

The Palestine Club

The newly formed Palestine Club under the capable direction of Mr. Klayman was organized with the intention of acquainting those students who are interested in the geography, the social and political institutions, and the current events of Palestine. These are taken up either through round-table discussion or in the form of reports by individual members. The specific subjects that have been presented at the meetings of the Palestine Club are: the partition of Eretz Yisroel, the Kibbutz, a brief political history of the country, education in the city and in the kibbutz, the Lowdermilk Plan of irrigating Eretz Yisroel, and the differences between the producer and consumer types of settlements.



Members of the Club are:
Frank Abarbanell, Leah Dushnitzer, Ruth Ganz, Naphtali Kaplan,
Arthur Levin, Joel Levine.

Sponsor: MR. MITCHEL KLAYMAN

Science and Mathematics Club

Such hobbies and possible future vocations as pouring chemicals into test-tubes and retorts; watching multicolored powders settle out; manipulating mathematical symbols, so that one can multiply a number like 145 by itself in one or two steps—represent typical activities that go on in the Science and Mathematics Club.

The nature of the activities in the group, although technical, is nevertheless related to social living. Of the various activities suggested, those having received the largest number of votes have most frequently served as the programs for the respective meetings. The activities included a trip to the Museum of Science and Industry, testing of foods for content and purity, textile testing for percentage of wool, and other experiments and demonstrations by individuals or the sponsor. Also, to whet the appetites of those mathematically inclined, many short cuts in calculation and mathematical puzzles were offered. The interest shown by the Science-Mathematics enthusiasts will continue, we expect, for many years after graduation; for a very popular phase of the activities during the past semester was the building of a personal technical library by each member. As a nucleus, many started their libraries with pamphlets on atomic structure, nuclear fission and other free pamphlets. They then proceeded to send for many inexpensive pamphlets issued by the U.S. Government Printing Office. In addition, they were encouraged to make use of our fine and continually growing library and the public libraries.

Thus, both by experimenting and reading, the members of the Science-Math Club are allowing their interests and hobbies to be developed along fruitful lines as well as enjoying a wholesome use of their leisure time.



MEMBERS

Ruby Aberman, David Blumofe, Emanuel Halpert, Norman Fredman, Jerome Klein, Leonard Pomper, Avrum Reifer, Leslie Shanoff, Abe Tenenbaum, George Weinberger, Eugene Yudkowsky.

The Needlecraft Club

The Needlecraft Club which has supplanted the Homemaking Club of last year, meets during the Tuesday Activity Period under the sponsorship of Miss Hatley. It has enrolled fourteen girls who are interested in learning and using various stitches in the art of needlework such as knitting, crocheting, tatting, ebroidering, weaving, and other types of sewing.

After the first assignment of making sewing bags to keep their sewing in proper order, each girl selected her choice of article to be made. Some are knitting sweaters and scarfs, while others are embroidering towels, aprons, tablecloths, and handkerchief cases. Several are learning new crochet stitches, and tatting patterns. Others are weaving strips for rugs.

In the social influence of the weekly meetings, as well as in the accomplishment of needlework endeavors, the club has had a successful semester. Its teachings are helpful to any girl.



OFFICERS

President	ELAINE KORETZKY
Vice-President	LORRAINE RIEGER
Secretary	AVIS FASMAN

MEMBERS— Annette Behr, Avis Fasman, Shirley Helberg, Harriet Herskovitz, Selma Hillinger, Elaine Koretzky, Noreen Levine, Shirley Mosak, Frieda Ogron, Yocheved Rabinowitz, Lorraine Rieger, Alta Reiss, Shainee Sachs, Sharon Spark..

The Music Club

Last year, the Music Club was known as the Mixed Chorus. This club is dedicated to the giving of extra musical education by those students who are interested.

Interests are quite varied in the Club. Consequently, many topics are covered relating to musical activities. By the use of the phonograph and the fine collection of recordings on hand, a study is made of some of the greatest music ever composed. Mrs. Cogan, our sponsor, adds to the music by relating stories behind the music; and also by playing the main themes and operatic arias on the piano.

Inasmuch as everyone would like to play the piano, and because very few know how, Mrs. Cogan has been teaching us some of the elementary steps in piano playing and note reading.

Another project undertaken is the familiarization with the music books on hand in the Academy library. A careful study is made of the content of the books.

The Music Club is playing a major part in sponsoring the campaign for a school song. The members are confident that through their efforts the song finally chosen will prove to be an inspiration for the school in the years to come.



