

INTERVIEW WITH RABBI LUBART

The first thing is that we approach the subject and let understand, how we reestablished after the great destruction, after the great losses. How did we again rebuild ourselves, it is a wonderful thing that we now live here in America. We established so much Torah, Chassidus.

When we mention Torah, Chassidus, something else happened after the War. There sprang up a much greater unity between the Misnagdim and Chassidim. In Poland there was a separation. The Misnagdim groups, the Chassidish groups. There was a much lesser association. But today, we all work together. There isn't that much of a difference between the Chassidish and Misnagdishe crowds.

Like we mentioned before, after the Holocaust, how things developed here in America, how we were able to rebuild so many valuable treasures. Like we already said, we must state that it was due to divine providence (Siyata Dishmaya), an extraordinary happening, not a natural event. Many of our wise elders (Gedolim) hold this as well. You heard of Rav Shach, of what he said, that from heaven they enable us to regain what we have lost. From heaven we are getting repaid, so that we can rebuild again, they give us strength.

But in America itself, there were also many reasons that caused our ability to rebuild. For instance, in the very beginning of the War, when the War was still burning in Europe, arrived Rabbi Aaron Kotler, of blessed memory, he arrived in America. Rabbi Kotler saw what's happening in the World, how the treasures of Torah are being destroyed in Europe, and he established Torah. In reality, America was not a land that was prepared for this. It was a void country, there weren't the right Torah centers, there didn't exist the proper education. Rabbi Kotler established a large foundation from which to work and this maybe will turn things around here in America. The people should rouse themselves and awake and see what needs to be done. When he spoke, he talked about a Kollel. The truth is, that for instance, Poland, was a very great Torah center. There was the greatest concentration of Jews, with so many Yeshivos. In Poland, the concept of a Kollel was not popular. To continue learning once a person got married, was very difficult. How is one to earn a living, how is one to support his family and establish a home? There were no Kolllels. So one had to earn a living, and this was totally not simple. Generally, the Jews had great hardships earning a livelihood. The gentiles wouldn't let them, they suffered from great Anti-Semitism, Jews were very hard off to provide a livelihood. So imagine a young man, after his marriage, his main problem was how to make a living. So there were two difficulties confronting him: He could not continue learning Torah, and then how could he earn a livelihood. They did not establish Kolllels. This is also one of the things we cannot understand today. It is difficult to discuss this, we're referring to holy people, that gave up their lives for the sanctity of G-d, we cannot elaborate on issues that we don't understand. However, such was the situation. The conditions were extremely difficult.

Let me tell you this thing, I formerly mentioned this, at the Chumas Seudah too. In Poland, the situation with Torah learning was very very difficult. What does this mean? If a boy learned Torah and he grew older, he traveled to a Yeshiva. In his own town he could not find a suitable Yeshiva any longer, so he had to go to a bigger city. What were the Torah circumstances? He had to eat different days at different people (Taig), he didn't have where to sleep, conditions were miserable. The entire situation was horrendous in relation to studying Torah. A few years prior to the War came the Rav of Lublin, Rabbi Meir Shapira and established a Yeshiva to try to improve on these conditions. He thought that if he could provide a Yeshiva for boys who want to learn Torah, under conditions where their needs are met with comfortable circumstances, i. e. they shouldn't have to worry about their daily necessities, the boys, will experience greater success in learning. He wanted that they shouldn't have to experience any longer these great difficulties of having to go to different people to eat on different days and worry where their next meal is coming from, and have to sleep in strange places. Instead, all the needs of the Ben Torah should be provided in a most comfortable manner, so that he should be able to sit and learn without any stress and worry.

I want to tell you, I'm a student of the Lublin Yeshiva, I learned by Rabbi Meir Shapira. But after all is said, people don't very much know this fact, after all, the Rabbi of Lublin was not successful with what he wanted to accomplish. The first thing I want to tell you, is that when he wanted to build the Yeshiva, he

stood alone. Almost no one assisted him. He was an energetic person with many talents, with great strength, so he worked and travelled. He appealed to the people, awakened them, so during many years, 7 years time it took, he established a Yeshiva. However, the masses did not assist him. The fact that the public didn't help him, doesn't G-d forbid mean that they didn't appreciate Torah. There were many wonderful Jews in Poland, holy people, dear and Chassidic people, people that knew how to learn, especially, there was a big crowd of Gerer Chassidim. It is well known that the Gerer Chassidim are big in Torah learning, they sat and learned, they didn't waste any time.

