HEBREW THEOLOGICAL COLLEGE

CHICAGO



EIGHTH ANNIVERSARY

JANUARY TWELFTH

NINETEEN THIRTY

HEBREW THEOLOGICAL COLLEGE

בעזרת השם יתברך

Eighth Anniversary Banquet Journal

Hebrew Theological College



בית מדרש לתורה
י״ב טבת תר״ץ

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8th ANNIVERSARY תר״ץ 1930 CHICAGO~JANUARY 12th

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Hebrew Theological College, Rabbinical Department, Including Administration Offices.

משנה תורה

היא היד החזקה להרמ"כם זצל

עם השנות הרא"בד ז"ל ומניר משנה ועם כסף משנה

לנאון המופלא כמהר"ר יוסף קארו נרו

וחדשנו בחלק הראשון התמונות השייכות בפירוש הלכות קדוש החדש ועוד
הוספנו על ההלכות הנזכרות פירוש מהר"ר לוי ן' חביב ז"ל

חכל הוגת עם רוב העיון והשקידת בהעתק הבא מצפת תלב וגם בהעתק מעיין ומוגה
מישיבת מצרים ועם תוספת כמה חסרונות שהיו במניר משנה
ובהשגות ברצוסים הראשונים:

והוספנו עלוי מפתח נרול ורחב ויהים עיני כל חלנו ישכרו
ונחם מעמה ילקטו יום יום:

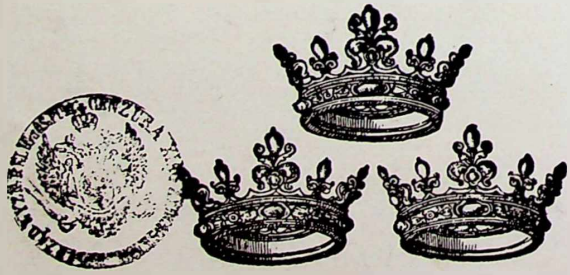
חלק שלישי

גם מסלנו לשפות כאנות סדר חיפוי אלנויסה בראנקפרט

על יד הקטן שלמה פרוקש

1856

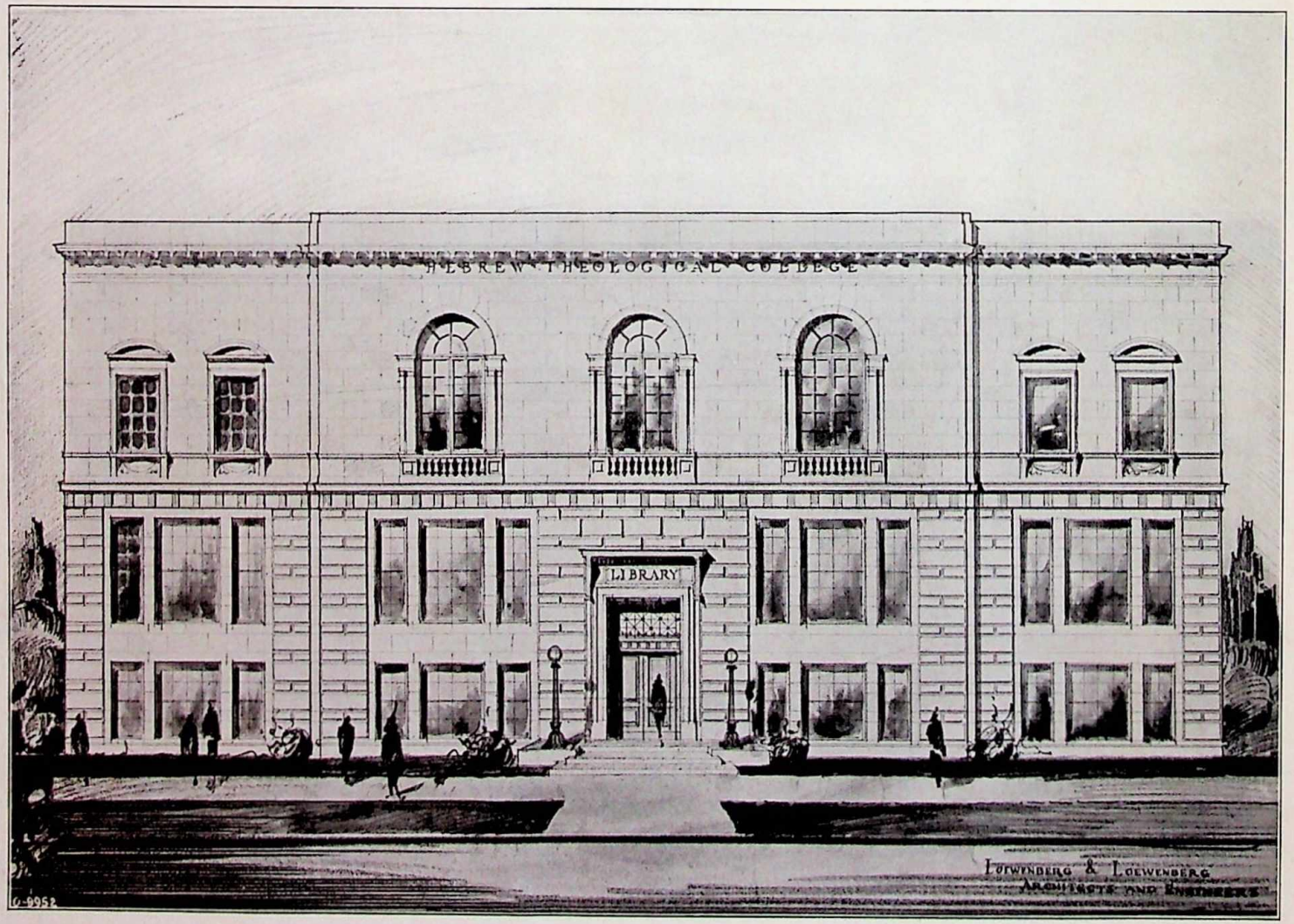
שנת שלד לפ"ק



פה ויניציאה

Frontispiece of the Mishneh Torah, published in 1574. Our library possesses a rare set of these volumes.

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A Dream Becoming a Reality—The New Library Building, the Exterior of which has already been completed. This structure will house also the Preparatory Department.

Prefatory Note

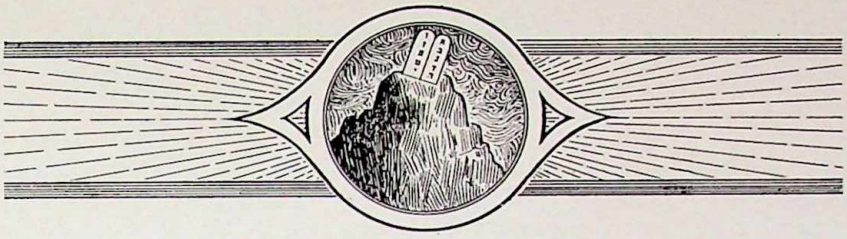
Upon the occasion of the Eighth Anniversary of the Hebrew Theological College, we present this Journal with a feeling of gratification to our Members, friends, and to the general public.

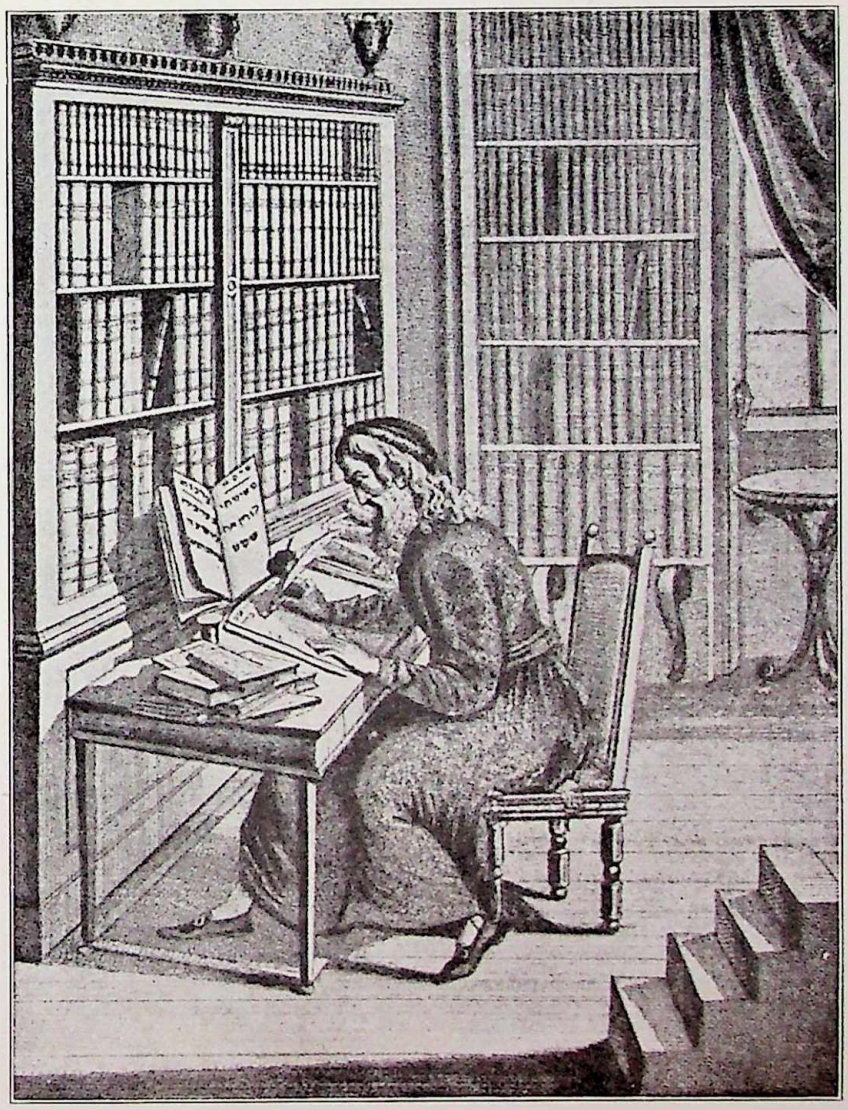
We feel that this publication marks a definite period in the existence of this Laboratory of the Spirit. In the whirlpool of modern life, where antagonistic social and economic forces, where swirling temptations or the mere pressure of the torrent, bears so many of our youth down the gulf of religious and moral disintegration, this Institution stands out as a "rock of strength" founded upon Torah and fear of Heaven, producing the finest type of Jews; those who adhere to the tenets of our faith and know why they do so.

In this issue are incorporated photographs of recently acquired rare books in the College Library; also scenes from the intense Jewish life of this and the past generation. The reading matter we have selected, we believe, is in keeping with the high standards of the "people of the book".

We wish to thank heartily the Directors, whose efforts to this Institution are invaluable, for their generous assistance in making this Journal a reality.

RABBI SAMUEL S. SIEGEL, Editor.





THE MAHARSCHA

Famous 16th Century scholar of Poland, whose writings are studied to this day in the various Yeshivoths throughout the world.

What Is Our Hope?

By RABBI SAUL SILBER.
President, Hebrew Theological College.

A great Hebrew essayist once said that the history of the world at any one period is the history of the conflict of two ideas and the resultant emergence of a third as victor. Added to this struggle for existence is always a struggle for recognition. Institutions, like ideas, must struggle for their existence; but more so do they wage a long fight for recognition. Recognition of their raison d'etre—their right to exist—and recognition of their success in accomplishing the object for which they began to exist. Some institutions, like some ideas, have no such difficulty. Their creation and continuation are accepted as necessary without long involved proofs. The ordinary institutions of charity readily find supporters at the very outset. But, this fact of easy acceptance is no proof for their greater importance, just as the ease with which unimportant ideas may find ready disciples where greater ones struggle for years in the conviction of a very few does not prove the paradox that unimportant ideas have greater importance than great ones. Only that they are patent and easily perceived—that is all that can be stated of them.

Of such institutions is our Hebrew Theological College here in Chicago. For seven years it has been struggling to assure its existence and to bring unto itself the recognition that its purpose deserves. Partly because there was already a Yeshiva in America, partly because even that Yeshiva was still struggling to make its position secure, the project of a new center of higher Jewish learning, in a traditional way, was regarded with doubt by many whom it had to convince of its necessity to carry on. Opposition, some of it vociferous, some tacit but as strong in its tenor, seemed to be a common reaction. And yet, in these seven years, it has succeeded admirably in gaining the recognition it so richly deserves.

THE LIBRARY

Especially has the year 1929 been epoch-making in its growth. In this year some men of vision came to realize the value of the truly sacred work of our institution in the field of perpetuating traditional Judaism in America. Arriving at this realization, they saw the necessity of enlarging the institution in order to create more adequate facilities for the work now being carried on and to provide for the proper housing of the volumes, many of them rare, of our Library. Such men of vision, living not in Chicago alone, but even far from here, have taken new interest in our work and enriched our Library by some two thousand important books. This Library building, a beautiful structure now being erected beside the older building, will allow room for eight more classrooms, sorely needed in the attempt to house the preparatory department along with the rabbinical and the teachers' department. The addition will permit the proper division of classes in the College. All in all, it is a happy combination: this, of the seventh year of our existence and the construction of our Library building. We face the future with greater confidence of success.

GRADUATION

Last August we celebrated the third graduation. Results proved that we had good grounds for celebrating, for this class was more successful than either of the two that preceded in the important matter of securing for the newly graduated rabbis satisfactory positions. Virtually all have been placed in some capacity or other. The positions cover more geographical area than heretofore and prove that our reputation is growing in the United States. We can now boast of having Rabbis as far west as Utah, as far south as Texas, east to the very border of Pennsylvania, and a foothold in Canada to our North. Not merely the communities in the immediate vicinity of Chicago, but those at a great distance from us are becoming aware of the fact that the Yeshiva in Chicago is capable of supplying their religious needs.

CONFIDENCE IN THE FUTURE OF JUDAISM

We may now turn to some general aspects of the entire question of Judaism, and Judaism in America with specific relation to our own College. There are many whose minds are troubled and hearts perturbed over the grave problem of the future of Judaism in America. They fear, with apparent justice, that the forces threatening to overthrow our faith will succeed in their purpose. They fear the bugaboo of assimilation and the goblin of ignorance. They fear that the conviction of the beauty of our traditions will be lost with the

(*Continued on page 43*)

Summary of the College Activities for the Year 5689

By RABBI SAMUEL S. SIEGEL, Executive Secretary Hebrew Theological College

Those who have helped make the following report for the past year with its facts and figures possible are without a doubt constructing a formidable bulwark for orthodoxy.

Let us recall the words "Blessed is he who supports the study of the Torah," and our Sages have told us that "he who contributes to the study of the Torah—though he may not study it, nevertheless performs as great a 'mitzvah' as if he had studied it."

FINANCIAL REPORT
(Condensed)

Total Income	$109,659.70
Total Expense	111,285.80
Deficit	1,626.10
Income:	
Dues and Scholarships	43,118.85
Out-of-Town Collections	22,966.65
Tuition	3,559.25
Banquet and Journal	8,125.73
Donations	11,392.11
Memorial Tablets	3,358.50
Auxiliaries	6,292.97
Funerals	636.25
Bequests	4,560.00
Endowment Fund	3,000.00
Miscellaneous	2,649.39
	$109,659.70

Direct Expenses:
Teachers, Students, Text Books, Carfare, Graduation Expense, Traveling Expense, making 63.5% of the grand sum received.

Income Producing Accounts:
Collectors, Memorial Tablets, Advertising Banquet-Journal, Printing, Anshe Sholem, Appeal Refund, making 19% of the grand making 4.3% of the grand sum received.

Building and Maintenance:
General Maintenance, Janitor's salary, makes 4.3% of the grand sum received.

General Administrative Expenses:
Office salaries, Office Exp. Tel. Post., Insurance, Auto Expense, Miscellaneous, 12% of the grand sum received.

Financial Expenses:
Interest on Loans, Interest on Mortgage, Accounting Expense, Exchange, 1.2% of the grand sum received.

