

According to her *New York Times* obituary, while seeking some legal advice, Eliza again met Aaron Burr, now widowed and a successful New York lawyer. They renewed their acquaintance, and the 77-year-old former vice president married 58-year-old Eliza on 1 July 1833. After honeymooning in New England, they made their home in the Jumel mansion.

Problems soon arose. As Eliza's husband, Burr had legal rights to his wife's estate, and he began selling her stocks and making unwise investments. A year after their marriage she kicked him out of the house and began divorce proceedings. Ironically Eliza hired as her attorney Alexander Hamilton, Jr., whose father Burr had killed in a duel in 1804. Burr suffered several strokes in his last years and died the day his divorce from Eliza was granted on 14 September 1836.

Thereafter Eliza moved from place to place, spending time in her mansion, in the house of John Jacob Astor (1763–1848), and in her summer home in Saratoga. She became even more mysterious and eccentric as she grew older, and her mansion and grounds deteriorated. Eliza's adopted daughter, son-in-law Nelson Chase, and two grandchildren made up her family circle. After her daughter Mary Eliza died in 1843, quarrels soon caused Chase and his children to abandon the aging woman. A mentally unbalanced recluse, she lived in her mansion attended by some elderly servants. There she died. Eliza's illegitimate son, George Washington Bowen, and Nelson Chase and his children contested Eliza's will, which designated that her estate should go to charity. A legal battle for the remaining fortune continued over several years until it was awarded to the Chases. The city of New York purchased the Jumel mansion in 1903 and opened it as the Morris-Jumel Museum.

• Information about Eliza Bowen Jumel may be found in William H. Shelton, *The Jumel Mansion* (1916), and William C. Duncan, *The Amazing Madame Jumel* (1935). Mention is also made of Aaron Burr's second wife in various Burr biographies, such as Philip Vail, *The Great American Rascal: The Turbulent Life of Aaron Burr* (1973). A rather unreliable obituary is in the *New York Times*, 18 July 1865.

MARY K. DAINS

JUNE, Jennie. See Croly, Jane Cunningham.

JUNG, Leo (20 June 1892–19 Dec. 1987), rabbi, teacher, and author, was born in Ungarisch Brod in Moravia, the son of Meir Tzevi Jung, a rabbi, and Ernestine Silbermann. As a young man he was exposed to a number of diverse influences that combined to fashion his intellectual orientation. While yet a young lad, he attended traditional Hungarian talmudic academies in Eperjes and Galanta, and from 1911 to 1914 he continued his religious studies in the more enlightened environment of the famed Hildesheimer Rabbinical Seminary in Berlin. Beginning in 1910 he also devoted himself to pursuing a secular education, studying philosophy and classical languages at the University of Vienna (1910–1911); Arabic, Assyrian, the history of art,

English drama, German literature, and the philosophy of history at the University of Berlin (1912–1914); at the University of Marburg (1913–1914); at the University of Giessen (1914), where he received his first Ph.D.; at the University of London (1916–1918), from which he received a B.A. with honors in Hebrew, Aramaic, Syriac, and elementary Arabic; and at Cambridge University (1918–1919). His revised dissertation on "Legends of the Fall of Angels in Judaism and Other Religions" was approved in 1921, and the University of London awarded him a Ph.D. in 1922. While in England he received two rabbinic ordinations, one from Rabbi Mordecai Zevi Schwartz in 1915 and one from the future chief rabbi of Palestine, Rabbi Abraham Kook, in 1918. In 1920 he also received his third ordination from Rabbi David Z. Hoffmann, then rector of the Hildesheimer Rabbinical Seminary. Jung married Irma Rothschild of Zurich in February 1922. The couple had four daughters.

In combining a rigorous commitment to traditional Orthodoxy with a genuine openness to secular culture and learning, Jung was following in the footsteps of his illustrious father, one of Europe's most distinguished modern Orthodox rabbis in the late nineteenth and early twentieth centuries who, even more remarkably, joined these two worlds one generation earlier. "Moses and Hillel were at the core of his philosophy of life," wrote his son Leo. "Kant, Shakespeare, and Goethe were auxiliary sources of his personality."

After having previously served as rabbi of Cleveland's Knesset Israel congregation from 1920 to 1922, Jung brought his amalgamation of Orthodoxy and modern culture to the pulpit of the Jewish Center, a prominent Orthodox synagogue on Manhattan's Upper West Side, which he served until his death and from which emanated his significant influence on American and world Jewry.

For more than a half century, Jung devoted himself to bringing sophistication and dignity to American Orthodoxy, dedicating his efforts to merging the practices, passion, and piety of traditional Orthodoxy with the new intellectual and cultural worlds of the twentieth century, combining Torah and Tennyson, davening (prayer) and Dickens, Shabbos (Sabbath) and Shakespeare. In his spoken and written words, Jung argued for the compatibility of "Torah-true Judaism" with modern thought and through his teaching and personal example brought new respect to Orthodoxy in America.

Jung's influence was felt most directly within his synagogue, his "Jewish Center family," which he molded into a bastion of Americanized Orthodoxy, unusual with its vigorous insistence upon proper decorum and dignified attire during services, its "atmosphere of beauty and harmony," and its emphasis on congregational singing. In addition, he served as professor of Jewish ethics at Yeshiva College, later Yeshiva University, and Stern College from 1931 into the 1970s. Jung was often the featured speaker at many Orthodox synagogues and institutions across America.