Why didn't they awaken when it came to this thing. Came the Rav of Lublin and spoke to them. The Rav didn't only want to establish a Yeshiva in Lublin. He meant for other Yeshivos as well. There were other places and cities.

For instance, I was a young boy. I learned in Lodge. Together with me were another few thousand boys like myself. I was there during my Bar Mitzvah years, 12/13 years old. Came like myself, thousands of boys from all different towns, they came to learn. But food there wasn't to eat. Everyone had to fend for themselves. You had to knock on a door of a family man, he should let you eat by him, then you needed to find a place to sleep. For instance, the city of Lodge, there lived in Lodge hundreds of thousands of Jews. Chassidic Jews, why didn't they see the need to help this kind of a situation? This actually is an old topic, about this we already gave thought, that according to the circumstances existing, we cannot blame them. The whole Exile (Galus) situation caused this. Jews have suffered so much during all the years, that year by year things became worse and worse. The Jews didn't function normally. The Jews were very broken and downtrodden, they simply didn't have an energy and strength.

Why did the Rabbi of Lublin make the impression he did in Poland. The people saw a new Jew, they saw a Jew with great strength, great energy, who doesn't let difficulties get in his way, this alone was a completely new phenomena. The Jews were amazed, they came to listen to him. Such a Lubliner Rebbe there almost was no other in Poland. Even the greatest leaders of the generation in Poland, didn't have the strength and stamina to know that they are standing at the helm of the nation of Israel (Am Yisroel), and they need to worry about the nation. All the years they didn't do it. Difficult to mention names, there were very holy Jews, great righteous people (Tzadikim), but nevertheless there was a lack, there was a big shortage on doings.

Let's take for example the War itself. Before the War broke out. There stood a vicious enemy of the Jews in Germany and for approximately 7 years stood and constantly spoke that he will enter Poland and destroy the nation of Israel. Jews did nothing about this. They should organize so that the Jews should be aware that they need to save themselves, maybe there is a way to be saved, Jews did very little about this.

I want to mention this. There came a man by the name of Zev Jabotinsk. You heard of his name. Jabotinsk was not of the orthodox crowd, generally he did not have any association to us. He came a year before the War to Warsaw. He was from the Zionists, or Revisionists like they were called in Poland. He however, understood the situation. He came exactly on Tisha B'Av. A day when the Jews fast. He came to speak in Warsaw. This was Tisha B'Av 1938, on Tisha B'Av 1939 was already a few days before the War. So he came to Warsaw and said: Jews, you should know, I'm constantly thinking about you, the last few years I became gray and old. I think constantly about the Polish Jews. The holy Polish Jews are the greatest, the best and noblest for G-d, bless his name. They don't realize that they are facing extreme danger. There will arise a horrendous volcano that will spit out fire and destroy men, women and children, and not leave a remnant of Polish Jewery. I know that the Jews are very involved with making a livelihood. They worry about their families, their wives, their children. They therefore don't give thought to the existing situation. But I think about the situation. I see what's happening here. This is what the gist of his talk was.

In Poland there were leaders of the Jewish nation, from the Chassidic sector, from the Torah sectors, where were THEY? They did nothing. There were leaders of the community that had influence over hundreds of thousands of Jews. So they too should have given thought to the fact of what's going on, maybe we should see how we can help ourselves. But the community did nothing. So I want to tell you that the exile brought about such a situation that there was no unity between one person and another. Everyone

operated as an individual unit, each person was involved in his own private life. and was not bound to the community. Therefore, nothing got accomplished.

I am saying this because I want to bring out the point that now in America for the past 20/30 years, things are just the opposite. The Jewish nation took a complete turnabout. This fault that existed then, does not exist today.