As in preceding years, Dues and Scholarships again constitute the principal source of receipts, accounting for nearly 40 per cent of the total. The next principal source of income was Out-of-Town Collections, comprising about 21 per cent of the total. Both these items run about the same as last year. Local Donations, constituting about 10 per cent of the total income, and income from Auxiliaries, representing about 6 per cent of the total, show a slight decrease from last year. Sundry income from Banquet, Bequests, Endowment, and Miscellaneous show an increase of about $8,000.00.

The average monthly receipts were $9,627.00, and the average monthly disbursements were $9,638.00. As compared with 1928, the College received on an average about $300.00 per month more and disbursed about $350.00 per month more.

The total number of in and out-of-town members are 11,429. In the city of Chicago we have:

1	member paying	$1,500.00	per year
*4	members paying	1,200.00	per year
1	member paying	1,000.00	per year
22	members paying	500.00	per year
2	members paying	400.00	per year
3	members paying	300.00	per year
25	members paying	250.00	per year
21	members paying	200.00	per year
300	members paying	150.00	per year
81	members paying	100.00	per year
1	member paying	60.00	per year
87	members paying	50.00	per year
2	members paying	35.00	per year
1	member paying	37.50	per year
1	member paying	36.00	per year
3	members paying	30.00	per year
1	member paying	26.00	per year
260	members paying	25.00	per year

The Student Loan Fund designated to help the students financially has been enriched with a contribution of $500.00. The number of loans was close to 1,000, and has circulated more than $10,000.00.

*This includes one out-of-town member.

(*Continued on page* 109)

Twenty Five Years of Talmud in Chicago

RABBI JACOB GREENBERG
Dean, Hebrew Theological College

It is now twenty-five years since I entered the field of Jewish education in the City of Chicago. It is a comparatively small measure of time, yet these twenty-five years form a most significant chapter in the growth of the Chicago Jewish community, and, incidentally, are indicative of the progress made by other Jewish communities throughout the land.



Every phenomenon in Jewish life immediately calls forth in us an attitude of critical comparison between the present and the past. It is an attitude best expressed by the blessing recited over the Chanukah candles,

שעשה נסים לאבותינו בימים ההם

"who hath performed miracles to our forefathers in those days at this time." Who could have foreseen "in those days" twenty-five years ago that we should now be building an addition to the בית המדרש לתורה in the form of a splendid library, which will be the finest structure of its kind west of the Appalachians. It is appropriate, therefore, particularly "at this time," to present the past and present of Jewish education in Chicago in juxtaposition for a proper appraisal of the miracle of its progress.

One could hardly say, in speaking of that early period, that organized education existed here. Whatever went under the name of education was haphazard and chaotic. For the most part, it began with א"ב and ended with קריש. The pupils who reached בראשית was regraded as a brilliant exception to our expected rule. Individuals these were who, by dint of excellent private instruction, grew up with an appreciable knowledge of the Talmud (Mr. Max Schulman, for example). But these rare individuals were not products of Chicago's educational system. They were rather lone stars in a dark, dark night.

It is almost impossible to believe that in those days there even was actual opposition to the study of the Talmud. But such was the case. Mr. Perlstein, one of the pioneers of חנוך in the city, tells of a teacher who was given strict orders not to teach anything more than חומש. The president of the congregation visited regularly to see that the order was obeyed. The teacher adhered faithfully to his instructions, but on Saturday afternoons he allowed himself the pleasure of introducing the brighter of his pupils to the Talmud. What was the surprise of the president one Sabbath when on passing the schoolroom he heard children intoning the Talmud. He rushed into the room with the fury of an avenging angel and belabored the unfortunate teacher with brutal blows until blood flowed.

We have, indeed, great cause to be thankful for the passing of those dark days.

Gradually there formed a nucleus of energetic people of vision who realized that unless the education of Jewish children included the study of the Talmud they would miss the essence of Judiasm and a generation of Koraites would arise. With great zeal they began their holy work. They hired a flat, engaged a teacher, and hoped that some day their pupils would be heard studying the Talmud. That was about 1902. This date marks the beginning of history Chicago Jewish education. The period antedating 1902 has been aptly called the pre-historic era.

Several years later, when I took over the ישיבה עץ חיים it boasted of 40 students and three teachers. The curriculum, however, was still limited to חומש. But the study of the Talmud was not long delayed. I introduced it as rapidly as possible in all of the classes. The beginning was small and humble, but it has borne abundant fruit.

What difficulties beset us! The school was housed in a remodeled two-story building on Johnson near Roosevelt. At best it was a makeshift affair with no conveniences whatsoever. Its right to be called a school was rather dubious. Class-rooms were small, poorly lighted, and more poorly equipped. The pupils played in a basement during the winter that was unsuited for the purpose, because of its small size and poor ventilation. Nevertheless, despite the many handicaps, the study of the Talmud went on without ceasing.

At that time, all of the pupils attending the ישיבה were foreign-born children, who had received their basic Jewish training in the land of their birth. Chicago Talmud Torahs were not yet rooted firmly enough in the community to produce graduates for the yeshivah. After the war broke out the number of pupils

(*Continued on page 45*)

The Passing of a Nation

By the Haham, Dr. Moses Gaster
London, England

It is a melancholy spectacle to go up the Mount of Garizim and follow the handful of Samaritans winding their way up the slopes to where the ancient altars of the patriarchs are believed to have been erected centuries ago. The Samaritans seem to fit the place, for the walk up to the summit leads along ruins, blocks of stones which once must have formed part of some great buildings and, perhaps, once belonged to the ancient temple of the Samaritans. The destruction has been almost complete. Except for the few boulders which the Samaritans consider the remnants of the altars, nothing can be seen of the ancient temple which, according to the traditions of the Samaritans, had been erected by Joshua after the conquest of Palestine whither he had carried the twelve stones the Israelites picked up from the Jordan and used for building the altar commanded by the Law. Not even the place where either that temple or other temples once stood can be found. It seems that the fate which befell the Temple of Jerusalem has also been meted out to the rival sanctuaries on Mount Garizim. Altogether the history of the Samaritans runs closely parallel to that of the Jews. Both go up to the mountain or look up to the hills mourning over the glory which has passed; both are animated by the hope that it may return again. But while the Jews have been able to multiply and flourish although scattered to the four corners of the earth, the Samaritans, on the contrary, have been losing ground during the ages. They have now dwindled to a mere handful. The ruins on Mount Garizim are typical of the ruins left from that ancient glory. Here and there a few boulders may still be seen, a few men in the Samaritan colony who just rise a little over the general level, but even they belong to a former age in their mental concepts and in their religious life and practice. There is something tragic about this poor remnant of ancient Israel. At one time, before the destruction of the second temple in Jerusalem, Josephus spoke of the Samaritans as being very numerous, numbering many hundreds of thousands, not only in Palestine but also in Babylon, in fact throughout the entire Diaspora. Though some have endeavored to discredit this account, it is none the less to be accepted as correct. This assumption rests, however, on the belief that the Samaritans, or those who are now called Samaritans, are in fact the last remnant of the Israelites, the northern tribes that had separated from the southern and had at one time been driven into exile. I cannot deal with this problem here at any length. However, such a study would explain many movements of a religious character which in the course of time have taken root and developed in the ancient Persian empire and also would throw an unexpected light on the propagation of Christianity among the peoples of Asia Minor and in other places known to have been inhabited by so-called Jewish colonies. The differences between these two sects were too insignificant in the eyes of the Gentile neighbors to prevent confusion, for wherever documentary evidence is forthcoming it can be shown that Samaritans and Jews always lived next to each other, hating one another no doubt, but still united in the recognition of the Law of Moses as the Holy Writ and the basis of their religious life.

From whichever point of view the history of the Samaritans can be traced and their religious life and practices investigated, they prove of the utmost importance for the elucidation of many problems connected with the beginnings of post-Biblical Jewish life and even help us understand much which is only alluded to in the Sacred Scripture from the time of the separation of the two kingdoms.

No fire burns more fiercely than the fire of sectarian hatred. No means are spared by one sect to vilify the other. The Samaritans have come in for a full share of abuse, nor have they been sparing in their denunciations of the Jews. The former declared the Samaritans to be of heathen origin and therefore, as it were, outside the pale of pure Judaism. The latter retorted by accusing the Jews of falsifying the text of the Bible and of substituting the name of the Mount of Ebal for that of Garizim in the famous passage in Deuteronomy where the building of the altar was commanded, thus depriving Mount Garizim of the role of the sacred Mountain. All these accusations have survived the ages and have had very curious results. The charge of falsifying the text was taken up by the founders of Christianity and repeated afterwards by Mohammed. All connection with the Samaritans was completely severed; no inter-marriage took place; in fact,

(*Continued on page 47*)

The Problem of Higher Jewish Education in America

By PETER WIERNIK

The requirement to conform to special conditions which are in themselves neither clearly defined nor definitely settled, presents the principal difficulty of our Jewish educational problem in the United States. And the new ideas and ideals, each one breaking with the past in a different manner, add to the confusion. It is practically impossible, and not desirable, to give the Jewish child here the same education which we received in the Old Country. We are transplanted and in a state of transition in which none wants his son to be educated exactly as he was. The general secular education which the American Democracy bestows and justly makes compulsory, is not the only new thing which must be taken into consideration. We have the radical Jew who strives to have his son educated along radical lines which were never thought of when he himself was being schooled. The Jew with a penchant for the new nationalism insists on bringing in the curriculum the nationalistic spirit which was never dreamt of in the philosophy of Jewish education when he was a child. Our Hebrew schools of the modern type have broken even with the immediate past, and the Yiddish schools are in themselves a recent innovation. Everyone seems to be experimenting and the parent or the teacher who wants to bring up the pupil as he was brought up is very rare indeed.

We are as much at sea even in that part of the Vineyard of Israel where conformity to our great past is mostly stressed. The Orthodox Jew is appalled by the ignorance in Jewish matters which he sees in the graduates of the American Hebrew schools of various kinds, from the Synagogue School at the base to the College at the apex. And the experience of nearly half a century with Talmud Torahs, Hebrew Institutes and similar institutions under different names has not produced results to which he could point with pride or even with qualified satisfaction. In these cases the methods are not entirely new, but they are plainly exasperatingly insufficient. The boy is not and cannot be given enough Jewish instruction to produce Jewish scholarship. And without a supply of indigenous Jewish learning of the good old traditional sort, Judiasm will wither even under the most flourishing material conditions.

The small Yeshiva or Parochial School is the first step in the solution of the problem. Higher Jewish education is, and always has been, for the few rather than for the many. The aim is to develop the intellectual mind, to produce the spiritual leader, to bring forth the one in a thousand who can speak with authority and justify our remaining a separate entity.

A proper blending of the secular democratic spirit of Americanism with the aristocratic spirituality of our religion is made possible when Jewish studies are given better attention than they can receive at the Talmud Torah or any other "after-school" institution. But the small Yeshiva which carries the pupil mostly through elementary school grade, and even in the rare cases where he is carried through high school grade, leaves him nowhere. If he is to realize his ambition and to come up to our expectations of him as a genuine Jewish American leader, he must be given a college education under the same influences under which he was brought up through the lower courses. He must now, more than ever, be in an atmosphere in which Jewish studies are not looked upon as of minor importance. He cannot become the real master, the teacher in Israel which we expect him to be, unless he is a thorough rabbinical scholar, a religious authority in whom the equipment with secular knowledge has not quenched the thirst for Jewish spirituality, nor has a pseudo-liberalism subordinated the pride of religion and of race which made us perish through the centuries as the bearers of a great truth under whose influences all mankind is ultimately to be brought.

General scholarship and oratorical skill are helpful, but they must be only the aids, not the chief qualifications. The rabbi must, above all, be a real rabbi, a master of Jewish Law and learning possessing the full confidence of the older generation, and able to speak in the voice of eternal Judaism to the young whom he is to lead on the path which the faithful father wishes his children to follow: The means are adjusted to modern American conditions; the end is as old as our faith.

Judah Halevi.

By PROF. MEYER WAXMAN

Judah Ben Samuel Halevi was born about 1080 in Toledo, at that time the capital of Christian Spain, and died in the Orient about the year 1140. His soul was one of the noblest and purest that ever descended on earth and is wonderfully characterized by Heinrich Heine, who said of it as follows: "When God created the soul of Halevi, He was so enraptured by its beauty and exquisiteness that He could not restrain Himself and kissed it." It is this Divine kiss which reverberates in all his creations both poetic and philosophic. This soul possessed also serenity and harmony, a boon which was denied to his two great predecessors, Gabirol and Moses Ibn Ezra. His life was not marred by suffering or by disappointment but flowed peacefully and quietly, and hence his poetry reflects that nature as we will see.



In his youth, he attended the great Academy of Isaac Alfasi in Lucena where he acquired many friends. After completing his course there, he returned to Toledo, where he practiced medicine with great success. He married there and had an only daughter. Later, he moved to Cordova, Mohammedan Spain, but was soon seized with great longing for Palestine, which longing became a passion, as he says,

O, city of the world most chastely fair
In the far West, behold, I sigh for thee,
Oh, had I eagle's wings, I'd fly to thee,
And with my falling tears make moist thine earth.(*)

At last, he decided to carry out his wish, left home, wife and daughter and his beloved grandson, for the Orient. He visited Egypt. We meet him in Tyre and Damascus, but then he suddenly disappears. Jewish legend has it that he was killed by an Arab while he was kneeling at the gates of Jerusalem and singing his famous ode to Zion.

*Translation taken from Lady Magnus: Jewish Portraits.

His poetry may at times lack the depth of Gabirol's all penetrating spirit, but it is, as said, more harmonious and it does not break out in wrath and anger but flows bubblingly like water from an inexhaustible well. In general it may be divided into three classes, secular, religious and national. In his secular poetry, we have before us a poet with a cheerful view of life who knew life's pleasures and rejoiced in them. In short, in Halevi, we have the perfect harmony of man and Jew. He sang on friendship, love, and wine, and on the joy of life as well as on its reverses. His love songs are noble and show a keen sense for beauty, both beauty of nature and human form. Thus he sings:

Through a veil there are seen two serpent's-eyes—
A snake coils over your cheek— your hair
At a distance hearts it stings.
or
Pretty of sight and your voice is sweet
In them I see beauty in which mingles morning and evening
Over thy cheek I pronounce the benediction
He forms light and creates darkness.[11]

Even in his old age when on his way to Palestine on passing through Egypt and being asked what he saw in the land of the Pharaohs, he replied:

Wondrous is this land to see
With perfume its meadows laden
But none, fairer than all to me is yon gentle maiden
Ah, time's swift flight, I fain would stay
*Forgetting that my locks are grey.**

Halevi was more interested in life but he had an observing eye for the beauty of nature. His song on "The Roses of Spring" is a gem of nature poetry. Says he,

Day by day does she (nature) change the colors of the plants

11. Anthology of Hebrew Poetry, ed. Brody, p.176.
*Translation taken from J. En. Vol. VII, p. 347.

(Continued on page 53)

Permanent Values

By DR. S. M. MELAMED



In the course of the nineteenth century, there appeared at least ten thousand Jewish books written by both Jews and Gentiles in all sorts of languages. Out of this number of Jewish books only a few are known to the public, and only those books that have a genuine literary or scholarly value have become a part of our national literature. The great majority of the books written on Jews and Judaism by either Jews or Gentiles are dead books today. Nobody knows of them, nobody reads them, nobody asks for them. However, there also appeared during the nineteenth century some five hundred Hebrew books, all written by Jews, and there is not an educated Jew in the world who does not know these books more or less. Not only Hebraists, but even non-Hebraists, know of Mapu, Smolensky, Gordon, Bilaik, and other great Hebrew prose writers and poets of the nineteenth century.

Needless to say, that the great Hebrew poets of today are known not only among Hebraists, but also among our masses. Whatever has been written in Hebrew during the last one hundred twenty years, and for that matter, throughout all the ages, has remained an organic part of our national literature, whereas ninety per cent of books on Jewish matters written in other languages have gone into oblivion. Even those works written by such great Jews as Sanchez, Spinoza, Marx, Lassalle and others, who write in languages other than Hebrew have been lost to the Jewish people. These men have either been excommunicated by Jewish authorities or have read themselves out of Judaism. It is an undisputed fact that whatever a Jew creates in Hebrew remains a part of our national literature, but this is not true of Jewish creations in other languages. One may go further and say that those Jews who have created great works in languages other than Hebrew, and who have been either excommunicated because of their works or who have alienated themselves from their people, can easily trace their separation to the fact that they have not contributed to Hebrew literature. Paradoxical as it may seem, it is nevertheless true. Can anyone imagine Spinoza being excommunicated from the synagogue if he had written in Hebrew? There were many heretics among Jews before Spinoza, but they were not excommunicated. Why? Because they said what they had to say in Hebrew.