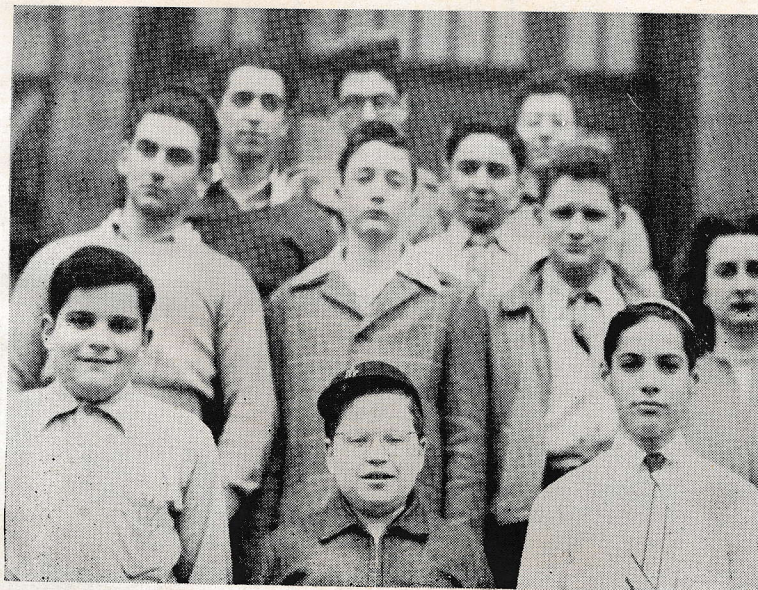
The members are: Marshall Blustein, Sanford Mazur, Bernice Kaufman, Solomon Gutstein, and Leonard Stein. — Sponsor: MRS. ZITA COGAN

The Game and Hobby Club

The Game and Hobby Club is one among the many activities which meet each Tuesday afternoon. The purpose of the club is to develop new and interesting hobbies and engage in games such as chess or checkers.

This semester the hobbies have been somewhat neglected in favor of a more active participation in game tournaments. At present the Chess and Checker Tournaments are in full swing, to determine the Champion Chess and Champion Checker player of the Chicago Jewish Academy.

The club has a membership of twelve boys, who meet each week in a congenial atmosphere of informality under the sponsorship of Miss Wanda J. Szafranko.



Members of the club are:

H. Broder	P. Mehr
M. Ezer	S. Mozer
L. Friedman	B. Wein
H. Fasman	L. Winton
I. Glickman	G. Yudkowsky
J. Gordon	H. Zelikovitz

The Seventh and Eighth Grade Club

The Seventh and Eighth Grade Club consists of eighteen members who meet every Tuesday under the able sponsorship of Mr. Siegel. Their meeting place is the park, and their project is "outdoor recreation". The goal of the members is "to become baseball champions". With this idea in mind two teams have been formed to vie with each other. The captains are Morris Rosen and Morton Blumofe.

One of the important projects of the Seventh and Eighth Grade Club this year was a game played against the seventh and eighth grade members of the Lawson School.

Too bad kids—maybe next time???



The Baseball Champs are:

Sherna Berger
Rochelle Berg
Morton Blumofe
Burton Brody
Sam Filer
Bertrand Fink
Yoseph Fredman
Ira Friedman
Colman Ginsparg

Melvyn Green
Aaron Klein
Jerry Levens
Rochelle Mosak
Sanford Mazur
Harold Roll
Morris Rosen
Paul Rubin
Leon Schwartzman

Judy Wilk

Sponsor—MR. SIDNEY SIEGEL

Assemblies

SAMUEL RABINOWITZ

The Academy, in accordance with the custom and tradition of all schools throughout the United States, views the assembly as an integral part of the school program. However, due to the fact that our school combines religious and secular studies, our assemblies have a two-fold significance.

At the beginning of each semester, a general assembly is held to acquaint new students with the school, to introduce them to the older students, and to explain the schedule of classes for the semester. Almost immediately after this we have our inauguration assembly for the purpose of installing our newly elected officers of the student body, and handing over the gavel of office to the new president of the Student Council.

Other assemblies held during the year include those held solely for the purpose of entertainment, assemblies where candidates for office in the student government give their nomination addresses, and assemblies commemorating the birthdays of great American presidents or national legal holidays.

The assemblies held prior to religious holidays are undoubtedly the most common and the most popular of the school gatherings. In this past year, particularly, these assemblies have played an important part in school activities. On Simchas Torah we gathered together to see a play "The Liars" presented by the Activity Committee of the Student Council. This play, being a huge success, led to the inclusion of the play as an integral part of our assembly programs. Since that time "Deuteronomy Katz" and "A Parable of Reb Yisroel" have been presented at alternate assemblies and have received the acclamation of the entire student body.

But the play does not complete the content of our assemblies, for we feel it is just as important to hear explanations of the significance of the holiday and thereby learn to understand and fully appreciate its meaning. Speeches are therefore often delivered by one or two of the students, and songs are sung in anticipation of the coming festival. The assembly is then ended with the traditional "Hatikvah" and sometimes refreshments are served. The more agile of the students are likely to remain and dance the "hora" to the playing of Hebrew music.

