

YESHIVA REVIEW

HARRIS L. SELIG
Editor

APRIL, 1941 ניסן, תש״א

Published Semi-Annually
BY
UNITED YESHIVOS FOUNDATION INC.

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UNITED YESHIVOS FOUNDATION INC.

1123 Broadway New York, N. Y.

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THINKING IT OVER

IT WAS Ralph Waldo Emerson who described thinking as one of life's hardest tasks. Thinking, he declared, means application, analysis, investigation, and discovery of inner meanings. This requires effort and concentration which is not easily achieved. To Emerson every idea has a body and a soul. The superficial observer sees only the body; the more profound thinker also understands its soul. Every event is the result of a combination of circumstances; the ordinary eye sees the given fact, whereas the thoughtful mind grasps the underlying reasons leading to the fact.

During recent years many young people, particularly in the colleges, have become critical of the current social order. Among these are to be found Jews adversely affected by anti-Semitic prejudice. It is natural that such manifestations be used as additional pretexts by the Jew-haters.

To remedy this situation, many leaders have seen fit to establish Goodwill Committees. Frequent interfaith gatherings convene to laud "the American way." Self-appointed spokesmen for Jewish education demand more "Americanization" of Israel's youth. Though they sense the restlessness of the young, they do not know the reason therefor. They think only of the body, not of the soul.

Are we fully aware of the position of our youth in the colleges? Do we understand that their impatient, critical attitudes are largely due to their lack of inner freedom? Until their seventeenth and eighteenth years they have studied in the public elementary and high schools, sung their school songs and joined in their festivals, including the Christmas holidays. Assuming, therefore, their complete Americanism, they enter happily into institutions of higher learning, but are startled to discover that here they are unwanted. Discrimination increases among the more studious and learned. Jews are not welcomed in student organizations, even in sport groups; they seem to be considered an unworthy element in the student body. And since these young Jews lack true Jewish consciousness and national pride, they quickly lose all self-respect.

They suffer, and know not why. Their Judaism seems to be a tragedy. Then comes hatred of the world, and even of their forbears. Had they possessed deeper understanding of their people's history, of Israel's ideals and principles, they would display more courage in the face of antagonism. Ideals that are fully understood one can suffer for. Knowledge of Israel's giants of intellect and morals in every epoch of the world's progress, of Israel's contributions to civilization, would show them that they were martyrs to an ideal, and not make them hate their entire environment.

But American Jewish children know little or naught of these things. Not in them resides the mysterious power through which their people has been enabled to survive centuries of hate and persecution. Their ignorance is the chief reason for their despair and unrest.

Because of our false concept of Americanism we have given our children too little of their Jewish heritage. Now we suffer from that lapse. Always we have endeavored to move towards others, only to move farther away from our own.

Attempting to be pleasing to our neighbors, we have become unpleasing to our own offspring. Those who do not respect themselves can expect no respect from others.

For thousands of years Jews have been original thinkers. The outside world had little influence on our inner life. The Jew's soul was his own, no matter how oppressed and beaten was his body. There lay our strength. Spirituality is the sister of immortality. But here we have lost our originality, our unique quality, and therefore are we weak.

It is time that we thought the matter over.

TO PARENTS

THE greatest purpose in the life of every parent is to retain the love and loyalty of his children. In a country where so many divisions have arisen between immigrant and later generations this problem becomes extraordinarily acute. Difficulties created by language and personal customs can generally be obviated. But those concerned with religious belief and observance are so fundamental that they have done incalculable harm to Jewish family life in America.

The majority of the children of Jewishly loyal immigrant parents have turned from the faith and the synagogue. The primary reason for this break has been the inefficiency and failure of Jewish religious education in America. When children have been properly trained, they are more inclined to sympathize with the beliefs and observances of their elders. Good Jewish schools make good Jews.

Therefore, any advance whatsoever in Jewish religious education means a greater measure of affection between the generations. Every added bit of learning means new loyalty not alone to race but to the immediate members of one's family. The most efficient agency to attain that end is the so-called Jewish parochial school, which combines everything that is good and lasting in Judaism with everything that is worth while in secular learning.

Parents who wish to retain the allegiance of their young should do all that is possible to maintain and preserve the yeshiva system. The work that the United Yeshivos Foundation is doing is the work that every Jewish parent must do, both for his own sake and the sake of his people.

THE QUEST FOR THE MINIMUM

A RECENT convention of the Agudat Harabbanim devoted two sessions to the troublous problem of Jewish education in America. Men of the highest distinction and learning participated in the deliberations.

The introductory remarks by the chairman emphasized the truth that in America Jewish education has become a matter of charity rather than of inner compulsion. Parents do not feel it necessary to provide their children with Jewish instruction; and those who send the young ones to a Hebrew school are not inclined to pay for that service. No matter how small the cost of maintenance the officials of the schools must forever beg and plead for funds. As a consequence, in many cities the Talmud Torahs have fallen into the control of

the local federations of charity, which are satisfied to provide the barest minimum of religious instruction.

There is a distinction between one who strives to fulfill a divine commandment and one who merely wants to get by. The first does not skimp in energy or expenditure; the other is content with a "token" payment. Most of the present "educational committees" have little concern with the biblical command, "And thou shalt teach them diligently unto thy children." They do not care to spend enough to achieve this ideal; and their neglect of a full Jewish education has left the average Talmud Torah without power.

Orthodox rabbis are not welcome at many of these schools; they are rarely summoned to educational committee conferences. For those who know of the maximum demands of orthodox leaders are reluctant to listen to them.

Today only the yeshivos carry out Jewish educational tradition. In these institutions the pupils study all through the day, learning how to remain good Jews and loyal citizens of the United States. They are warmed by the light of the Torah, and there grows within them love of their people, their tradition, and their faith.

To support and perpetuate these basic educational institutions, the rabbis organized the United Yeshivos Foundation, which during the past three years has provided hundreds of thousands of dollars for their upkeep. It has also established many new yeshivos throughout America. Under the same auspices there has been organized a central bureau of education, devoted to expanding and improving the curricula of all yeshivos.

The United Yeshivos Foundation is prepared to assist rabbis everywhere to found new yeshivos, as well as to improve those already existing. This means both spiritual and material help. The several campaigns conducted by the Foundation have proven highly successful and remunerative. These efforts can well be expanded to include every Jewishly conscious and devoted community in the land.

IT CAN HAPPEN HERE

WHAT is here related did not take place across the seas, in Wilna, Kovno, or Tels, but in the city of New York, in the United States of America.

A class of some twenty children at the Rabbi Jacob Joseph Yeshiva, in age from ten to twelve, completed the first chapter of the talmudical treatise Baba Kama. At the celebration following this event there appeared a group of distinguished rabbis and learned laymen. The visitors proceeded to examine the children, as is the custom, and there developed an old-fashioned "pilpul," with questions and responses on the talmudic text, and on the commentaries of Rashi and the Tosaphists. The most pointed questions posed by the rabbis were answered with remarkable keenness.

It transpired that not alone were these youngsters thoroughly familiar with the profound legal matters involved in the chapter, but that they were fully acquainted with the thought processes of Israel's lawgivers. They had the knowledge and attitudes of students in the old European academies, such as laid the foundation of all Jewish scholarship.

The distinguished visiting body also examined the younger classes. The visitors were astounded to hear lads of eight and nine fluently translating and explaining difficult passages from the Pentateuch and other portions of the Bible. They were not merely familiar with the text. The little ones were steeped in the lore of the prophets. Even their knowledge of syntax was a source of wonderment to the learned men present.

Undoubtedly the progress of the tiny scholars of the Rabbi Jacob Joseph Yeshiva has far surpassed that of the large majority of our Talmud Torahs. At a gathering held by the directors of the institution immediately following the examination, the president and noted communal worker, Joseph Golding, thus expressed himself:

"I am convinced that until now I have lived in error. It was my conviction that by regular assistance of various charitable institutions I was fulfilling my complete duty to Judaism. But now I recognize my faulty judgment. From now on my major interests will become this and similar yeshivos throughout the city. Only through the yeshivos can we be assured of a new generation to whom Judaism will remain a living and flourishing entity."

And at once, despite his many previous benefactions, Mr. Golding undertook to provide complete support of the yeshiva for ten full days. Since each day of schooling means the expenditure of $165, this added $1650 to the school's coffers.

The United Yeshivos Foundation invites all men of standing and learning in the Jewish community to visit the yeshivos and converse with their pupils. They may then learn that true Jewish learning is not something existent only in the old academies across the sea; but that here in America we are also able to maintain the long chain of traditional Jewish scholarship.

It can happen here.

THE WOMEN'S ORGANIZATION

THE sages say that Israel was redeemed from Egypt through the merit of its women. It has been the task of the Jewish mother to maintain a Jewish home and give her children a proper religious training. In all lands of exile her devotion has kept the Jewish child from spiritual disintegration, from deserting the camp of Israel; it is she who has kept the youth within the fold.

In this thought do we give thanks to the ladies' auxiliaries, which have done so much to keep open the doors of the yeshivos, and to assist needy students to continue their Jewish education. It must not be forgotten that most of the yeshiva students come from poor households, or are refugees unable to offer any pay for their studies. Many of them also receive free meals, clothing, and medical care.

All these matters are in the care of women's yeshiva groups. They maintain the kitchens, pay for light and heat, watch sanitary conditions, and often help to support the heads of the teaching force. They provide doctors, dentists, and nurses. It is their money that supplies such additional needs as gymnasiums and playrooms.

They also take the major role in the Foundation's semi-annual membership campaigns. They provide the army of workers to sell membership certificates. It

is reckoned that the women's auxiliaries brought in more than half of the 120,000 members resulting from the recent fifth campaign.

If Jewish learning continues to spread over the land, if later generations show stronger devotion to Jewish ideals, this will be largely due to the labor of the righteous women of Israel, the ladies' auxiliaries of the yeshivos. Their tireless and devoted efforts have made it possible for the yeshivos to carry on their sacred activity in behalf of our people and our Torah.

We trust that the women will take a similar place of honor in the currrent campaign. The merit of the women has redeemed us from difficult situations in the past; may they soon redeem us from all present hardships and sufferings. As so often before in our history, we shall vanquish and outlive our detractors with the power and might of Israel's Torah.

NEW YESHIVOS

IT is a bitter struggle that the yeshivos of America have been making for existence. Many are the arduous days and broken nights spent by their workers in trying to gather needed funds. Principals and teachers are martyrs to their profession; many weeks often pass when they are in actual need for want of their salaries.

American Jews, even those who give liberally to charitable causes, display little interest in yeshivos and schools of higher Jewish learning. Their giving is more of the heart than the mind; and sympathy is more readily directed toward the sick, the weak, and the needy, than to educational institutions. Hence the plea of the yeshivos is rarely heard, and when heard seldom answered.

Yet, as difficult as it is to maintain an existing yeshiva, still greater hardships beset the establishment of a new one. Those Jews who have no stomach for yeshivos and remain deaf and dumb and blind in the presence of Jewish religious schools, suddenly regain all these senses when they learn that a new yeshiva is being planned for their community. There comes a flood of protests and objections. The founders are slandered as old-fashioned fanatics, intending to isolate Jewish youth from their environment; the yeshivos are pronounced opposed to the true spirit of Americanism; parents are urged under no circumstances to send their offspring to such schools.

The distinguished young chief rabbi of Boston, Dr. J. B. Soloveitchik, at a celebration in honor of the second anniversary of the local Maimonides Hebrew Institute, related the difficulties that met the first efforts to establish this academy. Every effort was made to impede his progress—and this largely from orthodox Jews themselves!

It is ironic to record that the so-called Americanized synagogue Jews, who still stumbled over English sounds and were utterly helpless before the diphthong "th," expressed strong doubts lest graduates of the yeshivos speak English less capably than those of the public schools. They were especially worried over the separation of Jewish pupils from the gentiles and the creation of what they chose to call a spiritual ghetto.

But now, after two years of struggle that has brought its measure of success, even the opposition is beginning to modify its tone. They have noted the warm welcome given yeshiva students by the city Board of Education, and the praise accorded the English instruction in the Jewish school—and they have begun to sense that they were in error. Beginning with eight pupils, the Institute now has fifty-two. Further increase, reported Dr. Soloveitchik, will come with additional facilities.

When will orthodox Jews, who still revere Torah, understand that to assure the perpetuation of Judaism in America ever more yeshivos must be established? Will traditional synagogues see that their continued existence is dependent upon the number of students educated by such yeshivos? For only young men and women with a thorough training in Jewish lore will be able to support the synagogue and all it stands for in the years to come.

EDUCATING OUR DAUGHTERS

FROM the earliest times Jews have recognized that the daughters of their people are the truest support of the Jewish home and the Jewish nation. Since the Exodus the faith, courage, devotion, and inspiration of Israel's women have illumined the difficult path on which we have trod. Other nations sing paeans of praise for their heroic women. Our women have always performed their modest duties without thought of public praise or reward. Our heroines are not the Miriams, Deborahs, Jaels, and Judiths alone, but the thousands of unsung Hannahs, who have offered daily sacrifices on the altars of their people and their faith.

But in recent days, under alien influences, orthodox circles have frequently shown an indifferent and belittling attitude toward the role of woman in Jewish life. Only the sons are to be given the privilege of studying Torah and of creating new glories in Israel's diadem. The women are to be satisfied with the achievements of the men; their learning can be limited to the Yiddish Bible and the prayers of supplication (techinos).

This unwise situation did not create undue notice while the Jewish home was still maintained on a patriarchal system. Its harmfulness became evident in modern times. The sons were prepared and armed against the alien, Godless world about them; but the daughters, unprotected by the armor of Torah, were subject to every injurious and adverse wind of the period. When the foundations of Jewish life and the Jewish home were thus exposed to destruction, every harmful tendency was given admission into Judaism.

At length orthodox leaders began to understand the abnormality of the situation. In Germany and later in Poland a movement arose to give the daughters of Israel their rightful place once more, and special schools were established to that end. In America the movement is still young, but a good beginning has been made with the Shulamith and Beth Jacob schools. We hail the leaders of these institutions, and assure them the fullest cooperation of the United Yeshivos Foundation.

OUR HANDS ARE EXTENDED

FIVE semi-annual campaigns have ended; thousands more have joined our membership lists, and thousands of households better understand the role of the yeshiva in Jewish life. We of the Foundation feel still more strongly our responsibility to the Jewish community and its future.

For almost three years the United Yeshivos Foundation has conducted its major activity in and about New York. Our membership campaigns have extricated the local yeshivos from their chronic crises, from the dark into light, from despair into hope and courage. Though there is much still to be done to bring complete improvement in their status, we believe that we are on the right path to that accomplishment. Each campaign brings us nearer to our goal. New funds and new friends are coming to the aid of the yeshivos. We are therefore assured that we have been building wisely and well, and that soon the entire yeshiva structure will be complete.

New York contains almost half the American Jewish community. It is the center of American Jewish life. But there are millions of our people in the scattered cities and towns. They too have their spiritual problems, of which the chief is that of youth training. Hence do we herewith extend our hands in aid to all the orthodox Hebrew schools of America.

The limited number of institutions in other parts that have already joined the Foundation have found the relationship very helpful. We are prepared to expand our activities among other communities. We shall be ready to assist them by our campaigns, and also to enrich their curricula through advice and deed, as developed by our own experiences.

We hope thereby to unify all orthodox Jewish schools, in New York and without, into one central, unified, powerful organization, under a single leadership, and thus to assure a true Jewish future for our children in America.