Judaism has never been intolerant, intellectually or religiously. It is a well-known fact to every historian that whereas the Catholic Church has always fought modern cosmology and biology tooth and nail, no representative of the synagogue has ever participated in the fight against science. Although modern scientific discoveries have in theory shattered the basis of the Jewish religion, as well as that of every other religion, the synagogue has never deemed it worth while to wage a war against modern science. This explains why many of the Jewish heretics before Spinoza who wrote in Hebrew were not excommunicated. He wrote his books in Latin, and drew fire not only from the synagogue, but also from the Christian Church. By writing in Latin he borrowed trouble for the Jewish people, and his excommunication, therefore, was not a religious, but a political act. The fact that Spinoza wrote in Latin, and not in Hebrew had two results for him: He was personally forced out of Judaism, and his philosophical creations have not become an organic part of our national literature. It is wrong to consider Spinoza a Jew from any point of view. He knew Hebrew well. He was even the author of a Hebrew grammar, by means of which he wished to demonstrate his theory of substance, but because he wrote his principal works in Latin, he is known to the world not as Baruch Spinoza, but as Benedicto de Spinoza, the Latin writer among Jewish philosophers, and we cannot claim him as one of ours.

The fate of Spinoza and his books proves that even the greatest intellectual creation by a Jew, if it be not written in Hebrew, cannot belong to Hebrew literature, and will not have a lasting value among Jews, in fact, not even among Gentiles, while a Hebrew work becomes an organic part of our own literature, and thus a part of literature in general. This is true not only of philosophical and scholarly

(Continued on page 55)

"Kultur - Shule"

By J. T. GLASS

Translated by Manuel Laderman

The modern Jew is quite lost in a maze of contradictions with regard to pedagogic activity, from which he cannot extricate himself. We have types of schools of every kind, and every tendency and aim, and they struggle against each other bitterly. Now the people whose motif was always unity is being torn asunder, at the very time when there is a demand for cultural unity in the nation, and a coherence of aim and purpose in the field of national education. Such unity can result only from a re-establishment of our whole educative structure on a firm philosophical foundation. Because it is just such a basis that is lacking, and that lack causes all the strife and disunion.

Let us glance at the facts that face us today before attempting any such philosophical reconstruction. John Dewey says* that changes in education are a direct result of the changes in the social conditions of the day. We accept his dictum as a truism in pedagogy today. Before attempting the reconstruction of our philosophy, therefore, we must study the new social conditions in their economic and cultural tendencies.

First a glance at economic conditions. Truth to tell they are so poor, we shall have little material to wade through in our study.

In Eastern Europe the masses of the population are ruined. Wholly, as in Russia, where they are cut off entirely from their old source of income—trade; or in part only, as in Poland, because of a tremendous economic crisis. The intelligentsia, on the other hand, seeks for government positions or social service work. The cultured Jew will not go into trade, because he will not be a copy of "Chaim Chazkil Zizilnicker" of Spector's "The Rich Uncle." Previously the higher classes used to enter the free professions. But now those professions have lost their status, and they are forced to seek government jobs, or anything in the way of social service work that presents itself.

Can the Jewish school reconcile itself to these new tendencies? Can it aid in these endeavors. It seems clear that it cannot.

The position of the Jewish national school is not very secure. For the school is revolutionary and can serve only the interests of the intelligentsia, but not those of the masses. It is not surprising that it is not popular with the masses. The economic interests of the people are opposed to revolution. Trade and revolution never go hand in hand. On the other hand, the cultured classes seek revolution, in those countries where Jews have only limited political privileges and no political office—revolution not on ideological grounds, of course.

Now let us turn to the cultural tendencies of the moment. Here is where the interests of masses and intelligentsia clash even more bitterly. But here we note a remarkable phenomenon: the masses have turned revolutionary, the "few" conservative. No one is carrying on so determined a fight for cultural self-determination as the Jewish intelligentsia. And it is just the people who are quite passive in this struggle. On the contrary, the masses would revolutionize their whole standard of living by taking up a strange language and an alien way of living. This is remarkable, I repeat. History tells us, and our experience proves, that the people is ever the carrier of conservatism: that it zealously guards its own individuality, its standard of living, and the intellectuals are those who tend more to the cosmopolitan. With us the reverse is true. Were I a strict Marxist, I should easily find an explanation for this phenomenon. But I have a profound respect for the nationally conscious intelligentsia, and I believe they are urged on to their difficult pioneer work from higher motives.

This working at cross-purpose between the masses and the cultured few, between the producers and the non-consumers of our national values, has created the interminable maze that was mentioned at the beginning. To this spiritual disparateness do we owe our pedagogical Antinomies and Dilemmas. For the sake of clearness I shall arrange a table of them.

Antinomy I

The school is the middleman who transmits the cultural values and the national language. But the national language is the very means for creating new values. No language—no nation. And yet we surrender the national language and want to keep the national culture. There follows

(*Continued on page* 63)

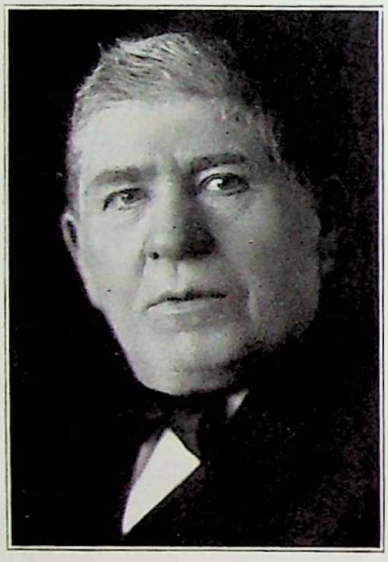
*"Dewey's "School and Society." Chapter I.

The New Library

By MANUEL LADERMAN

In the expansion of any institute of learning books are the first consideration. For in books does a school increase more rapidly than in any other way the possibility for studying and the intellectual content of each student. Thus, more quickly than in mortar and bricks dedicated to more class-rooms and more elaborate offices, does a school raise itself literally by its own boot-straps to rank with others, or above others. Although it does not by the mere increase of the number of pages of scholarly printed matter increase its number of students, it increases the proportional importance of each, and forms a vital incentive to a greater enrollment.

But books must be housed. And properly. And unless the incidental facilities to study, such as light, comfort, accessibility, are insured, the mere presence of books standing upright, perhaps undusted, on an overloaded shelf, is of no importance. A building to contain the books, a building where the scholars of tomorrow may read ancient manuscripts and modern books with ease and in some comfort, is a necessity as soon as the necessary class-rooms and the routine of classes have been seen to.



A. L. Stone

Such a purpose the Hebrew Theological College is carrying out in the building operations that have been going forward on St. Louis Ave., just off Douglas Blvd. There a library building ample to provide for the ramified Jewish interests of its students, talmudical, historical, philosophical, literary, is being built. Rather simple, not very large, but well suited to fill those demands that will be made on it. For the new building is to house the preparatory department of the College. Well-built, with a gray limestone front, it will make a pleasing addition to the pride of Mid-West Jewry, the "Yeshiva."

At present the library boasts of some eight thousand volumes. For the most part they are Responsa and Novellae of Talmudical, and rather incidentally, of historical interest. The library has the standard histories and literary collections. It has full sets of the journals of Jewish science, in English, Hebrew, and French. It has a fine group of translations into Hebrew of the world classics. Many of the Hebrew periodicals, bound in complete sets, can be found in the present library collection. But it was recognized that as yet the number of volumes was too small, and the number of fields covered too scanty. A period of additional buying has been inaugurated. Begun by the gift of five thousand dollars of Mr. A. L. Stone of Los Angeles, and formerly of Chicago, through his son-in-law, Mr. Louis Bomash, expressly for buying books, the fund set aside only for buying more volumes has been increased slowly. That it will be expended wisely goes without saying.

A very important beginning has been made. Rabbi Jacob Greenberg, the dean of the College, and acknowledged authority on mathematics and Jewish Science, (his recent book on the Jewish calendar is receiving enthusiastic welcome in America and in Europe) went off to New York to gather some of the rarities in the way of Jewish books that it offers. And he succeeded immensely. By an expenditure of only forty-five hundred dollars, he added some two thousand volumes in Halacha, Judaica, and Hebraica. Some of these are rare indeed. A collection of novellae, known as the "Damesek Eliezar," which he secured, is the only well-bound copy of this much quoted work on the Shulchan Aruch in the world. Other famous books of Novellae and Responsa (Hiddushim and T'shuvoth) which he brought back with him, though not quite so rare, are of great worth. He brought an entire collection of Karaite prayers and laws, and a commentary of theirs on the Bible. Of a similar interest is the Samaritan scroll of the law that will be added and a Samaritan Haggadah. He bought several sets of bound Hebrew periodicals, and one in Russian, that the library yet lacked. These are but the outstanding volumes of the remarkable purchase carried out admirably.

When the new Library building is completed next summer, the Hebrew Theological College will have a fine set of books to expose to the first view of its many friends. With a fine library to aid them, the students will undoubtedly begin to show scholarship that will make their College a beacon light of Jewish culture.

BALABAN & KATZ CORPORATION
EXECUTIVE OFFICES
CHICAGO THEATRE BUILDING
CHICAGO
TELEPHONE RANDOLPH 5555

January 10th, 1930.

TO CHICAGO JEWRY:

It is with a feeling of pride that I address myself to you on the subject of Beth Madrash Letorah and its great library now in the process of construction.

The Library of our Hebrew Theological College is destined to serve a great purpose and to become the intellectual and spiritual center of Chicago Jewry. It is being erected at a cost of Two Hundred Thousand Dollars, of which One Hundred and Three Thousand Dollars has already been raised.

We are formulating plans to raise the balance of the funds and the College Officers and Board of Directors feel certain that Chicago co-religionists will maintain their world wide reputation for generosity when they are called upon in behalf of this cause.

We are building and developing an institution for the present, as well as the future, which will make Jewry safe for traditional Judaism, and it is from this vantage point that we must look upon this noble enterprise and carry it out to a successful end.

Let the descendents of Isreal be proud of the enterprising spirit and foresight of present Jewry and let us do all we can to deserve the gratitude and recognition of future Jewish generations.

Very cordially yours,

Barney Balaban

Chairman Building Fund Campaign.

BB.MM.



Frontispiece of the Shelah, published in 1698. The College recently purchased this unique volume for its growing Library collection.

Judaism and Spinoza's Philosophy

By RABBI SIMON G. KRAMER

(Extracts from a larger essay on the subject)

I.

Philosophy, in its wider sense, as an attempt to understand the universe, and the laws that govern it, must necessarily be closely akin to both, the sciences and the arts; to the former, it is akin in content and method, to the latter, in form and expression. And yet, the history of philosophy is remarkable evidence of the fact, that in the matter of subjective interest, philosophy is overwhelmingly closer to the arts. That element of detachment, the most important of the prerequisites to scientific research, cannot legitimately be expected of a philosopher. For philosophy, while it attempts to explain life, nevertheless has its issue from that very life which it attempts to explain. In other words, one does not become a philosopher in the same way as one becomes a chemist or a physicist. Philosophy is not a profession, nor can it arise from parlor discussion. It must be the result of certain experiences of life; it can never be divorced from life. One cannot sit down in his study, and determine with himself to experiment, in a completely detached manner, with new systems, or even with new concepts in philosophy as one would with new experiments in biology or physics. If this were possible, no doubt, much would be gained in this age-long grappling with the haunting secrets of the universe, and would bring new rays of hope for the eventual clearing up of the misty obscurities of human life, and for the eventual untangling of the baffling questions and problems that make up the content of philosophic inquiry. But this cannot be done, for life has a much greater hold on philosophy than philosophy has on life, and like the poet and the novelist, like the musician and the artist, the philosopher too, unwittingly, to be sure, but nevertheless, unavoidably, takes the fibres of his own life and weaves of them a philosophic garb, to cover the whole of life. Thus the history of philosophy has been and will continue to be the history of philosophers.

In Spinoza's philosophy, we find a peculiar reversion of the above stated relationship between philosophy and the sciences and arts. The peculiar form in which his philosophy is couched — beginning with definitions and axioms, continuing with propositions and their proofs, and ending with the corollaries to these propositions, and their proofs, only here and there interrupted by notes that seek to throw the light of literary expression upon what was obscured by the mathematical rigidity and terseness—the form is scientific, following closely, though with questionable success, the science of mathematics. The content of his philosophy, however, his conception of God, his emphasis on knowledge, and the striking ethics that is derived from his metaphysical concepts, are subjects for the treatment of artists.

Both, however, the form and the content of his philosophy, can and should be traced to the one outstanding fact in Spinoza's life, namely, that Baruch Spinoza was a Jew.

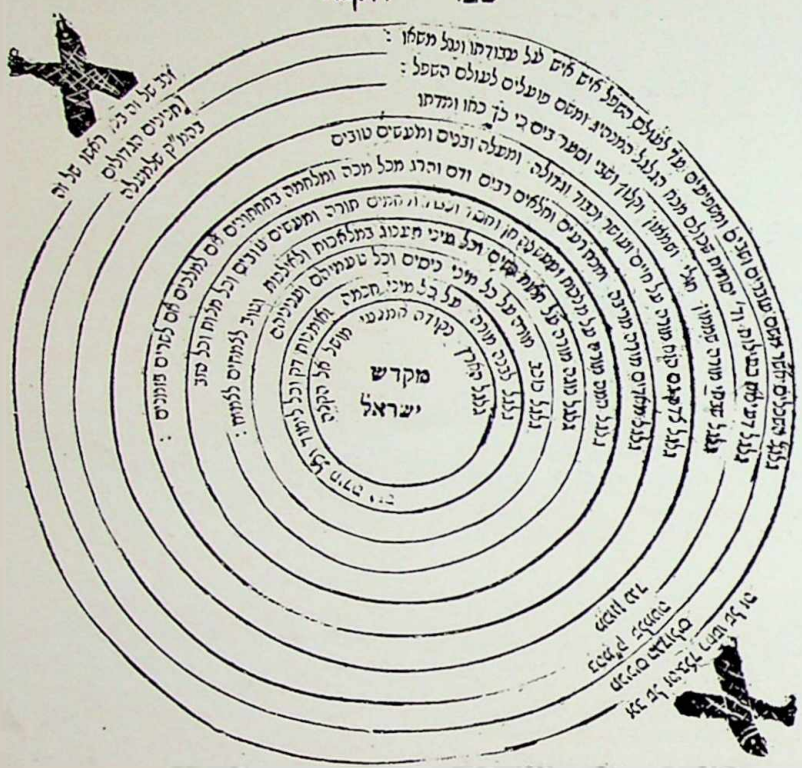
It is the purpose of this essay to show that Judiasm, the Jewish environment of his youth, and his Jewish training, colored his entire thinking; that his metaphysics as well as his life, were not independent of that subjectivity which was essentially Jewish.

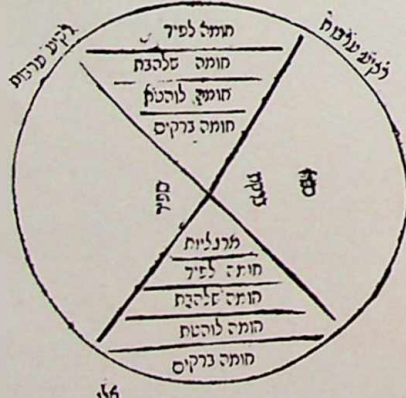
II.

It was not only his life that was haunted by Judaism despite his just or unjust criticism of it, but even his philosophy flowed out of his Jewish character and training, almost as much by necessity, to use Spinoza's analogy, as that by which the three angles of a triangle are equal to two right angles.