However, no matter what type the assembly may be, it is a "student" assembly. It is organized, conducted, and participated in by the students, and therefore is one of the important and representative functions of our school.

Physical Education



The Physical Education program is carried out through an organized schedule of classwork, which is in progress at the Jewish People's Institute, to which Academy students have been granted full memberships. Training is under the capable direction of Mr. Lew Farmil-land and Mrs. Gollubier, who act as instructors. Gym classes meet regularly once a week, on Wednesday for boys and on Thursday for girls. Many students take advantage of the privilege of using the gymnasium during after school hours and over weekends.

Mr. Francis Kuhajda, instructor at the Academy, is in charge of the health and recreation classes, which supplement the J.P.I. gymnasium program. Instruction is given in first aid, proper health habits, nutrition, and physical fitness exercises. Sports tournaments, competitive contests, weight lifting, and calisthenics also form part of the physical training program. Besides these activities our school baseball, basketball and volleyball teams play against other organized groups.

The following pages present a review of the varied athletic activities and sports carried on by the Academy students.

The Basketball Team

With Mr. Kuhajada as coach, the Academy formed a fast breaking, good shooting basketball team. We had everything we needed to win games except height and endurance. In Al Koretzky we had some height, but since the rest of the team was below 5 feet 8 inches we couldn't control the backboards, which is one of the most important factors in basketball.

We used a zone defense with Al Koretzky at center, Shelly Tobin and Richie Gold at guards and Ken Niman and Isaac (Zeke) Sender at forwards. Richie Gold graduated in February so for the last game Marchal Kaplan played forward.

The first game (against the A.B.C.) was a heartbreaker; the Academy leading all the way up to the fourth quarter. The 3rd period ended with Academy leading 16-11. In the deciding period they outscored us 18-10 and came out the victors. Richie Gold playing back guard, broke up their fast breaking offense and Zeke Sender was leading scorer of the day with 17 points. A.B.C. 39, Academy 26.

The next two games, against St. Joseph and St. Mary, showed that no matter how good a team plays it cannot win if it is dwarfed by height. Against St. Joseph, even though he could hardly shoot over their hands, Zeke showed his potential scoring ability with 7 points, tied for scoring honors. It was a tight game up until the final period; 7-7 at the end of the third quarter. St. Joseph 26, Academy 11.

We were to play St. Mary's juniors team but since they didn't have a junior team we played their senior team without our center Al Koretzky, our star guard Richard Gold, who had graduated, and our leading scorer's customary efficiency. All these factors combined added to their decisive victory. St. Mary 52, Academy 11.

Isaac "Zeke" Sender was the leading scorer of the season with 30 points. Richard Gold captained the first two games and Sheldon Tobin the final game.



BASKETBALL TEAM

First Row:—Eugene Helfand, Shael Siegel, Morris Wolinetz, Jerome Goldberg.
 Second Row:—Sheldon Tobin, Seymour Jay, Marchal Kaplan, Edwin Katz.
 Third Row:—Norman Fredman, David Kraus, Sol Lerner, David Ackerman,
 Kenneth Neiman, Isaac Sender, Mr. Kuhajda, Coach.

Girls Volleyball Team

Another of the school's athletic activities is the Girls Volleyball Team. When the team was first organized, Leah Malacoff was the captain. Now in its third year of existence, Rita Gassel heads the team.

During the first two years, the girls did not have many opportunities to play games, because there was no coach to schedule them. But recently, Mr. F. Kuhajda took over the supervision of the team, and consequently it has played a total of five outside games. Of these two were won by the Academy Girls.

The members of the team are at the J.P.I. every Tuesday night practicing new methods and techniques to improve their playing skill. In the coming season, the girls hope to win all the games they will play. They are sure that under the watchful eye of Mr. Kuhajda their hopes will be fulfilled.



GIRLS VOLLEY BALL TEAM

Saated: Phyllis Greenberg, Rita Gassel, Frances Katzman

Standing: Ruth Ganz, Henely Rubin, Mr. Kuhajda, Coach, Sally Berger,
Ruth Selig.

