

From The Mussar Movement, Volume 1, Part 1, Pages 239 - 240.

He even endeavored to introduce his Musar ideas among the intelligentsia and Maskilim. Some of these individuals had acquired a secular education at German or Russian universities. And of these, most had completely discarded all Jewish observances. Some were complete assimilators both in mind and in deed, and the community at large had all but made their peace with them, almost looking upon anyone who had received an advanced secular education as being on a higher level and therefore not expected to obey the mitzvot of the Torah as did the rank and file. R. Israel endeavored to eradicate this popular misconception and to produce secularly educated, G-d fearing Torah scholars. This would be the weapon against the specious Maskilim who considered the fear of G-d and enlightenment to be mutually exclusive, and who looked with contempt on Judaism. He conducted an experiment — extremely audacious for the climate of opinion of those days. Choosing one of his outstanding disciples, Isar Einhorn by name, R. Israel sent him off to study in a secular institution. The student was most successful and in a short time was graduated from the St. Petersburg Military Medical Institute. As a physician he was truly outstanding. But he succumbed to temptation. Having attained high military rank, he abandoned his Judaism and converted to Christianity. He was the well-known. Gen. Einhorn.

This failure had the most depressing effect on R. Israel. He became convinced that Russia was not a suitable location for such experiments. When he came to Germany later on, he reverted to this type of activity, and exerted himself with particular dedication to making pious and G-d-fearing Jews out of students and academically trained adults