"The Torah is likened to a fig tree, insomuch as most trees are plucked at one time while the fig tree is plucked little by little" (Tanhuma). All other trees produce at one period of the year, whereas the fig tree is continuously producing, hence must be plucked often. So, too, the Torah—the more we study it, the more rich new thoughts we discover therein.

JEWISH EDUCATION IS NOT A MATTER OF MERE RITUAL

THE AIMS AND PURPOSES OF UNITED YESHIVOS FOUNDATION, INC.

By Harris L. Selig

THE TORAH which Moses commanded us is the inheritance of the entire people of Israel. It belongs to every Jew, and every Jew shares in it. It was not given to individuals, or to the class of the learned alone; a Law so limited could never exercise an eternal influence on a whole people. "He who refrains from teaching his pupil one law of the Torah is as one who withholds from him part of the rightful inheritance of his parents." Each Jew is expected to know the Torah completely from its beginning: "It is the legacy of all Israel since the six days of the world's creation" (Sanhedrin 91b).

In the process of acclimatization in all countries of his sojourn, the Jew has forever tried to impart to his children not only the religion of his forbears but also their rich cultural attainments, which have made our people a distinct entity among all the nations of the world. This gigantic task has not always been an easy one. The demands of exile are tremendous. It retains all virtues and spiritual attainments for itself and leaves to the people in exile only failings and defeats. Their geniuses, artists, and spiritual leaders are reckoned as part of the nations among whom they dwell; to the credit, or rather discredit of the homeless are reckoned only those attributes that are conducive to disgrace and may be employed as justification for attack and persecution. Especially has the process of acclimatization of the Jew been very difficult in lands where other religions have tried to proselyte the Jew and compel him to adopt their concepts and rituals. We must not forget that Jewish religion is not a matter of mere ritual. It is a separate and distinct mode of life. The Jew is not only supposed to pray Jewishly but also to live Jewishly. The Torah and the Talmud have prescribed a mode of life based upon principles of a philosophy which embraces the very life of every Jew, not only in his relation to God but even to his fellowmen.

In America, the Jew, especially the Orthodox Jew, is facing a hard struggle against those elements in Jewry that are trying to limit Jewish education to that of prayer and ritual. All our Hebrew schools are erroneously called religious schools, and the people at the head of them are continually proclaiming "Jewish religious education." That accounts for the small and insignificant influence the Talmud Torahs have over the life of the Jewish youth in America.

Charity and Mercy, Jewry's Idols

About 500,000 Jewish children attend the Talmud Torahs and Hebrew schools in America, more or less, but the amount of Jewish knowledge that they carry forth from these institutions is so small as to exert no influence whatever on their later life. Their current status is shaky; their future doubtful.

Thousands of Jewish educational institutions, which should carry on the chain of Jewish tradition, have lost

practically all value. Training schools which should transmit to the coming generation Israel's spiritual treasures, brought to America from other lands, are now either in a state of uncertainty or utter stagnation.

This is the sad summary of our achievements in Jewish education during the half century we have spent in this new land, since the great wave of immigration brought a quarter of the world's Jews to these shores.

At least two new Jewish generations have been nurtured on American soil. Two million youths have been granted all that is obtainable in a free land. We have provided them with every means for attaining proper economic welfare. They have been sent to the finest of schools and colleges to assure their careers. No labor has been spared to afford them full physical and spiritual development in the new country. But in the process, they have journeyed far from their origin, and are today alien to our immemorial traditions and ideals.

When the future historian describes the development of Jewish faith and learning in the first fifty years of our largest settlement in this land, he will be able to point out little that might justify our title as "people of God" or "people of the Book." For a spiritual people, which has preserved its Law and religion through so many generations of persecution in many lands of exile, we must acknowledge but the scantiest accomplishment for Judaism or for Jewish scholarship.

Instead of endeavoring, like our forebears, to transmit to our youth the spiritually rich principles of our law and faith in all their intensity we have been satisfied with a bare minimum, amounting to nothing and leading to nothing.

The spiritual part of our Jewish life here has been relegated to second place. The ancient spirituality of Jewry, which rendered our tradition eternal, immortal, has been replaced by purely temporal interests of physical and economic character only. The breadth of view of the sages and leaders of former days has been lost upon the present generation of Jewish leaders. The past is forgotten; the future unplanned. Only the passing moment, with its limited concepts, has proved important in our communal life and thought.

Charity and mercy have become the idols of American Jewry. To these the Jew bows down, and to them he devotes most of his communal efforts. The greatness of a Jew is now measured by philanthropy alone and not by scholarship. The Jew of renown is not the distinguished rabbi, the profound student, the savant or writer, but the giver, the donor of large sums to charitable causes. The communal leader is not the sage, the man of learning and foresight; that distinction goes to the person able to provide the greatest amounts of money for charities devoted to immediate physical relief.

While many of the nations of the world have begun to assign spiritual development the highest place in their strivings, and have taken pride in erecting even greater colleges and universities, we Jews in America have limited our expenditures chiefly to hospitals, homes for the aged, and orphan asylums. Such institutions are needed, no doubt; but in the future of a people, they have only incidental and momentary importance. Only spiritual and cultural achievements can serve a nation's coming generations.

Because of our own criminal negligence, most of our Talmud Torahs have

become mere factories for Hebrew reading and the study of the "Haftorah." Little is given the Jewish child even in the best of them which he can carry with him through life. It is estimated that before the high school years are over, ninety percent of the pupils forget the scanty Jewish knowledge acquired in the course of the few weekly hours of instruction in the short period before their bar-mitzvahs. The strenuous efforts of those interested in improving Jewish education go for naught.

The Establishment of Yeshivos

Some forty years ago, a small group of orthodox Jewish leaders met on the lower East Side and declared war against the assimilatory leadership of the so-called American religious Jewish education and brought into being the yeshiva movement. In the yeshiva we afford the Jewish child a thorough training in his most impressionable years. Under traditional religious auspices, Jewish children are provided with a form of education altogether novel to America. Its purpose, readily understood, is to join the child's instruction in general branches of knowledge with the time honored Jewish and religious subjects under a single control.

The effect of the yeshivos proved of tremendous worth and importance. They broke through the restricting hedge of enmity to the traditions of the past. They created a more worshipful attitude toward Jewish learning, in contradistinction to those who sought a minimum of religious instruction for their offspring. Remarkably enough, however, the students of the yeshivos distinguished themselves not alone in "Torah" but in all their more worldly studies. They occupied high places in American life not as rabbis alone, but as physicians, lawyers, teachers, industrialists and business men.

We have at present 43 yeshivos in New York and throughout the country. Over 8000 pupils attend these schools and their annual budget is well over a million dollars. The maintenance of this form of school is rather expensive, due to the following facts:

1. In the yeshivos each Hebrew teacher spends on an average of four hours a day with his class, whereas in ordinary Hebrew schools the average is but one hour a day. This at once quadruples the salaries of the teachers. Sunday schools with but one day of instruction require even smaller expenditure.

2. The yeshivos also provide instruction in all secular subjects taught in the public schools. Instruction and teachers must both remain under the jurisdiction and approval of the city Board of Education—which is an added source of expense.

3. Since the pupils of the yeshivos spend their entire day in the school, meals must be provided for them. Poor pupils, and there is a large percentage of them, receive their meals without charge.

4. Under city law, these children must be provided with all necessary medical care—another added expense.

5. The curriculum is far more varied than in ordinary schools. Hence, there must be greater expenditure for books and other school needs.

6. Several of the yeshivos also maintain high schools, the conduct of which is far more expensive than that of elementary schools.

7. In three of the institutions — Mesiftos Torah Vodaath, Rabbi Chaim Berlin, and Tifereth Jerusalem—several hundred young men, who have com-

pleted their high school or college courses, are devoting themselves to talmudic, rabbinic, and other higher Jewish learning. These students require full support.

In view of the elaborate program of the yeshivos, the rabbis and orthodox leaders hold them to be the chief basis of Jewish education and of Judaism itself in America. From these must come our traditional rabbis and teachers. Their graduates are responsible for such influential religious youth organizations as Young Israel, Zeirei Agudath Israel and Poale Hamizrachi.

United Yeshivos Foundation

Yet with all their spiritual successes the yeshivos were never in a strong material position. Dependent upon the support of the poorer classes, they have always faced financial peril. Budgets that comprised hundreds of thousands of dollars had to be met by a student body that rarely possessed means to pay for tuition, and by leaders themselves far from wealthy.

During the spring of 1938 most of the American yeshivos were prepared to close their doors. Teachers had not been paid in many months. Legal judgments were pressing upon the institutions. Foreclosures were imminent. It was then that the United Yeshivos Foundation was organized.

In two and one half years the Foundation has brought hope to yeshivos that previously had lived in despair. Its achievements are unparalleled among orthodox organizations. Hundreds of thousands of new members have been enrolled; and the very word yeshiva has taken on a new connotation to a growing number of willing members.

Within a short space of two and one half years the yeshivos have received a net income of $287,576.85 through the instrumentality of the Foundation; and this sum does not include $125,250 distributed as gifts to 2724 members.

The yeshivos have been enabled to establish and maintain regular budgets, to pay all bills, and to branch out into greater instructional fields. Several have purchased buildings for expansion during this period. Tottering and dying yeshivos have been granted a new lease of life. Everywhere the yeshiva movement has gained a powerful impetus; ten or more additional institutions have risen throughout America.

Let it not be assumed, however, that the United Yeshivos Foundation limits its activities to purely financial ends. It seeks always to uplift the moral and spiritual standards of orthodox education. A religious education committee has been pondering the special problems of the yeshiva system, and is endeavoring to co-ordinate curricula and forms of instruction. The committee comprises yeshiva representatives, eminent rabbis, and other men of learning. Ultimately it hopes to create complete uniformity in the methods of orthodox Jewish education in America.

REBIRTH OF A MOVEMENT

By Beinesh Epstein
Publicity Director of the United Yeshivos Foundation

TWO score years ago there were laid the foundations of an American yeshiva movement. Orthodox Jewry in this country was then still in its infancy. The immigration of Jews from eastern Europe had begun two decades before. The newcomers were not great in number nor strong in spirit and influence. Synagogues and societies grew like mushrooms, centering around the landsmannschaften, without any mutual interest to bind them. Their influence on the life of the individual and of the community at large was therefore limited in its scope. This was particularly felt in the matter of Jewish education.

The leaders of the community, the "Yahudim," were zealously aiming at the Americanization of the immigrants and their children. This they endeavored to accomplish by estranging the children from everything that would bind them to the way of life and to the traditions of their fathers from the other side. For this reason they looked with disfavor at any attempt to organize educational institutions wherein the children would be raised in the traditional spirit of their immigrant forebears. The Americanization process was in reality a melting pot for complete assimilation. Study of the Torah, Hebrew, Jewish history, and the rearing of children in a traditional Jewish atmosphere was taboo to the Yahudim leadership and to those among the immigrants who were their spokesmen in the ghetto. The result of all this was a Jewish generation completely lost to Jewish life.

The older generation was tragically helpless to change the trend. The masses, torn from their traditional moorings, were completely absorbed in the American milieu without regard to orthodox leadership and the Jewish trends of their children. On the other hand, the activities of the few pioneers who tried to stem the tide of assimilation were hampered by the aggressive radical forces which ruled the ghetto by loudly agitating against everything that traditional Jewry stood for. The outlook for the future of orthodox Jewry in America was indeed very dark.

Jewish history, however, is filled with incidents of forces arising from the deep gloom bringing about a revival of our innate strength. This occured also in America. A handful of poor devoted Jews on the lower East Side of Manhattan decided on a modest undertaking which was destined to model the future of orthodoxy in America. They founded a yeshiva-parochial school.

This revolutionary step created a pioneering spirit among leading orthodox circles. They found a goal to strive for, and saw a ray of hope for the continuation of our traditional life in this country. However, their path was strewn with thorns. They had to overcome the opposition of the apostles of assimilation and godlessness on one hand and the indifference and demoralization of the orthodox masses on the other. Nevertheless the yeshiva system grew in size and strength and its effect upon American Jewry was profound. It actually provided a new lease on life.

The strength of the movement did not consist merely in the number of rabbis and teachers it produced on American soil for American Jewry, but also in its achievement of infiltrating the

various groups and professions with thousands of learned and warm-blooded Jews. This reared a cadre of fighting men to break through the walls of ignorance and indifference.

The force of the yeshiva, however, was not strong enough to attract wider circles about these institutions. Its leadership had a limited area of influence and a small number of friends to help them in their enormous task. Only under great difficulties and with tremendous sacrifices have they succeeded in maintaining the yeshivos. Their financial endeavors were necessarily limited to small and haphazard undertakings. The depression years, however, have dealt a heavy blow to the entire structure.

Three years ago the plight of the yeshivos reached its deepest gloom. A number of institutions were threatened with extinction. The teachers had not been paid for months. In their distress they threatened to strike. The mortgagees and creditors who had not been paid interest and principal, gave notice of impending law suits and foreclosure actions. The yeshiva leadership was entangled in a hopeless situation without a word of encouragement from anyone. In their predicament, they turned to the rabbinate. They brought the keys of the institutions to the Vaad Harabbanim, throwing the entire responsibility for the future maintenance of the yeshivos upon the shoulders of the rabbis. After a number of conferences and lengthy and fruitless discussions, it was decided to ask the noted scholar, writer, and orthodox leader, Harris L. Selig, to step into the situation, and save our institutions of learning. The United Yeshivos Foundation was then organized and from that moment on a new spirit was abroad.

Only a handful of people were present at the birth of the United Yeshivos Foundation. These included the venerable Rabbi I. Dushowitz, dean of New York rabbis; Rabbi A. I. Faivelson, executive director of the Rabbinical Board of New York; Judge Jonah J. Goldstein, first chairman of the foundation; Abraham Mazer and Abraham Cohen, first vice-chairmen; Jacob Goodman and Hirsch Manischewitz, treasurers; Edward S. Silver, our devoted and selfless legal adviser; Dr. Maxwell Ross, secretary; and the directors, Morris Meltzer, M. J. Goldstein, Menashe Stein, Rev. H. Levine, Jacob L. Andron, Rabbi I. Schmidman, Rabbi I. L. Kahane, Rabbi M. Berman, and the late J. Goldberg. This group laid the basis for the later growth of the organization. The prime mover and the leading spirit of the foundation, however, has always been its executive director, Harris L. Selig, whose ideas and persuasive force have been largely responsible for its rapid development.

Only eleven yeshivos originally comprised the United Yeshivos Foundation. They were the Yeshiva Torah Vodaath, Rabbi Jacob Joseph School, Yeshiva Rabbi Chaim Berlin, Yeshiva Rabbi Israel Salanter, Mesivta Tifereth Jerusalem, Rabbi Solomon Kluger School, Yeshiva Toras Chaim, Yeshiva Eitz Chaim, Yeshiva Ohel Moshe, the Yeshiva of Brighton Beach, and the Yeshiva Toras Emeth.

After the first membership campaign the number affiliated with this organization grew to twenty-two, the following having joined: Yeshiva Ahavath Torah, Yeshiva of Crown Heights, Yeshiva of Flatbush, Kolel Heichal Hatorah, Hebrew Institute of Long Island, the Rabbinical Seminary of America, the Shulamith School, Yeshiva of Washington Heights, Yeshiva Adas Bnai Israel of Cleveland, the Shulamith School of Hartford, and the Yeshiva of Detroit.