Our Softball Team



OUR SOFTBALL TEAM

First Row:

Aron Sprung (catch)
Seymour Jay (left field)
Marchal Kaplan (2nd base)
Abe Tenenbaum (substitute)
Jerome Goldberg (substitute)

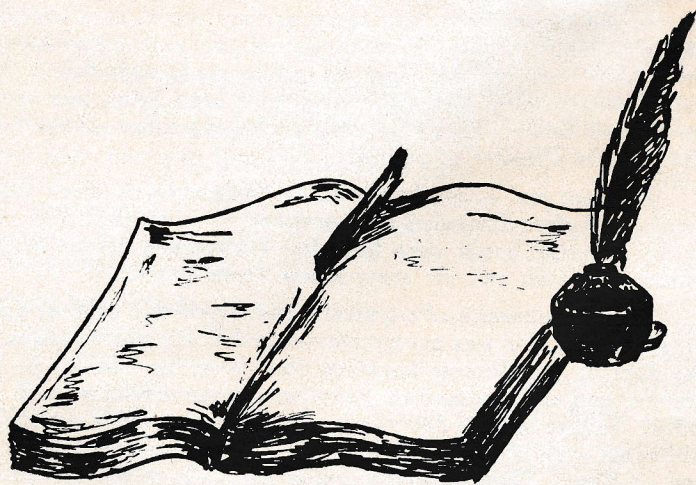
Second Row

Sol Lerner (center field)
Leonard Stein (substitute)
Leonard Pomper (right field)
Kenneth Neiman (pitcher)

Third Row

Sheldon Tobin (3rd base)
Edwin Katz (substitute)
Morris Wolinetz (substitute)
Isaac Sender (short stop)
Norman Fredman (manager)
Mr. Kuhajda, (Coach)
Marshall Blustein (first base)

Class
Themes



Our Increasing Need For Unity

ALBERT KORETZKY

In the book of Isaiah (ch. 36) we read that the Assyrian general, Rabshakeh, stood outside the walls of Jerusalem with a great Assyrian army. The representatives of King Hezekiah came to talk to Rabshakeh to dissuade him from attacking Jerusalem. They were disturbed and worried because Rabshakeh spoke to them in the Hebrew language in a loud voice, shouting his words that they might be heard by the defenders on the walls of Jerusalem. The Hebrew emissaries asked Rabshakeh, "Speak, we pray thee, unto thy servants in the Syrian language; for we understand it. And speak not to us in the Hebrew language in the ears of the people that are on the wall." To this Rabshakeh replied, "Hath he not sent me to the men that sit upon the wall?" And then he cried out, in the language the Hebrew army would understand, telling them their resistance would be in vain and that the Assyrian king Sennacherib invited them to turn against their own king, Hezekiah.

Rabshakeh even offered to take these Hebrew soldiers "to a land like your own land, a land of corn and wine, a land of bread and vineyards," and ridiculed their loyalty to their own God and country. He continued to boast and promise, hoping that he would thereby confuse and demoralize his opponents.

If the Hebrew soldiers would have listened to Rabshakeh's entreaties and throw down their weapons they would have been led into miserable captivity, like his other victims. Rabshakeh's promise would never have been fulfilled since the offers made were false. The fate which awaited these Hebrews would have been bitter and cruel. But the Hebrew soldiers didn't fall prey to his entreaties. What happened afterward is a matter of record.

The vast and allegedly invincible Sennacherib's army which was encamped before Jerusalem, was stricken by a plague. The remnants of the Assyrian horde were forced to retreat and return to Nineveh, leaving Hezekiah and his army secure from attack.

Thus Rabshakeh's effort to disunite Hezekiah's soldiers failed. As we see it now, his was a very clumsy and crude performance. But in the days of the Hebrew kingdom there were no radios, no printing presses, and swift means of travel and communication such as exist today. Neither did the Assyrian leader have any rabble-rousers planted within the walls of Jerusalem to worm their way among Hebrew soldiers and civilians. There were none inside the walls of the besieged city to pass out suggestions of defeatism and to set the people of Jerusalem to wrangle with each other in rancorous debate.

Matters have changed greatly since this happened. In the 20th century, by using the very latest developments of science, by abusing the liberties of free people, modern Rabshakehs have been able to achieve such disunity and confusion as no one could possibly have created by the "shouting" to the people upon the walls of a besieged city.

Let us look at the situation here in this democracy of ours. How easy it is to employ the press, radio, and every means of modern communication to drive wedges of distrust and suspicion between different sections of our population! Here in our midst, freedom of speech and individual liberty permit those with undemocratic intent or those who are confused and misled, to spread whatever ideas they wish to propagate.

Moreover, we have in America people of many religious and racial backgrounds, people whose differences can be exaggerated, people among whom hatreds may be inflamed by engendering suspicion and by arousing prejudices. Here in this great land of ours, tactics of confusion and disruption have already been employed to a marked extent. Anti-Semitism has reared its monstrous head time and time again. Appeal has been made to every dissatisfied faction. Every such attack on racial or religious groups tends to tear our country apart and to weaken our badly needed unity.

Upon the great seal of our country appear the words "E Pluribus Unum," which means "One out of many." We are a nation blended of various cultures and traditions. We are a united people, the descendants of a long tradition of national unity. Only by reasserting our unity in every possible moment of our lives can we retain that which is most precious to us, our national independence and our individual liberty.

