

FROM THE PAGES OF TRADITION

Shnayer Z. Leiman

YESHIVAT OR HA-HAYYIM: THE FIRST TALMUDICAL ACADEMY IN AMERICA?

In October of 1895, Rabbi Moses Weinberger (1854–1940) founded Yeshivat Or ha-Hayyim in New York City's Lower East Side. This simple fact has eluded the major historians of Jewish education in New York and, therefore, merits special attention.¹ Except for the document presented here, virtually nothing is known about the yeshiva. It is our fervent hope that this essay will stimulate American Jewish historians to uncover whatever additional evidence exists that may shed light on the history of this otherwise unknown yeshiva.

Rabbi Weinberger was a colorful rabbinic and lay figure who left his native Hungary and arrived in New York City in 1880.² A disciple of the distinguished Hungarian talmudists Rabbis Meir Perles,³ Samuel Ehrenfeld,⁴ Moses Sofer,⁵ and Eleazar Loew,⁶ he ultimately entered the rabbinate, serving as rabbi of Congregation Bnai Israel Anshei Ungarn in Scranton, Congregation Ohev Sholom in Philadelphia, and Congregation Bet Medrash ha-Gadol Anshei Ungarn in New York. Unimpressed by what he saw here, he published his classic work, *ha-Yehudim voha-Yahadut be-New York* (New York, 1887).⁷ Written in rabbinic Hebrew, it was intended primarily for European Jews considering emigration to America. Its message was clear and blunt: "Stay home."⁸

Not the least of the many problems vividly portrayed in Weinberg's book was the sorry state of Jewish education in New York City. Essentially, much of Jewish instruction at the time took the form of supplementary education.⁹ Thus, even at the one educational institution that impressed Weinberger—the Machzike Talmud Torah Society at 227 East



Broadway—Jewish instruction began at 4:00 P.M.¹⁰ Moreover, only pre-public school and elementary school age children were accepted into the program. Needless to say, at that level of instruction, and given the few hours devoted to Jewish studies, Talmud—at best—received short shrift in the curriculum. At worst, it wasn't taught at all. It was with great delight, then, and with obvious disbelief, that Weinberger greeted the announcement of the founding of Yeshivat Etz Hayyim (not to be confused with Yeshivat Or ha-Hayyim) in 1886. Weinberger wrote:¹¹

Just as we were concluding our words on teachers and schools, we heard the pleasant news that, in recent days, a new school was established here called *Yeshivas Ets Chayim* [Tree of Life Yeshiva] for the study of Mishnah and Talmud, that is, Gemara, Rashi, and Tosafos. Fifteen hundred people are supposed to be standing ready to finance the building and appoint eminent teachers who will receive their salaries in honorable fashion from a large community fund. All is said to be prepared, nothing is lacking save for people willing to hand their children over for instruction. Hurrah! What pleasant news! How lovely! How dear! A yeshiva for Mishnah and Gemara! How much good is hidden in these words. I can hardly believe my own ears. Am I awake! Is this possible? Can it be? Here in New York? In America? Has such a great thing come about without our knowledge? Yes—so many people say, and so we have seen ourselves in news reports. It is a marvelous thing—a wonder.

Yeshivat Etz Hayyim was, in fact, the first yeshiva day school in the United States of America.¹² What distinguished it from the Jewish educational institutions that preceded it was: a) it was not a supplementary school; all students were registered as full-time students; b) it incorporated a dual program, Jewish and secular study; and c) the study of Talmud and Jewish law were accorded a prominent, even dominant place in the school's curriculum. Revolutionary as it was, Yeshivat Etz Hayyim was essentially an elementary school.¹³ Once past their bar-mitzvah, students had nowhere to go in order to advance their yeshiva education. It was this felt need, as well as the need to train a new generation of Orthodox rabbis, that Rabbi Weinberger addressed when he founded Yeshivat Or ha-Hayyim in 1895. The constitution of the new yeshiva—and of its association of supporters—was published in pamphlet form in Hebrew, and entitled *Torah Or*.¹⁴ On the title page of *Torah Or*, the association of supporters of the new school is referred to as “The Jewish Rabbinical High School Association.” It appears likely that the term “High School” is a literal translation of the German term *hochschule*, which refers to a college or academy of higher learning. While the pamphlet goes on to describe an educational institution that certainly included high school age students, its provision for rabbinical ordination leaves little room for doubt that Yeshivat Or ha-Hayyim was also intended to serve as a talmudical academy or *yeshiva gedola*, i.e., a post-secondary institution of higher Jewish learning devoted to the study of Talmud. Whether or not it actually served in this capacity remains uncertain. If it did, it (and not Yeshivat Rabbenu Yitzchak Elchanan—for which see below) may have been the first such institution in the United States. In any event, Weinberger—in 1895—appears to have been the first rabbi in America appointed to the office of *Rosh ha-Yeshiva*.

