T.A. Branch To Grow In Brooklyn

Plan New High School
For Four Yeshivas

To keep pace with the ever-growing demand for parochial high schools in greater New York, The Jewish Academy will expand its facilities to include a branch in Brooklyn. The Borough Park or Flatbush section of the city has been chosen as a site for the new high school. The Jewish Academy of Flatbush, under the leadership of Dr. Safir, plans to open this new high school in September.

The project is designed to meet the pressing need for parochial high schools during their high school years. Therefore, when there were no parochial high schools in the area, the plan was to start them. When the project was inaugurated, in 1938, the idea was to open the new high school in the city of Flatbush, Brooklyn, under the leadership of Dr. Safir. When the project was completed, in 1941, the new high school was opened in the city of Flatbush, Brooklyn, with an enrollment of 150 students.

The plan was formulated by Dr. Shelley R. Safir, president of the Jewish Academy. The plan was favorably received by many yeshivas in the area, and from Brooklyn, since it will serve to nourish and strengthen the orthodox Jewish body. With the opening of the new school, most of the students will be given the opportunity to continue their yeshiva education.

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The mass rally of the supporters of the Zionist cause held last Sunday at Lewishon Stadium was simultaneously reassuring and depressing.

That gathering of 60,000 people at a mass meeting for the express purpose of demanding that the San Francisco Conference take action on the immediate creation of a Jewish Commonwealth in Palestine tacitly avows that out of the confusion rampant in Zionist ranks at last a semblance of unity is discernable. It is reassuring to know that the leading anti-party leaders have forsaken petulance for clairvoyance.

The general tenor of "action now!" which rang through every word indicated that the cause of Zionism finally has adopted a "realistic" attitude toward the Jewish problem. Even though the war is approaching its termination, even though it is so late, nevertheless, it is fortunate these leaders have realized that important post-war problems are being decided upon during the course of the war itself.

Changes of boundaries are approved and recognized, internal conflicts are being settled, and governments are being firmly established before the end of the war. In most cases all the Peace Conference will do will be to accept and approve accomplished facts. The war period is the time for action—and even now—deteriorately is dissimilar to the Jewish cause.

We live in a democracy. A national homeland; those serving Belsen and Buchenwald must have a national homeland. The fact that the spectre of Nazism is slowly vanishing from the European mainland still does not insure a tranquil future for the living Jewish corpses. We have learned that anti-Semitism is not confined to the harshs of Yenisei, Slovakia, Poland, Hungary, and elsewhere, and for years impregnated and inculcated by the thorough and venomous Nazi propaganda are already evident in recent anti-Jewish demonstrations in the Rumanian universities. Jewish survivors in Lublin are afraid to walk out of their homes at night before predatory attacks by people of the local Polish population. Jews in several towns in Galicia have written that they are in a constant fear of the local population which hates and fears them.

Surely the time for action is now! The current San Francisco conference offers a propitious opportunity. This Conference is concerned with the establishment of a new international organization which will take over or liquidate the heritage of the League of Nations. The future status of the Jews is assigned to the various powers—among them the Palestine mandate granted to Great Britain—lies in the hands of the Conference delegates. The decisions rendered at Frisco will obviously exert great influence on the eventual solution of Palestine's problems.

Hence the times behoves us to present a concerted and unified front. It is not sufficient, to a certain degree, that was effectuated at the mass rally.

Depressing, however, was the fact that Yeshiva, the cradle of orthodox Jewish leaders, not only did not assume a leading role in this Jewish cause, but barely managed to supply a following. We realize the future of World Jewry rests upon our shoulders, but when shall we assume the responsibility? Many among our faculties and students have been apathetic long enough. For them too, the time for action is now!
**Meet The Seniors**

(Continued from Page Two)

who sees himself in the future as a Heart Vorshack, believes he is destinied for a scholarly life. He has joined the Bev Revel group where he is successfully carrying on with his itinerary.

Allen Mandelbaum: Now that Al is doing post work at Columbia, Yeshiva professors can relax with out having to worry about the academic career of their lecture teachers. Composed of nine parts brain and one part heart, Mandelbaum is a scholar and a gentleman. An English student in the true sense of the word it is understandable that The Commentator's former editor should wield a pen—especially when it comes to verse which is blank-pan. Next to cigarettes Al loves life and anything that is when they have them.

Eugene Markowitz: Gene is in the high school three days. Besides studying the secrets of the lungs, liver, gall and Protocols, he has been enjoying the comments. Gene is also forced to listen to Hecht's humor of some moments on whom the rabbi will look good, Markowitz is armning himself against future politicians by studying with Rabbi Aaron Margalith. Gene saw the "Tempest" a few weeks ago. He said he was full of friends of a friends that the "play's the thing." 

Bert Mehler: "Punky" Mehiher, a Talmudic text, a Medshara parable, a saying of the sage or the heroic poem of two way streets at the drop of a coin—one of the three attributes. Cutting quite a handsome figure the senior "Johnny Wishnbeisser" is a water enhancer whom his flip flops certainly define on "Ocean." An all around guy—and there plenty to go around—Bert is one of "true tree boys who are definitely" having history and poll science seriously. Bert's ambition is to glorify the earth.

David Melchior: One of the many Canadians hereabout, Dave has knocked his Winnipeg firmly into Yeshiva ground. An ardent follower of the "Sherman Hadad," Melchior is a very important character in Jewish life. although he's a busy bee Dave finds time to indulge in the Coop to see how things and cigarettes are running—pretty low as it's true. Since he's not a low business to interfere with his pleasure, he has joined the business staff of Maroon. In a suit shell, Melchior is the nuts.