Only by a firm faith in the dignity and worth of the men and women with whom we come in daily contact, can we create lasting bonds of friendship among us and furnish the cementing influences which will bind us together in national unity. When we think of man as being the acme of creation and when we think of ourselves as the products of these vast stretches of time which have passed since nothing existed but God and chaos, then we feel an upsurge of power and respect for one's neighbor. Then we are aware that there are purpose and meaning in our lives and by sharing with our neighbors we can enhance their happiness and our own.

A people united in the task of creating a better world will not be deterred from its purpose. We, the present graduating class, join in the holy task of the new generation to build a free and peaceful world. It is that which is within our minds that will help form a nation of "brethren living together in unity".

Democracy and The Torah

AARON SPRUNG

Before anything can be said about either democracy or the Torah, I feel that it would be best to define both of these terms.

"Democracy is a form of government based on self-rule of the people and in modern times upon freely representative institutions and an executive responsible to the people; and a way of life based upon the fundamental assumption of the equality of all individuals and of their equal rights to life, liberty, and the pursuit of happiness." * (Enc. Brit. 44th Ed. Vol. 7 - p. 182.)

In the title of this essay when I mention the word "Torah," I do not mean only the "Five Books of Moses", upon which the entire Jewish order is based, but also the Talmud, and the entire field of rabbinic literature. Therefore in this article, I will try to compare the law in our democracy with that of the Torah.

The law of the Torah and the law of this great land are alike in many respects. For one, they are both based on two main ideas: "Do unto others as thou wouldst like others do unto thyself," and the Ten Commandments. The first idea is expressed explicitly in the Biblical passage: "Love thy neighbor as thyself", relating, as interpreted by the Rabbis, not only to the physical wrongs between one person and another, or one nation and another, but to mental wrongs as well. The laws of the United States point, as we know, toward the same ideals. As Presiden Roosevelt said in his first inaugural address, while speaking of our good-neighbor policy, "In the field of world policy, I would dedicate this nation to the policy of the neighbor, the neighbor who resolutely respects himself and, because he does so, respects the rights of others. This is only an explanation upon close analysis of the "Golden Rule."

As regards the Ten Commandments the relationship is even closer. Its laws incorporate the fundamental ideas of the way of life with our fellow man, and except for those laws which deal with religion, are still followed and included in the laws of our country, if not of the world at large.

Another instance. One of the main principles of a democracy is to have the people choose who shall rule over them. This right of self-rule is guaranteed the people of this nation by our Constitution, and it is also given to us in the Torah. The king, though first anointed by the prophet at the behest of God, was later elected by the people. Such was the case with Saul; so with David. Solomon was first elected by the people and then confirmed by God. In the book of Deuteronomy

(I:9-13), it states that Moses spoke unto the people: "Choose ye wise men, men of understanding, men of full knowledge, and I will make them heads over you", proving definitely that the people chose the ones who were to rule over them. Also in the Babylonian Talmud (Tractate Berachot, 55a) we find the following law in the name of Rabbi Isas, "We must never appoint a leader over a community without first consulting the members of the community". A beautiful and simple way of expressing it, is in the noble words of Abraham Lincoln, "No man is good enough to govern another man without the other's consent".

In the very beginning of the Declaration of Independence it is written: "We hold these truths to be self-evident—that all men are created equal". This is one of the noblest ideas ever stated. But it is not the only place where the idea is found. In the book of Jonah it is brought that Jonah became angry because God did not destroy the city of Ninevah as Jonah had prophesied. Jonah then moved out of the city, and God made a tree grow nearby to give him shade from the burning sun. Later, God made the tree wither and asked Jonah if Jonah was angry because He smote the tree. Jonah answered in the positive, and the Lord said: Look Jonah, you are sorry for a tree, a plant that came up in a night and perished in a night. Should I not be sorry for Nineveh with its human beings? Should I not be sorry for that great city with its more than six score thousand precious human lives?" Nowhere in the Bible will you find an expression stating more eloquently the equality of all human beings. For even the great Jonah was not any better than the sinners of Nineveh. Again, in the words of the immortal Abraham Lincoln in his Gattysburg address, "Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal".

Yet although the laws of the Hebrew nation, whether conveyed many thousands of years ago, or of recent date, they still parallel the present laws of this country in many ways. The Talmud, really an interpretation of the Torah, speaks of all forms of life and business besides religion. It was so far ahead of its times that most of the major ideas, with slight modifications, have been accepted by most of the nations of the world. As it is often said in the Torah: "This is a law for your generations, a law forever".

Truly, the whole idea can be summed up in the words of John Adam: "I insist that the Hebrews have done more to civilize men than any other nation".



Hebrew Music in Biblical Times

HELEN POMPER

In Jewish history a continuous and typical evolution can be found in the field of music, which can be traced from Jubal, one of the three sons of Lemach, through the early stages to later biblical days.