Some of the outstanding characteristics of Spinoza's system, are, to my mind, the following: 1. his conception of One Substance; 2. his idea of Natural Law; 3. his idea of the supreme importance of Intellect and the Life of Reason. Each one of these features of his system may, in my opinion, be directly traced to the concepts and even much more to the practices of Jewish life throughout the long history of the Jewish people. In attempting to trace these points to Jewish concepts and practices, I do not mean to draw a complete analogy between the Jewish religion and Spinoza's metaphysics. The two are really as far removed from each other as Spinoza's

(*Continued on page 67*)





Kabbalistic Diagram from the Sefer Hakoneh, a mystical book of unique significance in the literature of the Kabbala. This volume is a valuable recent addition to the Library.

The Jewish Concept of Charity

By RABBI ISRAEL GERSTEIN

Charity is universal. No one is immune from a feeling of pity or sympathy at the sight of human misery and unhappiness. It is a trait that we draw into our systems with our mother's milk. Maladjustments and misfits of society were probably always and everywhere catered to and extended a helping hand. Efforts were always made to lift them out of the pit of oblivion, a fate to which they would have otherwise been doomed. The notable exception we know of in recorded history is that of the notorious Sodom and Gomorrah, whose inhabitants were presumably inoculated with an antidote to the sensation which spontaneously arises in the human breast when it is exposed to spectacles of biological agony and pain. As a rule, however, people irrespective of color or creed, were moved to sympathy when coming into contact with freakish or unnatural expressions of life. Feeling, emotion and instinct, however, which underlie human sympathy are blind and irrational. Their guidance is not always reliable. The practice of charity, when maneuvered by these forces, are bound to result in a farce. Women will establish homes for the care of kittens in old age, neglecting at the same time poor and forsaken children. The eradication of human evil, abundant as it is, requires a more vigorous weapon than blind instinct. The masters of our faith have realized this. Our sages, therefore, framed a unique and hitherto unparalleled philosophy in favor of the submerged tenth of society. It may be summed up in the one Hebrew word Zedakkah, which is usually rendered righteousness or justice. The dole given to the poor and down-trodden is not a matter of grace. Judaism names it simply justice. The destitute are entitled to the support derived from society. The prophets recognize that destitution was fundamentally a consequence of social and economic exploitation. And since we are all brothers, children of one God, no one may assume the right to oppress his fellow. Then the poor man has a distinct share in the wealth of the rich. His sweat and energy went into the making of the prosperity owned by the man who stands above him in society. Those then who were ill-treated by grim fate were, nevertheless, not to be denied a minimum, at least, of life's blessings. They are not to be condemned to extinction because they failed to manipulate conditions so as to swell their belongings. They are not cursed and despised of God. They are merely the victims of an unbalanced social structure, which permitted the enrichment of the few at the expense of the many. A person, then, who has amassed a fortune automatically becomes a trustee appointed by God to administer His wealth. It is clearly illustrated in the story of King Monobaz, who distributed lavishly his own treasures, as well as the treasures of his fathers. His brothers and relatives complained and said to him: "Thy fathers stored up and added to what their fathers left, and thou squanderest it all."

He answered, "My fathers hoarded up for here below; I store up for Heaven. My fathers hoarded up in a place where the human hand can lay hold; I store up in a place where the hand cannot reach. My fathers hoarded up something, which yields no fruit; I store up something that yields fruit. My fathers hoarded up money; I store up treasures in the shape of human souls. My fathers stored up for this life; I store up for the life to come." (Baba Batra 11A).

In fact, Rabbi Mayer went so far as to say that if it were not for the poor who provided them with the opportunity of exercising benevolence, the well-to-do would be denied salvation in the world to come altogether. For material needs impose upon the individual the obligation to attempt to eradicate the plague known as poverty. Zedakkah justice dictates this policy. Briefly, kindness predominated by justice spelled Jewish charity in the past. The various laws with respect to the poor incorporated into our Torah breathe forth this motive. Mosaic legislation withholds the right of ownership, on the produce of the corners of the field, or that which is forgotten while collecting the harvest, from the owner of the field and assigns it to the poor.

Traditional Judaism charity divided into these seven classes:

1. Feed the hungry.
2. Clothe the naked.
3. Visit the sick.
4. Cherish the dead and comfort mourners.
5. Ransom captives.
6. To educate fundless and shelter homeless.
7. To provide poor maidens with dowries.

The economically depressed were placed on the same level with the balance of the population. They were not made to feel inferior to

(*Continued on page 81*)

ויחי בוט

ויברכך ואת שדי ויברכך ברכת	וירדים אירסין סנא וקדיר טננרידן וב
שמים מעל ברכת תהום רבצת	רכת ורסין סנא ברכת לרי גוקלרין יו
תחת ברכת שדים ורחם : כו	קרדן ברכת לרי דרויא נין יטייור דיב
ברכת אביך גברו על־ברכת	טא ברכת לרי ממלרין וקורסנין : כו
הורי עד תאות גבעת עולם	דועלרי בבן נין צוק אולדולר רועלרי
תהיין לראש יוסף ולקרקד	אוורינא בבלרימין סינורונא רק קיי
ששי נזיר אחיו : * פ	לרינין דוניא נין אולסון לל בשינא יום׳
כ״ח איירל כז בנימין זאב יטרף בבקר יאכל	פין דטפסינא נזרינין קרינדשלרינין :
כישי נין עד ולערב יחלק שלל : כח כל־	כז בנימון קורט גיבי פרלר סבחטא יר
אלה שבטי ישראל שנים עשר	אולג׳א ואקשבא פוי אידר אולג׳א :

Our Library is especially fortunate in possessing the only copy of the bible translated into the Tartaric, an example of which work is here illustrated.

חלק המיעוט נלח סכיכי ׳ ועוד מטעם חמרת חדיתת
כשיכני תן מטעם יין כיון שהוח פוסקיין כיון כם ותינו
תאור כמשמ חלק זכתובים לפני שם דומיח דמים במים כי
דכר מועט הים תושב תם פיונח על ידי ניגוב ׳ ונתלמוד
לח תניך חלח כנת ומחן ניגוב ׳ היין תם ניתן נקיתין על
מיס ככוונם תו נפל מים וים כ׳ונים נכתב העיפוח שעל
הכום קיין מותר ׳ חלק תת מינו כמי שתינו ונשתינו מינו
רכם עלית ומכטלנו ׳ ום נם יינן כם תפי כמינו שכוונן הזם
תין לתשור כהנתם וכטלנ נם ׳מיקו המחמיר תשוטרינ כמשמנ

The last page of the Sefer Rokeach, published in 1505. This copy is considered as a semi-incunabile. This is one of the oldest volumes in our Library. It was purchased by Mr. S. P. Platt in Italy and presented to us.

תבא עליו ברכה

נשלם הרקח אשר חיבר הורב רבינו אלעזר בן
רבי יהודה זל
נעזר פלנו בעריכ פסח שנת רכם

The American Yeshivah Bachur

By RABBI OSCAR Z. FASMAN

I.

A considerable percent of the Jews in this country have heard in one way or another that there exists such a thing as an American Yeshiva Bachur, but only a handful of these have any intimate knowledge of his personality. The reason is evident: not only is the American Yeshiva Bachur a new type in the Jewish world, but he is so unique a character that he baffles any attempt to judge his nature by comparing him with other types already known. The writer, therefore, feels that this publication is the proper place to sketch in broad outline the most prominent traits of character that make up the Yeshiva Bachur and to indicate his problems in life.

II.

To be systematic we must consider first what results from the fact that the American Yeshiva Bachur is the child of the European Yeshiva Bachur. Obviously the fact that the former attempts to retain customs and habits of the latter in a new country, to which they were not originally adapted, and faces all the difficulties which arise from a change of environment and spatial sub-stratum, is bound to create new problems of accommodation. Let us see just what elements of similarity and difference have been the outcome.

Like any large college the Yeshiva, both in America and Europe, breaks down primary face-to-face relations of a family group by drawing students away from their homes. Recalling that as a child in Europe he left his home to study in some large Yeshiva, many a Jewish father in America sends his child away from home to study in a Yeshiva. Thus the American Yeshiva Bachur group contains a large number of members who live only in derivative relationships, substituting ties of friendship for ties of kinship. The results of such a life vary of course, in proportion to the age of the child when he left home; but on the whole it leads to the formation of a one-sided character. The Yeshiva Bachur away from home learns to sublimate deep emotions, because he does not have his mother at his side to whom he can express his feelings, and because he has no brothers and sisters toward whom he can show affection. He learns how to decide weighty questions for himself, matures much more rapidly than other children of the same age, and becomes highly self-reliant. Incidentally, having nobody to care for, he is inclined to be selfish.

Secondly, the American Yeshiva Bachur has inherited from his European ancestor a code of class room ethics that differs radically from those he practices in an American public school. The most characteristic example of this code is the function of the cigarette in Yeshiva life. It is a unifying force, since cigarettes are given and taken constantly; and, humorous though it may sound, a new student need but flourish a package of Melachrinos to find himself welcomed with open arms. The cigarette, then, is a social medium in Yeshiva Bachur circles in America as well as in Europe.

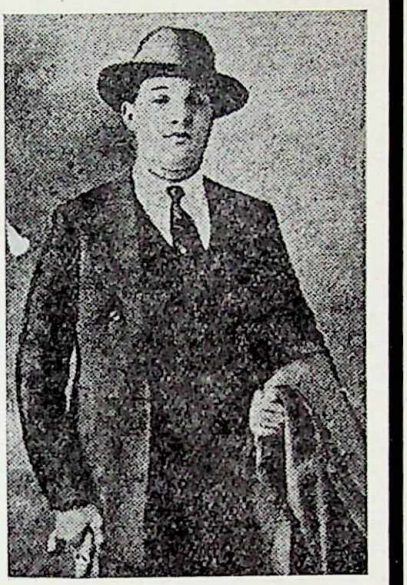
Of far greater importance is the study hall, where silence is not the golden rule. Sitting together at one table, the students converse with each other quite freely. As a general rule these conversations are highly stimulating and lead to a good deal of thinking. The subjects, too, contain a great variety of material, as the Yeshiva Bachur combines a knowledge of European and American worlds of past and present. Moreover the exchange of ideas that takes place at the study table serves to compensate the lack of those experiences which individual students cannot obtain because of their isolation as young men who spend all their time with books. The American Yeshiva Bachur is here bound to thank his European mate for handing down to him an active social frontier where interesting contacts may be made; namely, the study hall and its study tables.

In turning to the differences between the American and European Yeshiva Bachur, we must observe first that the object for which each strives differs. The latter studied, as a rule, only "lishmah"—for the sake of study—and only a small number of those that attended European Yeshivas became rabbis; whereas the general rule with American Yeshiva Bachur is to study so as to become a rabbi. We can easily see how this difference is caused. American educators have turned from a policy of giving children a general education to one of training them for specific professional fields. This new policy complies with our materialistic tendency to attach a price tag to every object of human

(*Continued on page* 83)



A record of martyrs. This list includes the names of all those who met their death in the Holy Land during the recent Arab atrocities.



Jacob Wexler, of Blessed Memory, former student of the College, killed in Hebron.



Rabbi Moses Epstein, Dean, Hebron College.



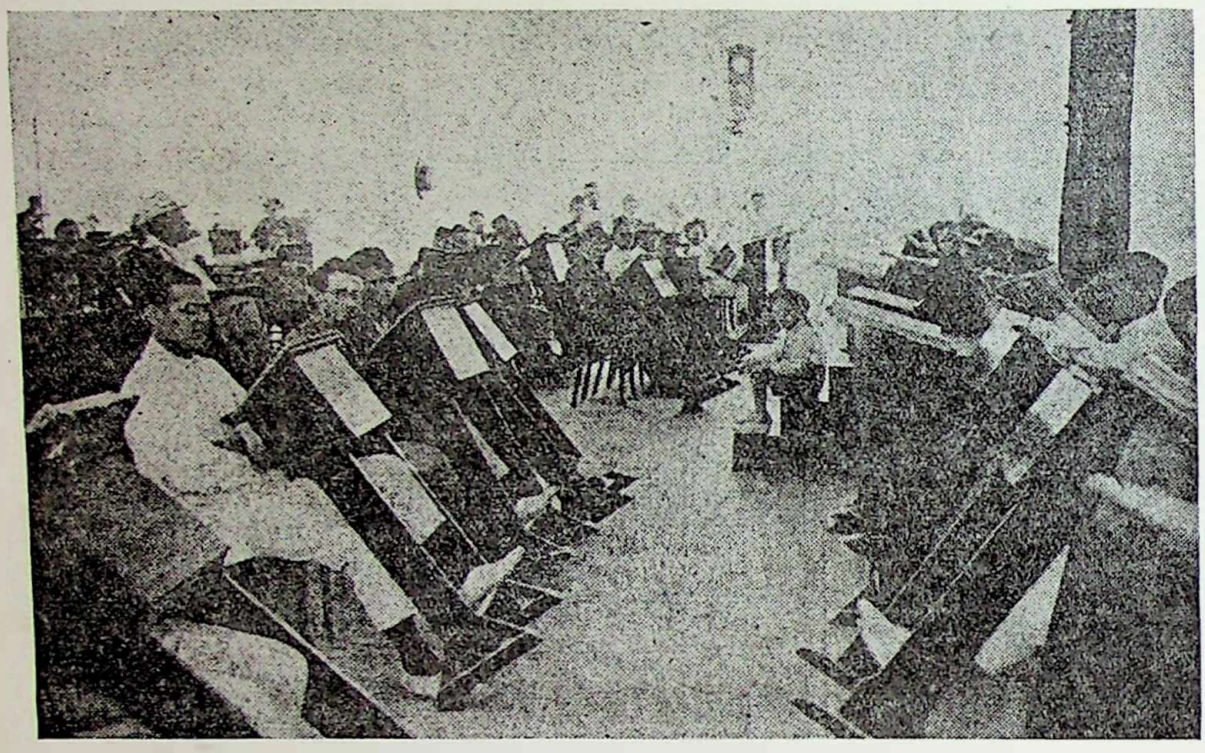
David Epstein, of Blessed Memory, former student of the College, killed in Hebron.



Rabbi David Winchester, a graduate of the class of 1927 and former Rabbi of Springfield, Illinois, severely wounded in Hebron.



Zvi Hirsch Frauman, of Blessed Memory, former student of the senior class, killed in Hebron.



A scene in the study-hall of the Hebron Yeshiva before the massacres occurred.