I want to go back to the Lublin Rav that I mentioned previously, Rabbi Meir Shapira. This is an extremely important documentation. That he came and established the Yeshiva of Lublin, and his goal was to totally transform the system of learning Torah. Nevertheless, in this aspect he did not accomplish anything. No one helped him, he was alone. People that know and have seen the Yeshiva, on the Yeshiva up high was written: That he put the cornerstone Taf Peh Resh Gimel and he founded the Yeshiva Taf Resh Tzadik.

Take a look at the conditions the Nation of Israel found itself. The Rav worked 7 years to establish a Yeshiva. In the inscription he is saying: "I put away a large stone in 1923 (cornerstone), but I first established it in 1930. One Yeshiva in Poland. I want to tell you that in America there are many Yeshivos of Lublin. Many many. Buildings where they provide that the Bnei Torah should have their needs met in the best ways, conducive to Torah learning, the many buildings that provide an appropriate atmosphere for learning Torah, there are tens and tens in America and also in Eretz Yisroel, for sure. But he stood alone. This was a negative.

From a second point as well. Let's say from the point of view from poverty. There was horrendous poverty that existed in Poland. What does that mean? Simply stated, people died of hunger. They didn't have what to eat, they became weak and simply became sick and died. How could they have helped such people? They couldn't approach the community, because the masses were very poor. They barely had enough bread for themselves. So one cannot have grievances against the majority of people. But after all, there were few people who were millionaires, and they lived in the same cities and towns where the poor people lived and who died from starvation. How could it have happened that a person who was a millionaire, should eat his breakfast, while aware of the fact that people were dying of hunger. Such a person should have taken his millions, like the Gemarrah relates about "Ben Gurion", in the time of the destruction of the holy temple, he threw out his money, his assets, so that all Jews should eat along, Gevald! How can you let other Jews die of hunger. The fact however is, that this was so. These individuals, did not understand this. We can always add that the reason of these happenings was the fact that the exile broke the Jews spiritually. They simply lost their rationality.

In America, there happened a great change. First, like I mentioned before, arrived Rabbi Aaron Kotler. He came to establish Torah in America. He said to himself, I will not establish Torah here the way it was in Poland. That a sector of Heads of Yeshivos (Roshei Yeshivos) and great wise scholars (Talmidei Chachamim) said they will establish a Yeshiva, while the masses sat at home, didn't help in any way, like I mentioned before the case of the Rav of Lublin. He deteriorated and died from the great problems and troubles that he experienced. I myself heard him when he said: He was a young person of 47 years, I myself heard him say before he died, maybe 2 weeks before: "You see the gray hairs in my beard, this is all from the hard work that I work and run around for the Yeshiva, all this made me become gray before my time".

Rabbi Aaron when he came to America, said: "What occurred before will not happen again. We will not build Torah under the same system, that we will establish a core of Heads of Yeshivos (Roshei Yeshivos), Rabbis (Rabbonim), we will establish Torah and the bulk on the nation will do nothing (sit at home). No, He named it "Kollel", I will create two things, and when I will be able to work through these two things, we will create Torah in America".

Which two things? In America they were used to the fact that one could give Torah to a child. Everyone came from parents from different lands, where they knew that to educate a child you had to teach them the Aleph Beis (Hebrew Alphabet), to pray (daven), Chumash, a Bar Mitzvah. Further than that it didn't go. More than that it wasn't necessary. So said the Jews already here in America, the "old timers". But later

when he grows up, he becomes 15, 18, 20 years old, it is after his marriage, who talks about this - the Jews here did not understand. So Rabbi Aaron Kotler said, that this doesn't work well.

You must infiltrate Torah, so that the mass of people understands that even in ongoing years, when a person becomes an adult, and even after the wedding, a young man should be able to sit and learn Torah and society should agree to it. This was the first thing. He wanted the public should understand that Torah was not only made for children, but Torah must have continuation even for grown up young men.

