (*Sanhedrin* 2:1). Since the *mishna* stresses that the High Priest may not go beyond the city gate, this *mishna* must be the source for the Maimonides' ruling.¹⁹

Included in the second volume is correspondence with other leading rabbinic scholars. Many of the exchanges were generated by material published in the first volume. Among the correspondents are Rabbis Elhanan Wasserman, Eliezer Menahem Mann Shakh and Shelomo Yosef Zevin. Also incorporated into this publication are many expositions of contemporary problems which resulted from the reemergence of Jewish farmers in the Holy Land. These include monographs on such topics as *orla* (fruit of the tree forbidden for the first three years of the tree's life), *kelayim* (diverse or mingled seeds), *pe'a* (corner of the field left for the poor), tithes, and *etrogim* grown during the Sabbatical year.

A third volume of *Degel Reuven* was published in 1949. This volume also contains considerable correspondence with rabbinic scholars, most of who resided in Israel. Among those exchanging letters were many of

Jerusalem's spiritual leaders. These included Rabbis Tsevi Pesah Frank, Ya'akov Moshe Harlop, Betsalel Zolti, Barukh Yitshak Levine and Shelomo Dovid Kahane. The latter's responsum deals with the *agunot* engendered by the Holocaust. There are also responsa to the author's sons. The question of the responsibility for the redemption of a first-born son when the father is not Jewish is clarified in a communication to Rabbi Leon Katz of Passaic, New Jersey; ramifications of the prohibition against eating the tendon of an animal's thigh are analyzed in a responsum to Rabbi Michael Katz of Yeshiva University. In this essay the senior Katz elucidates and comments upon a series of lectures that his son delivered in the yeshiva in New York.

In 1951, R. Katz became engrossed in a vexatious question that came to light in his area. In accordance with the bygone custom, a father betrothed his minor daughter in front of two witnesses while still in Yemen. The groom declared in their presence that he was marrying the man's daughter and bestowed the customary dowry upon the father. The betrothed minor was living with her grandmother at the time and had no knowledge of her father's actions. She later married a different man and bore him a son. Following the *aliya* of most of the Yemenite community through Operation Magic Carpet, which ended in August 1950, all the parties found themselves in proximity to each other. They realized that the woman had inadvertently entered into an adulterous relationship, and R. Katz was approached for the resolution of the quandary. He solicited the aid of Rabbi Isaac ha-Levi Herzog, the Ashkenazic Chief Rabbi of the State of Israel, in resolving this dilemma. Together, they attempted to ameliorate the grievous situation.²⁰

In addition to *Degel Reuven*, Rabbi Katz also published other volumes that reflected his multifaceted activities as a senior representative of the rabbinate. These included his sermons on the Pentateuch which were published under the title of *Duda'ei Reuven*. The first volume appeared in 1928, and the second in 1954. *Sha'ar Reuven*, a collection of previously published essays on contemporary and practical issues was published in 1952. Included were his reflections and standpoints regarding German reparations, Torah education for immigrant refugee children, the drafting of women and yeshiva students into the Israel Defense Forces, the celebration of Israel's Independence Day and the State of Israel as the harbinger of Divine Redemption.

R. Katz gathered widespread support for the election of Rabbi Joseph B. Soloveitchik of Boston and Yeshiva University as the Ashkenazic Chief Rabbi of Israel. This followed the death of Chief Rabbi Herzog in 1959. Despite R. Katz's efforts, R. Soloveitchik declined to

be a candidate for the position. Rabbi Soloveitchik later elaborated upon his negative response:

One of the reasons I did not accept the post of Chief Rabbi of Israel—and the offer was made to me several times—was that I was afraid to be an officer of the state. A rabbinate linked up with a state cannot be completely free. I admire the rabbis in Israel for their courage in standing up for the problems there and displaying an almost superhuman heroism. However, the mere fact that from time to time halakhic problems are discussed as political issues at cabinet meetings is an infringement on the sovereignty of the rabbinate.²¹

The position of the Ashkenazic Chief Rabbi of Israel was to remain unoccupied until the selection of Rabbi Isser Yehuda Unterman in 1964. This ensued after the death of R. Katz in 1963.

R. Reuven and Reychel Katz were blessed with a large and notable family. These included four children who resided in Israel and four who remained in the United States. The Israeli branch of the family were Rabbi Shimon Katz, who served as the secretary of the Petah Tikva rabbinical court; Rabbi Aharon Katz, who headed the Petah Tikva Yeshiva; Dina, the wife of Rabbi Tsevi Harkavy, librarian of *Heikhal Shelomo*; and Hasida, wife of Rabbi Israel Sorotskin, a member of the Tel Aviv rabbinical court. The American division included Professor Abraham Katsh, president of Dropsie University; Nathan Katz, a businessman; Rabbi Leon Katz, the spiritual leader of Congregation Adas Israel of Passaic, New Jersey; and Rabbi Michael Katz, *rosh yeshiva* in the Rabbi Isaac Elchanan Theological Seminary, an affiliate of Yeshiva University.