Macy Nulman: Macy, the songbird of the South of Brooklyn is bulging easily during these days. His favorite portion is "Chayim Boyse." (Continued on Page Four)
Kristellar, Katz
Address Eranos

Addressing the Classical Society Thursday, March 30, 20
Kristellar of Columbia University,
gave an interesting account of
classical studies in the Renaissance
and Middle Ages. The lecture
indicated that contrary to the
popular belief Latin and its
literature were not neglected during
the Middle Ages; on the contrary,
they formed the backbone of the
medieval studies, and law,
philosophy, and theology were written
in Latin throughout the medieval
period.

The chief contributions of the Renaissance to the study of Latin and its literature were pointed out by Professor Kristellar. Many manuscripts which had been neglected for over a thousand years were re-edited and brought to the attention of the world. During the Renaissance, the work of textual criticism and emendation was begun, and finally, the language was purified and many works were produced in imitation of them.

Mr. Katz on Aristotle

The final address of the year before the Classical Section was delivered by Mr. Katz, visiting lecturer on Roman and Greek civilization at Yeshiva College, on the topic Aristotle and the criticism of modern civilization. In many places, one of Aristotle's method and its applications to world philosophy, such as the introduction of many new terms and the criticism of fundamental assumptions. An important aspect of Aristotle's method was that he did not confine himself to any one idea or the origins of any particular phenomenon but sought to analyze the given data. Some people probably accuse Aristotle of leading philosophy away from empirical observation to barren speculation. The speaker concluded by indicating that by the direction Aristotle gave to the discussion of modern civilization might take. The philosopher would emphasize our knowledge, not so much as a less critical and more organized than that of the ancients. Aristotle would further find built with our failure to apply our knowledge to the ordering of the "good life."

WIT'S END
by Nate Rosenbaum

One morning as I was sitting quietly in the Beth Medrash mindful of Bob Popov's business, a gentleman approached me, struck a "Happy birthday to you" and said, "Hello, smells something constrictive."

Being prepared as I was to scan the usual pages of "choir" campaign figures, you can imagine my utter astonishment when it was notified that a Student- Alumni committee which "had undertaken a painstaking study of some of the existing weaknesses in the administration of the Yeshiva," was throwing the administration's top.

In a "cumulative analysis," the gay bladies that comprised the committee recommended some rather-change educating ideas that were to make of Yeshiva a better place to live out of. Among the innovations that were endorsed by the majority were the elimination of the seniors and alumni of Yeshiva who were clothing themselves in such conspicuous anonymity, and in particular which jotted out of my mind like a haystack in a needle.

"In its day it was agreed that the faculty appoint a special board to review the attitude and personality of students and graduated pre-counsel to study Chullin, and thereby embark upon actual preparation for the Rabbinic.

Are you a Rabbi by Profession?

Verity it had taken the Yeshiva man a great many years to awaken from his delirium of apathy. Now that he was aware that the rabbinates was not an ideal, but a profession, and not an ideal one at all, he was beginning for bracelets of rabbinical polish, and trackloads of personality.

The select committee—and who would be like to know selected its memories—thinks that just at the Yeshiva man has found himself. This humble soul thinks that the Yeshiva soul should snuggle right back to the "Good and Never Found" deportment and be patient until he hears from the "Raging Parents Bureau."

"Good morning, John Robert Powers Agency, Yeshiva branch. Rabbi Dale Kamnigone, one moment please."

"Hello, Rabbi Karnaogee speaking. You want a rabbi for your social club? I see that of more than 500 black wavy hair,. . . . . I'm sorry, I don't think we have any with dimples today... Yes, oh certainly, "Rabbi Ginger is required reading. . . . Not at all... Goodbye."

"Listen Joe, when to my secretary she'll send in the next basket of police... what kind of a fellow is this... his yarmulke isn't waxed and Zalmon, old bo... will you just take a look! His hair is falling out! No congregation will ever hire him... or, young man, why do you want to be a rabbi?"

On The Wrong Track

"We are not at all sure that American Jews realize the importance of religion... what it means to be a Jew... not only in history..."

"Hmm... I see what you have studied?"

"Well, I know five "insignias" and I even started learning "Chullin" last summer."

"Come, come, young man, have you ever read Rabbi Post... isn't?"

"That is the usual tip to leave at a wedding at which you are performing the ceremony."

"Well, in the first place I would have to know if the food was kosher and in the..."

"But, is the young man. You aren't fit for the rabbinate."

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Música Maestro... Have a Coke

(MAKE WITH THE MUSIC)

Plight Of French Jewry Described

Rabbi Simon Langer of Paris, space below the Greek Pantheon, Sunday, April 23, on French Jewry during and after the war. He described the steps the Germans took in their campaign against French Jewry during the occupation, and commented on the magnificent aid the French, people rendered in taking care of the Jewish children deported of their homes and families.

The last part of Rabbi Langer's talk dealt with the immediate problem facing French Jewry. First their economic needs must be met. Many Jews were deprived of their property by the Germans; this property was then sold and the problem is how to restore it without antagonizing the French.

Religious Problem Is Great

Next in importance is the religious problem. There is a crying need for Rabbis Torah, talmudic and Hebrew books. Jewish education must be reestablished, and there is also the immense task of re-educating the Jewish children who have been brought up in Catholic homes and convents during the war.

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