The number of yeshivos affiliated at the present time is thirty-six, the following having been admitted during the successive campaigns: Bais Yaakov of Williamsburg, Yeshiva Rabbi Chaim Joseph, Beth Jacob Teachers Seminary, Yeshiva Rabbi Chaim Ozer, the Talmudical School of Brooklyn, Yeshiva Adas Jeshurun, Yeshiva Achei-Tmimim, Yeshiva Torah Umelachah, Yeshiva of Jersey City, Yeshiva of Denver, the Maimonides Educational Institute of Roxbury, Massachusetts, and the Providence Hebrew Parochial School.

Similar growth has been noticeable in the list of members. Their numbers have been mounting steadily with each drive. In the first campaign the membership numbered 77,308. In the second, they swelled to 93,148; third, to 101,748; fourth, to 114,062; and fifth, to 117,167.

The Foundation has brought into the yeshivos new methods of organization, campaign propaganda, and fund-raising, and a new approach to their problems. The Foundation has succeeded in popularizing the yeshiva idea, raising its prestige and bringing to it tens of thousands of new adherents. It has been fortunate in forming a synthesis between the traditional conception of Jewish life and the American mode of education. It has convinced Jewish parents that the yeshiva system is more suitable than any other to raise their children in the harmonious spirit of loyal Judaism and true Americanism.

The United Yeshivos Foundation has not only improved the financial status of the yeshivos, putting it on a secure basis, but also has been able to unite the interests of the institutions with those of thousands of its friends and well-wishers, through its popular membership campaigns. This venture of mutual benefit did away with the haphazard methods of fund-raising. The poverty of the yeshivos had contributed greatly to its provincialism and to dampening the spirit of its leaders. Fear to meet every day obligations had discouraged the yeshivos from planning the extension and elevation of the system. Under the leadership of the Foundation this is being remedied. Plans are being formulated and steps taken to spread the system far and wide, to help them outgrow the feeling of destitution, and bring them into a state of affluence both materially and spiritually. This has been made possible by the modern rebirth of the Yeshiva Movement.

"God took a spoonful of earth from beneath the altar, and therewith fashioned man" (Jerushalmi Nazir, Ch. 7). Life is one great altar, upon which each man must bring something of today as an offering for tomorrow, for the future—if he desires the permanence of the world he lives in.

THE GROWTH OF THE UNITED YESHIVOS FOUNDATION

By Jacob Goodman, Treasurer

DURING recent months almost every week has been marked by the establishment of another yeshiva, or so-called Jewish parochial school. To the orthodox Jew, who has so frequently despaired of recreating a Torah Judaism in this country, this news comes like a refreshing breeze from the blue. Devoted members of the faith were wont to look with distress at the disappearance of the old order in American Jewish life. Hence the present upswing in Jewish education has given great encouragement to all who would preserve the traditional sanctities in America. They should proffer their thanks to the United Yeshivos Foundation for this progress in American orthodoxy.

Even three years ago no one could have envisaged the possibility of creating new yeshivos in this country. The situation of existing institutions was sad enough to give pause to every such hope. It then seemed that the general belief that the American soil is unsuitable for a yeshiva movement and the indifference of the American Jew towards such institutions must prove fatal to the forty year old yeshiva system. The situation changed almost miraculously when the Vaad Harabbanim, together with Mr. Harris L. Selig, undertook the establishment of the United Yeshivos Foundation.

Until then American yeshivos, like most orthodox institutions, existed in solitary state, without communal organization or relationship. The officials were limited to their own restricted interests, concerned with their own difficulties to the exclusion of general yeshiva problems. In their individualistic and troubled spheres they could not see the possibility of the yeshiva as a true folk movement.

During the two and a half year existence of the United Yeshivos Foundation a psychological change has come over yeshiva leaders. Through it they have learned the power and possibilities of cooperative activity. The horizon of orthodox education has spread immeasurably. The success of the Foundation has not alone dispelled the material and financial worries of the schools, but has encouraged stronger efforts in behalf of existing institutions and the creation of new ones.

The Foundation has become the central body representing the interests of all yeshivos and guiding them into the broad path of a mass movement. Through the semi-annual dollar campaigns the very name "yeshiva" has become a household word. Many thousands have become partisans of the yeshiva idea. They have begun to understand that only through schools of this nature can the Jewish future of their children be assured.

Remarkable has been the achievement of the Foundation in gathering large sums of money through small contributions from the masses, and in doing so at a minimum of expenditure. Of the total sum amassed through five campaigns — the yeshivos themselves have received over $287,056.13 and $125,250 has been distributed as gifts to 2724 members. All figures prove that our expenses were only eighteen percent. No popular drive for funds can boast such a remarkable record.

The Foundation is entering its sixth semi-annual campaign with high hopes.

WHY YESHIVOS

By Harris L. Selig

AT a large meeting gathered in Boston, Massachusetts, to celebrate the second anniversary of the establishment of their yeshiva, the Maimonides Hebrew Institute, the chief rabbi, Dr. Joseph Ber Soloveitchik, recounted the hardships and obstacles he had to overcome in establishing the school. "The chief objections came from the so-called Americanized orthodox Jews, who doubted the advisability of segregating our children from the public schools and creating, as they call it, a special Jewish ghetto. They also expressed doubt whether the yeshiva would afford its students a proper education in the secular subjects taught in the public schools." Dr. Soloveitchik concluded with the happy report that now, after the lapse of two difficult years, even the "bad angels," the severe critics, agree that the school has made great strides and accomplished wonders with its small student body. They are realizing that their criticisms and doubts were unfounded, and were mostly derived from ignorance of the pedagogic methods employed in the yeshiva both in Jewish and secular subjects. Hence the increase of the student body from a beginning of eight to the present enrollment of fifty-two.

To substantiate the arguments of Rabbi Soloveitchik in favor of the intensive program of studies in the yeshivos let us quote a few paragraphs from a recent statement by the United Yeshivos Foundation, presented to the Board of Regents of the State of New York:

"1. The yeshivos cannot be regarded as ordinary elementary educational agencies, although they admit children of kindergarten age. They represent an indispensable foundation for the preservation of orthodox Judaism and the safeguarding of the faith of Israel on this continent.

"2. If it is impossible to realize the biblical ideal of securing a high religious education for all the members of the Jewish faith, if it is extremely dif-

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Past experience arouses the expectation of a tremendous growth in new members. The Jewish public is convinced that our activities are of the nature of a great cooperative spiritual and material mass enterprise. Even in the present apathetic condition of American Israel, the Foundation campaigns are marked by extraordinary enthusiasm and achievement.

The leaders of this new movement believe that following the first chapter of its activities—that of improving the material status of the yeshivos—must follow new and glorious chapters in improving the entire status of Jewish education in America. As representative of hundreds of thousands in its membership, the United Yeshivos Foundation envisions a new period of extension and enhancement of orthodox education throughout the land. To this end it has organized a well functioning central educational committee for all yeshivos. It is expected that the full cooperation of American orthodox Jews will be accorded the labors and aims of this new element in the life of our great Western community.

ficult to imbue with the spirit and knowledge of Jewish scholarship a very high percentage of our American Jewish youth, it is necessary and possible to secure this blessing for at least a small proportion of our school youth.

"3. In a country like the United States, where freedom of conscience and worship is a cardinal and inviolable principle, where the inculcation of our religious traditions and the high standards of Jewish scholarship comes into no conflict with the sentiment of loyalty to and love for America, the yeshivos, being the cornerstone of our religious life, serve a high, indispensable service. They are reservoirs of religious strength and loyalty from which the spiritual and lay leadership of our community life must spring.

"4. While it is not claimed that all Jewish parochial schools are seminaries for the training of rabbis or teachers, their pupils are nevertheless given a course of study which qualifies them for a theological institution.

"5. Dr. Thompson, one of the commissioners of the public school system of greater New York, has often expressed amazement in his reports as to the interest the pupils of the yeshivos display in their secular class studies. It is not difficult to understand the reason therefor. In the first place the curriculum is so arranged as to give them relaxation at stated periods during the day. Again, the students of the yeshivos are of a different calibre from the average. They attend the yeshivos because of their ability, intelligence, and their willingness to take up this type of education. In the third place, the special training which they receive in the Hebrew studies, especially in the Talmud and related subjects, necessitate the acquisition of habits of concentration in study, that are easily applicable or carried over to other subjects, which make it easier for them to absorb the various subjects given them in the secular program in the afternoon.

"6. The uniformly high character of the work of the students in the various yeshivos is unquestioned—judging by the number of scholarships and college entrance diplomas awarded to their graduates, and by the results achieved by their students in the state-wide Regents' examinations. In fact, over 90 percent of the graduates go on with college and university studies. These facts take on greater significance when one realizes that in addition to high scholastic standing the yeshivos stress the ethical and spiritual values in life, the character of the individual and his usefulness to the community — traits which, in the long run, count for far more than mere excellence in studies.

"7. The study of the Bible and Talmud at the yeshivos deals with ethics and jurisprudence which, according to Blackstone, every gentleman should be acquainted with even if he is not a judge on the bench or a practising lawyer. It teaches theology and good behavior. It teaches the student to reason correctly, to analyze statements. It sets before him lofty standards of conduct that are at the same time practical. The study of the Hebrew scriptures gives one models of literary style unexcelled in any other literature.

"8. From that reservoir alone, therefore, can we hope to draw our future supply of competent rabbis and religious leaders, with knowledge and high ideals and with skill to communicate these by word of mouth or with the pen. And those students in the yeshivos who do not become rabbis will form the educated laity, who will understand the importance of having clergy of a high

THE LIGHT OF RELIGIOUS EDUCATION

By Rabbi Israel Dushowitz

HEARTBREAK awaits the pious observer of the status of Judaism in this land, with the general indifference and ignorance covering all Jewish observances. The dietary laws, the Sabbath, and other basic regulations are much neglected, but the greatest lapse is in the matter of child education. The large majority of Jewish children know nothing of their past, and the actual number in Talmud Torahs and yeshivos is extraordinarily small. It is hardly pleasant to contemplate the precarious existence of traditional schools, their reliance on miracles for continued life.

But a broad beam of light has radiated through the thick darkness of the past. The United Yeshivos Foundation has in a short period of activity been able to provide hundreds of thousands of dollars for the yeshivos, actually rescuing them financially and spiritually.

It is well for the members of the Foundation to understand that they are assisting not alone the several American institutions, but Judaism in its entirety throughout the world. For Judaism cannot persist without Torah. The Talmud (Pesahim 68) speaks: "Were it not for the Torah, heaven and earth themselves would not have been created." Thus the Jerusalem Talmud comments on the phrase "Study of the Law is equal to all other virtues": "Learning one word of the Law is greater than all the universe, and even than performance of all other divine commands." And in Shabbat we read (119): "A city without pupils and religious school merits destruction; Rabina (playing on the Hebrew words) says it should be excommunicated."

If we grant that there is holiness in our common Hebrew Schools, we should call the yeshivos, where pupils obtain a maximum Jewish training, the holy of holies. The yeshivos have always been Israel's spiritual reservoir. Our history proves that Jews cannot exist without them. Another talmudic dictum (Yoma 24) declares that Israel's ancestors always had yeshivos, before the giving of the Law, even in Egypt.

I call upon all loyal Jews by everything that is holy—assist the growth of Jewish studies in our yeshivos. Do all that is possible to aid the Foundation, which has done so much, economically and spiritually, for these institutions, and has given assurance of new establishments in the future. No other organization can accomplish so much for our people, insomuch as the strengthening of the Law, its commandments and observances, will best assure the continuance of the Jewish people on earth.

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type in scholarship and character."

The yeshiva system of education has had a hard struggle during the forty years of its existence. Despite these vicissitudes and hardships it has proven its great value. If Judaism in this country is to be assured in the future, it will draw its main sustenance from these great reservoirs of Jewish traditions and fountains of secular knowledge. Our only hope is that the great masses of orthodox Jewry will realize this as soon as possible—the sooner the better.

CONSTRUCTION—NOT RECONSTRUCTION

By Harris L. Selig

FOLLOWING the destruction of the first temple and the exiling of Israel to Babylon, the land of Israel was overrun by a number of small nations expelled from other parts by Nebuchadnezzar. They are known in talmudic literature as Kutim and "gere-arayot," converts to Judaism out of fear of wild beasts.

These groups established themselves in a half-and-half Judaism which was far removed from the traditional faith. When Nehemiah received permission from Persia's king to rebuild the walls of Jerusalem, their leaders scoffed and sneered at his project. And they added, "Will ye rebel against the king?"

To these scoffers Nehemiah answered, "The God of heaven will indeed give us prosperity, and we His servants will truly rise up and build; but ye have no portion, nor right, nor memorial, in Jerusalem." Men who cling to Judaism out of compulsion, because of the evil beasts that surround them, cannot understand the importance of a nation's building and maintaining its unique life and culture.

Jewish history has much to report concerning similar "converts of the lions" in all lands of exile. Those Jews who remained in the fold through outer force, through the reluctance of gentile groups to accept them as of their own, have created huge difficulties for their people. With one foot on gentile territory and the other hesitating on Jewish soil, they were never satisfied with the realities of Jewish life. They ridiculed Jewish customs and traditions. Always they sought to intrude new modes of thought into Jewry, to reconstruct the life manners of the nation. Their watchword was, "Let the house of Israel be even as all the nations."

The Reformers never faced the historical truth that the continued existence of Israel was dependent on their distinctive mode of life. Particularly did the more wealthy members of this class, eager to give up the stringent positive and negative commands of the Torah, oppose any effort to perpetuate traditional Judaism.

Always they complained, "Are ye rebelling against the king?" Jews must not go against the customs of the land. Our young must be trained to be patriots of the countries they lived in; and "patriotism" meant an ever greater drift from Judaism.

The conflict persists to this day. Carried over to free America, it has brought tremendous loss to Jewry. Many Jews try to replace the old and "unsatisfactory" Jewish traditions.

They demand the "reconstruction," the reorganization of Jewish life. The synagogues must become temples and centers. Our institutions are to be "nonsectarian." Naturally, the dietary and other fundamental laws should be abrogated. Even the education of our children requires reorganization. More "Americanism" must be introduced — which means a minimum of Judaism, a final religious nihilism.

With funds devoted to educational purposes, these men have begun many "surveys," which may lead to new methods and new solutions. For in order to "reconstruct," one must first destroy that which came before.

Until recent decades children still spent two hours daily at their Hebrew

INSUFFICIENT YESHIVOS

By Rabbi Nissan Telushkin

MOST frightening and precious to us are the five or six thousand children in our yeshivos. The thought frightens us when we remember that this number is but one percent of Jewish children of school age in New York, and represents a still smaller percentage elsewhere. But we rejoice in them when we see how they glory in the sea of Jewish learning and imbibe their knowledge in a thoroughly religious environment; and we know that through them the People of the Book is assured of immortality.

But the terrifying fact remains—only one percent of those available are in the yeshivos. And though in the past decade we have not lost in numbers, the gain in the enrollment of yeshivah students is negligible. Would it not be sinful on our part to be satisfied with the present condition and make no effort to expand the yeshiva system?

At one time such effort in America would have been considered a wild fantasy. The children were not available. Jewish parents had no thought of the importance of this type of education; they would go no farther than to enroll their children in the Talmud

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classes. Now the set period is an hour, and not always each day. And a large part of so-called Jewish "education" has degenerated into the ineffectual Sunday School, where the entire Torah is to be learnt, as the saying has it, on one foot. "Jewish religious education" is the grandiose term applied to one hour a week instruction!