"Nitzanei Nisan"

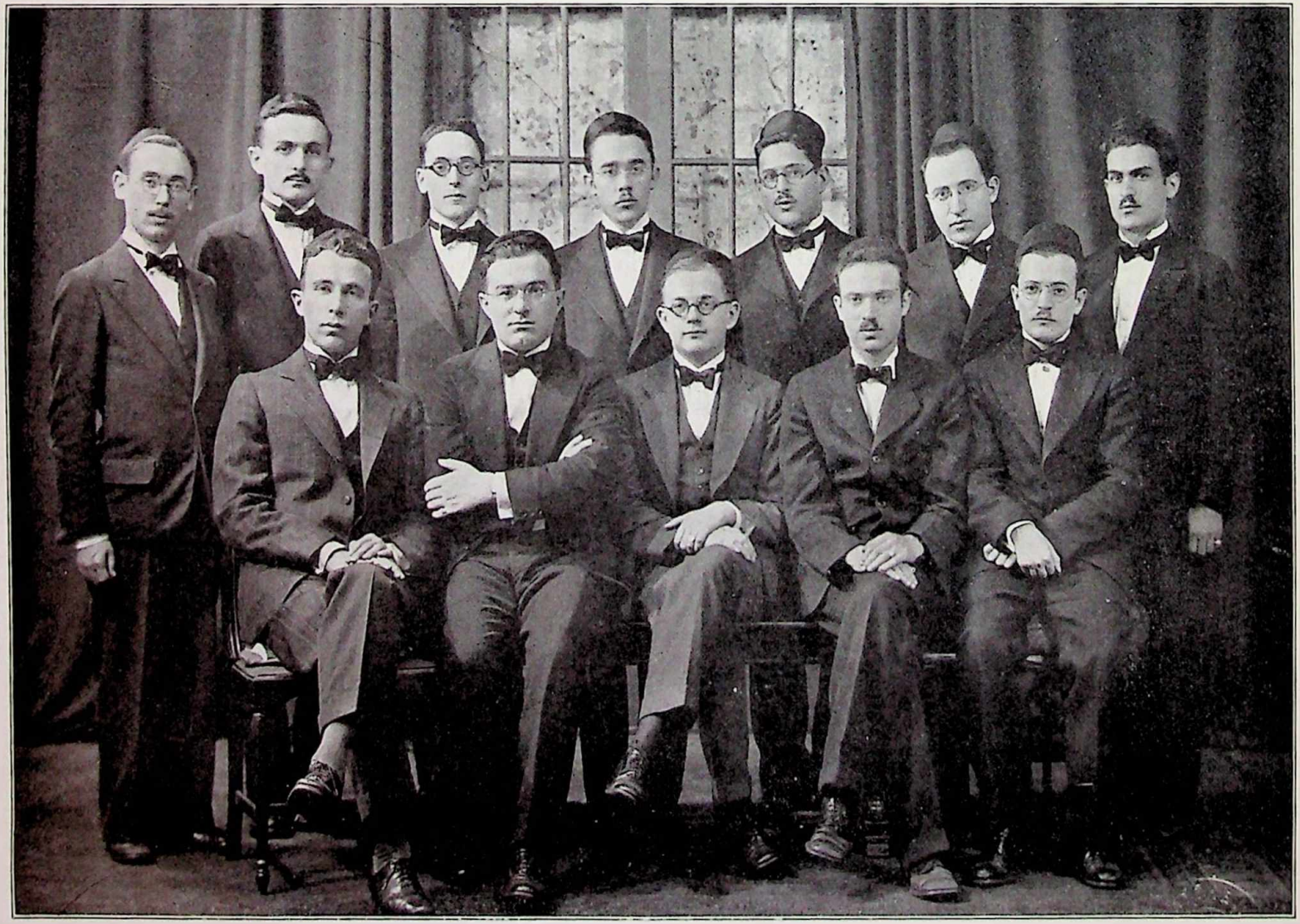
From the Literary remains of
Rabbi Nisan Yablonsk of blessed memory.

There was no necessity of making the name of Rabbi Nisan Yablonsky artificially lasting. The thirty alumni members, and half as many more students who were blessed enough to have had the opportunity of being his pupils, directly listening to his discourses, were assured that the memory of their Rosh Yeshivah can not be erased from their hearts. If during the life of their great Teacher such a recognition was slow in coming, it assumed a fierce proportion with the realization that he was no more with us. Somewhat removed from the mount we could discern its immense proportion.

How gladdened and yet how sorrowful were students on receiving a book of Talmudic discourses and responsa bearing the name of "Nizanei Nisan" containing some timely responsa and many discourses that the deceased Gaon held forth before his students at the Hebrew Theological College.

It is futile to apply to this book, "Nizanei Nisan," the standards of criticism and apparatus of literary analysis which we usually apply to a literary work in any other field. Talmudic Novelae and Responsa are a class all by themselves, bearing a unique character, which can be comprehended only by him who "swam in the sea of the Talmud" and drank to the full her theory. Hence we shall not attempt to give a so-called review and analysis of the book. The nature of the latter precluded such an attempt.

But those, who "had swum in the sea of Talmud" will behold in perusing or rather studying the pages of the work that a great mind of depth and insight, acumen and learning is the author of the book. Many obscure places in the Talmud, Codes and their early commentators are clarified, simplified and analyzed, and superficial inconsistencies removed. To various questions of Halakah, the responsa included in this book will veritably prove a boon. The question in view is discussed on a large scale, collecting all the references throughout Talmudic literature bearing on it and a decision is rendered in conformity with the spirit of the Talmud.



The class of 1929—Left to right standing: Rabbi Leonard Mishkin, teacher in the H. T. C. Preparatory Department; Rabbi David Graubart, Rock Island, Ill.; Rabbi Seymour Klepfish, Yonkers, N. Y.; Rabbi Joshua S. Glick, Appleton, Wis.; Rabbi Oscar Fasman, post-graduate work at the College; Rabbi David Rosenbloom, South Haven, Mich.; Rabbi David Tamarkin, Springfield, Ill.

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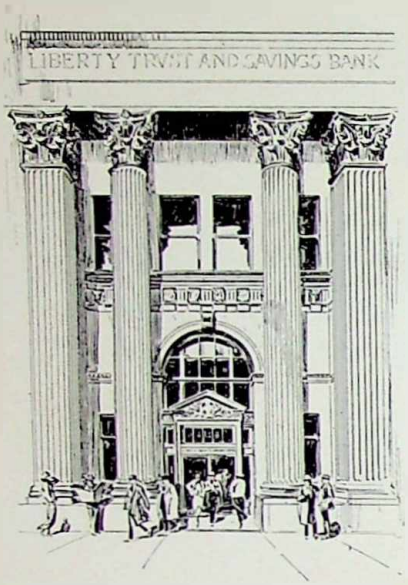
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WHAT IS OUR HOPE?

(*Continued from page 9*)

general lack of conviction about most things. And all their fear is grounded in their belief that the attitudes of the day will continue to the end of time, and that the cynicisms and skepticisms of the day are certainties that will last forever. And they tremble for its effect upon the future of young Jews and their Jewishness in this country.

As one who likes to find solutions to our problems in our literature, I should like to refer to the Midrash at this point. The Rabbis tell us that at the creation of man, the Shechinah was present in the world with man. But, when Adam sinned, the Holy presence departed and rose to the first Heaven. When Cain sinned, it rose to the second. And as men became ever more sinful, the Shechinah seemed to drift farther and farther from Man. We should perhaps interpret it, man drew farther and farther away from God. But the righteousness of Abraham drew the Shechinah back towards man. Isaac and Jacob brought it into even closer relationship with mortals, and Moses consummated the tie between man and his Creator. Now this Midrash, it seems to me, is a beautiful allegory of the advance and regression found throughout human history. Thus, the story might be interpreted as the struggle of progress in a world of inertia and reaction. And every advance in thought, in goodness, seems ever to be followed by a return to the old condition; or perhaps, in the manner of the pendulum, swinging back beyond the center of the arc to another extreme of bestiality and cruelty. Such is the ebb and tide that characterizes the detail of all the history of mankind. And the one fact that stands out is the notion of the Greek philosopher Heraclitus that the only fixity is the law of change. This change is a kind of definite advance and retreat that can be discerned only after the pen of the historian has cleared away the haze enveloping the action itself. That no notion of today will continue on into tomorrow is the single truth that can be deduced; that no attitude of the moment—an attitude built out of the disillusion and carelessness of a post-war co-educational college world, where a freedom that was perhaps unduly restrained has cut loose in an extreme that will delight some future Herodotus of this our age—is permanent.

Above all, we must have patience. We must have a little historical insight, and then we shall not lose hope prematurely. We have faced such crises before. We did in Germany, perhaps a worse one, for the opposition was explicit and more determined about one hundred years ago. In a general way the time of Maimonides faced a similar crisis and found its answer adequate. No, we must not lose hope. Indeed, if anyone were despondent of the Jewish future twenty-five years ago, he had good cause. Twenty-five years ago Jewish education was a thing of dreams, dreams few had faith in. I myself can remember the time, twenty-five years ago, when a very prominent leader of Jewry in New York grew nervous when Hebrew training was mentioned. Twenty years ago the Jewry of Chicago did not spend twenty-five thousand dollars annually for Jewish education. Now it spends twelve times that amount, and if the budget of our College were included, the total cost of Jewish learning in this city would be seen to have increased 1600%. Only a score of years ago there was not a single synagogue that supported a Talmud Torah of its own. The whole city boasted—if it did not rather bow in shame—at the thought that it supported only three community Chedorim. Today no self-respecting synagogue thinks of building a new house of worship without making certain of class-rooms for its own Talmud Torah. Fifteen years ago the Hebrew Theological College was not even a dream. Today it is a reality with two beautiful buildings, a Library of some 10,000 volumes, a record of having placed about twenty graduated Rabbis and some fifteen teachers in various positions of importance throughout the country. The possibilities for its future growth appear to be assured. Certainly now is not the time to worry. We have passed too many milestones on the way to definite action and to the success it can bring. We have discovered that, like an individual, a people must keep organically whole if it wishes to live. And our organic life can best be maintained by a study of the Torah; our history is ample proof of that fact. All substitutes concocted by an evanescent modernism can avail but little to maintain traditional Judaism. And that must ever be our purpose.

RELIGION AND NATIONALISM IN MODERN JUDAISM

Judaism is well defined only when it is defined as a religious national culture. It must have both, the religion and the national sentiment. He who would disregard the one or the other takes an attitude that is anti-historical and leads to failure. Judaism is a religion of a single national group. It thus differs from

(*Continued on page 37*)

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25 YEARS OF TALMUD IN CHICAGO

(*Continued from page* 10)

in the Yeshivah gradually diminished as immigration dwindled. The ישיבה almost disappeared for a time. When it next rose into prominence, it contained a majority of pupils who graduated the local Talmud Torahs. The lack of immigration served as a stimulus for the Talmud Torahs to produce pupils for the higher institution.

At this critical juncture, when the Talmud Torahs were in labor to produce, I became the head of the original Moses Montefiore Talmud Torah on Miller street. I believe that this school was the first to produce pupil material for the ישיבת עין חיים

When, after several years, I returned to the Yeshivah it was in the throes of renascence. For the time being it was almost homeless. Like the Jew, it moved from place to place in an effort to find a suitable, permanent location. The pioneers who were the backbone of the Yeshivah in its infancy (among whom were Messrs. N. H. Bolotin, B. Leizerovitz, M. Sevin and S. P. Platt). These men were pillars of strength to the cause. The Jewish community of Chicago has many causes for gratitude to these men for their vision and self-sacrifice in the interest of Torah.

The obverse of בימים ההם is בזמן הזה In no department of our local life is the contrast between the two more striking. In a period of a mere twenty-five years we have seen the rise to prominence of the בית מדרש לתורה an institution devoted to the study of the Talmud, which contains over 450 young men, 90 per cent of which are American-born. The institution is housed in a building which is the pride of Chicago Jewry. The change is revolutionary. No one could have predicted it.

There is now additional cause for gratification. The בית מדרש לתורה is adding a library building to its equipment. The library already has 10,000 volumes in all branches of Jewish lore. Several incunabulae have recently been acquired. The library is now ranked with the other great Jewish book collections of the country.

The growth of the בית מדרש לתורה has in turn influenced the Talmud Torahs. It has stimulated them to greater activity. Today there are over 1,000 children learning Talmud in the city of Chicago. These children are the hope of our community. The movement to teach Talmud has now assumed appreciable proportion and is growing stronger steadily.

The study of the Talmud has already borne excellent fruit. Out of the great number (conservatively estimated, they are more than 1,000) of young men who have gone out of the Yeshivah; there are 250 שומרי שער who may be seen on Saturday afternoons in the adas and in other congregations, studying the Talmud as they did in the Yeshivah. Many of that estimated 1,000 have been graduated rabbis and are now at the head of communities over the length and breadth of our land. A great portion have become teachers and principals, conducting schools where a new generation is educated as they had been. Others of the thousand became שופטים Still others are lay leaders of their community and presidents of congregations. The thousand young men have suffused the Jewish community and are repairing the ravages of American life. They brought the tone of Jewish life to a higher level.

Thus the candle of the Torah that was kindled in this city a mere twenty-five years ago, has become a bright light spreading its lustre all over the land.

What a miracle the Talmud has performed בימים ההם — בזמן הזה



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THE PASSING OF A NATION

(*Continued from page 11*)

all community of purpose was destroyed. The Samaritan religious horizon became restricted to the Pentateuch; they lost the inspiration of prophetic exultation and their intellectual development also became more or less stagnant. They were unable to rise above the calamities which fell upon them, and they lost ground and disappeared. In distant lands they were, in all probability, absorbed by various sectarian movements because of the absence of a powerful vitalizing force in their midst. And yet, on the other hand, they kept to their old possessions with a tenacity which not only deserves our admiration but also invests them with exceptional importance. Fossils preserve, in an unchanged form, a life that has passed. We can study the fauna and the flora of bygone ages best in fossils. The same holds good now for the Samaritans. Therein lies the intrinsic value of a study of their history, literature and religious life. Troubles fell upon them early; according to Samaritan tradition the first schism took place in the time of Eli and Samuel who rebelled against the lawful succession of the High Priesthood and set up a tabernacle of their own. From that time on, the Divine Favor turned away from them. By a signal act the sacred vessels of the temple suddenly disappeared in a cavern together with the two tables of stone and the Ark of the Covenant. Since then the period of adversity called Fauuta has set in whilst that of the Rahuta (Favor) has come to an end. Since then they look longingly to the time of the appearance of the Taheb, he who will bring back, or will cause them to re-establish their ancient glory. This Taheb is of course a parallel to the Jewish Messiah, primitively conceived merely as the Restorer of the ancient political autonomy and of the ancient religious life. Nothing of the eschatological is connected with this hope, neither the resurrection of the dead nor the day of doom, although these two doctrines are also cherished by the Samaritans though not in connection with their Messianic concept.

The schism deepened with the building of the Temple in Jerusalem whither, as they say, the ancient copy of the Bible written by the priest Ithamar had been carried and placed in the foundations of the new building. The erection of that temple in Jerusalem marked the final break with those who would only worship on Mount Garizim which alone was to be recognized as the Holy Mountain. The political break came with Jeroboam who established the northern kingdom. When the Jews returned from the exile under Cyrus an attempt was made to bring about a reconciliation, which failed. The open feud between the two sections of the people of Israel continued unabated until both were practically destroyed politically.

For the Jews, the destruction of the Temple marked only one turning point in the history of their religious development: not so with the Samaritans. The Emperor Hadrian not only destroyed their temple but also, as they assert, their literature. This seems to be correct. There is a gap from the second to the eighth or ninth century of the C. E. but a few literary remnants have been saved from the period anterior to that date, which makes them the more valuable from every point of view and to which reference will presently be made.

In any case, the Samaritans were able to develop along their own lines up to that time. How far they were influenced by Jewish literary activity (of which also very little is known) during the whole period from the return from the first exile to the destruction of the Second Temple, or whether the Samaritans influenced Jewish literature and religious practices is, for the time being, a matter of conjecture. I have shown elsewhere that the influence was mutual, but somewhat negative in character. They followed similar tendencies and principles, but they developed them in their own, sometimes opposite, ways. Their development stopped short with that period. They have become fossilized and, as I mentioned before, fossils are the most important evidences of periods and developments that have since passed away.

The Samaritans possess among the remnants of the past what may be considered the oldest copy of the Hebrew Pentateuch: it is in a most dilapidated condition. They assert that it was written by a certain Adisha, the priest in the thirteenth year after the conquest of Palestine under Joshua. This is an assertion which is contradicted by the Scroll itself; I am one of the few who have seen it in Nablus in the Kinsha (synagogue, or house of assembly) in 1907. It is written on parchment or skin, which rules out its presumed high antiquity. Nevertheless, judging from the ancient character of the writing and from its dilapidated state, I believe it to belong to the first century of the C. E. if not earlier. It is written in the ancient script once common to Samaritans and Jews and still seen on the Maccabean coins, but now used only by the

(*Continued on page 51*)

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THE PASSING OF A NATION

(*Continued from page 47*)

Samaritans. The manuscript is extremely archaic, but already contains all the differences which mark the Samaritan version in opposition to the Jewish version of the Pentateuch. The language is Hebrew.