The second thing, I must attract to my work all family heads (Baalei Batim). Like I mentioned before, not will it be divided for an exclusive sector of Rabbis, Torah, and Heads of Yeshivos, but business men who have offices, big businesses, them will we have to break in, and involve in Torah, they should work side by side together with us. This he gave a name "Kollel". This word of his "Kollel", encompassed both things together. This encompassed the creation of the recruitments of grown young men after their marriage, and Kollel also meant the inclusion of heads of families, that never before understood, they should attract them towards Torah, they should work energetically on behalf of Torah, and from them we should learn and this will bring forth Torah in the land.

I must tell you, How did things turn around? How come all of a sudden this became understood? We must add to this that there was great help from heaven. The first thing, from hence did this change occur? When Rabbi Aaron Kotler searched for students for Lakewood, he found young men to take in. The fact is, that he found them among Chassidic families. When these came to America, in those times before the War, we know, that Judaism (Yiddishkeit) was very weak. A very large majority that came from Europe, back at home they were brought up very orthodox, but they arrived in America they became weak. However, there were those families that held on. With great difficulties they educated their children, they conducted a Jewish orthodox home according to the Chassidic way of life, and they were very strong in Judaism just like at home. Mainly this was among the Chassidic families.

Looks like the Chassidus gave a strength. All these families you could count on your fingers. But it was Chassidic families. They conducted homes where they educated their children as Bnei Torah. If there were scarce few Bnei Torah in America, they almost always came from Chassidic homes, families. So Rabbi Aaron first found his initial students among Chassidic families. This was the simple fact of the matter.

However, after all it is a big novelty. If such conditions existed, that we call "Hidden" (Hastara), that from a rational point of view things were hidden, a big exile (Galus) a big destruction, that one saw the mass killings from the nation of Israel (Klal Yisroel), and no help is in sight. The Jews were devastated. So this situation was totally uncondusive to the development of Torah. Just the opposite. In spite of all this we do see that they were successful. So we must surmise, like we said before, that after all, there was great help from heaven (Dis'yata Di'shmaya), not according to natural events.

One thing I want to tell you, this also must be mentioned at this opportunity. There were certain things during the War, during the tremendous destruction, I will call it, during the era when there was the greatest G-dlessness, the greatest denial of G-d's existence (Kefirah), at the time when they could humiliate and kill the holiest of Jews with the greatest abandonment, happened things that we have to appreciate that heavenly things transpired.

Let us take the complete history of Chang Chai. Came to Chang Chai. A place that our parents didn't know of, that Jews didn't know such a place existed in the world. Saved themselves in such a place approximately 700 students of Torah (Bnei Torah). We were there 7 years. First we came to Japan, who ever knew of a place like Japan. Such wonderous incidents, how the whole situation evolved, how we came about to enter such a country. All this, not in a natural manner. We didn't own visas, we were refugees, from the biggest enemy of the nation of Israel (Klal Yisroel) that ever existed. And of all things, we entered a country where Japan had connections to him. Japan let in 2,000 Jews. Also, one of the most amazing happenings, not according to natural events.

So even though the people didn't think about all this, but subconsciously, this works. Later came Shang Chai. In Chang Chai, the 7 years were the greatest place of learning Torah. I also want to say, that in Chang Chai 80% were Lutvishe Yeshivos, such as Mirrer Yeshiva, Kaminetz, Kletzk. Chassidish there were very few, a small percentage. However, among the Chassidish Yeshivos there was the Amsheneve Rebbe. It was a Chassidic family. He was a prominent Rabbi (Rebbe) in Poland. I want to tell you, that life in Chang Chai from the Bnei Torah, both the Chassidic and Lutvishe was united like one big family.

Above all of the Bnei Torah stood Reb Chaim Shmulevitz, a Lutvisher Rosh Yeshiva, the Mirrer Rosh Yeshiva. Reb Chaim Shmulevitz was a dear Jew, a big righteous Jew (Tzaddik). Reb Chaim Shmulevitz, did not do G-d forbid... you have to remember this for generations. From a philanthropic cause that one needs to help Jews, one doesn't stand alone. Comes along the Nation of Israel and helps along. No matter what it is, to an extraordinary extend.