NOTES

1. The details of R. Katz's biography are from Osher Katzman, "Der Rav Fun Petah Tikva, ha-Gaon Reb Reuven Katz zt"l: Tsu Zein 25 Yahrzeit," in *Algemeiner Journal*, Oct. 28, 1988, pp. 5-6; Eliyahu Bergstein, "Ha-Gaon Rav Reuven Katz," in *Shana be-Shana*, 5725 (1964-1965), pp. 447-453; and Aharon Ben-Zion Shurin, *Keshet Gibborim* (Jerusalem: Mossad Harav Kook, 1964), pp. 141-146.
2. For details of the various yeshivot at which R. Katz studied see the appropriate entries in *Mosedot Torah be-Europa be-Vinyanam u-ve-Hurbanam*, ed. Samuel K. Mirsky (New York: Ogen Publishing House, 1956).
3. For details concerning the lives of R. Finkel and R. Epstein see my *Rakafot Aharon* (Jerusalem: Shevut Ami, 1997), vol. 1, pp. 42-48 and 76-84.
4. For background on *Ridbaz* and his quests see *ibid.*, vol. 1, pp.68-75, and vol.2, pp. 153-169.
5. For details concerning Rabbi Grodzenski, see *ibid.*, vol. 1, pp. 13-22.

6. For background on the Maskileison family see Zevi Harkavy, *Le-Heker Mishpahot* (Jerusalem: Hotsa'ot ha-Sefarim ha-Erez Yisraelit, 1953), pp. 5-15.
7. For a description of the Central Relief and the Joint by an Orthodox activist see *Forty Years of Struggle for a Principle: the Biography of Harry Fischel*, ed. Herbert S. Goldstein (New York: Bloch Publishing Company, 1928), pp. 124-133; 133-142; 145-160.
8. For an analysis of R. Hayyim's "Brisker Method," see Shelomo Yosef Zevin, *Ishim ve-Shitot* (Tel Aviv: *Betan ha-Sefer*, 1952), pp. 43-70. For an analysis of the first two volumes of *Degel Reuven* see Zevin, *Soferim ve-Sefarim: Geonim, Rishonim, Teshuvot* (Tel Aviv: Abraham Tsiyyoni Publishing House, 1959), pp. 216-228.
9. *Degel Reuven*, vol. 1, division 16. See also Zevin, *ibid.*, pp. 218-219.
10. *Rakafot Aharon*, vol. 1, pp. 18-19.
11. For background on the *Hafets Hayyim*, the *Va'ad*, and the text of some of these pronouncements see Arye Leib ha-Kohen, *Mikhtevei Hafets Hayyim* (New York: Saphograph Co., 1953), pp. 145ff, and Lester Samuel Eckman, *Revered By All: The Life and Works of Israel Meir Kagan-Hafets Hayyim* (New York: Shengold Publishers, 1974), pp. 174ff.
12. For a description of the introduction of the concept of *Daf Yomi* see *Sefer ha-Kenesia ha-Gedola*, ed. Moshe Akiva Druck (Jerusalem: Agudath Israel, 1980), pp. 41-42.
13. For details on the *Agudat ha-Rabbanim* during this period see my *The Silver Era: Rabbi Eliezer Silver and His Generation* (Jerusalem: Feldheim Publishers, 1981), pp. 95-123, and Jeffrey S. Gurock, "Resisters and Accommodators," *American Jewish Archives*, vol. 35, no. 2 (November, 1983), pp. 127-146.
14. *Rakafot Aharon*, vol. 1 pp. 47-48.
15. Aharon Sursky, *Toledot ha-Hinukh ha-Torani be-Tekufa ha-Hadasha* (Benei Berak: Or Hayyim, 1967), pp. 400-401.
16. For details on Rabbi Jehiel Mordekhai Gordon see *Toledot Anshei Shem*, ed. Asher Rand (New York: 1950), pp. 15-16.
 The draft factor as an impetus for leaving Poland was common at this time. For another example see my *The Rav: The World of Rabbi Joseph B. Soloveitchik* (Hoboken, New Jersey: KTAV Publishing House, 1999), vol. 1, pp. 26, 68, fn. 11. See, as well, Jacob J. Schacter, "Facing the Truths of History," *Torah u-Madda Journal* (New York: Yeshiva University, 1999), vol. 8, pp. 218-222.
 The Hebron branch of the Slabodka Yeshiva was likewise established so students could ameliorate their differences with the Lithuanian draft. See *Rakafot Aharon* vol. 1, pp. 47, 82-83.
17. Shurin, *Keshet Gibborim*, p. 143.
18. See *Sefer ha-Likkutim*, appended to the Shabse Frankel edition of Maimonides' *Mishne Torah*, vol. 7A, pp. 556-557.
19. *Degel Reuven*, vol. 2, no. 15, division 3. See, too, Zevin, *Soferim ve-Sefarim: Geonim, Rishonim, Teshuvot*, pp. 226-227.
20. See the responsa in Isaac ha-Levi Herzog, *Heikkhal Yitshak: Even ha-Ezer* (Jerusalem: 1967), responsa 17-19. See, too, *Rakafot Aharon*, vol. 1, pp. 215-217, and vol. 2, pp. 27-29.
21. Cited in *The Rav: The World of Rabbi Joseph B. Soloveitchik*, vol. 1, p. 56, and p. 76, fn. 65-66.