The Samaritans, however, have a language of their own similar to the Aramaic of the Targum in which many of their prayers are written, one of the most remarkable collections of Biblical legends, and their own Targum to the Pentateuch. The collection of legends which goes under the name of Asatir, or the Secrets of Moses, is now being published by me with a very elaborate introduction and commentary. I am assigning it to the middle of the third century B. C. and I believe it to be the oldest Midrash to the Pentateuch hitherto recovered. I have dealt at full length in my introduction on the importance of this newly discovered work which carries our knowledge of Biblical Exegesis far back into the third century. In addition, they have preserved in Hebrew the oldest form of the Book of Joshua, of which a new edition by me is now in preparation. The great antiquity of this book can no longer be doubted. They also have fragments from the Books of Judges and Samuel down to the period of Jeroboam and the breaking up of the kingdom into two sections, the northern and the southern. Except for these few books, everything else seems to have been lost. Only in the third century we meet with a great Samaritan poet called Markah who wrote a number of hymns describing the exodus of the Children of Israel from Egypt and the death of Moses. He is also the reputed author of a few liturgical hymns; then darkness falls upon the scene. The Samaritans emerge again into the light of history and literary life in the ninth century. All their writings henceforth are now in Arabic. I have shown elsewhere the influence which the Samaritans have exercised on Mohammed and on the first dogmatic principles and doctrines of Islam, a point which has hitherto remained absolutely unknown owing to our complete ignorance of the Samaritan literature. In Europe they remained forgotten. The historians of the Crusades who were writing on the spot, never so much as mention the Samaritans by a word. Only the Jews kept in touch with the Samaritans as the famous poet Al-Harizi, the no less famous traveler Benjamin of Tudela and later on other writers. But for the West the Samaritans remained merely a name until they were rediscovered at the end of the sixteenth century by Scaliger, Huntingdon, Ludolf and finally Silvestre de Sacy at the beginning of the nineteenth century. The discovery of the Samaritan Pentateuch which was published for the first time in the Paris Polyglott in 1632, created a tremendous stir, because it differed in many ways from the Jewish recension. A bitter feud then ensued as to the authenticity and veracity of either text. The discussion degenerated into a venomous theological fight which lasted almost two centuries and which, in a way, has been again rekindled but without theological bias. Now it is merely a question of historical and textual investigation, important unquestionably, but not expected to lead to the consequences anticipated by the antagonists of former times. Incidentally however, this fight has led to an unexpected result. I am convinced that it has given the first impulse to the so-called Higher Criticism which may soon have seen its best days.

I have been fortunate enough to collect almost all the literary remnants in their possession, mostly of course, in modern copies, but some in old copies. Thus I obtained a clearer insight into that part of Samaritan life which is to us of the greatest importance. I have discovered that the Samaritans represent a stage of religious development which came abruptly to an end with the second century but which during the preceding centuries did run parallel with Jewish development of that time. This is not the place to discuss the origins and development of Jewish Oral Law, but I have found a complete system of Oral Law most unexpectedly also among the Samaritans. Their system is at least as old as the beginnings of the Jewish Oral Law and helps us greatly to understand the true character and inwardness of the Saducean and Pharisian parties which, as is well known, disappeared with the destruction of the Second Temple. By the help of the Samaritan tradition, we may be able to trace back and delineate the beginnings of the Jewish Liturgy. The same holds good for other laws and practices, the beginnings of which are lost in the obscurity of time and through the paucity of literary tradition. Many a sidelight will also fall upon the interpretation of the Bible itself. We have hitherto been nurtured only on Jewish tradition. The Greek and Latin translations reflect only the latter. The Samaritans have undoubtedly a tradition of their own. The history of Jewish Hymnology is also sure to benefit by a careful study of the Samaritan traditions.

(*Continued on page 61*)

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Architects of the New Library Building

JUDAH HALEVI

(*Continued from page 13*)

Purple to red, and red to carbuncle
She whitens at times, and at times, paints green and when it reddens
It is like a gazelle when she her lover kisses
Beautiful are her flowers, methinks
That for adornment she robbed the stars on high.[12]

or a description of the sea

The waves moan when the wheels run
The clouds now over the sea lightly do float
But soon the sky is darkened and the water in heaps does rise
And the themoth rise—and riseth the zoar
The sea like a pot doth boil — and its voice shouteth
And none doth still—the noise hard waver
And the mighty weaken—and the flow into twain doth part
Half a valley—and half a mountain.[13]

Only a short time did Halevi play with the secular muse. Soon, as he felt his years passing, his religious spirit took hold him and he calls to his soul:

Asleep in the bosom of youth, how long wilt thou lie?
Know that boyhood is like shaken tow
Shake thyself from the lure of time—like birds
Shake themselves from the dew drops of the night.[14]

And verily did his soul fulfill his call—his deep thirst for God knew no bounds, with all the might of his soul, he strives towards Him. He is filled with His thoughts, rises from bed at night to praise Him and feels His nearness. He says,

God, where can I find Thee
Your place is exalted and hidden
And where can I not find Thee
Your glory fills the world.

Without Him his soul would wither away, and he sums up his feelings in the words,

I sought Thy nearness
With all my heart I called upon Thee
But when I went out to meet Thee
I found Thou meetest me.[15]

But at times his heart contracts from pain of doubt. Why should the God of justice whose ways are just and merciful, the God of goodness be unjust to his people, why does the selected people cleaving to the Torah be martyred and tortured? And to this problem, he endeavors to find an answer.

The problem and the search for its solution is the keynote of his national poetry. Halevi is the poet par excellence of the Jewish nation and most of the sacred poems are of a national character. He is the interpreter of the heart of the nation to its God. Like Gabirol, he sings at times love poems to the God of Israel and calls:

Come beloved, come Thou to me
In the bower of the lilac woo me
Stay the fiend that would pursue me
Harps and chimes and cups all golden
To the joy of old emboldeu
*'Neath the radiant glory olden.**

But at times he demands the justification of his people. He tells of her suffering for His sake, of her clinging to Him, and asks:

Thou turnest thy right hand
And the enemy has stretched forth his right hand
Hast Thou forsaken us, or is Thy hand short?[16]

The solution to the problem is redemption. Redemption is to Halevi the central idea. It is not, like with other poets, a refuge from suffering but an aim in itself. He negates the present and lives entirely in the future, and hence his burning love for Zion. Zion is the central point in his desires and as long as he is not there, he feels that his very life is defective and incomplete. He therefore sings,

My heart is in the East
But I am in the ends of the West
How then can I taste what I eat
And how can food to me be sweet.[17]

But it is not his own life alone which is defective, but the life of the nation as well. Here in Goluth, in exile, that life can never be complete. It is only in Zion that God is near to man, there Israel will find his youth and will fulfill his great mission to be the light of nations. In his serenade to Zion entitled "Zion Dost Thou Ask for the Peace of thy Exiles," all his love for his people and land, the story of their great past, miserable, the hope and vision of a glorious future are glowingly set forth by Halevi.

And well did he characterize in that very song his own national poetry:

I am like a jackal to bewail thy woe
But when I dream of thy restoration
I am a harp for thy songs.

A silver harp with many strings which emitted wonderful melodies was indeed the soul of Halevi.

---

12. Judah Halevi, Collected Poems Hebrew, ed. Hakavy, V. 2, p. 58.
13. Ibid., Vol. I, p. 35.
14. Selected Poems of Judah Halevi, Classic Series, tr. by Nina Salaman.
15. Ibid., Vol. II, p. 131-2.

*Taken from J. Ency., Ibid., p. 348.
16. Ibid., Vol. I, p. 61.
17. Ibid., p. 7.

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PERMANENT VALUES

(*Continued from page* 14)

works, but also of poetry and fiction. Hundreds of Jews have written fiction and poetry during the nineteenth century in languages other than Hebrew, and for a certain period have made a name for themselves among Gentiles. Since, however, only few among them were really great talents, the majority have been forgotten, and are unknown to both Jews and Gentiles today. However, those Jewish poets and fiction writers who write in Hebrew, fare quite differently. Even the mediocre among them live on. The Hebrew poet, Mane, who cannot be considered a first class poet, is known to the present day to every reader of Hebrew, and even the works of lesser lights than Mane who wrote in Hebrew have become a part of Hebrew literature. It may be true that the value of some of these Hebrew works is exaggerated, but at least they are never forgotten and are appreciated according to their value.

In Germany alone during the nineteenth century at least five thousand Jewish volumes, written by Jews and non-Jews alike, were published, but only a few of these volumes have gone down to posterity. We know Graetz, Zunz, Geiger, Jost, Karpeles, Cassel, Herman Cohen, Frendenthal, Lazarus, Steinthal and a few others. The same holds good of the many Jewish authors in other European countries, who have written their books in the language of their countries. It happens very seldom that a Jewish book written in a European language becomes part and parcel of our national literature. Of all the Anglo-Jewish writers of modern times, only the name of one man will remain—that of Israel Zangwill, the others have gone down to oblivion.

Of the thousands of books, written by Jews in Hebrew, in the course of the nineteenth century only a few are forgotten. Any Jew who is familiar with the good literature knows not only the names of the great Hebrew poets and prose-writers of all times, but he also knows the names of the minor stars. The Jew who reads Bialik, Schnaiur, also knows Kahn, Meitus, Steinberg, and many other minor poets. The Jew who is familiar with the works of J. L. Gordon, the outstanding Hebrew poet of the last generation, is also familiar with the works of Gottlober, Mane, etc. As far as the Jew is concerned, nothing that is written in Hebrew is lost. There seems to be a permanent value to Hebrew—whether this is to be ascribed to the fact that Hebrew literature is from the point of view of quantity not to be compared with any literature of the great nations, and therefore the mere talent too has more chance of survival, or because he who writes in Hebrew, a classical language, is more careful of what he says and how he says it, may not be discussed here. The fact remains, however, that all Hebrew writing is, from a Jewish point of view, something lasting and permanent, while all Jewish writing, that is to say, everything written by Jews in their various vernaculars has only a transitory and passing value. I have written considerably less in Hebrew than I have in any other language—Yiddish, French or German, and for the last five or six years, I have not written a line in Hebrew, but still I am known to every Hebrew reader, whether he be in Fez, Morocco, Shanghai, China, or Berlin or Moscow, but I cannot very well say that I am known to every English-speaking Jew. But that is not as important as the fact that whatever I have written in Hebrew will be read in the future, too. But that which I am writing and have written in every other language, with the possible exception of a few books, may be forgotten tomorrow. Chicago is a first-rate Jewish community, and it has produced a number of great personalities, merchants, industrialists, philanthropists, scientists, artists, etc., but it is curious to observe that the hundreds of thousands of Hebrew readers know only of one Chicago Jew—by the name of Shure. This Chicago Jew is the author of a book in Hebrew entitled, "Nezach Israel," "The Perpetuity of Israel," and the content of the book is an attempt at the philosophy of Jewish history. The Hebrew reader knows only Chicago and Chicago Jews by this book.

It is true that Jewish authors have always distinguished themselves as stylists of their respective vernaculars, and make their contribution to the literature of every great nation. But these contributions are often contested and they are often of such a nature that we do not claim credit for them, and the nations do not care to recognize them. Even Heinrich Heine, Germany's greatest lyrical poet since Goethe, is to the present day, a contested figure in German literature. But the contributions the Jews made to Hebrew literature are of permanent and lasting duration for the Jews, and if they are the creations of a genius, the non-Jew will appreciate them, too. I dare say that Bialik is as much appreciated among non-Jews as by Jews, not because he is a great poet, but because his poetry has a different character—an Hebraic character. As a Hebrew poet, Bialik stands as something defi-

(*Continued on page* 59)

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WHAT IS OUR HOPE?

(*Continued from page 43*)

all the religions of the world which do not depend on nationality, and thus parts company with all the nations of the world in that it holds its unity in a belief in a God rather than in a conviction or a sentiment about a land or a common history. Those who would discard the garb of religion and leave only the undergarments of nationalism are quite mistaken. Judaism must depend on a belief in God, on Torah in the broadest sense. In our history we have seen the opposite attempt—that of denationalizing Judaism — unsuccessfully tried. The present tendency of nationalism and nationalism only is undoubtedly a more dangerous attempt. Judaism without a God is even worse than Judaism without Hebrew or without Zionism. If you grant that assimilation is what we are both fighting—religionist and nationalist alike—fighting to preserve an entity that each calls a Jew—it must readily be admitted that no religious Jew stands in any fear of being assimilated, while many an unreligious Jew does. Whatever the motive of the religious saint, he will never be anything but a Jew, and his Jewishness will have deeper color than that of his nationalist brother. The Jewishness of the Zaddik is finer and purer than the Jewishness of the most ardent nationalist. The saints and martyrs in our history — and there are no greater Jews—died because their religion was threatened. And if they had not died for their religion, today we would have nobody who could boast of being ready to die for his Jewish nationality. True, people do die for their nation—the history of every nation proclaims that fact. But it is significant that we speak of "dying for his country" rather than "dying for his nation." When there is a soil beneath you, then only are you capable of being a martyr for nationalism. Only men who were inspired by their faith in a God in whom they had complete faith could have welcomed martyrdom although they did not possess a national homeland. I grant you the truth of nationality. I claim it ardently. To me nationalism makes a soul-stirring call. But I emphasize the other ideal in Judaism, that of religion, because in the enthusiasm for the newer nationalism we seem to be in danger of forgetting the old merciful God who was always our strength and our salvation.

THE AIM OF OUR COLLEGE

In stating all that has preceded, I have been leading toward these closing words in which I express the aim of our College in regard to these two elements in Judaism, religion and

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nationalism. To make Judaism sound in America, we must establish it firmly on a foundation consisting of both factors. We must educate banner-bearers who will see this truth of our modern history and interpret it adequately, fervently. The Hebrew Theological College is making a conscientious effort to train such leaders to the glorification of our people and our Torah. Young men, not mere dreamers, visionaries, but possessors of the facts to be found, knowing well that realities that confront the Jews, realizing how valuable a tool nationalism can be in their hands in their efforts to build up Judaism; young men, however, who also have a strong, abiding conviction in the beauties of Judaism and its traditions—such are the spiritual leaders we hope to educate. We trust that the rabbis whom we graduate will learn to combine these two ideas, struggling singly, into a unique and desirable synthesis, the synthesis that we all endeavor to realize—*American* Judaism.

PERMANENT VALUES

(*Continued from page 55*)

nite in world literature, and as a great and uncontested literary figure. Had he written his poetry in any other language, he would still be a great poet, but his position in world literature would be less enviable.

It is not necessary, nor is it possible that all Jewish poets and prose writers write in Hebrew, but every Jewish group, major or minor, should cultivate Hebraic culture sufficiently to produce a certain number of Hebrew writers and poets, and in this manner make his contribution to Hebrew literature, the literature of our race. And that alone would enable this group to create permanent Jewish values in the field of Jewish culture.

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THE PASSING OF A NATION

(*Continued from page 51*)

About the middle of the thirteenth and the beginning of the fourteenth century a literary revival took place among the Samaritans in Nablus, brought about by the immigration of some learned Samaritans, priests and laymen, coming from Damascus. A large number of poems were then composed, most of them in that peculiar Hebrew which is characteristic of the insertions in the Hebrew Pentateuch and which undoubtedly was a form cultivated by the Samaritans during the ages. It has persisted to this day among those few who still keep up some literary activity.

It would, therefore, be of the greatest value to collect every historic detail available from the Samaritans, from their literature and above all from their daily practices. There is the imprint of ages on every incident however minute. The Samaritan mentality is still steeped in ancient habits. They live in an atmosphere removed from us by many ages, the only living witnesses to times gone by and to practices impossible otherwise to recover.

In the second place, measures must be taken to preserve the Samaritans intact in their ancient form; not to allow modern ideas to make inroads and modern practices to demoralize them or to draw them away from their old life. It would be a misfortune if attempts, however well-meant, would be made by means of schools to wean them from their old allegiance. Should such a change take place, the science of history, archaeology, Biblical traditions and many other aspects of ancient life would be lost forever. A school which is to serve the best interests of all should be one where the teaching would entirely conform to the old Samaritan tradition and would strengthen the Samaritans in their beliefs and in their practices. We must preserve that which is still left from olden times and not persist in destruction. The Samaritans are unquestionably the most precious relic of ancient times. Now, unfortunately, they have been overtaken by a calamity which threatens finally to destroy what is left of the ancient house of Israel, of the Tribes of Ephraim and Manasseh, with which the Samaritans identify themselves. Every house that belongs to the Samaritans has been shaken to the ground by the recent earthquake; they have been left absolutely destitute and their cry goes out to their older brethren in faith to come to their rescue and

(*Continued on page 91*)

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"KULTUR-SHULE"

(Continued from page 15)

Dilemma I

Either we must give up Jewish education entirely, or give up this practical assimilation.