We see how all the institutions work. Either organizations connected to Torah, or help affiliated, such as "Tomchei Shabbos", "Hatzalah", all the ladies auxiliaries, certain organizations, certain charities, the sector is interested from small to big, not to stand alone. I tell you, that there was never in the history, such a unity among the nation of Israel the likes of what we see here in America. There occurred the biggest transformation from what was in Poland. And this gave an enormous strength to all aspects

I want to tell you the following. When we talk about Poland. In Poland, there was another thing for instance. The house of a person and the synagogue were very separate.

One of the basics that helped establish Torah in America is a thing that no one notices, no one talks about, but I hold that its a big basis. Torah Scholars, young men, after their marriage it is understood, thought, he will establish a synagogue, people will come in to pray, to learn, he will learn with them a page in Gemarrah, a daily page (daf Hayomi). This became prevalent on a mass basis. This multiplied in the area of New York, and even out of town. How such individual Torah scholars opened such places of worship and the people came to pray, and I'm referring to all the Rabbis that are here in Brooklyn, and all over, a large population, thousands of Chassidim. We didn't have in Poland that many, their fathers didn't have 10%.

In Poland, a Jew recognized a Rebbe as a holy Jew, he needs to go to him. But he failed to understand another aspect. If the Rebbe established himself that he wants to get involved with the public, he wants to worry about his people, wants to help, wants to become involved in each person's situation, one needs to help him from an economical point. Not the fact that he is a holy Jew, but just a Jew that wants to get involved in public affairs. For instance, a Jew wants to establish a soup kitchen. What difference does it make whether he is a Rebbe or not. One needs to help him. If a person wants to help the community, I must assist him. This in Poland did not exist.

In Poland one came to the Rebbe because he was a holy Jew, one went on a trip, but they didn't understand that he is the leader of the nation. You must help him out, you must see to it that the whole mass sector should assist him, from a materialistic standpoint, the Jew should not stand alone. This did not exist.

In America its different. If the Satmar arrived to America and said, Jews I want to head you, the Satmar Jews ran to him, not because he was a Rebbe, but if a Jew stood himself in front of the community, we will assist and help you. There is no such a thing a person should work solely for himself like there was once in Poland, a Rav of Lublin and others like him.

That was the claim of Rabbi Kotler. So thousands of people came to the Satmar Rebbe, they stood alongside him, Rebbe, we will help you in your work. That was the Bobover Rebbe, and this was Ger also in the State of Israel.

This was the basis, one that is spoken about very little. They approached the Rebbe, not solely on the basis of holiness, because I need a Rebbe for myself, but because the Rebbe stood in front of the community, to help in all aspects. Maybe a Jew has a pain, maybe one needs help in some family matter, one needs to go to the Rebbe. That's why there is a Rebbe. Not like it was in Poland. So the public

consults with the Rebbe on every aspect even the minutest details, and the Rebbes have much patience. Here also the Rebbes became different than in Poland. He moved out of his holiness, of his sphere, and gets totally involved with his people.

Every Rebbe that had more talent in this direction, of mingling and becoming involved with the public, such a Rebbe became successful. This was the great success of all these Rebbes that established a large following. Because they didn't separate themselves from the public, they mingled with the public and the people mixed with them. They established a big tie, a large connection.

There are many things that one can establish as concrete, and there are things that are on the subconsciousness. For instance, we experienced a big holocaust, I told you how things were in Poland up to the war, until the nation of Israel got destroyed - there was also a holocaust, one couldn't exist. One cannot give detailed facts as to how bad the situation was for the nation of Israel in Poland. So we spoke before, that after all, things should have been different. There shouldn't have been the problem that a Jew should starve for a piece of bread. If there were hundreds of Jewish millionaires in Poland, they should have taken their shirts off and called in the people to eat. But this didn't happen.

So I'm saying, I don't G-d forbid want to blame anyone, these are holy people that are not alive anymore, but the exile broke this. So I want to say the following: In America...

...There isn't anything to discuss at length. They came to America...