We must insist again that this is not the way to train young Jews and assure the Jewish future. America's yeshivos proclaim to the world that the Law and traditions of the past are in no need of reconstruction or reorganization. To make true Jews of our children we must build, and not rebuild. We must construct educational institutions that will carry on in the manner of past generations. Our vast spiritual treasures, which sustained us in all times and climes, should be handed over intact to the youth which is to become our strength of later days.

For that purpose the United Yeshivos Foundation was estabished. With the help of the Eternal, it is the aim of the Foundation to continue its labor of construction. The many thousands of new members who have joined in this work during each semi-annual campaign are forming the army which will combat the damaging movements now in existence.

It is better that we construct, rather than reconstruct at the expense of tradition. The chain that still binds us to Mount Sinai must not be severed. With the power of the Torah Jews have fought their way through over a hundred generations, and have outlived all their enemies. And with the same power Jews will again fight through to security, to greatness, and to their ancient and sacred Homeland.

We appeal to all Jews of America: Become members of the United Yeshivos Foundation, and with your individual dollars support the most holy effort of American Jewry.

Torahs. But now we are thankful to know that thousands of parents, though recognizing the need and value of Talmud Torahs, feel the inadequacy of these schools to provide a comprehensive and thorough Jewish education. With the catastrophe that has befallen European Jewry the American community is now spiritually on its own, and must supply its youth in the yeshivos with that maximum of learning which alone can assure our life and development.

Were we able at this time to throw open wide the doors of the yeshivos, without worry about tuition payments; could we open many smaller institutions in Greater New York, in sections far from the already established schools; were it possible to found a network of yeshivos in all the farflung communities of America — there would be no dearth of scholars, and the hope of trebling the number of yeshiva students would soon be realized.

But the financial problem remains. Where can we get the funds? Our yeshivos have no Maecenases, no philanthropists such as donate millions to secular institutions of learning. Of the million dollars left by Benjamin Friedsam for the furtherance of Jewish education, none will be given to the yeshivos. However, the answer to our problems is at our hand—the United Yeshivos Foundation.

The Foundation, already so successfully aiding existing institutions through its huge dollar membership campaigns, must not limit its activities to the meagre number of yeshiva students. While continuing to hold open the present doors to all who seek entry, later slogans should proclaim its dissatisfaction with the roster of yeshivos in New York and elsewhere. There should be at least ten more in New York and a greater number in other parts of the country. To that end the Foundation must appoint a committee to take up the matter with local rabbinical and lay leaders.

When this is accomplished, the success of the Foundation will be still further enhanced. For hundreds of additional workers will offer their assistance to its present labors. Every campaign will prove more profitable and productive. Each new school will bring in its own added income to the Foundation, and thus will help itself and the entire problem of Jewish education in America.

"Just as the bush burned in the fire and was not consumed, so will the Egyptians find it impossible to consume Israel" (*Exodus Rabbah* 2). *God thus tells Moses that the bush is the symbol of Israel, burning in the flames of its enemies, yet never to be destroyed.*

THREE PARTNERS IN EDUCATION

By Harris L. Selig

HERBERT SPENCER, in his essay on education, declares that there are three partners in the educational process — home, general environment, and school. A similar declaration was made long before by the sages (Niddah 31): "In every man there are three joint factors — God, father, and mother." These mean the Synagogue, providing his spiritual element; the male parent, who conducts the child into the life of the world; and the mother, who rears him in the home.

Each element of this partnership, continues Spencer, plays a significant role in the child's upbringing. Though functioning differently, they must supplement one another. If their influences prove contradictory, the minds of youth are unsettled and the entire system of training is proven faulty.

Students of the Talmud will find nothing novel in Spencer's analysis. The rabbis say that a lad can not be adjudged a "wayward and rebellious son" if the voice of the mother be not equal to the voice of the father, "if there is opposition in the commands of the parents" (Sanhedrin 75). In such a case no judgment can be entered against the son. Where the three fundamentals are not in agreement, there is loss of character and rebelliousness to all three on the part of youth.

Not always have Jews been fortunate enough to have all elements working in unison. The cooperation of the marketplace, the outside world, has often failed us. Trying to acclimatize itself in many lands has been Jewry's chief problem. The great difficulty was to fit into the life of the nations and still maintain the life of Judaism. This has been more pronounced in the democratic lands, where the demarcation between groups is not so pronounced.

Rarely has the marketplace—symbol of the world about us—belonged to ourselves. Seldom has its teachings accorded with those of the school and the home. Frequently we have had to fight for the preservation of the Jewish home, imperiled by our own people who aped the non-Jewish environment. I should like to quote from my own work, "The Eternal Fount" (139):

"The tabernacle built by Israel in the wilderness was covered with the skin of an animal called *tachash,* which the sages say was the possessor of two backbones. A nation wandering in wilderness and exile, which is bent on perpetuating its faith and its culture—when it erects a tabernacle, a temporary shrine for its soul, must also have two backbones. One must keep him erect in the face of assault by his neighbors; the other must maintain his uprightness against the attacks of those within, who are attracted by the glories of the alien environment.

"For two thousand years, since they were driven by the Romans from their own land into wanderings over the seven seas, the people of Israel have had this twofold spine. With unparalleled pride of race they maintained their national individuality, their essential Jewishness, without succumbing. Pent within ghettoes, robbed of elemental rights, they still refused to bow down before their oppressors. Everywhere they built tabernacles as repositories for their beliefs and their culture.

"Neither would they bend before

their own rebels, captivated by the customs all about them. and determined to create new modes of living within their communities. Never did they cut off the continuing line of their Jewish existence, begun on Sinai and maintained unbroken to the present day."

In this land of America, however, it appears that the Jews have lost both their traditional backbones. We have turned too readily to the marketplace of the gentiles, and too indulgently to our sinning offspring, who now seek to de-Judaize the Jewish home. One need but pass through any business district during the Christmas season and note how Jewish businessman have decorated their establishements in the spirit of the Christian holidays. Even the halls of apartment houses entirely populated by Jews are illuminated and bedecked by Jewish landlords who often fail to provide their tenants with sufficient steam heat. From such facts one can readily understand the powerful pull of the marketplace upon Israel's youth.

And what of the second factor—the Jewish home? What cooperation can Jewish education receive from this source? It is saddening to note the majority of Jewish homes, and their utter indifference to Sabbaths, festival days, daily prayers. The traditional ceremonies which lent beauty to our households, which were unique in their power to preserve Jewry through thousands of years, are hardly known in most American Jewish homes. Parents lend no support to what has been taught at the religious school. Their acts, to the contrary, are in opposition to what the children have learned. Under these circumstances we can hardly blame them for their ultimate indifference.

Even so this contradiction might be partly avoided were the child to spend longer hours with his Hebrew teacher. He comes wearily from his long day in the public school, for perhaps an hour, two or more days a week. Even with the best equipped and modern schools, and with the most skillful pedagogues, such a system is not calculated to leave much with the student for future guidance and edification.

These considerations were fundamental in the creation of the yeshivos. In such institutions the pupil devotes most of his day to Hebrew instruction in a Jewish environment, creating within him love of his people and his faith. There is a harmonious blending of his secular and religious knowledge. There is no division between learning and belief, between tradition and intellect. The influence of the school is strong and enduring.

And in later years his greater appreciation of Judaism and profounder knowledge are evident in every yeshiva graduate. Only in the yeshiva form of Jewish education do all three pedagogic factors work in cooperation and partnership.

A YESHIVAH FRATERNITY

By Beinesh Epstein

THE weakness and strength of the Jew among the peoples of the world derive from his minority status and his constant struggle against the world's currents. Continuous rebellion against accepted beliefs makes us theoretic outlaws among the nations. "The name is Sinai because there originated hostility (sin'ah) towards Israel."

The smashing of idols, recognition of the real Creator, and our higher conception of duty have brought upon us the enmity of our neighbors. People like regularity. Those who disturb the accepted code of the majority often prove obnoxious. The strength of the Jews, however, lies in their crusading spirit, their weakness, in their small number, making them the scapegoat for the ills that befall the community.

The fate of the Jew among the nations is the same as that of the yeshiva group among American Jews. This group constitutes a minority in American Jewry. They have to overcome not only indifference, but also prejudice and abuse. Parents are afraid that the yeshiva with its purely Jewish environment will cause their children to acquire a foreign accent; that it will set them apart from other children; that they will become "different" and lose their "regularity"; that they will become "too orthodox" and that their chances in life will thus be jeopardized. The 100 percent and loud-mouthed Americans of Jewish descent add the accusation that the yeshiva hinders the process of Americanization, endangering the Jewish status in the country. However, this struggle has its advantages; it hardens the group and transforms them into tough pioneers.

The struggle does not end within the family or within the yeshiva. The father who sends his child to a yeshiva offers him upon the altar of Jewish eternity, to make him a pioneer for his people and for the God of Israel. Very early the child starts partaking of the cup of Jewish martyrdom. He has disputes with fellow playmates concerning matters of Jewish belief, custom and aspiration. He is laughed at, insulted, boycotted. Often he has to discipline himself, abstaining from the pleasures enjoyed by other children because of his many duties and his training in the yeshiva. On the other hand, how much pride does he derive from his feeling of righteous conduct! How much happiness does he reap by partaking of the fruit of the eternal tree of wisdom, the Torah! He glories in the knowledge of being a pioneer in a movement to guard and transplant the centuries-old glory of Israel.

Great movements in the world have been built, not by multitudes but by united and determined minorities. The same could have happened with the yeshiva movement. However, until recently there has been neither unity nor concerted action among the yeshivos. Only in the last two years have they succeeded in uniting themselves around the United Yeshivos Foundation. The yeshiva leaders are now confident that the Foundation will ultimately develop into a strong centralized body, which will guide and lead the movement in America. However, conspicuously missing in this new union are the faces of the main beneficiaries of the yeshivos —their graduates.

American schools of higher learning

JEWISH EDUCATIONAL IDEALS

By Rev. Dr. Simon Federbush

A NOTED Scandinavian historian published a fine volume on the story of education. He described with great art the rise and development of the public school system during the nineteenth century. I called to the notice of the author, who presented a copy to me, that the school system was not a discovery of the last century; for two thousand years ago (as indicated in Talmud Baba Batra 21) Rabbi Joshua ben Gamala had instituted public schools in all the cities of Palestine. These were supported by the community, thus permitting poor children to study on a plane with all. The Talmud, I added, proclaimed the importance of this act by R. Joshua, and declared that later generations should be deeply thankful to him. Thereupon the author expressed his regret that he had discovered no mention of the incident in any of the standard works on the history of education. In a later edition he would assuredly include it; since he deemed this the outstanding achievement of Jewish culture, that it should have devised the public school thousands of years before other great nations gave the matter any thought whatever.

The fact remains that the Jewish system of general education is the oldest in history. A greater degree of expansion and centralization came in the days of R. Judah Hanassi. The

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derive their major support from their alumni. Graduates feel a sense of responsibility to their alma mater. They are grateful to the school that developed their mind and their civic sense, and they take pride in the colors of their institution. Why not imitate this custom among the yeshiva graduates?

There are thousands of yeshiva graduates in America. Many of them occupy prominent positions in the Jewish and general life of the country. However, with the exception of a very few, their influence in yeshiva matters is almost nil.

No doubt, the graduates are interested in strengthening the yeshiva movement in this country. There is also no doubt as to their desire to remain in social contact with their former schoolmates. However, someone must take the initiative in cementing the alumni of the yeshivos into a fraternity for the purpose of continuing their pioneering in the yeshiva movement.

A yeshiva alumni fraternity would go a long way to elevate the spirit around the yeshivos. It would increase the pride and vitality of the yeshiva group. They would feel more secure in the knowledge of a common interest and readiness to assist one another in their public and private endeavors.

Many an American alumnus considers it a duty to give preference to graduates and members of his school and fraternity in social and business life, and in employment. Yeshiva graduates, however, face an unfriendly world. The yeshivos themselves have to struggle against heavy odds. Why not strengthen their position in a mutual bond of helpfulness? Why not arrange for social get-togethers of all yeshiva graduates? Why not work for the common goal? The proper answer would be the formation of a yeshiva fraternity.

Jerusalem Talmud (Hagigah) relates that R. Judah appointed as school inspectors for the entire country the distinguished Rabbis Hiyya, Ammi, and Assi. These men traveled to every community to learn how to improve curricula, discipline, and pedagogic method. Characteristic of their activity is the tale concerning the city which had neglected its schools — and the moral thereof applies to every age. R. Ammi and R. Assi at once requested that the city's watchmen be brought before them. They gazed long at the armed giants, and then exclaimed, "Do you call these your watchmen? They are only the troublemakers. The true and proper watchers of a community are its teachers!"

This is another expression of the Jewish axiom that not on the basis of armed might, but of spiritual and ethical training, does a nation perpetuate itself.

The very name "yeshiva" for an academy of higher Jewish learning is quite ancient. The Talmud (Megillah 21) tells us that it was derived in the time of Rabban Gamliel, when the students, who had previously stood during instruction, were permitted to sit because of physical weakness. The word is derived from the Hebrew meaning "sit" or "dwell."

Thus education has a history of thousands of years in Israel; and Jews, moreover, were first to develop principles of education. There could be no professional aim in their schooling, for a scholar was not permitted material gain through his knowledge. The purpose was always a lofty and ethical one —that of creating the *talmud hakham,* disciple of the sages, a human type devoted to learning and morality.

In every environment of terror, degradation, and poverty, the Jewish system continued to build about the child a wondrous world of Law, of Godliness, and of ideal manhood. Every teacher offered his pupils a golden key to true faith. From their moral and religious elevation they could look down with pride and disdain upon the depths of evil by which their people was surrounded. In the dire confines of the ghetto arose spiritual luminaries, lofty personalities. Encircled by contumely and hatred, Israel was enabled to maintain the splendors of its scholarly heritage.

One must here inquire just how American educational institutions have followed the model of the Jewish past. Rabbis and lay leaders are devoting huge efforts to the maintenance of the religious school system. Yet one must weep over the meagre results of all that activity. The common Talmud Torah leaves little in the mind and heart of the pupils. They have but slight acquaintance with Jewish culture and loyalties. What can they know of such heroes of Israel's history as R. Johanan ben Zaccai, R. Akiba, and R. Judah Hanassi? What power can be theirs to combat a forever hostile environment? They may know from their studies that Judaism has created opposition and persecution, but they can have little inkling of the positive virtues and joys that lie in Jewish learning and observance.

The only type of institution which can recreate Jewish hope and pride in America, and bring back the educational ideals of our early days, is the yeshiva. Only the yeshiva is able to transmit the light and glory of Israel's Torah, and arouse the devotion of the Jewish child to that which is fundamental in the life of Judaism.

JEWISH AND CATHOLIC EDUCATION IN NEW YORK

By Harris L. Selig

THE Midrash (Deuteronomy Rabbah) declares, "Let not the Torah be beloved by you as is a grown daughter, whom you seek to give to some available suitor." This ironic remark reflects the full tragedy of Judaism in America. For a man normally wishes to retain any beloved object under his own care. But in the case of a marriageable daughter, no matter how precious, there is every desire to send her off with a husband.