Antinomy II

To form a national culture, masses and intelligentsia must be poured into a mould to form a single entity, because of the holy mysteriousness of creating new spiritual life. The masses give the stimulus, the creative intellects the expression. Thus Hegel taught us. But if there is a dualification, a separation between the two, there results unfruitfulness, and spiritual barrenness, and the culture degenerates. There arises

Dilemma II

Either the intelligentsia should tear itself away from the unfaithful masses, and leave them to degenerate culturally, or sink with them. Or

Dilemma III

Either remain true to the nationally impoverished culture and leave unsatisfied the spiritual need of the Jewish few, or satisfy those needs at the cost of giving up the creation of a national culture.

Antinomy III

Philosophy is the science of the bases and norms of our existence. As a consequence, it is also the foundation of the whole pedagogical and educational structure. But Jewish philosophical thought has ceased wholly. Our last philosopher (in the character of philosopher of culture) was Rabbi Nachman Krochmal (the Ra Nak), 1785-1839.

So there face us these beloved dilemmas:

Dilemma IV

Either we must create a modern Jewish philosophy, or build a school which has no relation to modern life; i. e., an abortion. And

Dilemma V

Partisanship has replaced philosophy. Not social philosophy; that wouldn't be half bad. But everyone knows that the pennyweight social philosophy of our parties has long ago lost its worth. And yet our schools must either open every door to partisanship or remain without all breath of life.

Dilemma VI

Either we must keep our cultural unity and historical coherence and destroy our partisan (communistic, and such) schools, or degenerate to the level of those lowly animal forms who multiply by division, and then the parts fight each other.

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"KULTUR-SHULE"

(*Continued from page 63*)

Antinomy IV

Pedagogy demands that the language of instruction shall be the mother tongue. We want to keep pedagogy as our theory, and yet the language of instruction in our schools is not the mother tongue. There follows

Dilemma VII

Either we must force the issue by making the mother tongue the language of instruction in our schools, or we must divorce Madame Pedagogy.

This is the character of our time, and this the maze of contradictions from which we cannot disentangle ourselves. These are our educational problems. Or more correctly, these are a number of our educational problems.

What is the solution? What philosophical doctrine will solve these difficulties in the Hegelian manner: Thesis, Antithesis, and Synthesis.

I believe that the way out is to turn back to the RaNak. And his cultural-philosophical doctrine must reunite us all and solve the difficulties in a higher synthesis: in our culture.

Concisely put, the culture-philosophy of Krochmal is this: The national culture of any nation is a product of the effort it has made throughout its historical existence towards realizing the "Wert-Ideen" (Hebrew-Monoth).* Every generation, every individual must seek to live them. What their source is, and how we receive them, is a matter of opinion. (And the opinions have varied greatly from the time of Krochmal to our own.) But that these "Wert-Ideen" are a reality, there can be no doubt, because we all experience them.

Thus every generation, and so every individual, seeks to realize these ideas in its own way: i. e., each of us faces the same problems as those who preceded us. And whoever succeeds to these values, attempts to solve the same difficulties, is living right along with the nation. The school must bring to the new generation the record of the trials of the nation in attempting to realize the "Wert-Ideen." That means, introduce them to their national history, creations, to enable them to realize the "Wert-Ideen" in their own lives.

Such a school is a "Kultur-Shule."

And such can bring together once again the rifts that have been caused in our nation.

*The ideas of honor, justice, goodness, etc.—Translator.

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JUDAISM AND SPINOZA'S PHILOSOPHY

(*Continued from page 19*)

metaphysics is from any kind of religion. Nor is it my purpose to trace the salient features of his philosophy to certain specific beliefs or tenets of Jewish theology, or to certain specific doctrines taught by medieval Jewish philosophers, but rather to suggest how the general notions of Jewish theology, and the general practices of Jewish life, influenced Spinoza to develop the type of philosophy that he did develop, though in scope and in careful detail, it may be far removed from its source. For it is more often that one word, one suggestion may kindle the flames of genius more than complete systems, and one general motion, perhaps, even totally inconsistent in its many details and consequences, may stimulate and set in motion trains of mental energy, though they move in an entirely different direction.

The central doctrine of the Jewish religion, and the one proclaimed in the Jewish synagogue three times a day and more, is the doctrine of the unity of God. "Hear, O Israel; The Lord, Our God, The Lord Is One." (Deuteronomy V; 4) is the most sacred and the most oft repeated verse not only of the Scriptures, but of the Jewish prayer book. This doctrine, like a golden thread, has woven itself into the warp and woof of Jewish life throughout Jewish history. In support of this doctrine, the prophets hurled forth biting ridicule and stinging denunciations against the polytheism of the ancient world. In their contacts with the civilization of Greece and Rome, the Jews guarded their monotheism with an ardor and strength of conviction, equalled only by their heroic sacrifices in its defense in the Spain and Portugal of the medieval world. Jewish philosophers exercised their keen ingenuity not only to prove the existence of God, but also taxed their brains to prove the unity of God, so much so that Judaism and monotheism have become synonymous. Is it a wonder then that Spinoza, permeated with the four thousand years of Jewish monotheism, should conceive in his philosophy, of God as a being absolutely one and infinite? Haunted by the "One" of Judaism, Spinoza had to make of Substance, the Universe, God—all One. There must be only one substance, for "Except God," he says, "no substance can be granted or conceived—hence, it distinctly follows that God is one alone, i. e., there is none like him, or in the nature of things, only one substance

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can be granted, and that is absolutely infinite."[1]

It is true, that the God of Judaism as the God of all religion, is a glorified deified personality, who possesses conscience and will, and who, by the direct fiat of his will, creates the world, and then rules and regulates this creation as a monarch rules his country, while the God of Spinoza is not the Creator of the world ex nihilo, but is the immanent cause of the eternal existence of the universe, in that the universe and Substance or God are the same. This essential difference between a transcendental monotheistic God and an immanent pantheistic God, certainly exists, but the idea of the One, is essentially the same in both, except that in pantheism the One is extended to include in complete identity, the entire universe and all that there is in it. Judaism starts with the One—one Creator, but ends with two worlds, the world of nature and the world of man. The Jewish Bible, not interested in cosmology or in mystical concepts of any nature, introduces the story of Creation, only as an introduction to the story of man, and the laws, superimposed upon him, from above, and revealed to him by a beneficent God, so that he may freely comply with them for his own good. But the laws of nature and the laws of man are distinct and different. Spinoza too starts with God and ends with man, but he destroys the difference between nature and man. There are no two worlds; man does not transcend nature, but is immanent in nature, governed by the same eternal laws of necessity, as govern the clot of earth, the flower in the garden, the insect in the field and the animal in the wild. In Judaism, as in all religion, God transcends man and nature, and man transcends nature: in Spinoza, however, the idea of the One is carried to its logical conclusion. There are no three or more different worlds, but the world of nature and the world of man are both part of that One Substance, that is the Universe, that is—God. But can it be denied, that one with such a keen intellect as Spinoza possessed, can very easily build up on the foundations of monotheism a structure of pantheism, bringing the fundamental religious idea of the former, to its logical conclusion, in the latter.

It may be argued too, that the God of Judaism, though, not strictly the God of the Bible, is a spiritual being, while in Spinoza all corporealty is conceived to be in God too. The Jew proclaims daily, in his prayers—"I

1. Ethics, I. Prop. XIV.—Corol. I.

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believe with perfect faith, that the Creator, blessed be His name, is not a body, and that He is free from all the accidents of matter, and that He has not any form whatsoever."[2] And yet there is in Jewish theological discussion many an opinion to the contrary. These opinions find support in the Biblical descriptions of God, viz., "Thy right hand, O Lord, glorious in power. . . . And with the blast of Thy nostrils, the waters were piled up. . . . Thou stretchest out Thy right hand, etc." (Exodus XV). Especially do the critics of Maimonides[3] take objection to the fact that he excludes from the fold any one who chooses to attribute these personifications to God, or to interpret these Biblical passages literally. Gersonides (1288-1344), one of the outstanding of medieval Jewish thinkers and Biblical commentators, does not hesitate even to make matter coexist with spirit from all eternity, a concession to Aristotelian metaphysics that even Maimonides had to oppose. From these diverse opinions in Jewish thought with regard to the spirituality or corporeality of God, Spinoza could very well and with but little inconsistency have developed his concept of —One Substance—God, consisting of infinite attributes among which are extension and thought both.

Thus Spinoza's conception of God has much that may be traced directly to Judaism, and much more that was influenced by the essentially Jewish concept of the One, Eternal, and Omnipotent God—a monotheism, upon which Spinoza built up a pantheism, that to this day holds its place among the recognized and influential systems of philosophy.

III.

"The idea of natural law remains as the most independent work of the genius of Spinoza."[4] It is a direct consequence, however, of his conception of God. Substance is one and eternal, immutable and unavoidable. Everything flows out of the essence of God, by the necessity of his nature. The laws of God's nature then are supreme.

"Everything is in God," says Spinoza, "and all things which are made are made by the laws of the infinite nature of God, and necessarily follow from the necessity of his essence."[5]

2. The third of the Thirteen Articles of Faith as formulated by Moses Maimonides in the 12th Cent. C. E.
3. Rabad—in his criticism of Maimonides' work, "The Mighty Arm."
4. Pollack's Spinoza.
5. Ethics I, Prop. XV Note.

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These eternal laws of God's nature are binding on all things; even God himself is subject to them. He has not the freedom to create anything anew, or to give freedom to man. All things are bound by the chains of these natural laws, the laws of the eternal nature of God's essence. This supreme power of law that determines everything, reminds one familiar with Jewish history of the place that law has in Judaism.

There is no more powerful factor that determines Jewish life than law. It may be said, with a safe measure of truth, that amongst all civilized people regimentation of life is nowhere as complete as is the case with Jewish life. The legalism of the Bible, against which Spinoza protested so strenuously in the Tractatus Theologico-Politicus, was reintrenched by the legalism of the Talmud, and that, reinforced by the legalistic fences and protections developed by the later Jewish Gaonim and Rabbis, so much so, that the daily life of the Jew is completely regulated by innumerable laws and restrictions that reign supreme. It was this strict regimentation of life, against which Spinoza revolted, a revolt which ended in the break with the Jewish synagogue, and in the ban of excommunication, and yet Spinoza's system is just as stringently rigid. It leaves no room for the freedom of the will or the choice of action, either for man or for God. God is compelled by the laws of His nature to think and to act in accordance with these laws, and in no other way, just as he is unable to make it that the three angles of a triangle should not be equal to two right angles. With relentless logic, he proves that it must be so, and ridicules those who think that God's perfection should allow Him the freedom to act freely, even contrary to the laws of His nature.

"Others think," he writes, "that God is a free cause, because they think he can bring it to pass, that those things which we say follow from his nature, that is, which are in his power, should not be made, or that they should not be produced by him. But this is the same as if they said that God can bring it to pass that it should not follow from the nature of a triangle that its three angles are equal to two right angles, or that from a given cause no effect should follow which is absurd. For—intellect and will do not appertain to the nature of God."

This subjection of God to the laws of his own nature is at once the most logically consistent, and the most humanly revolting of all the striking theories in Spinoza's philosophy.

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But, does Jewish thought necessarily revolt against such an idea. In fact, it is not at all uncommon in Jewish tradition to review law as supreme, to the extent even of subjecting God to it. The Midrash (Genesis, Chap. I) relates that God looked into the Torah (the law) and created the world, in accordance with the precepts he found therein. The Talmud too, makes God observe the same laws and rituals, that he commanded Israel to observe; as for example, the Talmud claims that God observes the ritual law of binding the phylacteries around his head and arm, (Berachoth 6A). We see then that the all-powerful God of Israel has created a certain law which he himself observes. To pass from this to the Spinozistic conception of the inevitable and unchangeable laws of God's nature, from which everything follows in strict necessity, is not an impossible feat.

It is remarkable, indeed, how Spinoza's entire system assumes the austerity of law and legal procedure. Although, in the Tractate, Spinoza severely attacked the hard legalism of Moses, and highly praised the warmth, the spirituality, the pity and love of Jesus, he nevertheless built up his system more in the spirit of the "law" of Moses than in the spirit of the "faith" of Jesus. What becomes in Spinoza's system of those beautiful qualities with which Christianity prides itself to have made a distinct advance on Judaism?

"Pity," for example, argues Spinoza, "in a man who lives under the guidance of reason, is in itself bad and useless."[10]

"Hence it follows that a man who lives according to the dictate of reason, endeavors as far as possible not be touched with pity."[11]

Humility and repentance, two of the chief Christian virtues, do not flare any better in his system.

"Humility," he says, "is not a virtue if it does not arise from reason."[12]

"Repentance is not a virtue, or in other words, it does not arise from reason, but he who repents of an action is twice as unhappy or as weak as before."[13]

We see then, that not in the spirit of Christianity, but in the spirit of the laws of Judaism, and the statutes of the Old Testament—in the spirit of—"Ye shall do no un-

10. Ethics IV, Prop. L.
11. Ibid. Corol.—He continues, however, "I am speaking here expressly of a man who lives under the guidance of reason. For he who is moved neither by reason or pity to help others is rightly called inhuman."
12. Ibid. Prop. LIII.
13. Ibid. Prop. LIV.

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righteousness in judgment; thou shalt not respect the person of the poor, nor favor the person of the mighty; but in righteousness shalt thou judge thy neighbor," (Leviticus, XIX. 15) did Spinoza develop both the form and content of his system.

IV.

It was already seen, in the last quotation from Maimonides, how knowledge is conceived to lead to a perfect understanding of God, and to the strengthening of the intellect, which is the link that joins man to God. The Intellect then is of most importance. The highest premium is laid not on the emotions or passions, but on the intellect. This can readily be understood, when we observe the peculiar bent that the pursuit of knowledge took in Jewish life. The study of the Talmud, the continued absorption in law and in legal discussions, in which feelings and emotions must be repressed and overcome, and everything must be put under the search light of legal reasoning, inevitably leads to an extremely intellectualistic outlook upon life and the world. Moral conduct, to be sure, is of utmost importance, but intellectual perfection is the chief perfection to which moral conduct leads up.

"It has been proved," says Maimonides, "that only a man whose character is pure, calm, and steadfast, can attain to intellectual perfection; that is acquire correct conceptions."[14] But in so far, as the desires and passions are concerned, "man must have control over these desires, reduce them as much as possible, and only retain of them as much as is indispensable. His aim must be the aim of man as man, viz: the formation of ideas, and nothing else. The best and sublimest among them is the idea which man forms of God. . . ."[15]

How similar to the doctrines of Spinoza, who says:

"It is extremely useful in life to perfect as much as one can, the intellect or reason, and of this alone does the happiness or blessedness of man consist: for blessedness is nothing else than satisfaction of mind, which arises from the intuitive knowledge of God. But to perfect the intellect is nothing else than to understand God and his attributes and actions which follow from the necessity of his nature. Wherefore the ultimate aim of a man who is guided by reason, that is his greatest desire by which he endeavors

14. Guide, I Chap. 34, P. 47.
15. Ibid. III Chap. 8, P. 262.

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to moderate all the others, is that whereby an adequate conception is brought to him of all things which can come within the scope of his intelligence.

"Accordingly, no rational life is without intelligence, and things are only good in so far as they help man to enjoy intellectual life, which is defined intelligence. But those things which prevent a man from perfecting his reason, and enjoying a rational life, those things, I say, alone we call evil."[16]

Thus the life of reason as described and advocated by Spinoza has its counterpart, perhaps even its source, in the Jewish philosophy of the middle ages, the doctrines of which, in turn, are only a philosophic justification of the actual form which the mental life of the Jew assumed throughout a great part of Jewish history. A philosophy of the life of reason is far from being extraneous to a Jew. It is quite evident then, that the four chief contributions of Spinoza's system, namely, his conception of God, his emphasis on Law, his conception of knowledge, and his advocacy of the life of reason, are all not only influenced but actually grounded in the traditions and practices of his people.