INTERVIEW WITH MRS. LUBART

My mother was born in Chicago. Her mother was born in Chicago. My father was born in Russia, he came here as a boy of 17 years old. He escaped, he managed to escape. He was the only one from his family. Subsequently, a few years later, he brought a brother, he brought a sister, and then he even brought his own mother. But he was not able to get his father out. My mother was born here. My father came from a very prominent family, he came from a very orthodox (frum) family. His name was "Nachum", he was named after "Reb Nachum Shnobler", he came from a family of "Shnobler" Chassidim.

They got married in 1920, my parents, in Chicago. At that time he didn't have anyone yet here. His mother, sisters, brothers, nobody was here yet, just he alone. They were very unusual people. Very strong, very determined. Their children were different than everybody else. We were not allowed to do things that all of the children in Chicago did. And, my father died at a very young age. My mother was widowed. My younger sister is named after our father. Ya, my father was never sick a day in his life, he had a stroke, he was 34 years old, and left my mother a widow alone. And that was, you know, before the days of food stamps, medicaid, government help and Klal Yisroel altogether. There was no Bikur Cholim, Hachnasas Kalah, nothing, she was left ALONE. But she was a very strong woman, a very determined woman and she raised her children the way she wanted to.

It came from two things. It came from her background. She and my father came from a very prominent Torah background, and I hold she was just an elevated soul. She didn't have a Bais Yaakov education, there was no such a thing then. She was just a very...

We heard a very interesting story that we never knew. I was in Chicago 2 years ago at a wedding from a nephew. He married a Chicago girl. And, I met someone whose parents knew my parents. He's a man in his 60's and he said, he remembers when he was a young boy not yet Bar Mitzvah, or past his Bar Mitzvah and his father and group of men went to my mother. That was already after my father died, and my mother had made up her mind that she is moving to New York, so the children could get an education here. And he said, that if he lives to be a hundred he'll never forget. Five men came to her and asked her that she should not move to New York. And why not? Because if a lady like you, with your outlook (Hashkafos), if you'll move away, what's going to happen to Yiddishkeit in Chicago? He said, if he lives to be one hundred he'll never forget. A lady alone, she said, I appreciate it, I respect what it means that you men came to ask me and I hear what you're saying, but I know what I want for my children, I cannot

do it in Chicago and I cannot do it alone. He said his father often repeated... we had never heard it, but she...

Sent my brothers to Torah Vodaath, and she sent me here to Bais Yaakov. And a year later my younger sister and then after that she packed up and she moved here. She was very determined. We were the, almost, I won't say the, almost, the only children who wouldn't go mixed swimming in Chicago. She was very modest, in clothing, in dress. She was a very elevated soul, there is no question about it. She knew what she wanted and she was uncompromising. We could stand on our head, but if she felt... Her expression was "this is not for my children". Like children went bowling. What's so terrible about bowling? "but not for my children", and that was her principle. If she felt that it somehow didn't fit for a Jewish maiden (Bas Yisroel), she didn't let us do it. And she was very unusual, and G-d almight gave her a lot of joy from her children (Nachas).

...She was his most staunchest Chassid. That was her pride and joy. Ya, she was very very proud, very thankful to G-d. We have a grandchild after her, Miriam Devorah, she was very very proud of this son-in-law, very... Oh yes... But she passed away just before the wedding of my oldest daughter. Just before the wedding of my oldest daughter, ya, ya... We lived right next door to her till she died, right next door in Williamsburg on Hewes Street.

My mother sent me here to Bais Yaakov. I started public high school there, there was no such a thing like high school. She sent me here to New York. I went to Bais Yaakov here, and from that moment on we became very bonded, very close with the school. We became very close with Rabbi & Reb. Kaplan, I went to the high school, I finished the Seminary, and I've been teaching and in education (Chinuch) ever since. Even when the children were very little.