The beginning of Hebrew music during the times of the patriarchs and the judges represents the primitive era in which pure emotion and unrestrained sound created the patterns of melody and rhythm.

The first uses of music were secular, and quite naturally, music did play an important part in the social life of the people. This can be seen in the victory celebrations when the conquering generals were welcomed home with music and the women also greeted them with music and dancing. In just such a manner, Miriam and the women observed the defeat of Pharoah's army. Furthermore, singing and music were vital in festivals of all kinds. The marriage celebration was made gay with the festal procession accompanied by music and dancing to the house of the bridegroom.

In contrast, music also had its place in the rites of mourning. David's lament over Saul and Jonathan is well known. Jeremiah composed a dirge for Josiah which was sung by hired men and women. The use of music at funerals became so firmly established that, according to Maimonides, the poorest husband was expected to provide at least two flute players and one mourning woman for the funeral of his wife. In short, music at any ceremony or function played an important role.

The Hebrew temperament was sensitive to the inspiration of music as may be witnessed in the stories of Saul and Elisha. Saul was troubled and David, by his playing on the harp, drove the spirit of melancholy away. As a young man, Saul met the company of prophets working themselves into an ecstasy by the music which accompanied them. Saul, too, was carried away and prophesied. Elisha when he desired to prophesy called upon a minstrel, and with the aid of music "the hand of the Lord came upon him". Further evidence is seen in the first book of Samuel where the shepherd cheered his loneliness with his reed pipes.

Professional musicians and musical organizations in Israel began to develop during the time of King Solomon. Royal support was given to court musicians of both sexes. It is cited that the forty-two thousand three hundred and sixty persons who returned to the Holy Land after the Babylonian exile had with them some two hundred "singing men and women".

King David founded the earliest official body of musicians when he bade Hananiah, the chief of the Levites, "to appoint their brethren the singers, with instruments of music, harps and lyres and cymbals of both forms. So the Levites appointed Heman the son of Joel and of his brethren, Asaph the son of Berechiah", and others. When they had brought in the ark of the covenant "and set it in the midst of the tent that David had pitched for it, he appointed certain of the Levites to minister before the ark of the Lord, the G—d of Israel".

When at last King Solomon was able to consecrate the Temple, "The Levites who were the singers, all of them, arrayed in fine linen, with cymbals and harps and lyres, stood at the east of the altar, and with them a hundred and twenty priests sounding with trumpets—it even came to pass, when the trumpets and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and stringed instruments, and praised the Lord: 'For He is good, for His mercy endureth for ever'; that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord filled the house of God".

Daily Temple music at the beginning of the Common Era is well described in the Talmudic tractate "Tamid". We learn how the priests spent the night, got up early in the morning, washed, and followed their various duties. These done, they pronounced benedictions and recited the "Sh'ma Yisroel", the Ten Commandments, and two passages from the Torah (Deut. 11:13-21 and Numbers 15:37-41). Lastly, the high priest came in to give the blessing and to burn the offerings. Following the offering, the Levites concluded the service in the Sanctuary with the singing of a specific psalm appropriate for that day. It is interesting to note, that this practice is still observed at the conclusion of the daily morning service with the reading of the "Shir shel yom".

This chorus of the Levites had a minimum of twelve singers, all men, between thirty and fifty years of age, who apparently had spent five years in training. Boys of the Levites were allowed to join the choir in order "to add sweetness to the singing". In the last days of the Temple, Hygros Ben Levi was "over the singing". He had a great name as a brilliant virtuoso; but his memory "was kept in dishonor" because he would not teach his special art to any other.

In the Temple service the chorus employed antiphonal singing as an added attraction. At the dedication of the walls of Jerusalem, Nehemiah formed the Levitical singers into two large choruses, which, after marching around the city walls in different directions, stood opposite each other at the Temple and sang alternate hymns of praise to God.

The orchestra at that time consisted of harps, from two to six in number; lyres, nine or more; oboes from two to twelve; and one pair of cymbals. The First Temple had no oboes in its service.

Historically, we know that synagogues were in existence during the time of the Second Temple. Music, as a means of worship, was

also used in these houses of prayer. The earliest forms of their music was founded upon the same system and motives as prevailed in the orchestra of the Temple itself. Joshua Ben Hananiah, who had served as a member of the Levitical choir told how the choristers went in a body from the altar to the synagogue and thus participated in both services. .

Hebrew musical instruments can be divided under three headings:

(1) Stringed Instruments—Chief among these are the harp and psaltery, which were evidently favorites among the people. Both were used exclusively to accompany songs, especially those of a joyous nature. They were doubtless the chief instruments employed in the Temple service. The lyre is the only stringed instrument mentioned in the Pentateuch and is found to have been inscribed on ancient Jewish coins. Another instrument, the lute or harp, is of an unauthentic origin, its derivation being unknown.