16. Ethics, IV, Appendix IV and V.

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THE JEWISH CONCEPT OF CHARITY

(Continued from page 21)

their fellow citizens. Everything possible was done to remove the stigma that might attach to him who draws on public funds for his maintenance. Care was taken to safeguard his feelings that in his effort to keep soul and body together he may not suffer humiliation and mental agony. Matan B'Sayser, for giving charity secretly was recommended as one of the noblest and most humanitarian ways of extending relief to the needy. Publicly it was given recognition by the establishment of Lishkas Shashuim the chamber of silence in conjunction with the Temple to enable worthy poor to obtain means in secret.

However charity motivated by justice was not to be limited to the giving of money alone. Funds were considered representatives of the person; the giving of them was a type of service by proxy. Personal service, on the other hand, was ranked above charity in the ordinary sense of the word. "Gemilas Hasodim" was the phrase applied to the giving of oneself, one's energy and time in the service of the helpless. Our sages interpreted the words "and clothed them" used of God in reference to Adam and Eve as conveying the meaning that God put on their garments of skin for them Himself, in order to teach humans the lesson that when one performs an act through love and kindness, he should not do it through a proxy, but with his own hands. Our people were not slow in emulating the example set by God. Jewish community life in the past, as well as in the present virtually teemed with societies whose purpose was to visit the sick, bury the dead, and comfort mourners. This story, typical of the high regard in which personal service was held, was told of a certain Lithuanian Rabbi. It was said that after finding out the poverty with which a local lunatic was afflicted, he purchased him a pair of shoes out of his own funds. Later he was told that the afflicted person was so incapacitated that he was unable to put on his own shoes. Then the Rabbi immediately proceeded to the house of the helpless man and put on the shoes for him. He repeated this practice daily afterwards. For charity was part of the world order, one expression of the laws governing the universe in which co-operation is inherent. Existence in this world requires the co-operation and mutual help on the part of all its creatures, but more especially of the human family.

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THE AMERICAN YESHIVAH BACHUR

(*Continued from page 23*)

endeavor. The Jewish boy at school, therefore, becomes imbued with the idea that whatever he does must lead to financial gain. Hence, when the Yeshiva wishes to incorporate him as a member, it must attract his attention by holding up before him the financial possibilities in studying to become a rabbi. Thus a new factor makes its way into the life of the Yeshiva Bachur—a factor resulting from the change in environment.

In the second place the American Yeshiva Bachur spends a large part of his day in a secular school. He is consequently more broadminded and liberal than the European Yeshiva Bachur. He also has a much closer connection with the truths of the world at large. The double personality that is a result of this secular school arrangement will be discussed in following paragraphs.

III.

I wish now to consider briefly a marked characteristic of the American Yeshiva Bachur; that is, the "only-child" complexes to which he is subject. For the child who studies in a Yeshiva is treated at home differently from other members of his family. His meals are generally better than those which his brothers and sisters receive, because his mother takes special pains to please her son who studies all day. And his father insists that his son, destined to be a great leader in Israel, must have new clothes—especially if that son addresses an audience from time to time. All this means that the Yeshiva Bachur learns to command, because he is constantly allowed to do so by fond parents.

But a much more interesting observation can be made by viewing the American Yeshiva Bachur group, the collection of individuals, as an only child of American Jewry; for that is what it really is. The number of Yeshiva students in this country is so small that the Jewish people consider them a precious treasure that should be guarded carefully. Everywhere do they hear themselves praised, and find that they are held before the public as living proofs of the fact that the United States can produce educated, orthodox Jews. The danger inherent in this method of exalting the Yeshiva Bachur is that of his becoming a "spoiled child," with all the weaknesses that this latter personality type embodies. With the increase of the number of Yeshiva students, the danger will diminish; but at present the rate of increase

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is comparatively small in view of the difficulty it must solve.

IV.

The American Yeshiva Bachur faces numerous conflicts. In the first place his group is not homogeneous, since it contains two distinct elements: the European born and the American born. The habits of the latter differ naturally from those of the former. Many a slang expression of a native American is considered disrespectful by the young men reared in the strict households of Europe. Again, the attitude toward life shown by Americans is less serious than that of their mates, who have passed through the hungers and terrors of war-stricken districts in Europe. The contact between the two elements, therefore, means that the action-patterns of each undergo a change, being weakened by one another. The finished product is an American Yeshiva Bachur with many European modes of reaction that hinder him in a purely native society. For example he is often laughed at for using his hands while speaking—a trait to which his European companions domesticated him. If he is not careful, he may come to adopt foreign idioms in his speech so that his very means of communication finds itself in the field of conflict. But this internal conflict is beneficial in that it teaches its members to be tolerant of peculiarities they encounter in others. This phenomenon is readily explained by the sociological law that the social frontier where heterogeneous groups meet is inclined toward democracy and tolerance.

The major conflict, however, comes from without. It is a conflict of Darwinism vs. Fundamentalism. The Yeshiva Bachur attends college, where he listens to professors that preach about the value of empirical reasoning, of skepticism, of ignoring the supernatural as a force in human activities. But in the Yeshiva his mind must be kept within certain bounds, and he must accept action-patterns given to him without asking questions about them. His schooling frees him of automatisms; his religious training increases them. Thus he finds himself torn between two diametrically opposed poles. The result is that within him two distinct censors appear, corresponding to the different fields in which he moves. When in a secular school, he assumes empirical attitudes and sublimates the "a priori" mental traits of the Yeshiva; on the other hand, in the Yeshiva he suppresses many tendencies to free thought and allows his conservative censor to control his

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responses. This oscillation, between two sets of action and mental patterns, two sets of attitudes toward the outside world, leads to the integration of a double personality—a sort of Dr. Jekyll and Mr. Hyde arrangement. Furthermore, the result of alternating the part of the self that is to be suppressed is the creation of an unstable ego, that accounts for the fact that some Yeshiva students find no satisfactory adjustment until they give up the Yeshiva entirely. But this double personality is of immense value to the American Yeshiva Bachur in that it enables him to find outlets for dispositions that would otherwise be totally balked.

We now come to the question, "How does the American Yeshiva Bachur accommodate himself to such a grave conflict?" The answer is that he accepts both sides of the question without admitting that friction exists. To him religion is the supreme truth, but science also is true; so that he feels certain that careful analysis will in the end do away with all contradictions existing only apparently between them. At all events the Yeshiva Bachur accepts the paradox that arises from the two worlds he knows. And, indeed, he finds that his Yeshiva group is closely held together by a common object, since all minds of the group center upon one idea-force: to solve the paradox.

Yet another conflict that faces the American Yeshiva Bachur remains to be considered. It is a conflict that results from his isolation for the sake of study. Study in itself offers none of the variety in life which modern civilization with its complex activities offers. The Yeshiva has no place for athletic and literary activities to a high degree, for social activities, for dancing and parties. In fact, the moment a student spends a considerable percentage of his time in these fields, his mates look askance upon him as a rebel against accepted standards. Now whenever we meet a young person in the state of adolescence, the period in which the desire for new experience is constantly evident, and we find him balked in a large number of dispositions, we may safely assume that his personality rests upon a shaky basis. Hence the isolation of the American Yeshiva Bachur, forcing him to suppress much of his ego, would prove his utter ruin, were no adequate outlets found. Once again the secular school produces the necessary outlets. These are earning good grades, participating in debating, participating in school activities.

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Yet another contact with the outside world exists through the medium of a "buffer group," the ex-Yeshivaites. Students who have left the Yeshiva do not break with it entirely, since many of their permanent friendships were made there. Thus the Yeshiva Bachur has as a close friend one who understands him and at the same time lives in a greater world, through whom he can keep up indirect connections with it. In other words the ex-Yeshivaites make up what may well be called an intermediary social agency.

V.

We cannot fully understand the American Yeshiva Bachur, if we do not consider the influence of the Mathmid. In one way we may regard almost every Yeshiva Bachur as a Mathmid, since he spends about six hours each day in a secular school, five hours in the Yeshiva, and then does several hours' homework besides. Surely a young man living up to such a program deserves to be considered a number of degrees higher on the scholarship scale than the average student! But the Mathmid as known to the European Jew is also not totally unknown in America. There are always a few young men in the American Yeshiva who do not attend school, either because they have gained a college degree or because they wish to advance more rapidly in their Talmudic studies; and these spend all their time in the Yeshiva, studying twelve to fourteen hours daily. From seven in the morning until twelve at night somebody is always to be found in the Yeshiva. Thursday night witnesses a "mishmar." The Mathmid functions in the Yeshiva as the pace-maker, whom other students are encouraged to imitate. He is pointed out as the "shark," and his rabbis always boast of him. Not only

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does his example lead to more studying, but he himself will often take the initiative by calling over a second student and studying with him. He thus has an opportunity to impart some of his zeal to another. At any rate his position as a leader in the Yeshiva group is stimulating and beneficial.

VI.

Such in brief, are some of the broad and prominent features of the American Yeshiva Bachur today. What he will become in after years, when he has developed into a riper personality and adapted himself better to the soil of the western hemisphere, is highly uncertain. Some truths about him in the future however, already evident in the present, may be safely pointed out. He will never become so stable a character as the European Yeshiva Bachur was, because the country in which he lives is more active and changeable. He will be much richer in his mental qualities, because of the variety of facts which he stores in his mind. And above all, he will be a worthy leader of orthodox Judaism in America, because he will possess a personality enriched by years of Yeshiva life.

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THE PASSING OF A NATION

(*Continued from page* 61)

help them again earn the scant livelihood with which they have been able to maintain themselves. They do not want charity; they have never been beggars. They only want that land be purchased in the neighborhood of Nablus and that houses be built. For the time being they again have taken refuge among the ruins on the Sacred Mount. Will these ruins now be their graves? I trust not. The warm heart of the Jews will go out in sympathy and save what can still be saved, for, once lost, no effort or money in the world will be able to recover the irrecoverable.

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Becker, Jacob	Toronto, Canada
Brown, Alex	Toronto, Canada
Goodman, Hyman	Toronto, Canada
Gordon, David	Toronto, Canada
Gordon, Wilferd	Toronto, Canada
Kertzer, Morris	Toronto, Canada
Siegel, Harold	Toronto, Canada
Gillman, David	Winnipeg, Canada
Katz, Harry	Winnipeg, Canada
Katz, Percy	Winnipeg, Canada
Slonimsky, Ruebin	Winnipeg, Canada
Levinson, Nissim	Hamilton, Canada
Well, Ben	Saskatoon, Canada
Waniewsky, Yankel	Cuba
Gadon, Leib	Poniviez, Lithuania
Cook, Herbert	Kovno, Lithuania
Dow, David	Telz, Lithuania
Kopstein, Milton	Hebron, Palestine
Samet, Hyman	Hebron, Palestine
Kapean	Hebron, Palestine
Fisher, Simon	Poland
Garfinkle, Joseph	Zurich, Switzerland
Rosenberg, Abe	Czecho Slovakia
Milstein, Morris	Los Angeles, Calif.
Mash, Abe J.	Denver, Colo.
Ginsburg, I.	Denver, Colo.
Rubinstein, Isadore	Aurora, Ill.
Dalin, Milton	Joliet, Ill.
Levitan, David	Rock Island, Ill.
Levitan, Israel	Rock Island, Ill.
Alterowitz, Morris	Gary, Ind.
Nelson, Joseph	Gary, Ind.
Marcus, Emanuel	Hammond, Ind.
Saffer, Louis	Indiana Harbor, Ind.
Brill, Mordecai	Indianapolis, Ind.
Burkin, David	South Bend, Ind.
Shulman, Nahum	Terre Haute, Ind.
Maron, A.	Sioux City, Iowa
Garshek, Joe	Des Moines, Iowa
Schenker, Joseph	Kansas City, Kans.

Name	City and State
Brener, Lazar	New Orleans, La.
Brener, Leo	New Orleans, La.
Brener, Roy	New Orleans, La.
Gillman, Harry	New Orleans, La.
Goldberg, Elazer	New Orleans, La.
Hershberg, Leon	New Orleans, La.
Jacobson, Abraham	Boston, Mass.
Borwick, Harry	Brockton, Mass.
Brown, Jacob	Detroit, Mich.
Farber, Walter	Detroit, Mich.
Milgrom, Louis	Detroit, Mich.
Temkin, Meyer	Iron Wood, Mich.
Kenig, Oscar	St. Paul, Minn.
Statland, Jake	St. Paul, Minn.
Silverberg, Isadore	St. Paul, Minn.
Khbansky, Sam	St. Louis, Mo.
Mackowsky, Irwin	St. Louis, Mo.
Raskas, Ralph	St. Louis, Mo.
Solomon, Maurice	Rochester, N. Y.
Zaimon, Solomon	Syracuse, N. Y.
Heller, Morris	Canton, Ohio
Galpert, Maurice	Canton, Ohio
Krauss, William	Cincinnati, Ohio
Zeligs, Isadore	Cincinnati, Ohio
Porath, Israel	Cleveland, Ohio
Klarman, Arnold	Akron, Ohio
Klarman, Israel	Akron, Ohio
Kochin, Milton	Pittsburgh, Pa.
Kochin, Morris	Pittsburgh, Pa.
Danziger, Ben	Houston, Tex.
Danziger, Jacob	Houston, Tex.
Goodman, Melvin	Houston, Tex.
Frank, Morris	Chattanooga, Tenn.
Cohen, Ralph	Memphis, Tenn.
Guss, Nathan	Salt Lake City, Utah
Becker, Joe	Madison, Wis.
Stempher, Todress	Madison, Wis.
Temkin, Joe	Madison, Wis.
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(*Continued from page 9*)

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No praise can be too high for the splendid work done by our field men, Rabbi M. Wolf, Rabbi M. Sorkin, Rabbi A. Elman and Rabbi I. Zacai, who have been instrumental in securing 21 per cent of the budget, and who gave unstintingly their time and energy.

The Library Building Fund, which was started at a dinner at the home of Mr. Barney Balaban, had reached on December 31, 1929, the total amount in pledges of $102,732.00. Pledges already paid on these accounts are $34,697.00. The campaign for the Library Building Fund has not been announced officially by Mr. Barney Balaban, Chairman.

From the hearty response we have met with in the past, we hope that Chicago Jews will respond in the same creditable manner that they have heretofore.

Before closing my report, I wish to emphasize that this noble work that we are doing for the cause of Torah is possible only through the unselfish co-operation of all those working with and for the Hebrew Theological College.

I wish to express my deep appreciation and gratification to the conscientious, loyal and efficient group which carries on day in and day out our work at the College administration office. Also I wish at this moment to take the privilege of thanking the Staff of the Daily Jewish Courier; especially Dr. S. M. Malamed, Mr. Leon Zolotkoff, Harry A. Lipki; James Leibner, M. Indritz, Dr. S. Margolin and Mr. S. Greeneblau; The Chicago Chronicle with its editor, H. L. Meites; The Sentinel with its staff, and Mr. Meyer Zoletaroff.

Many of you, dear national Directors, through the country have at different times come to our assistance by obtaining new and increased subscriptions, and when often asked by our representatives to aid us in collecting unpaid subscriptions have responded promptly and gladly. To those who have assisted us

(*Continued on page 111*)

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(*Continued from page* 109)

in this work during the past year, we gratefully take this opportunity to express our thanks.

And, finally, to the Officers and Directors, I desire to express my thanks. Without them, neither you nor I could have succeeded as we have in making this year a "banner year" of the College and in carrying forward the work for our educational Institution. They have given liberally of their time and effort. Their generous support and interest has been largely responsible in developing our Institution into one of the largest educational Institutions in this country, and have made my duties as Executive Secretary both gratifying and pleasant.

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Appreciatory Note

THE Chairman of this Eighth Anniversary Banquet Journal wishes to express his profound appreciation for the cooperation he received in the advertising for this Journal. He wishes particularly to acknowledge a debt of gratitude to the following Directors for their aid: H. D. Bubman, S. H. Cohen, Alex Eisenstein, Mrs. A. Goldblatt, H. Halper, M. T. Laser, Samuel Mann, Jacob May, N. Miller, Sieg. Natenberg, Mrs. J. Passman, I. Rabuchin, A. Robin, I. Rubin, J. L. Rubin, S. Schrero, L. Turner, S. Welensky, Geo. Winsberg, and Joseph Yavitz.

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David M. Rubin.

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