One suspects that Yeshivat Or ha-Hayyim was a noble, but short-lived experiment. In 1914, Weinberger published a sermon he had delivered on the

Sabbath of Hanukkah in 1895, in honor of the founders and supporters of the Yeshiva.¹⁵ Other than that, there appear to be no references to the institution or to its graduates.¹⁶ In all likelihood, the founding of Yeshivat Rabbenu Yitzchak Elchanan in 1897—also on the Lower East Side—rendered Weinberg's yeshiva superfluous. The purpose and goals of Yeshivat Rabbenu Yitzchak Elchanan were precisely those of Yeshivat Or ha-Hayyim. But the new Yeshivat Rabbenu Yitzchak Elchanan had the advantage that its founders were already active in Yeshivat Etz Hayyim. Indeed, the first class of Yeshivat Rabbenu Yitzchak Elchanan consisted mostly of Yeshivat Etz Hayyim graduates. Thus, Yeshivat Rabbenu Yitzchak Elchanan had its own feeder institution. Given the excellence of Yeshivat Rabbenu Yitzchak Elchanan's Lithuanian-trained Talmud faculty, and the strong support it received from a segment of the large Russian Jewish community in New York City, Weinberger's yeshiva apparently could not compete either qualitatively or economically. This much appears to be certain: in 1906, Weinberger—who had been involved in a bitter controversy with members of his synagogue at Congregation Bet Medrash ha-Gadol Anshei Ungarn—left the rabbinate¹⁷ and moved to Pitt Street,¹⁸ where he became an eminently successful manufacturer of Passover *matzot*.¹⁹

Few copies of *Torah Or* are extant. Due to its scarcity as well as its intrinsic interest, it is presented here in English translation.²⁰

THE ASSOCIATION OF SUPPORTERS OF TORAH AND YESHIVAT OR HA-HAYYIM

History of the Yeshiva

Yeshivat Or ha-Hayyim was founded in the month of Marheshvan of this year [1895] by Rabbi Moses Weinberger, rabbi of Congregation Bet ha-Medrash ha-Gadol Anshei Ungarn in New York City. He was the first to conceive of—and to implement—the idea of creating such an institution. Through him, the desire of the Lord was realized in a most perfect manner. Initially, the school served the membership of the Bet ha-Medrash ha-Gadol Anshei Ungarn synagogue, but in a short while many other congregations and associations joined together in support of the Yeshiva, so that it is now a community-wide institution.

Aim of the Yeshiva

The aim of the Yeshiva is to build a firm foundation for Torah by means of an ever-increasing student enrollment. Students will be taught the divine laws and the Torah. The Yeshiva will enable all God-fearing parents to raise their children in accordance with the dictates of Torah and fear of the Lord. The Yeshiva supersedes the Heders in every way. It is not appropriate to list all the differences here. Suffice to say that all the drawbacks of

the Heders have been remedied by the Yeshiva, so that the Yeshiva towers over the Heders qualitatively and quantitatively. By means of this institution and in this land—which until now was characterized by breaches in the wall of religion—we see that God’s grace and divine providence are bestowed upon us once again. For “the Keeper of Israel neither slumbers nor sleeps.”²¹ As before, so too now He watches over us so that the Torah will never be forgotten by our children and our children’s children.

Structure of the Yeshiva

1. Initially, the Yeshiva was intended only for students with strong background in Jewish studies who wanted to devote time to the study of Torah. After the Yeshiva opened, however, it became clear that the Yeshiva would have to produce its own products from scratch. It would have to plant the seeds for its own vineyard. So a preparatory class was introduced and now there are classes for students at every level. A child starts at the lowest level and is promoted from one level to the next until he reaches the fifth and highest level.