Most of America's Jews do cherish the Torah, and honestly hope that their children remain true to their nation and their faith. But in their occupation with worldly tasks, they neglect the opportunity to assure that outcome. They put their reliance on others. To them all duties have been fulfilled when dues or donations have been given to a synagogue, a Hebrew School, a federation of charities, or a campaign of the Keren Heyesod. Let the rabbi, paid out of his contributions, pray for him and instruct his children—so thinks the individual Jew. He has his own tasks to perform, and must be free of all responsibility.

Let other hands, says the proverb, pull your chestnuts out of the fire. Because the majority of our Jews take no direct personal interest in Jewish affairs, which they prefer to entrust to a tiny minority, American Orthodoxy has lost its opportunity for leadership. Our synagogues are but vestibules of the other world. Without Jahrzeit and memorial prayers they might well be empty all the year. The institution which throughout our exile has served as the centerpoint of Jewish activity, has lost its substance and its power over the Jewish masses.

A million and a half New York Jews really wish to have kosher homes. They pay the high prices asked for kosher foods. But do they get what they have a right to expect? In two thousand years of exile in countless communities, there never has been such confusion as is found in the presumed *kashruth* of the American metropolis. The reason? Only a meagre handful of New York Jews actively apply themselves to watching the food situation.

Most of the charitable institutions in the city were founded by our orthodox brethren. At first they observed the dietary and other Jewish laws. Soon, however, they were taken over by new officials, and their Jewish content was gone with the wind. Gradually all the original officers gave up control to the non-observant, to whom ordinary philanthropy stood higher than Judaism. These men sought to conform with their neighbors, and not with Jewish ideals.

And our children have been the greatest victims. The old fashioned Jewish home saw parents directly interested in the religious training of their young. Father and mother taught children how to observe their faith at home,

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At this very time, when our people are everywhere under constant and vicious assault, does the Jewish child require the vast power of the yeshiva system to develop a proper loyalty to his people and his faith.

in the synagogue, and in the world at large. The blessings, prayers, and daily ceremonials were learned from them or from elder brothers and sisters. But that was never sufficient. The highest hope that Jewish parents entertained was that their children become deeply learned in all Jewish lore and traditional study.

On the altar of this ideal innumerable offerings were brought. The poorest families sent their little ones to the Hebrew School. Money was put aside for tuition cost, often at a mother's sacrifice of her personal and household adornments. The Hebrew teacher shared every morsel; and the most poverty stricken would provide a needy student of the yeshivah with one day of support.

But that feeling of responsibility has been given up in America. Today parents send their child to the religious school feeling that thereby they have performed a favor for the Almighty or the school officials. To pay for or otherwise assist the institution is seldom thought of. The holiest of purposes, for which parents once sacrified themselves, has now become a passing incident. Judaism faces the deadly peril of losing its children.

We may better understand the situation by contrasting the Jewish attitude with the Catholic educational outlook in the great city. In all five boroughs the population of Jews and Catholics is practically equal. There are about two million of each. The number of school children is also equal—approximately 500,000 in both cases. Both faiths are required to give religious training to the young. But note the huge difference!

There are 450 Catholic schools in the boroughs, all huge, expensive institutions. 219,000 of the half million Catholic children attend their own schools. They are trained by 4500 instructors, excellently maintained by their coreligionists. The city's Board of Education supplies nothing toward the cost of this secular-religious school system.

Then there are a hundred high schools, with 50,000 pupils and 1300 teachers. So well appointed are these structures that often they surpass the city-supported buildings. The millions of dollars involved are gladly provided by the Catholic citizenry. Each feels a personal obligation to give his share.

Above the secondary schools there exist a dozen Catholic colleges and universities. Many Jews are found among their tens of thousands of students.

Now what has the "people of the Book" achieved educationally in the city of New York? Let us take the reckoning:

Of the half million children perhaps 75,000 receive any kind of religious education. There are only fifty regular school buildings; most of the pupils are accommodated in the basements of otherwise empty synagogue buildings. Thirty percent of these children have but an hour of instruction on Sunday mornings; teachers who know little or nothing pass their knowledge on to young people who will know less.

There are but 800 teachers in the Talmud Torahs and Hebrew Schools. Their meagre pay is seldom regular. Only the nineteen yeshivos can in any respect be compared in secular and religious instruction with the Catholic parochial schools. And these institutions are always in economic need. Even their homes are generally outdated structures previously occupied by orphans or the old-aged. Little need be

HOW YESHIVOS INFLUENCE AMERICAN JUDAISM

By Rev. Dr. Hyman Kaplan

THE concept "yeshiva" has always been identified with the highest expression of Torah life and authority. The Sanhedrin, expounder and regulator of the Law, was also known as the supreme yeshivah. The head of the Sanhedrin, controlling all decisions based on Jewish law and life, had the additional title of Rosh Yeshivah (Maim. on Mishnah, Sanhedrin 1). The judgments of the Babylonian gaonate were universally accepted and binding; the geonim were heads of the yeshivos of Sura and Pumbedita (Sefer Yuhasin). Babylonia became the center of Jewish life only because of its yeshivos.

The establishment of yeshivos is a turning point in Jewish life here in America. The appearance of thousands of American-born young people devoting themselves to yeshiva modes of study is a heartening indication of the spiritual power still inherent in American Jewry. European Jewry, which once looked doubtfully at the new settlement in this hemisphere, considering it of little Jewish worth, culturally and spiritually, now turns to America with respect and hopefulness. This new attitude on the part of Europe's scholars would never have been possible if the yeshivos were not creating new reservoirs of the Jewish spirit. American Jews will soon become more than a minor group of students; they will be teachers of Judaism to the rest of the world. This is foreshadowed by the intensity and energy which the new generations of yeshiva students are applying to their study of Torah.

For the true form of Jewish education was established in the yeshivos. The ordinary Talmud Torah and the yeshiva do not differ in quantity of instruction alone, but also in quality. Not merely are there more time and more subjects of study in the yeshiva, but there the child receives a thorough understanding of Jewish origins and greatness. He looks upon the Torah in all its glory; he recognizes that Judaism is the possessor of vast, undying, heavenly treasures. In the Talmud Torah, where the pupil studies an abbreviated Pentateuch and is otherwise treated to a reduced curriculum, he has little opportunity to learn about the Talmud and the vast additional literature of his people. The yeshivos create the standards for all schools to follow. Hence the better Talmud Torahs now strive to prepare their charges for admission to the yeshivos. The entire drive toward a maximum Jewish education derives from the yeshiva system.

In a similar manner, one can discover the great influence of former yeshiva students on American Jewish life. They comprise the backbone of membership

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said of the hardships endured by the troubled instructors.

This is how Jews here care for their children's spiritual development. It can well be repeated that they love the Torah, but only like parents who wish to dispatch their darling daughters to other homes, and relieve themselves forever of their responsibility and support.

SIMHAT TORAH

By Harris L. Selig

THE Jewish nation is the only one that celebrates separately a "time of the giving of our law" on Shavuoth and a "rejoicing in the law" on Simhat Torah.

One cannot find joy in the mere acceptance of a law; there is no prevision of the outcome of its precepts. The law must be carried into practice, ere one can achieve satisfaction and joy through it. Only following complete reading of the Torah, with the understanding of its ideals and principles, does it provide true gratification. The Jew must first realize and carry out the "we shall do" as well as the "we shall hear" of the biblical phrase. Only after the Jews have proved that the law of the Torah is not a dead letter in any sense but functions in their lives and is interwoven with their beings, can they rejoice in the Torah and the Torah rejoice in them.

The "Yalkut" asks: "Why did not God give the Torah to Abraham, the first to acknowledge the God of Israel?" and answers, "God wanted to give the Torah, which had 600,000 letters at the time of Moses, when there was an equal number of Israelites, so that every person might have one letter of the Torah" (Yalkut Shimeoni, Jethro).

A living law must belong to all living humans. The Torah was not given to chosen individuals, to the learned alone. Had it been such a document, it could have had no influence upon the people at large. Each Jew has his share in the law—hence they are both immortal.

"God consulted the Torah and then created the world" (Genesis Rabbah 1).

In this one can comprehend the differences between Reform and Orthodox Jewry. The orthodox Jew believes that the Torah existed long before the world and that the men who came after had to govern their lives according to its ordinances. Faith is not the creation of flesh and blood; and men may not alter its precepts according to varying circumstances or viewpoints. The Reformer, however, maintains that men come first upon earth and that the Torah is largely man's product—hence

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in synagogues and other religious institutions. They labor most capably for the Jewish future. The yeshivos exist not primarily to prepare rabbis, but to provide the proper number of learned and idealistic laymen. The greater the yeshiva student body, the more certain can we be of an expanding Jewish life throughout the land. These are not professional schools; their purpose, like that of their oldtime predecessors, is to have students learn for the sake of Torah alone. Parents are beginning to understand that yeshiva courses are not designed to bring profit or lead to the pulpit, but to build up Judaism to the highest degree. This achievement is greater than one may at first assume —it opposes the spirit of business and practicality which for long have been the main purposes in youth training.

May the hands of those who have thus revitalized the soul of Israel be forever made strong!

he may alter it to accord with his chosen way of life, with new surroundings or times. History has demonstrated that the Torah and Judaism have remained with the orthodox and not with the Reformists. No Jewish "Reform movement" has ever persisted. For a short period it attracted the wealthier classes, who wished to liberate themselves from the yoke of the Law which made them different from other nations and from their neighbors. But soon the stream of their own "Reformation" tore them away from their Jewish moorings and their children readily succumbed to other faiths.

Prof. George Foot Moore, famed Christian Semitic scholar, relates the following anecdote in connection with a discussion of Jewish Reform: "A farmer purchased a pair of trousers. But they proved to be too long for him. At the table he asked his mother-in-law, wife, and daughter to shorten them by two inches. The mother-in-law, first to retire, remembered to abbreviate the garment by the required length. The wife, who had been occupied in the kitchen, before retiring, performed the same operation. The daughter, returning late from a dance, like a good obedient child, did likewise. One can imagine what was the result on the trousers . . ."

As soon as men permit themselves to cut down Torah and faith, there will be no end to operations. Each cuts a little here or there until there is nothing remaining of tradition and belief. When a Jew adopts a new idea, it should be grounded in or in consonance with the teachings of Sinai. Then may it have an assured existence among his people.

Our sages and teachers have always sought to extend the concepts of our law; and whenever they recognized a law or custom of another group, they found an "asmachta," support in the Torah. My father, of blessed memory, once told me: "There is a great difference between Judaizing a non-Jewish law or gentilizing a Jewish law. The first enriches and strengthens our own, the other rends from us part of our heritage and reduces its worth."

Rabbi Mordecai Aaron of Koydenov, the great hassidic rabbi, once spoke thus on Simhat Torah: "Jews are accustomed to buy in their synagogues the privilege of being 'bridgegroom of the law' and 'bridegroom' of Genesis,' since we love the bride, the Torah, and wish to give her an added gift. A groom who marries for the bride's dowry can not love her wholeheartedly. But we love the Law for its own virtues and have no desire of reward for observing its precepts. We dance and sing on Simhat Torah because we rejoice in the Torah and the Torah rejoices in us."

The great hassidic rabbi Shneur Zalman, in a prayer to God, once said, "I do not want Your Eden, I do not demand Your other world; I want You."

FOR THE SAKE OF OUR CHILDREN

By Beinesh Epstein

AS LARGELY an immigrant element in America, we Jews suffer from the general problems of that class. The abrupt transition from one culture to another has brought about weaknesses in the moral fibre of immigrant communities. The difficulties are even more pronounced in the first generation of Americans.

Children are reared in a world entirely alien to that of their elders. Language, customs, games, are all different. As the public schools progressively take the youth from the parents, the influence of father and mother steadily diminishes. Respect for elders vanishes; there is a clash between contradictory moral attitudes. Soon there is almost complete cleavage. Untold tragedies result. Discipline is lost; youthful derelictions multiply. Misfortune dogs the individual and society. Understanding American educators are still unable to establish a serviceable bridge between the school and the home of the immigrant.

Jewish homes are also concerned with the element of religion. Thousands of households have been rent by the defections of youth from the ancient modes of living. "Old-fashioned" parents have no control over their "modern" offspring, who have not learnt to honor the traditional Jewish ideas. Many think of kashruth, the Sabbath, Palestine, synagogue, and Torah, as part of a useless Asiatic terminology. Minimal attendance at Hebrew School cannot mitigate the evil effect of the general environment.

The yeshivah, however, is the kind of school that harmonizes with the homes from which come its pupils. Its environs and curriculum are extensions of the home influence. Thus there is no cleavage between parents and children. For the American Jewish family the yeshivah is the ideal place of instruction. There is formed the complete synthesis of Americanism and Judaism.

A little Jewish girl once came home from school to complain to her father. "Why," she demanded, "did you give me a Magen David for my birthday? The other children call me Jew!"

Similar examples are to be found in all Jewish homes. From the first moment that the child steps over his threshold he is treated as being outside the general society, as an inferior being who is merely tolerated and must be thankful for every favor. Some Jews helplessly blame their "exile," saying that all Jews are born to suffer. But it is our duty to create within the child a pride that will inure him to insult, that will impel him to return word for word and blow for blow. The little one, however, is weak and helpless before his environment. He sees himself treated with contumely because of his Jewishness. What kind of American, what kind of Jew can he ultimately become?

Modern pedagogues recognize the need for a friendly and understanding environment as the first condition of normal juvenile development. Hardship and enmity during the child's early school years may create in him a strong inferiority complex. Or worse, he may develop a persecution complex. All things bear to him the mien of ugliness and treachery. The world hates him. He will get even. He will break all rules and laws. If he has unusual ability, these obstacles may transform him into

a strong, outstanding personality through the very circumstances that seem to injure him. This is true, however, only of the highly gifted. Ordinary children lose their morale and become definitely anti-social. This often leads to criminality.

The problem is one for all society. Yet in all probability only the Jew can settle the matter in completeness for himself. For him it possesses a double significance, human, and specifically Jewish.

It is, as stated, not good that a child should spend his formative years in a hostile environment. But the injury to his Jewish attitudes can be still greater. It becomes a burden and a visitation. No teachings of parents or Hebrew instructor can erase the recollection that his public school associates and mentors often look upon his religion as an uncivilized element in national life. He begins to regard Judaism as a hindrance. Should he continue to suffer as a Jew? Are not the gentiles perhaps correct? He tends either to misprise his Judaism altogether or give it a perfunctory loyalty.

The answer to all these problems is the yeshivah. It gives the young child a homelike, favorable atmosphere. Pupils, teachers, and parents join in one ideal, one purpose. There is no inner conflict; development is normal. Full realization is assured of all personal and social inner trends.

Yet many Jews are fearful of the gentile attitude, of the charge of separatism and ghettoization. They are concerned lest the yeshivah be opposed to a problematic "American system." Such Jews have no real knowledge of world conditions, else they would understand that the yeshivah is the greatest of Americanizing agencies.

No one suspects the Catholic or Protestant of separatism because of his parochial schools. None today thinks of America as a hundred percent melting-pot, which should completely obliterate all individual and group differences. Rather does the American rejoice in his new culture, the most youthful and affluent in the world, to which all races, nations, and classes have contributed. That achievement can only arise when each group is permitted to preserve its own civilization and self-respect.

Jewish assimilationists have not learned that denying one's own unique culture and heritage has not elevated the position of the Jew in the world at large. All that this has done is to instill an inferiority complex in the minds of our youth, which has left them with empty hearts, no faith, and no ideals for which to strive and suffer.