At that time, like you mentioned, the people, the few people who had come from Europe, most people the biggest percent who came, really chucked it all, dropped everything, and they were lost in the mainstream of America. They had to make a living, people went to work on Shabbos, it was bad news all around. And Rebbetzin Kaplan, also, who... her husband was an American and he went to learn in the Mir in Europe, and he brought her here and he married her here. And she was a student of Sara Schneirer, who started the whole concept that there could be such a thing as education for girls in Europe and so Rebbetzin Kaplan who was her student came here and she started the Bais Yaakov here in America. She started it with 3 girls, with 7 girls in her own little living room, where she herself (guard against the evil eye), had a large family and it branched out to all over the world, not only the United States but all over the world, and she was... there is no Head of Yeshiva (Rosh Yeshiva) who does not recognize that she...

Except, that boys have to learn was accepted somehow, was accepted. The concept, the idea that a boy should learn even at least till the Bar Mitzvah, that was accepted, that was understood. He should know how to daven, he should learn, those who retained their religiosity, those who stayed religious, orthodox, to those people the boys learned a little bit. But there was no concept, no idea - what does a girl have to learn? So the girls went to Public School, the girls went to high school, the girls went on to College and they fell by the wayside. They lost their entire interest in religion, their observance.

And, there were people like Sara Schneirer in Poland, and a student of hers Rebbetzin Kaplan, and her colleagues, who understood that the survival of our nation, is totally, is dependent upon the Jewish woman. Without a Jewish mother there is no Klal Yisroel, there is no Jewish Nation. No Yeshiva boy, not only will not find a match (Shidduch), there will be no continuity, no future for the nation of Israel. So Rebbetzin Kaplan with 3 girls, with 7 girls, started in Brooklyn, in Williamsburgh, she started the first... entire concept that girls should not go just to a Public School, they did, and they went after Public School. This is where it started, like an afternoon Talmud Torah idea.

And slowly it evolved, and they bought a rented one quarters, and another quarters. By the time I came here they were already in their own building on South 8th Street. And I came, I was an out-of-towner and there was no dormitory, I stayed with a little family someplace. But the idea mushroomed and blossomed, it's not relevant in one short session to even tell what it is and what it has accomplished...

See, truthfully a boy learns for the sake of learning. A boy has to learn. He has to learn, He has to learn Gemarrah. By a girl, the idea is that she should grow and develop into a Jewish mother. And the only way she could do that is by being exposed to the right type of education. Being exposed to orthodox teachers, being exposed to other orthodox element, her surroundings, and her entire goal in life is that she should grow up to be an orthodox Jewish child. Sounds simple, but it's not. In certain ways it's more difficult today than when I was a little girl.

There is much more out there that's enticing, the mode of dress, there is more money around, the world itself is much more immoral than it ever was. I mean, it's the pits. Children are exposed to things, years ago horrified, we would not have said that out of our mouths. Today, you can't even flick on a radio, you can't open a newspaper in a home where you have young children growing up. It's a very immoral world, so we have much more important task, job, to insulate our children from that. And explain to them the morals and the values and the only true way of life is the Torah way of life. And that's what we're trying to get across. Modesty, refinement in speech, refinement in dress, it's all interrelated.

HOW DID I MEET MY HUSBAND...

How did I meet my husband, well, the truth is there is about a half a dozen people who are taking credit for it. Everybody says they were the matchmaker (Shadchan). We met him through a mutual friend. We met through mutual friend, and it went through the normal course of events and... my husband had nobody here, nobody at all. He lost everybody in the War. And we had, thank G-d, my mother, my sisters and my brothers. Actually, it was really a brother-in-law of mine who knew him from Chang Chai, two brother -in-laws I had in Shang Chai, they should live and be well, they knew him from Chang Chai. It was no problem with me... He had a beard, sure he did... My two brother-in-laws thought of it, it was their idea, they knew him in Chang Chai.

Well, by then already... by then already...when I got married already the Yeshiva crowd was coming in, Chang Chai was here. Older than myself, a lot of people got married already, and then, the Yeshivos already were blossoming a little bit, but it wasn't like today, you understand, but it wasn't that already, it wasn't yet the "Smith Brothers"...

RABBI LUBART Cont'd...