2. An appropriate teacher, expert in his subject matter, is appointed to each class. Aside from his scholarly qualifications, each teacher is examined for his ability to teach others and to explain matters to them clearly.

3. All faculty, even those teaching the lowest level, must be knowledgeable in Mishnah and Talmud.

4. Only faculty learned in Torah and God-fearing in character will be appointed. All faculty, even those teaching at the lowest level, must be knowledgeable in Tanakh and expert in all areas of study essential for the education of Jewish children.

5. Faculty teaching the highest level classes must be expert in Torah and God-fearing in character. They must exhibit mastery of Talmud and Codes.

6. Overseeing the teaching staff will be a Rabbi and a Head of a Rabbinic Court who was ordained by the leading Torah scholars of the generation. He must serve as rabbi of a congregation in New York. He will deliver regularly scheduled lectures to the most advanced students in the Yeshiva, and to those who have completed the course of study taught by the rest of the faculty. These students who continue to study in the Yeshiva will receive appropriate diplomas; none will receive more honor than is due him. Those who become expert in Talmud and Codes, and merit becoming rabbis in Israel, will be ordained by the Rosh ha-Yeshiva.

Rosh ha-Yeshiva

Aside from teaching the most advanced students, the Rosh ha-Yeshiva serves as the chief administrative officer of the Yeshiva. He is responsible

for establishing the academic calendar, the daily schedule of study, overseeing the faculty, and testing the students. In general, he is responsible for upholding the honor of the Yeshiva, and increasing its stature so that knowledge will multiply and the multitudes will be guided by it.

Supporters of the Yeshiva

The supporters of the Yeshiva are joined together in a unique association called: The Association of Supporters of Torah and Yeshivat Or ha-Hayyim. These are the rules and regulations governing the Association:

1. Every member must pay an annual fee of \$3.00. Whoever wishes to donate more will receive appropriate recompense from heaven.

2. All fees must be paid before one-quarter of the year has elapsed.

3. Members who have paid up on time may vote, run for office, and express opinions on any matter of the Association subject to a majority vote.

4. When a member dies, 20 students shall accompany the bier and provide the last honors bestowed upon the deceased. The advanced Yeshiva students, faculty, and Rosh ha-Yeshiva will, in memory of his soul, study Mishnah during the 30 day mourning period.

5. Donations to the Yeshiva will be accepted graciously. The names of the donors will be inscribed in a book, together with an appropriate expression of thanks.

6. Donors of \$50.00 on behalf of the Yeshiva will have their names inscribed on a memorial plaque prepared by a professional artist and scribe. The plaque will be on display in the Yeshiva building as a permanent memorial. Thus, even after death the donor's memory will live on with the living members of the Association.

7. Regarding donors of an endowment on behalf of the Yeshiva, aside from the privileges listed above [§§4–6], Kaddish will be recited, Mishnah will be studied, and a memorial prayer will be recited annually on their *yahrzeit*.

8. Women who wish to support the Yeshiva, and to become eligible for the benefits provided to members of the Association, must join a separate association called: *Ezrat Nashim*.

Board of Directors

1. The Association will be governed by a committee of officers, like all other associations. They will be called: Directors of the Yeshiva.

2. The Directors will convene twice every month in order to oversee the affairs of the Yeshiva.

3. The Chairman of the Board of Directors may convene a meeting whenever he sees fit.

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4. Eleven members shall be elected as Overseers. They will form the Working Committee.

5. The Overseers shall convene once a week in order to oversee the affairs of the Yeshiva.

6. Two Overseers will visit the Yeshiva each day to monitor its educational programs. The Overseers shall rotate with each other in assuming this responsibility.

7. The Overseers shall admit new students, and dismiss old students who—in their view—are not worthy of remaining matriculated in the program.

8. All regulations and enactments are instituted by the Overseers. The regulations and enactments need to be reported afterwards at a meeting of the general membership.

9. Regulations and enactments agreed upon unanimously by the Overseers do not require the approval of the general membership. Such regulations and enactments may not be contravened.

10. Regulations and enactments not agreed upon unanimously by the Overseers—even if only one Overseer opposed it—require the approval of the general membership. The matter shall be decided by a majority vote at a meeting of the general membership.