(2) Wind Instruments—The pipe seems to have been the instrument of this class in most common use. It was used mainly to accompany festal processions of pilgrims. Other instruments included the flute, the bagpipe, the shofar, an instrument similar to the organ, and the trumpet which was used mainly for religious purposes.

(3) Percussion Instruments—Included in this group were the tabret or timbrel, a small hand-drum, cymbals and castanets.

From this we see that instrumental music was probably at a highly developed stage during later biblical times, and although little mention is made of it, music was in use as early as the time of the prophets in connection with the services.

In Isaiah and Amos we find that the feasts, immediately following sacrifices, were often attended with music, and from Amos we also discover that songs had already become a part of the regular service. This in itself proves that music was fully recognized as a means of expression, and that it had become an integral part in the existence of early Jewish secular as well as religious life.



From Poland to America in Six Years

SAMUEL RABINOWITZ

It is well known that in this modern age we can travel from Europe to America in less than a week's time. This story, however, does not presume to explain the marvels of modern travel, but rather to relate the suffering of two brothers, Mordecai and Isaac, students in the Yeshivah at Mir, who were fortunate enough to escape from Hitler's regime in 1939, only to be captured by the Japanese in 1941, and finally to be rescued by the Americans in 1945. And because a similar hegira was taken by many another student in those trying days, I deem it worth while to put into writing the trials and tribulations of these two brothers—who, to say the least, were more fortunate than the others. These, at least, lived to tell the tale.

The night of August 31, 1939, was unusually dark and dreary. The air was filled with the rumbling of war. And true to our fears, on the very next day Poland was invaded by Germany. As you know Poland, after a brief but gallant fight was defeated, and later was partitioned between Russia and Germany. Luckily for us, we were in the part of Poland taken over by Russia.

Luckily! But this must be taken with a grain of salt. I must make it clear. We hated the Germans; but we did not like the Russians either, since religion had no place in the Russian scheme of life. Therefore, like all religious people, we always feared the possibility of getting under Russian control, and now were looking for a way to get out of Russia and reach a country where we could study in peace.

Deliverance seemed to be—at least for the moment—on hand. One night in October, a telegram came from our younger brother to the city of Mir, telling us to proceed to Vilna. Since it was thought that Vilna was to be incorporated into the territory of Lithuania, we felt that we would now be free to continue our religious studies without further disturbances. We, therefore, set out for Vilna. Transportation facilities were terrible. The trains running to Vilna were packed. The borders were to be closed within a few days—so everyone thought—and everyone tried to beat the time schedule of the German Wehrmacht.

Upon arrival in Vilna, we found the city full of refugees from all parts of Poland. Everyone was awaiting Lithuania to come in as the savior. But it took some time before the Lithuanian government took over. And in the meantime hunger was stalking the streets of Vilna. There was no real government, or power, to check the population. Looting was going on everywhere in the city. Even full fledged pogroms were on the order of the day. Naturally, the Jews suffered most.

After many weeks of waiting, the Lithuanians finally arrived, bringing with them food which was distributed freely to all. The

food however was not kosher. During the Lithuanian rule, though, food was plenty. Freedom, too, was given everyone to pursue any manner of life he wished. Some refugees even settled down and started life anew by opening up new business ventures. The Yeshiva of Mir—and we as students of the college—was established in a small city in Lithuania.

Before the people could become accustomed to peace, though, Germany began taking over all the small countries of Europe, and the Jews in Lithuania were forced again to look for a new home.

America was the only place that most Jews could hope to reach since Palestine, the only other haven, was closed to immigration. America couldn't be reached, however, because the Atlantic was mined, and to get to the Pacific, one had to cross Russia. Russia, unfortunately, would not give anyone permission to pass through her country.

To the rescue came a country which later was to be an enemy—Japan. The Japanese ambassador sent a Japanese consul to Vilna who offered visas to any one for only two dollars; but in order to make use of this visa, one had to have also a Russian visa, and obtaining that was well-nigh impossible.

Months of waiting passed until the Russian visas finally materialized. Many were afraid to go because they thought it was a Russian trick to send them to Siberia. This, fortunately, proved false—the visas were genuine. The hardship of getting out, as we expected, was great because Russia hesitated in many cases, and because of swindlers who obtained the passports of many people, and held them for ransom.

We finally obtained the visas, and now started the long journey for Japan and America. We had great hopes of achieving our goal because we had our family leaving with us—mother, brother, and two sisters—and the fact that our father, already in America, was to become an American citizen.

The journey lasted twelve days—one day to Moscow and eleven days across Siberia to Vladivostock, where the ship was waiting to take us to Japan. We found no difficulty in entering Japan, but many others were left to suffer in Russia till the end of the war.

Life in Japan was difficult. American visas proved hard to obtain. Finally, visas were issued to our mother and the children under eighteen. We, the two older ones, were left in Kobe with little hope of reaching America. This was in June, 1941. At that time Germany attacked Russia.