A friend in need and one's response to his situation is still the measure of true friendship. Loyalty to a land and its ideals is best displayed when the land finds itself in peril. We have noted how many groups of young Americans have turned to anti-democratic organizations during the current period of depression. Jews are also found among these. Yet it is the pride of the yeshivos that their graduates are never part of the subversive movements.

The religious spirit of the yeshivos is not confined to the time and subject matter of sacred studies. Secular classes too are thus imbued. Hence the general process of Americanization in these schools inclines toward profounder loyalty and devotion.

The democratic process, which lays counterbalancing stress on the state and the rights of the individual, is not expounded in the yeshivos as a mere political theory, but as a basic religious

THREE GREAT TORAH CENTERS ACQUIRE MODERN AND LARGER BUILDINGS

YESHIVAHS TORAH VODAATH, RABBI CHAIM BERLIN AND RABBI ISRAEL SALANTER ACQUIRE NEW HOMES

By Harris L. Selig

DURING the Roman domination of Palestine, a decree was issued, so the Talmud tells us, that both the rabbi granting ordination (Semichah) and a disciple accepting ordination should be put to death, whereupon Rabbi Judah ben Baba gathered several of his disciples and fled to the mountains, where he conferred the semichah on five of them—Rabbi Judah, Rabbi Meir, Rabbi Simeon, Rabbi Jose, and Rabbi Eliezer —the son of Shamua.

More than half of our Jewish nation finds itself now in the throes of hell, surrounded by rivers of blood and mountains of killed and wounded. Nearly eight millions of our people have been deprived of every human right, their homes destroyed, and their economic positions uprooted. In their great agony, they turn supplicating eyes to their brethren in America for material and spiritual help. While the masses are begging for bodily food, the rabbis and spiritual leaders are crying to us to help save the Jewish spirit also. All the great houses of learning in the European countries having been closed or burned by the barbarians, they demand that the orthodox Jews of America emulate the example set by Rabbi Judah Ben Baba, and in this time of stress and storm, safeguard the study of our Torah for the future generations.

And American Jewry, thank God, is not found wanting. While the Joint Distribution Committee, the United Palestine Appeal, and other agencies are bending every effort to raise sufficient funds to save the lives of our unfortunate brethren, the United Orthodox Rabbinate and the United Yeshivos Foundation are now engaged in establishing great centers for higher Jewish learning in America and in transplanting the study of Torah from the devastated countries to free America.

We are also happy to announce that three of our leading yeshivos in New York have recently acquired magnificent structures for their Torah centers, which will greatly influence future life in this country and the world over.

New Buildings

The great Mesivta Torah Vodaath will soon move to its new building at 141 South 3rd Street, Williamsburg. The Yeshiva and Mesivta Rabbi Chaim Berlin has acquired the building of the former Municipal Bank at Stone and Pitkin Avenues, Brownsville, where alterations are now in progress. The

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concept, part of the Torah's code of human rights.

For the American tradition has been strongly influenced by the Jewish Bible. Yeshivah students readily recognize the inscription on the Liberty Bell. They are trained in a synthesis of Judaism and Americanism which provides the highest type of Jew in this country.

Yeshiva Rabbi Israel Salanter of the Bronx has purchased the beautiful New York Telephone Building at 1946 Webster Avenue, and plans are now being perfected for its remodeling. In each of these buildings there will be room for more than 1000 students. Each will house Hebrew and secular schools, high schools, dormitories, gymnasiums, libraries, laboratories, and all modern facilities to afford the students a higher Jewish and secular education.

The late president of the College of the City of New York, Dr. Sidney Mezes, in a letter to the writer, when he was engaged in the erection of the Yeshiva College in New York, stated:

"Every branch of learning and almost every field of human activity has been quickened by the contribution of the Jewish scholar and the Jewish thinker. There are minds that cannot attain their fullest possibilities in an environment that is not altogether emotionally and spiritually sympathetic. This, it seems to me, is one of the chief justifications of parochial education in a democracy. Your yeshiva will undoubtedly provide an opportunity for some of the American youth, whose religious allegiance is intensely Jewish, to make their contribution to the cultural development of America."

This letter contains a clear answer to the many who doubt the advisability of such an education, afforded students of the various yeshivos in America. Great educators, like Dr. Mezes, agree that education, in order to be effective, must have sympathetic and serene surroundings.

With the adaptation to the material, economic and political conditions of the country, the Jews of America are confronted with the question of cultural and spiritual adjustment. With the conviction growing that without a supply of indigenous Jewish learning of the good old traditional sort, Judaism will wither even under the most flourishing material conditions, the query arises: What of the future of Judaism in America? In what manner will the otherwise rich and fully equipped American Jewish community solve its perplexing problem of spiritual preservation and make its distinct contribution toward American culture? By what means and method will it reach a standard that will lead to the creation of the real type of American Jew in the truest meaning of the two terms?

New Leaders of Torah

In the whirlpool of modern American life, where the pressure of the torrent constitutes such a tremendous danger for the growing Jewish youth, where antagonistic social and economic forces tend to create a cleavage between the old and the continually new, some sort of spiritual creation is needed to serve as a rock of strength for the few destined to assume the leadership. Centers of learning from which the Jewish spirit will radiate, where new leaders true to the Torah will be raised, and where a new Jewish meaning will be given to the life of American Jewry, are highly essential.

The Jewish conception of knowledge and culture is that they are not the heritage of the chosen few alone, such as rabbis, teachers, and preachers. Our stores of knowledge were always accessible to every qualified young man, irrespective of his future activity in the community, even as layman, merchant, physician, or lawyer. According to the Jewish conception the ultimate aim of education is not the mere acquisition of knowledge, the mere training of the intellect, nor the mere preparation of an individual for a particular task in life.

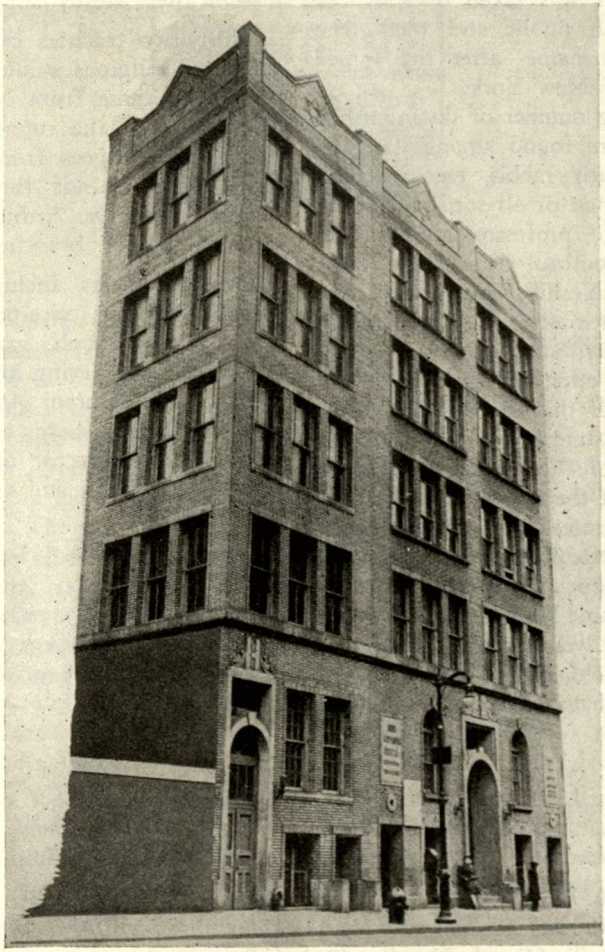
Its ultimate aim is the building of character and the harmonious development of the faculties of man. Its background is spiritual and cultural; its purpose is the strengthening of the will and the inculcation of love and reverence for the beliefs of their people. Its goal is finally to imbue the pupil with a passion or awe that lifts man to God and inspires love for fellowmen, for home, and for country.

What The Torah Centers Will Do

The great new Torah centers acquired by the three yeshivos will help bridge the chasm between intellectualism and faith. They will present to at least a portion of our academic youth, in a proper setting, the spirit and vital message of Judaism, and make it a potent force in their lives. The interaction of Jewish culture and philosophy of life and all knowledge of mankind, the harmonious development of the human and the Jewish consciousness, will help to create harmony in the heart and mind of the Jewish youth and will help develop a complete Jewish personality. These centers as they grow and advance will become distinctive intellectual and spiritual forts for American Jewry and will tend to advance Jewish culture, together with the dissemination and increase of general knowledge. Such institutions of higher learning can mean only added strength to American civilization.

The United Yeshivos Foundation takes pride in the accomplishment of the three yeshivos and hopes that they will serve as an example to other Jewish communities in our great country.

"And thy seed shall be as the dust of the earth." The exile has made the children of Israel even as the dust of the earth. Although dust has many uses, still we tread upon it. However, just as the earth survives every pressure, so will the Jew remain alive for all time.—Rabbi Z. H. Kalisher



YESHIVA RABBI JACOB JOSEPH

YESHIVA RABBI JACOB JOSEPH

165 Henry Street, New York, N. Y.

The Yeshiva Rabbi Jacob Joseph is the oldest institution of its kind in America. It was founded in 1900 as a private school with a handful of students. After a period of tribulation and hard effort, it was taken over by the general Jewish public and was given its permanent name, after the famed chief rabbi of New York.

An amazing number of distinguished young men are found among its 1500 graduates. Many rabbis, teachers, and professional men of all sorts, including several college professors and judges passed their youthful years at the Rabbi Jacob Joseph Yeshiva. Many have distinguished themselves as leaders in American Jewry. Sons of the early graduates are now attending the school, and the majority of the directors are themselves proud alumni.

The story of this yeshiva is that of the struggle of the orthodox community in New York to establish a truly Jewish educational system in the metropolis. Tremendous opposition to this and similar projects came from assimilators and radicals both. Even Jacob H. Schiff for a time withheld his contribution, on the ground that the school had impudently dared to give instructions in Talmud. Thanks to the sincere efforts of its first president, the late Julius J. Dukas, however, many of America's best known philanthropists began to give it their steady support.

Thirty-two teachers care for the secular and religious studies of 420 children, who came from New York and other parts of the country. 30 of the pupils are refugees from Europe. Dr. Hillel Weiss heads the Hebrew department, and Dr. Arthur Huebsch the common school branches.

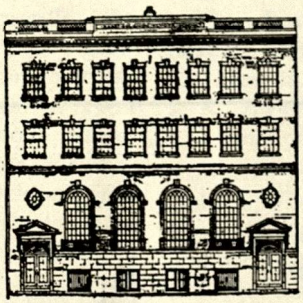
Present officers include: president, Joseph Golding; vice-presidents, Senator Lazarus Joseph, grandson of the late chief rabbi, Irving M. Bunim, president of the Alumni Association, and Benjamin Koenigsberg; treasurer, Abraham Gribetz, director of the Hebrew Free Loan Society; and secretary; Abraham S. Block.

Mrs. Leah Jacobs is president of the Ladies' League; Mrs. Abraham Gribetz is treasurer. Mrs. M. Golding is president of the Ladies Auxiliary, and Mrs. I. Tendler is president of the Mothers' Club.

"Tishah Be'ab falls on the same day of the week as Passover." "The Messiah was born on the same day on which the Temple was destroyed" (Orach Hayyim 473). So has the mystic wheel of Israel's destiny turned through these thousands of years.

YESHIVA RABBI SOLOMON KLUGER

376 E. Houston Street, New York, N. Y.

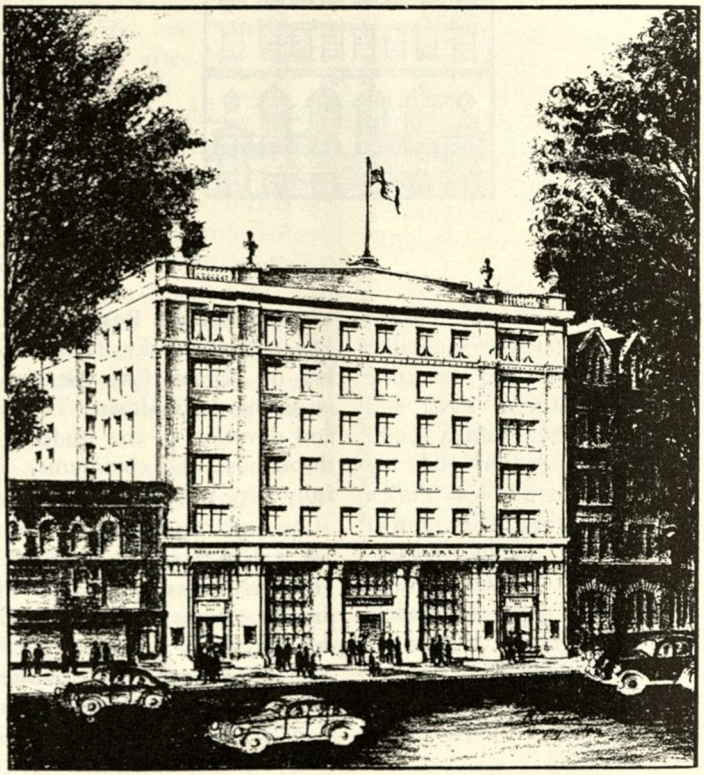


In keeping with an old and honored custom of naming Jewish academies after great Jews of the past, the name of a distinguished Galician rabbi and author was given to the Yeshiva Rabbi Solomon Kluger, founded in 1902 by several chassidic groups of New York's lower East Side. The story of its growth parallels that of many similar institutions. For it began as a Talmud Torah in a chassidic meeting place on Cannon Street, traveled from there to a house on Rivington Street, where secular studies were added, and then, with an extraordinary advance to 600 pupils, took over its present location.

The neighborhood has since undergone a transformation, as a result of which the enrollment is now limited to 225. Eighteen instructors preside over the Hebrew and secular classes. The newly appointed Rosh Yeshiva is Rabbi Elijah Kushelevsky, former Rosh Yeshiva in Kansas City. Secular principal is Leonard Goldman. The application and devotion of the students are noted throughout the community. There are fully fifty refugees among them.

Among the founders of the yeshiva are S. Kirschner, Rabbi S. J. Halperin, Emanuel Gross, and Israel Mintz. The present officers include Milton H. Mandel, president; Joshua S. Fogel and Mendel Tepper, vice-presidents; Jacob Kassner, treasurer; M. Brown, chairman of the executive committee; and Harry Wohl, secretary.

The officers of the Ladies' Auxiliary include Esther Silverman, president; Mathilda Both, vice-president; Adelle Sheinert, treasurer; and Mrs. S. Morgenstern, secretary.



YESHIVA RABBI CHAIM BERLIN

YESHIVA RABBI CHAIM BERLIN

1899 Prospect Place, Brooklyn, N. Y.

Founded in 1908 as an elementary yeshiva in the intensely Jewish section of Brooklyn called Brownsville, the Yeshiva Rabbi Chaim Berlin, soon grew into a most influential community institution. Since the addition in 1934 of the Mesivta High School, where the older boys are prepared for rabbinical studies, it has developed into a prominent Torah center, its fame spreading throughout the country.

Among its 600 pupils, we find many out-of-town students and about forty refugees, Forty teachers provide instruction; their number should be enlarged when the yeshiva occupies its newly purchased quarters in a former bank building at Stone and Pitkin Avenues. The renovated structure will have full facilities for a much larger number of students, providing modern classrooms, laboratories, libraries, a gymnasium, dormitories, and other equipment.

The Rosh Yeshiva is Rabbi M. Shapiro. Rabbi Isaac Hutner is head of the Mesivta. The secular principals are I. K. Zwickel for the yeshiva and H. I. Leiman for the Mesivta division.