11. Initially, the Directors of the Yeshiva and the Overseers were elected for a half-year term. From the next election on, they will serve a year term.

12. The Rosh ha-Yeshiva serves without term. The Overseers, with the approval of the general membership, may appoint a second Rosh ha-Yeshiva to serve together with the Rosh ha-Yeshiva.

13. The Rosh ha-Yeshiva draws his salary from the Yeshiva's treasury. So too, the keeper of the minutes and the secretary shall be paid accordingly.

14. The Overseers and the Rosh ha-Yeshiva shall appoint all the faculty. A faculty member can be dismissed only by the Rosh ha-Yeshiva.

15. An Overseer who is derelict 5 times in his duties forfeits his appointment. The members of the Association may appoint a replacement.

16. All officers must be elected at a duly constituted general or special meeting of the Association.

17. The general membership of the Association will convene once every three months.

The Yeshiva's Accomplishments

The Yeshiva has already started its work. It recently moved into palatial quarters at 306 E. 2nd Street. Each educational level has its own room and hallway. The building is spacious and roomy; space has been allocated in

accordance with aesthetic and hygienic considerations. An outstanding faculty has been appointed, with all the requisite credentials. Directors and Overseers have been elected, all of them committed to working diligently and ardently on behalf of the institution. At a general meeting of the Association, the founder of the Yeshiva, Rabbi Moses Weinberger, was chosen unanimously to serve as Rosh ha-Yeshiva. He was authorized to administer all its needs. His appointment was without term, to continue as long as the Yeshiva exists. A salary commensurate with the Yeshiva's capabilities was agreed upon, as recorded in the minutes of the Association. Rabbi Weinberger, now as then, works indefatigably on behalf of the Yeshiva, whether through his sermons in the synagogues, or through his articles in periodicals and books, or through his deeds and efforts inside and outside the Yeshiva itself. All his efforts are directed at enhancing its stature.

Purpose of the Yeshiva

In recent years emigration from Europe has increased and massive numbers of Jewish immigrants—including God-fearing men of stature—have started coming to the United States together with their children. These children are gifted, intelligent, and learned. They are knowledgeable in Tanakh, Mishnah, and Talmud. Their parents are desirous of providing Torah studies for their children here as well, but they know not where to turn. The pulpit rabbis are occupied all day with other matters. They [the rabbis] know that “learning requires clarity of mind.”²² Running a yeshiva and teaching Torah require a relaxed life, a financially secure life, and a quiet and peaceful life. The Orthodox rabbis in the United States have yet to attain such a state of equanimity. Regarding many of the teachers of Torah in this city—whether it be in private residences, tenements, or lofts—they are not capable of translating a biblical verse properly, much less of swimming in the sea of Talmud. Given the present situation, one cannot expect to accomplish very much even with truly outstanding and learned teachers. Moreover, the majority of teachers are simply professional grade school teachers. The new immigrant arrivals, not knowing where to send their children, follow local custom and send the children to the factories or into business. Ultimately, the majority of them send their children to public school in order to learn the arts and sciences, so that eventually they will be able to study medicine, law, and the like—professions that provide a living for those who practice them. In no time the children not only spew out their mother's milk and forget the Torah they learned as youths, they become even more unruly than native-born American [Jews] who were never exposed to Torah at all! Such a confused situation has not presented itself since the Exile began. While the righteous and pious Jewish leaders of