Japan, whether America knew it or not, was preparing for war, and could have no foreigners interfering with her plans, so all refugees were sent to Shanghai we among them.

Our relatives in America were doing all they could to get visas to bring us to America and finally, in late November, 1941, they succeeded. However, because of these same visas, we were to fall into the hands of the Japs.

On December 1, 1941, we left Shanghai for Manila, arriving there December 7, 1941. No ships were now available for the United States,

and after a few weeks of war, Manila was captured by the Japs. We were now cut off from our family and the Yeshiva as well, and were imprisoned by the now hostile and suspicious Japs.

At first we lived in the Santo Thomas University dormitory, which had been converted into a detention camp. There we were treated quite well, as long as everything went well for the Japs, but this soon ended.

Since the camp was overcrowded, many people were sent to a new camp, located on the campus of the Los Banos branch of the Santo Thomas University. The internees built their own houses and set up a community. The food was still good, because the Japs had a large supply; but the food supply steadily decreased until it finally reached starvation diet. The daily ration now stood at 120 grams of rice or potatoes. The prisoners ate anything. Some help was given to them in the beginning by the Filipino guerrilla fighters until the camp was so carefully guarded that no one dared approach it.

This lasted until early in 1945, when the Americans began to regain the Philippines. During the time of internment, we studied English and some Hebrew from the few books we had with us. All the prisoners studied together and were like one family.

During the invasion of the Philippines, the Japs once left the camp unguarded for a few days. The prisoners thought they were free, and joyfully raised the American flag. Much food was brought into the camp, but they were warned by the Filipinos not to leave the camp. The Japs returned soon, and the person who raised the flag was shot. After that, the guard kept close watch over the camp.

After this incident, the Japs kept the prisoners barely alive, became more cruel and treacherous, and decided that everyone in the camp was to be shot. No one knew about it. At least the Japs thought so. But someone did know, and handed the information over to the guerrilla fighters, who in turn informed the Americans.

The next morning everyone slept quite well, expecting nothing. The Americans had learned the time when the Japs ate, had their exercises, and were unarmed. At that moment came the surprise. Planes of all kinds flew over Los Banos. The skies rained paratroopers. Guerrilla fighters joined the Americans, and the prisoners, aroused by the commotion, could not believe their own eyes and ears. The Americans came down so fast that in a few minutes the whole camp was empty, and the camp itself was being destroyed by fire. The Japs attacked, but they were too late, since the prisoners were all safely across the lagoon.

Deliverance finally came. We arrived in America in May, 1945, on VE Day. We are now fully recovered and are working for the good of the Jews in America and the American Government, deeply thankful for our release.

Hebrew — A Living Language

JUDITH SHEVIN

Hebrew is, and always will be a living language. It is a very ancient language, and was spoken in Eretz Israel as early as two thousand years B.C.E. Hebrew belongs to the family of Semitic languages, and even at the time of the Middle Ages, it was believed by the gentiles that Hebrew was the original language of all mankind, and that the other languages were taken from it.

Hebrew is called the L'shon ha Kodesh, because it is the language of the Bible and other sacred books. It also represents the national culture, because it is the medium of an enormous and varied literature, both prose and poetry, covering three-thousand years. The language thus helped to unite the Jewish people. Although there were certain periods during which the Jews spoke other languages, the Hebrew language has nevertheless always remained their national tongue. Throughout the years, Hebrew has lived in one form or another. When the Jews discontinued using Hebrew as an every day language, it was still used as the medium of their spiritual and literary expression.

When the Jews prayed for the restoration of Eretz Israel, they always knew that Hebrew would be the language of the "old-new country". In other words, the Hebrew language was always used, if not as a spoken tongue, at least as the language of the spirit of the people.

It is not definitely known as to how many Jews speak Hebrew. It is estimated that out of the six hundred and fifty thousand Jews living in Eretz Israel, five hundred thousand speak Hebrew. A quarter of a million Jews in America, speak, read, and write the Hebrew language. There are besides, two million Jews that know the Hebrew language and understand it, although they may not speak it. In the high schools of New York, approximately three hundred thousand students are taking Hebrew as one of their courses.

Hebrew has now been revived. The desire for Eretz Israel as the Jewish National Homeland has made us more interested in learning how to speak Hebrew fluently. At present it is spoken fluently in Eretz Israel by a majority of the Jews living there. It is recognized as one of the three official languages; the others are Arabic and English. The Arabic language is used because of the large Arab population, and English is used because the country is under the British mandate.

With the rebuilding of Palestine has come the rebirth of Hebrew. We are quite certain that this revival of Hebrew will continue throughout the ages. The people of Eretz Israel, the Land of Eretz Israel, and the language of Eretz Israel have awakened to life once again.

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