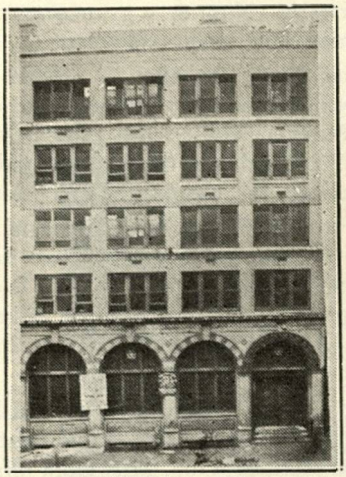
Morris Meltzer is president of the yeshiva. The vice-presidents are Louis Rosenblatt and Jacob Rutstein. Isidore Shipper is treasurer; and the secretary is S. Newman. Isaac Meislin is chairman of the executive committee.

The president of the ladies' auxiliary of the yeshiva is Mrs. R. Finkelstein; of the Mothers' Club, Mrs. Dora Effron; of the Mesivta Ladies Auxiliary; Mrs. Jenny Radese; of the Parents' Association, Rabbi J. Gorlin; of the Parents' Association of the Mesivta, Rabbi S. Vinick.

When Father Abraham was thrown into the furnace by King Nimrod, the angels Michael and Gabriel entreated God to permit their descent to earth to rescue Abraham. But the divine answer was, "I am unique in my world and he is unique in his world. It is proper that He who is One shall succor him who is also one" (*Yalkut Shimeoni*).

MESIVTA TIFERETH JERUSALEM

145-7 East Broadway, New York City



Mesivta Tifereth Jerusalem was founded in 1911 by Rev. H. Levine, A. Jacobs, I. Reznik, M. Kalmanowitz, M. Smalowitz, A. S. Greenberg, and J. J. Herman. The institution developed out of a Talmud Torah on Eldridge Street, of three decades ago, which maintained an enrollment of 600 students. The founders felt it necessary to provide their young charges with a more advanced Jewish education, and at great cost purchased and equipped the quarters at 145 East Broadway, later to be enlarged by the adjacent property. At no time has cost or any financial setback been permitted to stand in the way of their ideal of higher instruction in Jewish learning. The unselfish labors of the officials to maintain a high physical and spiritual standard is noteworthy in Jewish educational annals. The Mesivta has succeeded in procuring the services of outstanding scholars from European yeshivos. Its distinguished teachers have helped put the talmudic studies of the Mesivta on the same high level as those of the famous European yeshivos.

Today the institution maintains a complete elementary and high school course in religious and secular studies. The dean is Rabbi S. Greineman and the rashe yeshiva include Rabbi M. Feinstein, Rabbi I. Schneider, and Rabbi H. Ravitzky.

There are about 1800 graduates, including men of distinction in many professions.

Most of the pupils bring no financial return to the Mesivta. Poor and orphaned children are fed and clad as well as educated gratuitously. In its dormitory, 40 out of town and underprivileged local students are lodged and cared for.

Rev. H. Levine is president of the yeshiva; J. Zook is vice-president; the treasurer is L. Brisman; and secretaries are William Rosenthal and Cecil Frank. The president of the ladies' auxiliary is Mrs. D. Goldberg Taft.

HEBREW INSTITUTE OF BORO PARK

13th Avenue and 50th Street, Brooklyn, New York



The Yeshivas Eitz Chaim, established in a neighborhood almost entirely Jewish, is one of the prides of the Borough Park community, by which it is known as the Hebrew Institute. It was founded in 1916, and chartered by the University of the State of New York, whose representative has lauded its plant, its administration, and instruction as being far above the average.

Begun with seven students in a rented synagogue room, this outstanding yeshiva now occupies an entire block at its present location. Over five hundred pupils are cared for by forty-two instructors, through all grades including the first year of high school.

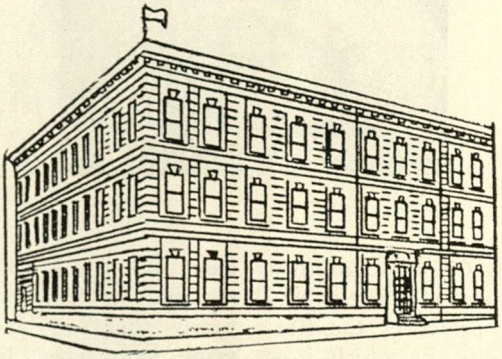
The principal of the Hebrew department is Rabbi M. I. Shulman; of the secular school, Max Kufeld. Of the nearly thousand graduates there are many who have distinguished themselves in American and European yeshivos and colleges, including the Yeshiva College, Oxford, and the Sorbonne. There are two Pulitzer and one Rhodes scholar among them.

The officers include: president, Alex Lehman; vice presidents, Hyman Bergman, Irving M. Bunim, Henry L. Kraushar, William Weingarten, and George Fish; financial secretary, Samuel Greenfield; recording secretary, Harry Sherman; treasurer, Philip Bodek. The president of the ladies' auxiliary is Mrs. Goldie Kraushar.

"Do not molest my Messiahs—these are the pupils in the schools of their master." The Jewish Messiah will not come from one man or a group of men. All the mothers of Israel must travail for our redeemer. The entire people must provide their strongest aid toward the freedom and redemption of our nation.—Dr. S. Levine

YESHIVA RABBI ISRAEL SALANTER

1389 Washington Avenue, Bronx, N. Y.



The Yeshiva Rabbi Israel Salanter, founded in 1918, had a very modest beginning but gradually has become the center of Jewish learning in the Bronx, famous for its high scholastic achievements and excellent pedagogic methods. Many of its over 1800 graduates are now continuing their studies at the Yeshiva College and many other important Mesivtas.

It will soon leave its present premises to take up its quarters in a former building of the New York Telephone Company at 1946 Webster Avenue. There it will have full facilities for 1200 pupils, and will be able to enlarge its program and add a kindergarten and Mesivta high school. All requisites of a high grade private school, including playgrounds and gymnasia, will be provided.

The principal of the Hebrew department is Rabbi Simon Federbush, former chief rabbi of Finland. The Rosh Yeshiva is Rabbi Chaim Moseson. Samuel Goldberg is principal of the secular department.

Mr. Jacob Goodman, treasurer of the United Yeshivos Foundation, is president of the Yeshiva Rabbi Israel Salanter. Vice-presidents include L. I. Pisetzner, Sherry Goldberg and I. W. Benjamin. The treasurer is Max Turoff; chairman of the executive committee, S. J. Weinstein; recording secretary, L. J. Schaff; chairman of the Hebrew board of education, Rabbi Fishel Jezer; chairman of the secular board of education, M. Morton Rubinstein; and Nathan Markowitz, manager.

The president of the Ladies' Auxiliary is Mrs. F. R. Kasten; of the sisterhood, Mrs. R. Beiman; of the West Bronx Auxiliary, Mrs. Goldie Strassberg; and of the Parents' Association, Irving Silver.

YESHIVA TORAH VODAATH

206 Wilson Street, Brooklyn, N. Y.

With an enrollment of 1125, the Yeshiva Torah Vodaath of Brooklyn is the largest Jewish institution of learning in America. But its distinction lies in far more than size. With so many of its graduates carrying on the battle for Orthodoxy in the United States, this yeshiva can well be granted a central place in American traditional Judaism.

Nor does distinction stop with past achievements, with the graduation of many young men who went on to become rabbis, teachers, and lay leaders of their people. Or with the fact that the Mesivta of the Torah Vodaath has itself ordained several classes of rabbis. This New York school today has 250 pupils from other cities, and 125 refugees from all parts of Europe. It has 64 teachers in secular and religious departments. Its officers of instruction include Dr. David S. Stern, principal, assisted by Rabbi H. I. Leiman; Rabbi P. Mendelowitz, principal of the Mesivta; Rosh Yeshiva, Rabbi Shlomo Hyman, formerly of Wilno and Baranowicz; principal of the elementary school, Jacob Kezbom; and principal of the high school, Rabbi J. A. Dolgenas.

Having greatly outgrown its present quarters, the institution is preparing to occupy a new structure at 141 South Third Street, which will contain dormitories as well as every modern educational facility. There it will continue preparing students of every age for the rabbinate, for teaching, and for the fullest form of Jewish life.

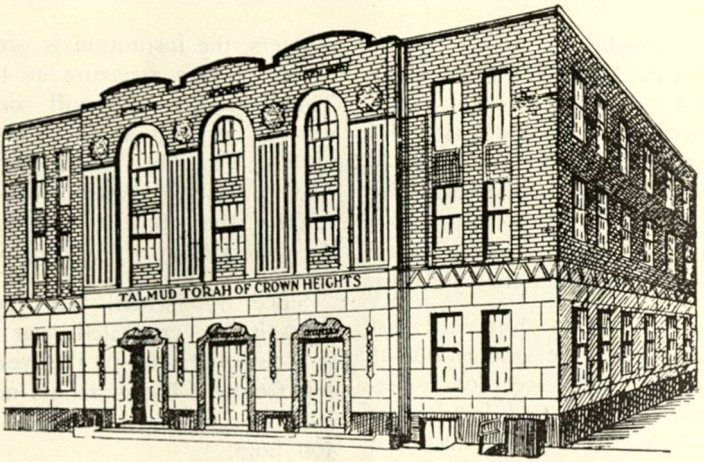
Since this school was founded in 1919 it has graduated over six thousand students from the yeshiva and 400 from the higher school or Mesivta. It now conducts a summer camp for 400 boys.

The president of the yeshiva is Daniel Reisman. The chairman of the board is Samuel Shipper; treasurer, Samuel Dropkin; secretary, Earl H. Spero. The vice-presidents include Harry Hershkowitz, Benjamin Leichtung, Max Stein, William Schulder, M. J. Goldstein, and Benjamin Feldman.

Mrs. L. Horowitz is president of the Ladies' Auxiliary. Mrs. J. Kahanow is president of the Mothers' Club of the Mesivta; Mrs. S. Francis, of the Mothers' Club of the Yeshiva; Mrs. B. Weiss, of the Greenpoint Auxiliary; and Mr. H. Frank of the Parents' Association.

YESHIVA OF CROWN HEIGHTS

310 Crown Street, Brooklyn, N. Y.



The Yeshiva of Crown Heights has become the rallying point for thousands of American orthodox youth in the Eastern Parkway section of Brooklyn. It is a great power in the development of the new American generation of Jews on traditional lines of knowledge and observance.

Founded in 1924, it began as a Talmud Torah. In 1927, part of the school was transformed into a yeshiva, with only 18 children attending that department. The officers were at first confronted with strong opposition and distrust, but soon went on to enjoy the general communal favor. There are now over 300 pupils, 20 of whom are refugees, taught by 24 expert pedagogues. The Hebrew principal is Dr. Joseph Datt; Mr. S. Alexander Shear is the secular principal; and Rabbi Joseph M. Baumol is the spiritual leader.

The structure housing the school is completely modern, and is designed to provide not alone the requisite pedagogic facilities, but also a veritable school atmosphere. Instruction and conversation in the religious department are conducted entirely in the Hebrew language. The classes are successfully co-educational and instances have been found where the girls have excelled the boys in talmudic studies. Noteworthy also are the extra-curricular activities, such as Hebrew clubs and special classes in singing, technical arts, and arts and crafts.

The founders of the yeshiva include Michael Tenzer, Henry David, Meyer Nemeroff, and the Lieber brothers. Among present leaders and workers are to be found children of the founders, including the president, Herbert Tenzer, son of Michael Tenzer. Other officers include Judge Nathan Sweedler and Charles Davis, vice-presidents, and Abraham Gribetz, treasurer. Max I. Cohen is chairman of the board of education, and S. M. Elowsky of the board of trustees. The executive director is Zalel Brandes. Mrs. Edna S. Baumol is chairman of the Parents' Association.

YESHIVA TORAS CHAIM

631 Belmont Avenue, Brooklyn, N. Y.



In a comparatively short period the Yeshiva Torath Chaim, founded in 1927, has developed into a formidable institution. It plays an important role in the life of the Jewish community of East New York and has acquired a reputation throughout the metropolitan area, from which it draws its pupils. The yeshiva is noted for its intensive program and the high scholastic achievements of its pupils. A large majority of the 200 alumni have been enrolled in Yeshiva College and other institutions of higher learning. This year the yeshiva has added a high school department, fulfilling the general demands of the students in the community.

The number of students is 350, over 50 of whom are refugees from southern and eastern Europe. They are taught by 26 teachers. Rabbi Isaac Schmidman has been principal and moving spirit of the yeshiva since its inception. Edward Popovits is principal of the secular department.

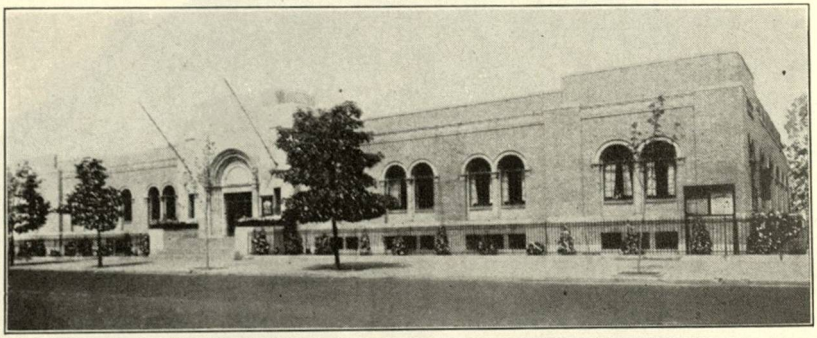
Among the founders of the Yeshiva Toras Chaim are Max Kramer, Moses Weiner, M. A. Binkowitz.

The president is Nathan Kotimsky. Vice-presidents include Abraham Werman, S. Goldfarb, S. Farber, S. Sukenick, A. Schwartz, Jacob Lack, and Joseph Schechter. The treasurer is J. J. Seidman; chairman of the board is Charles Brand. Hon. Chairman. J. H. Cohen.

Mrs. Dora Spalter is chairman of the Ladies Auxiliary. Mrs. R. Luxenberg and Mrs. R. Rogull are vice-chairmen, and Mrs. I. Goldhaber is treasurer. Mrs. Carlin is chairman of the Mother's Club.

YESHIVAH OHEL MOSHE

7802 Bay Parkway, Brooklyn, N. Y.



The Yeshiva Ohel Moshe is the first community yeshiva in America. The rabbis, synagogues, and orthodox organizations in Bensonhurst have all participated in its establishment and are now represented on its board. It is housed in the Jewish Community House of Bensonhurst. In an excellent environment its 200 children acquire a thorough knowledge of Hebrew and secular subjects. Instruction is given by twenty highly trained pedagogues. Conversation in the religious department is conducted entirely in the Hebrew language.

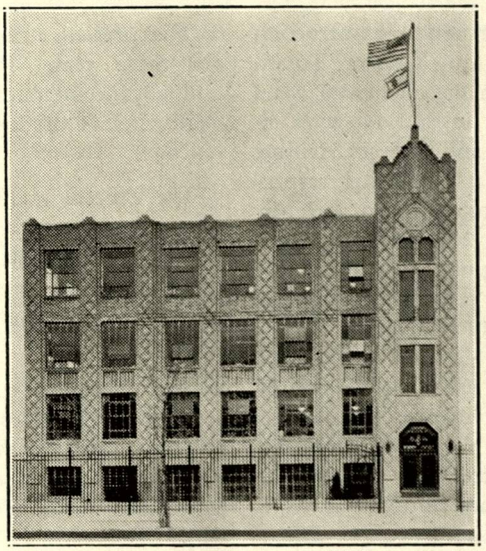
Since the founding in 1928, 100 boys have been graduated. The yeshiva prides itself on the large percentage who have continued their studies at Yeshiva College and many other institutions of higher learning.