New York spend their time in study halls poring over volumes, exhibiting their readiness to lay down their lives for everything that is holy in Israel, with the names of the famous Jewish rabbis and pietists always on their lips, their sons, sons-in-law, and grandsons are in institutions of higher learning absorbing all of wisdom—the arts and sciences—except for the wisdom of Torah, about which they know nothing. Recently, the thirst for secular wisdom has increased dramatically among the righteous and pious in this city. Many suffer privation, cutting back on life's very necessities in order to provide for their children's education, preparing them for careers as lawyers and doctors. This is not considered blameworthy here, and the children are free to study wherever they please, and to do whatever they like, so long as their parents remain God-fearing and observant. This attitude influences the newly arrived immigrants, who put forward an *a fortiori* argument,²³ and excuse their behavior by claiming necessity and lack of choice. What they do initially out of necessity they ultimately do willingly. In this manner, every healthy limb is amputated from the body of Judaism. There are a few exceptional students about whom their parents claim that "they entered in peace and exited in peace."²⁴ Indeed, the parents claim that their children have remained faithful to Judaism and strictly observe the laws of the Torah. This may be true; we do not wish to contest their claim. Nonetheless, aside from the fact that they are few in number, Judah's salvation will not come from these students, nor will the honor of the Torah be raised up by them and their ilk. Thus, the Yeshiva will serve a dual purpose, if it will continue to thrive in the years ahead. It was founded to provide a Jewish education not only for the children of its supporters, but also to provide—in a specially designed high-level class—a Jewish education for the gifted children of the poor who wish to study in the Yeshiva full time and attain the desired excellence. The Association will not charge these students tuition; quite the contrary, the Association will provide them with stipends and will attempt to provide for all their needs. Emerging from this group we hope to see—in the years ahead—outstanding Jewish scholars, some of whom will serve as rabbis and as decisors of Jewish law.

The Yeshiva Curriculum

The curriculum of the lower levels consists of:

1. Reading of Hebrew in accord with the rules of grammar.
2. Blessings and Prayers.
3. Musical notation and the cantillation of Scripture.
4. Correct writing of Hebrew and Yiddish script.
5. Torah with Rashi.
6. Prophets with simple translation.
7. Mishnah with Bertinoro.

8. *Kitzur Shulhan Arukh*: Laws of Blessings, Sabbath and Yom Tov.
9. Translation of Blessings and Prayers.
10. Hebrew and Yiddish grammar.
11. Jewish ethical treatises.

The curriculum of the higher levels consists of:

1. All of Hebrew Scripture with Rashi and other useful commentaries.
2. Jewish history based upon reliable sources.
3. History of famous rabbis and Jewish leaders.
4. Aggadah and Midrashim.
5. Babylonian Talmud with Rashi, Tosafot, Maharsha, Rosh, and Rif.
6. *Shulhan Arukh*: Orah Hayyim with Turei Zahav and Magen Avraham.
7. *Shulhan Arukh*: Yoreh Deah with Shakh and Taz.
8. *Hayye Adam* and *Hokhmat Adam*.
9. *Kuzari* and Rambam, *Sefer ha-Madda*.
10. *Hovot ha-Levavot*, *Menorat ha-Maor*, and other Jewish ethical treatises.
11. Various aggadic and sermonic books.

The curriculum for the highest level class has not been fixed. It is the responsibility of the Rosh ha-Yeshiva to design—as he sees fit—an appropriate curriculum commensurate with the abilities and needs of the students. The Yeshiva will conduct itself in the same manner as the great European yeshivas, where the primary focus is on the Talmud and on the wisdom of our holy Sages. The Association, knowing full well that American students will not confine their study to the four ells of *halakhah* alone, has set aside time for secular study and other requisite knowledge that does not conflict with Torah and tradition. It is the task of the Rosh ha-Yeshiva to see to it that what is secondary does not become primary. With the same diligence that he supervises the program of study, he must also supervise student behavior, assuring himself that it is consonant with traditional Jewish teaching and the Torah, whose word we live by.

The Yeshiva Library

A complete library of books required by Torah scholars will be established in the Yeshiva. Members of the Association will be permitted to use the library evenings, except for Sabbath and Yom Tov eve. We appeal to all Jewish scholars in general, and to rabbis in particular, that they donate books to the library. The Association will gladly reimburse all shipping expenses. Donation of books will be accounted as donation of money.

The Yeshiva's Reputation

The Yeshiva's reputation is growing from day to day. Those who are intimately involved with its affairs never cease to praise the beauty of its

building, its orderliness, and the excellence of its faculty. Most impressive is the civility, respect, and good behavior which characterizes the students in all the classes and levels. New students arrive daily. It is obvious that the many students seeking entry will soon cause the Yeshiva to outgrow the confines of its present building. We will need to expand our facilities. Concerning the highest level—many members of the new generation were skeptical about it and predicted a bleak future for it, claiming that in this land it is impossible to produce Torah scholars and *Gedolei Torah*—, the first rays of light are visible and a bright future can be expected for it. All depends upon the commitment of the members of the Association to support it. Increased support will enhance its reputation and glory.