Jung was also directly involved in other activities that strengthened his reputation as one of American Orthodoxy's most important leaders. In 1925 he founded the Rabbinical Council of the Union of Orthodox Jewish Congregations of America as a more modern alternative to the more traditional Agudath ha-Rabbanim (Union of Orthodox Rabbis of the United States and Canada), heading that body from 1925 to 1934. In 1935 the New York State Legislature established an Advisory Board on Kosher Law Enforcement to ensure compliance with its kashruth laws, and Jung was named its first chairman, a post he held for thirty years. Together with his wife, he founded the Rabbonim Aid Society in the 1930s, an organization designed to support indigent refugee rabbis and their widows in a dignified and respectful manner. During World War II Jung represented Orthodoxy on the Jewish Welfare Board's (JWB) Chaplaincy Commission and on the subcommittee on Jewish law of the Committee on Army and Navy Religious Activities. He served with Conservative rabbi Milton Steinberg and Reform rabbi Solomon B. Freehof on the JWB's Responsa Committee, responding to issues raised by Jewish soldiers and chaplains; he also collaborated on JWB's "interdenominational prayerbook" for Jewish soldiers in the U.S. armed forces. After the war the War Department invited Jung to tour areas of the Far Eastern Command to bring the spiritual message of Judaism to all Jewish soldiers, Orthodox and non-Orthodox alike. From 1950 to 1968, he served as vice president of the Jewish Conciliation Board of America, an institution founded in 1920 to settle disputes within the Jewish community. In the 1960s and 1970s he presided over the Brith Milah Board of New York, raising the standards for the training and certification of ritual circumcisers in that city and beyond.

Jung's interests also extended to world Jewry. In 1920 he became involved with the newly founded Beth Jacob schools in Eastern Europe, and five years later he raised the money to build the first strictly Orthodox Beth Jacob teacher's seminary in Cracow from the Sisterhood of Temple Emanuel, New York's leading Reform synagogue. In 1927 Jung established the American Beth Jacob Committee, which he headed for many decades. More significant was Jung's longtime involvement with the Joint Distribution Committee (JDC). He joined its leadership in 1926 and in 1941 became chairman of its Committee on Cultural and Religious Affairs. In this capacity Jung traveled extensively throughout North Africa, Asia, South America, and Europe in order to determine the needs of local Jewish communities and to disburse millions of dollars in assistance, much of it earmarked for Jewish education.

Through the JDC, Jung also became actively involved with the Jews of Palestine and later the state of Israel. Although at first affiliated with the non-Zionist Agudath Israel organization, Jung broke with it in 1929 and became one of the leaders of Poalei Agudath Israel. He devoted a great deal of effort, especially after his first trip to Palestine in 1933, to supporting

Jewish education in Israel, with a special interest in traditional yeshivas of higher learning and vocational high schools. Also, during the Second World War he secured 1,176 affidavits, primarily signed by affluent members of his congregation, which enabled him to bring some 9,000 potential victims of Nazi Germany to safety in the United States.

Jung influenced American Jewry through the written word as well, publishing thirty-seven books and hundreds of articles, mostly of a popular nature, in which he elucidated the values to which he dedicated his life: commitment to Torah, openness to the world, and kindness to fellow human beings. Herman Wouk echoed the sentiments of many when he wrote, "It has been my lifelong endeavor to carry out lessons learned from you." Jung died in New York City.

• Jung's papers are in the Rabbi Dr. Leo Jung Collection in the Yeshiva University Archives, Mendel Gottesman Library, Yeshiva University. His autobiography, *The Path of a Pioneer* (1980), written late in his life, is not always factually correct but presents a very useful overall portrait of the man and his interests. The most comprehensive objective assessment of Jung's career, including a fairly complete bibliography of his writings, is Marc Lee Raphael, "Rabbi Leo Jung and the Americanization of Orthodox Judaism: A Bibliographical Essay," in *Reverence, Righteousness and Rahamant: Essays in Memory of Rabbi Dr. Leo Jung*, ed. Jacob J. Schacter (1992). That volume also includes illuminating eulogies delivered in his memory. See also Schacter, "Rabbi Dr. Leo Jung: Reflections on the Centennial of His Birth," *Jewish Action* 53, no. 2 (Winter 1992-1993): 20-24; Menahem M. Kasher et al., eds., *The Leo Jung Jubilee Volume* (1962), especially the articles by Nima H. Adlerblum and Herman Wouk.

JACOB J. SCHACTER

JUNKIN, George (1 Nov. 1790-20 May 1868), Presbyterian clergyman and educator, was born near Kingston, Cumberland County, Pennsylvania, the son of Joseph Junkin, Jr., and Eleanor Cochran, farmers. After attending frontier schools, he accompanied his family as they relocated westward to Mercer County, Pennsylvania, in 1806. Junkin then worked in a variety of professions (farming, carpentry, lumbering, milling, and wool-carding) until 1809, when he entered the grammar school associated with Jefferson College (now Washington and Jefferson College) in Canonsburg, Pennsylvania, graduating in 1813 with a B.A. from the college itself. He then went to New York City, where he studied theology in a seminary (the forerunner of the Union Theological Seminary) established by the Reverend John Mitchell Mason. By September 1816 he had been licensed to preach by the Associate Reformed Presbytery of Monongahela, and he then engaged in missionary work in the region; he was formally ordained by the Associate Reformed Presbytery of Philadelphia on 29 June 1818. In 1819 he married Julia Rush Miller, the wealthy daughter of John and Margaret Miller of Philadelphia; the Junkins had two children.

Leaving missionary work, Junkin was installed as pastor of the Associate Reformed Church at Milton,

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