A kindergarten for boys and girls has been instituted; and it is planned ultimately to establish a separate school for girls that will maintain the lofty standards already set by the boys' school.

Among the founders are Abraham Mazer, A. B. Kramer, Rabbi N. H. Ebin, Rabbi B. Davidson, Rabbi Barnet Siegel, Meyer Perl, David Edelsberg, and Prof. Jekuthiel Ginsburg. The officers include: president, Abraham Mazer; vice-presidents, Abraham B. Kramer, O. Garson, Louis Rozman, David Kestenbaum, David Erwich, and Samuel Fromberg; treasurer, Max Adler; recording secretary, Leon Perlo; and financial secretary, D. Madoff. The officers of the Ladies' Auxiliary include Mrs. J. Hollander, president; Mesdames D. Z. Eisel, H. Bloom, and I. Rozman, vice-presidents; Mrs. J. Green, financial secretary; Mrs. D. Hausford, recording secretary; and Mrs. J. Ivry, treasurer.

YESHIVA OF FLATBUSH

1264 Coney Island Ave., Brooklyn, N. Y.



The Yeshiva of Flatbush was founded in 1928 with but 22 pupils. It boasts a most remarkable growth, its present enrollment being 500. This institution has written a new page in the yeshiva movement in America by being one of the first yeshivos to conduct itself on a co-educational plan.

In addition to its regular courses conducted by 36 well-trained teachers, it also has classes in arts and crafts, music, and drawing. The method of instruction in the Hebrew classes is Ivrith B'Ivrith. The Hebrew department is headed by Joel Braverman, and the secular principal is Max Kufeld, assisted by Mrs. Frances Rader.

It has recently added a high-school department, giving a full four year course. Its principal is Dr. Abraham Weiss.

The officers of the yeshiva include Carl I. Schrag, president; Jacob Kestenbaum, first vice-president; Robert G. Horowitz, second vice-president; Nathan Flax, third vice-president; Joseph S. Greenberg, financial secretary; Samuel K. Charnoff, treasurer; and Morris Levine, recording secretary. Mrs. Joseph S. Greenberg is president of the Ladies' Auxiliary.

YESHIVA TORATH EMETH

4407 - 12th Avenue, Brooklyn, N. Y.

Providing almost personal instruction in small classes, the Yeshiva Torath Emeth of Brooklyn has in eleven years expanded into an institution with an enrollment of 175, and with six Hebrew and six secular classes headed respectively by Rabbi Jacob Shapiro and Mr. M. Mandel. It has 200 graduates, who studied in its original 48th Street location and in its present comfortable quarters at 4407 12th Avenue.

This institution is noteworthy not alone for its work among the Jews of Borough Park and vicinity, but also for an openheartedness which has impelled it to accept 75 percent of free pupils. These include twenty refugees as well.

The present structure has been used for three years. Plans for expansion and advancement of activities are constantly before the loyal and hardworking officials.

The officers include B. Silber, president; D. Jotkowitz, first vice-president; Joseph Deutsch, second vice-president; M. Biegeleisen, secretary; and Samuel Waldman, chairman of the board of directors.

The officers of the ladies' auxiliary are: president, Mrs. D. Daniel; vice-president, Mrs. R. Waldman; and treasurer, Mrs. L. Deutsch. Mr. Ben Lieber is president of the Young Folks' League.

YESHIVA OF BRIGHTON BEACH AND VICINITY

2842 Ocean Parkway, Brooklyn, N. Y.

The Yeshiva of Brighton Beach and vicinity was organized in February, 1937, to supply needed Hebrew-secular instruction to the large and growing Jewish community of Coney Island and its neighboring Brighton and Manhattan Beaches.

Beginning with seven pupils, the yeshiva now has enrolled 100, with prospect of rapid growth. It has its free pupils and refugees, taught by the ten secular and four Hebrew instructors. The principal of the Hebrew department is Mr. M. Magnes, and of the secular division, Mr. M. Weiss.

Officers include Max Winter, president; S. Gottlieb, first vice-president; M. Sisselman, second vice-president; Z. Gabler, third vice-president; H. Rosenfeld, treasurer; and S. Rosenbaum, honorary president.

YESHIVA AHAVATH TORAH

926 Simpson St., Bronx, N. Y.

The Yeshiva Ahavath Torah was founded in 1937 by a notable group of local rabbis and laymen. At its first home in the rooms of the Khal Adath Israel Congregation at 806 Jennings St., Bronx, there was but one class consisting of fifteen children. Thereafter the school moved into the more spacious premises of the Hunts Point Jewish Community Center at its present location. Adding classes from term to term, the yeshiva now boasts 170 pupils, ranging from 1A to 6A, and guided by 12 teachers in both divisions. The head of the Hebrew Department is Rabbi Alexander S. Teitelbaum, and the secular principal is Mr. Nathan Rothenberg. The Hebrew division is conducted in the Ivrith B'Yiddish method and lays particular emphasis on study of the Talmud. There is a regular quota of refugees and other pupils from whom no fees are received.

Founders of the yeshiva include Rabbi Moses Bick, Rabbi Moses Klein, Rabbi P. S. Rottenberg, Rabbi Leib Teitelbaum, Rabbi Solomon Teitelbaum, Jacob Bienstock, Rabbi A. Teitelbaum, Rubin Mayer, Rubin Sonenschein, Irving Mayer, and Leib Schwartz.

The present officers comprise Jacob Bienstock, president; B. Malina, J. Alster, and R. Sonenschein, vice-presidents; Leib Schwartz, treasurer; H. Weiler, secretary; Rabbi Moses Klein, chairman of the board of directors and board of education; and Rabbi Alexander Teitelbaum, executive director.

Mr. Morris Mohr is chairman of the parents' association; Mrs. Lowinger, chairman of the ladies' auxiliary.

HEBREW INSTITUTE OF LONG ISLAND

264 B. 19th St., Far Rockaway, N. Y.

The Hebrew Institute of Long Island was organized in 1937 by a group of orthodox Jews in the beach section of New York's Queens borough. There were but twenty children housed in the first quarters of the yeshiva on Beach 75th St., Arverne. Two years thereafter, in 1939, the rapid growth of the school impelled the change to a spacious fire-proof structure at its present location. This building, close to the ocean and the famed boardwalk, is surrounded by two acres of land, beautified by lawns and gardens.

Pupils come to this pleasantly situated yeshiva from many Long Island communities, including Lawrence, Cedarhurst, Jamaica, Far Rockaway, Edgemere, Arverne, and Rockaway Beach. There are about 120 of these, conducted through the sixth grade by 12 Hebrew and secular teachers. Serving as principal of the Hebrew Department is Rabbi M. Schuchatowitz, and of the secular department, Lawrence Shapiro.

The president is Abraham Bitensky; vice-president, Oscar Mandel; treasurer, Samuel Rosenfeld; corresponding secretary, Louis J. Zweibel; and recording secretary, Isidore Goldman.

TALMUDICAL SCHOOL OF BROOKLYN

655 Willoughby Avenue, Brooklyn, N. Y.



This yeshiva was founded in 1908 as a parochial school. Because of various difficulties it was compelled to abandon its secular classes and to continue as a Talmud Torah, conducting afternoon Hebrew classes of continued distinctive calibre. However, the urge to recreate the yeshiva persisted. Through the initiative of local rabbis and orthodox leaders, this school was transformed into its original status, while continuing its Talmud Torah classes in the afternoon.

The number of pupils is 200. Shachne Stein, well-known Hebrew scholar and pedagogue, is principal.

The officers of the yeshiva include Morris Weinberg, president; Max Goldstein, Morris Liebowitz and Israel Shapter, vice-presidents; S. Herzlinger, treasurer; and S. L. Karp, secretary. Rabbi A. D. Burack is chairman of the board of education.

YESHIVA RABBI MOSES SOLOVEITCHIK

565 W. 185th Street, New York City

The Yeshiva Rabbi Moses Soloveitchik, founded in 1937, was originally known as the Yeshiva of Washington Heights. After the death of its founder and president, Rabbi Moses Soloveitchik, its name was altered to perpetuate his memory.

Situated in the shadow of the renowned Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, where the deceased was rosh yeshiva, it has procured the services of many of the faculty members to guide its classes.

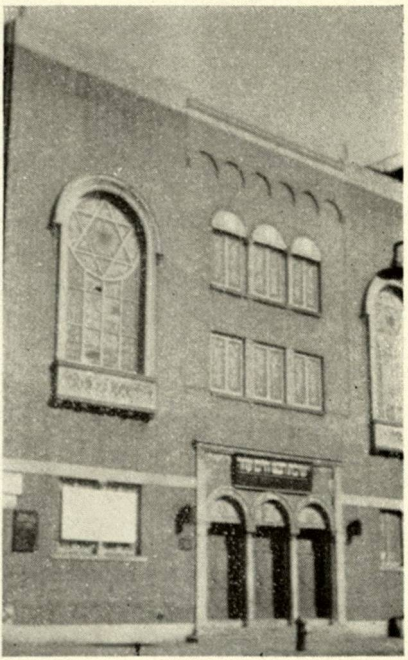
The secular classes run from kindergarten through 8B. The instructors, all licensed by the city Board of Education, provide individual attention wherever necessary. Hebrew instruction runs from primary teaching through Talmud. There is a special instructor for remedial coaching. Because the classes are small, the pupils receive almost personal care in any case; and they are given the benefit of every new educational procedure. Mr. Joseph Lichtenberg is the secular principal; Mr. I. Gershoni is principal of Hebrew studies.

The officers include Mr. Joseph Dolinsky and Rabbi Judah Weil, vice-presidents; Mrs. Esther Epstein, treasurer; Murray Putterman, secretary; Samuel Hoch, executive director; and Samuel I. Schiller, chairman of the board of directors, who is also acting president.

YESHIVA RABEINU CHAIM OZER

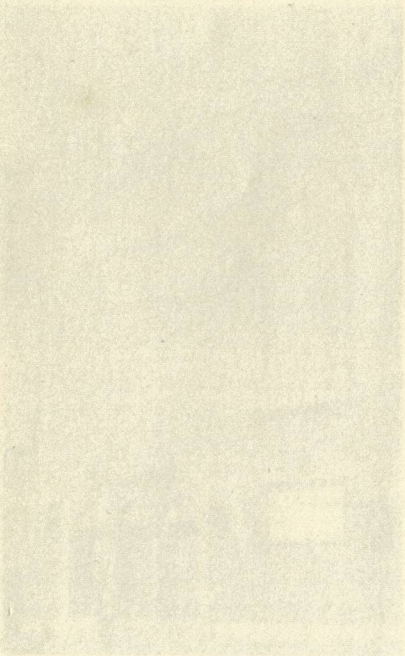
1003 East 178th Street, Bronx, N. Y.

The Yeshiva Rabeinu Chaim Ozer was founded this year largely through the initiative of Rabbi N. Garfinkel, the assistance of Rabbi Eliezer Silver, president of the Union of Orthodox Rabbis, and the cooperation of local rabbis, to perpetuate the memory of the recently deceased leader after whom it is named.



Among those who helped form a "Beth Jacob" day school for girls at the yeshiva were Mesdames Paleyeff, Knee, and Reiter. Both institutions fulfill the Jewish educational needs of this densely populated Jewish section.

Alzar Kushner, president of the Ahavath Sholom Synagogue, in whose building the institution is located, is chairman of the yeshiva. Messrs. Kessner, Morgenstern, Rosenberg and Tur are treasurers. Rabbi Garfinkel, of the synagogue, is spiritual leader, and Rabbi Rabinowitz is principal.



UNITED YESHIVOS FOUNDATION, INC.

Our Institutions

Rabbi Jacob Joseph School, New York City

Rabbi Solomon Kluger School, New York City

Yeshiva & Mesivta Rabbi Chaim Berlin, Brooklyn, N. Y.

Yeshiva & Mesivta Tifereth Jerusalem, New York City

Hebrew Institute of Boro Park, Brooklyn, N. Y.

Yeshiva Rabbi Israel Salanter, Bronx, N. Y.

Yeshiva & Mesivta Torah Vodaath, Brooklyn, N. Y.

Yeshiva Talmud Torah of Crown Heights, Brooklyn, N. Y.

Yeshiva Toras Chaim of Greater N. Y., Brooklyn, N. Y.

Yeshiva Ohel Moshe, Brooklyn, N. Y.

Yeshiva of Flatbush, Brooklyn, N. Y.

Yeshiva Torath Emeth, Brooklyn, N. Y.

Yeshiva of Brighton Beach & Vicinity, Brooklyn, N. Y.

Ahavath Torah Parochial School, Bronx, N. Y.

Hebrew Institute of Long Island, Far Rockaway, L. I.

Yeshiva Rabbi Moses Soloveitchik, New York City

Kolel Heichol Hatorah Beth Gabriel, New York City

Rabbinical Seminary of America, Brooklyn, N. Y.

Shulamith Institute for Girls, Brooklyn, N. Y.

Bais Yaakov of Williamsburg, Brooklyn, N. Y.

Beth Jacob Teacher's Seminary of America, Brooklyn, N. Y.

Yeshivath Achei-Tmimim Lubavitch, Brooklyn, N. Y.

Yeshiva Torah M'Zion, Brooklyn, N, Y.

Yeshiva Rishon L'Zion, Brooklyn, N. Y.

Yeshiva & Mesivta Torah Umlacha, New York City

Yeshiva Rabbi Chaim Joseph, Brooklyn, N. Y.

Yeshiva Rabbi Chaim Ozer, Bronx, N. Y.

Talmudical School of Brooklyn, Brooklyn, N. Y.

Yeshiva of Central Queens, Queens, N. Y.

Yeshiva of Jersey City, Jersey City, N. J.

Maimonides Educational Institute, Roxbury, Mass.

Yeshiva of Providence, Providence, R. I.

Yeshiva Adas Bnei Israel, Cleveland, Ohio

Yeshiva of Denver, Denver, Colorado

Hebrew Day School, Detroit, Michigan

Shulamith Institute Hebrew Academy, Hartford, Conn.

Bais Hamidrash of the Congregation K'hal Adas Jeshurun, New York City

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East Side Hebrew Institute, New York City

Hebrew School of Williamsburg, Brooklyn, N. Y.

Glory of Israel Hebrew Institute, Brooklyn, N. Y.

Talmud Torah Sons of Israel, Brooklyn, N. Y.

Bronx Tremont Hebrew School, Bronx, N. Y.

Jewish Center of Hyde Park, Brooklyn, N. Y.

Talmud Torah of East New York, Brooklyn, N. Y.

Magen-David Hebrew Institute, Brooklyn, N. Y.

Bergen Hebrew Institute, Jersey City, N. J.

Mount Vernon Hebrew Institute, Mt. Vernon, N. Y.

Ladies Machzikei Talmud Torah, Bridgeport, Conn.

North End Talmud Torah, Bridgeport, Conn.

Hebrew Institute of Mamaroneck, Mamaroneck, N. Y.

Perth Amboy Hebrew School, Perth Amboy, N. J.

Kesher Zion Hebrew School, Reading, Pa.

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