The Yeshiva's Students

The number of students studying Mishnah and Talmud is close to 20. The total number of students in the Yeshiva is close to 80. What a glorious sight it is to see Jewish boys raised in this land—who previously knew nothing about God's Torah, and for whom the ability to read Siddur and the prayers was considered the entire Torah—sitting before their teachers and discussing Jewish law, responding with clarity to whatever is asked of them, reciting by heart whatever they studied in Tanakh, Mishnah, and Talmud, and sharpening each other's mind with their *pilpul* and reasoned arguments. Last Sabbath Hanukkah we celebrated an *Oneg Sabbath* in honor of the Yeshiva. Many great Torah scholars came to the Yeshiva and saw students—not one of whom was yet 12 years old—discussing passionately the topics of *davar she-yesh lo mattirin*,²⁵ *davar shebe-minyan*,²⁶ and the controversy between R. Yohanan and Resh Laqish on counting and the entire *sugya* in the first chapter of Tractate Betzah.²⁷ The Torah scholars engaged the students in conversation on these topics and were astounded by what they saw and heard. We trust that many more of the students in the lower levels will soon be ready to study Talmud. Within a year, then, the number of students studying Talmud will be 50.

The Yeshiva's Association

The meetings of the Yeshiva's Association are always well attended. It is a delight to see how all the members who have joined together in support of the Yeshiva work tirelessly on behalf of this holy cause. All are committed to spreading and enhancing Torah, to renewing the honor of Israel as of yore, and to restoring the crown of Torah to its former glory. We see that even in America "Israel has not become widowed";²⁸ even in this land the Torah still lives with us. The holy Talmud—for which we laid down our lives daily, which accompanied us in our Exile, which went with us through fire and water—now accompanies us as we make our way

here. We see what our fathers saw in all past periods—whatever God created, He also created a counterbalance to it (Koheleth 7:14). When one group undertakes to destroy, another group undertakes to build. Against those who would debase the Talmud, there arise others who are warmed by its heat, who find it to be a storehouse of treasures, and a source of blessing, eternal happiness, hidden light, and the light of life [*Or ha-Hayyim*].

It is incumbent, then, upon every God-fearing Jew—who has not succumbed to the love of mundane life, who has not sold his Torah for a loaf of bread, who has not been led astray by oracles of deception and delusion (saying to himself: I have fulfilled my obligation to God), who has not allowed his children to do as they please, in whose heart the Torah has been implanted, and who takes pride in the Torah when he studies it in the *Bet ha-Midrash*—to join the Yeshiva and to support it. In turn, the Yeshiva will spread knowledge and Torah, and raise up a righteous, God-fearing, pure, knowledgeable, and learned generation. It will be a generation of sages, scribes, rabbis, and teachers who will walk before God in the light of life [*be-Or ha-Hayyim*].²⁹

NOTES

1. See A.M. Dushkin, *Jewish Education in New York City*, New York, 1918; J. J. Berman, "Jewish Education in New York City 1860–1900," in *Yivo Annual of Jewish Social Science* 60 (1954) 253–271; A. I. Schiff, *The Jewish Day School in America*, New York, 1966; and W. B. Helmreich, *The World of the Yeshiva*, New York, 1982. In common, all the above provide accounts of the pioneer yeshivot in America without mentioning Yeshivat Or ha-Hayyim.
2. In general, see B. Z. Eisenstadt, *Hakhmei Yisrael be-America*, New York, 1903, p. 40; and J. D. Eisenstein, *Otzar Zikhronotei*, New York, 1929, p. 191. A handsome portrait of the immigrant rabbi, reproduced above, appears in B. Z. Eisenstadt, *Otzar Temunot*, New York, 1915, p. 28.
3. On R. Meir Perles (d. 1894), see N. Ben Menahem, *Pithei She'arim*, Jerusalem, 1976, pp. 469–472. Ben Menahem was unaware of Weinberger's descriptions of Perles in his *ha-Yehudim veba-Yahadut be-New York*, New York, 1887, pp. 113–117 (edition Sarna [see below, note 7], pp. 118–120) and in his *Darosh Darash Moshe*, New York, 1914, pp. 30–39.
4. On R. Samuel Ehrenfeld (d. 1883), author of *Hatan Sofer*, see P. Z. Schwartz, *Shem ha-Gedolim me-Eretz Hagar*, New York, 1959, p. 231. Cf. Y. Y. Greenwald, *le-Qorot Yisrael be-Mattersdorf*, New York, 1952, p. 150.
5. On R. Moses Sofer (d. 1917; not to be confused with the Hatam Sofer), see A. Stern, *Melitzei Esh*, Jerusalem, 1975, vol. 2, p. 71. Cf. T. Lavi, ed., *Pinqas ha-Qehillot*, Jerusalem, 1976, p. 324.
6. On R. Eleazar Loew (d. 1917), see Y. L. Maimon, ed., *Arim ve-Immahot be-Yisrael*, vol. 4, Jerusalem, 1950, pp. 20–24. Cf. A. Stern, *op. cit.*, vol. 3, p. 32.
7. M. Weinberger, *ha-Yehudim veba-Yahadut be-New York*, New York, 1887. For an excellent introduction to, and annotated translation of, this volume, see J. D. Sarna, ed., *People Walk on Their Heads: Moses Weinberger's Jews and Judaism in New York*, New York, 1982.
8. So Sarna, *ibid.*, p. 5.
9. See the references cited above, note 1.
10. See Dushkin, *ibid.*, p. 478.
11. *Ha-Yehudim veba-Yahadut be-New York*, pp. 23–24. The translation here is courtesy of J. D. Sarna, *ibid.*, p. 55.
12. See G. Klaperman, *The Story of Yeshiva University*, New York, 1969, pp. 17–33; cf. A. I. Schiff, *ibid.* (above, note 1), pp. 30–32.
13. Klaperman, *ibid.*, p. 52.

14. *Torah Or*, New York, 1895. The anonymous pamphlet was obviously authored by Weinberger (the Hebrew style, vocabulary, and syntax are unmistakably his), who appended to it an advertisement calling for subscribers to his latest volume of sermons.
15. M. Weinberger, *Darosh Darash Moshe*, New York, 1914, pp. 84–87.
16. Its name does not appear on the official lists of New York's Jewish educational institutions in Dushkin, *op. cit.*, pp. 497–504, and in *The Jewish Communal Register of New York City*, New York, 1918, pp. 370–395 (most probably because it was no longer in existence by then). The Jewish bibliographers, however, were aware of *Torah Or* and the institution it describes. See, e.g., E. Deinard, *Sifrat Yisrael be-America*, Jaffa and New York, 1910, p. 99, and cf. his *Koheleth America*, St. Louis, 1926, p. 135. Surprisingly, the cantankerous Deinard heralded the appearance of Yeshivat Or ha-Hayyim as providing "great hope for the Torah in Israel in the land of Columbus." Deinard added: "The name of the founder of the Yeshiva [i.e., Weinberger] will be recorded with pride and glory by those who spread Torah in this land."

Awareness of the institution's existence is evident in A. Katzman's "In the Struggle Against the Melting Pot" (in Yiddish), *Dos Yiddishe Vort* 226 (1981), p. 29; and in J. Sarna, *ibid.*, p. 24.
17. See J. D. Eisenstein, *loc. cit.*, who mistakenly dates Weinberger's resignation to 1915. In fact, Weinberger stormed out of the synagogue in 1906 and was never allowed to return. Despite his ban on anyone who would succeed to his pulpit, Weinberger was succeeded officially by Rabbi Alter Shaul Pfeffer, who served as rabbi of Congregation Bet Medrash ha-Gadol Anshei Ungarn from 1912 until his death in 1936. In general, see M. Weinberger, *Divrei Shalom ve-Emet*, New York, 1908, and *idem.*, *Iggeret Mishne*, New York, 1909. For Pfeffer, see Y. Y. Greenwald's introductory essay in A. S. Pfeffer, *Sheelot u-Teshuvot Avnei Zikkaron*, vol. 3, New York, 1944, pp. 1–5, and cf. O. Z. Rand, ed., *Toledot Anshei Shem*, New York, 1950, p. 101.
18. Weinberger is listed at the same address as an ardent supporter of Ezrat Torah in *Zikkaron ba-Sefer*, New York, 1922, p. 334, and as a member of the Union of Orthodox Rabbis of America and Canada in its *Sefer ha-Yovel*, New York, 1928, p. 180.
19. "Just as in previous years thousands crowded into the synagogue on Willet Street in order to delight in Rabbi Weinberger's sermons, so too now thousands stand in line to buy Rabbi Weinberger's kosher and tasty matzot" reads a typical advertisement for Weinberger matzot. See, e.g., *Hadoar* 9 (1929), number 24, p. 417 (reproduced below).
20. It is evident that a primary function of *Torah Or* was to provide Yeshivat Or ha-Hayyim with a public relations document for fundraising and recruitment purposes. Nonetheless, it is—as its title page claims—an "Origination and Constitution" of the Association of Supporters of Torah and Yeshivat Or ha-Hayyim. As such, it should be compared to the published constitutions of similar associations. For two such documents (in English translation), see A. M. Dushkin, *op. cit.*, pp. 472–483.
21. Psalm 121:4.
22. Cf. b. Megillah 28b.
23. If righteous and pious rabbis send their children to the public schools and colleges, it surely is permissible and appropriate for lay persons to do so.
24. Shir ha-Shirim Rabbah 1:28; cf. b. Hagigah 14b and 15b.
25. The laws pertaining to a forbidden substance which, under a different set of conditions, would be permissible. See S. Y. Zevin, ed., *Encyclopaedia Talmudit*, vol. 7, Jerusalem, 1956, columns 5–29.
26. The laws pertaining to objects that are sufficiently significant, so that they are sold as individual units, not as part of some larger unit. See S. Y. Zevin, ed., *op. cit.*, vol. 6, Jerusalem, 1954, columns 692–705.
27. B. Betzah 3b.
28. Jeremiah 51:5.
29. I am deeply grateful to the members of the library staff at the Mendel Gottesman Library of Yeshiva University for enabling *Tradition* to use and reproduce the library's copies of Rabbi Weinberger's pamphlet, photograph, and advertisement for matzot. R. Singerman, *Judaica Americana*, New York, 1990, vol. 2, p. 811, entry 5057, is unaware that Yeshiva University owns a copy of Weinberger's *Torah Or*. His dating of the pamphlet to 1896 (rather than 1895) is possible, but unlikely.

מאפית המצות של הרב וויינברגר

מצות טריות, חמות ואפויות יום-יום, אפויות וארוזות לעיניכם
עד ערב פסח.

הרב וויינברגר הגדיל את מאפית-המצות שלו

ב-65 רחוב פיט, ניו-יורק

והמצות של השתא מעוררות פלא בעיני כול.



כולם מודים ומסכימים שהמצות של הרב וויינברגר הן יפות ומעימות בשנה זו, טריות כעונות-ביצים.

הרב ר' משה וויינברגר נמנה בין גדולי הרבנים באמריקה.

הרב וויינברגר — הוא מחבר הספרים המפורסמים: „היהודים והיהדות בניו-יורק“, „הלכה למשה“, „הואיל משה“. „דרש דרש משה“ וספרים אחרים נודעים לתהלה בעולם הספרות, ועשו רושם עז בחוגי מלומדים, רבנים, גאונים, חכמים וסופרים.

וכשם שבשנים עברו היו אלפי אנשים נוהרים אל בית-הכנסת ברחוב ווילט, להתענג על גועם מדברותיו של הרב וויינברגר, כך עומדים בשורה אלפי אנשים ומחכים לתורם להשיג את המצות של הרב וויינברגר, הכשרות, היפות, הטעימות, הטריות ואפויות יום-יום. — בואו והזכחו! קנו את המצות החמות והטריות של הרב וויינברגר, גרמו נחת-רוח לבני-ביתכם שיתענגו בימי חג הפסח. המוכרים בסיטונות, בעלי מסעדות ובתי-מלון והסתדרויות, ישיגו בשנה זו את המצות וקמח של מצות של הרב וויינברגר במהיר יותר זול מאשר במקומות אחרים, אם רק יפנו בהזמנתיהם מיד.

OFFICE AND BAKERY

65 PITT STREET

NEW YORK CITY

Telephone, Dry Dock 8410

BRANCH STORE: 115 EAST BROADWAY, NEW YORK.

כמו כן בכל „סטייט גראסערי סטארס“ של ברונקס.