...For this, credit goes to the Chassidic people that came after the War. I came, right after the War, there were few people that came here to America. I was one of the very few that wore a beard and Chassidic garb. I arrived to Williamsburgh. But then it wasn't the Williamsburgh of today. There were few Chassidic Jews there. There were those that didn't wear beards.

It's an interesting thing, for instance. This is also one of the basics that helped Torah in America, that they later decided that we have to utilize the opportunities that we have in America. America is a free country. If I don't disturb anyone, I can go dressed any way I wish, I can do whatever needs doing, no one can disturb me, no one can tell me what to do.

When I came to America, I saw that the people did not take advantage of the fact that America is a free country. For instance, Succos time, they were embarrassed to erect Succos. I came as a young man, I lived on the East Side, I saw Chassidic people, I don't want to say which Chassidism, a large Chassidus, prayed in a synagogue and they erected a Succah for the Synagogue. Jews came and made Kiddush (blessing on a cup of wine), ate a portion of Challah, and went home. After that, they didn't come into the Succah. Chassidic Jews... They were embarrassed to erect Succahs at their homes, so that they have were to eat during the entire holiday of Succos.

I was almost the first one on my block, to erect a Succah. The crowd was surprised, he goes and erects a Succah... they were ashamed. The same thing was with the dressing. One was ashamed to wear a beard, with an orthodox garb. As soon as the Chassidic crowd started to come in, it was as though they gave the idea from heaven, that they worked on it... I think the Satmar Rebbe, of blessed memory,

used to talk a lot about this, that one need not be ashamed. One should wear a Shtreimel, a long frock, one can even wear white stockings. This is a free country, one can take advantage of this fact, a person can do whatever he wants. What's there to be embarrassed about. This too, was a tremendous help, that brought in Judaism and orthodoxy into America.

As soon as people started going out into the streets in their Chassidic garb, they were'nt embarrassed any longer with all these orthodox aspects, this had a big influence on the people, so that the masses started adjusting themselves in turn to the world of Torah, to the Chassidic crowd.

One has to know another thing that was, that I also encountered when I came to America. That existed between the Rabbis and their followers. It is so. The situation... This we also should not forget, it is already a natural event, we can understand this in a natural way. The fact that the financial situation in America improved, the fact that America has progressed financially... Why was the situation so low? Because the Rabbi who held on to the Rabbinic post, when he came here prior to the War, his goal was to make a living. If he was a Rebbe, people saw to it that he should have to eat, and there were women who dealt in charity, they brought into the house food for the Rebbe.

The same was with a Rabbi in a synagogue. The Rabbi was under the jurisdiction of his followers. Why? Because the Rabbi had to make a living. He could not go against his followers. He had to accept everything. It was an extraordinary situation, as to how the common people had control over their Rabbis, as well as over the Rebbes. This brought about horrible waste. It didn't work.

However later, with the later Rebbes that came with us, and the same thing that the Rebbes opened up private places of worship, in this way, the Robonim became in charge (bosses). It is also understood, that these Rebbes, their interest didn't lie in making a livelihood. Who thought about making a living? There were elevated people, people of a higher level who didn't give thought to monetary gain. First of all, even if there would have been a difficult situation, the type of Jews that came later were the sort, who would sacrifice themselves for the sake of Judaism, Torah, and Chassidism, even if they wouldn't have a livelihood. Exactly the opposite of the way things were before.

Once removed. The second thing, that they didn't talk about because they didn't want to insult the memory of the holy ones. However, everyone was thinking that it was a very big shortcoming in Poland that there didn't exist a bonding of "Loving your brother like yourself", that the nation of Israel should be very connected one to the other, that one should worry about the next person, like things are here today. This didn't exist. So the public didn't openly voice this. However, it did leave an impression.

So these refugees, for instance, thought that if they would arrive in another country, if they would be saved from this destruction and arrive to a certain situation, they will behave in a different manner. That one Jew should care for the other. There should be no such a thing, that one should be wealthy and the next G-d forbid should have nothing to eat. But we have to worry one for another. And there was created a terrific connection, an extraordinary bondage, a vast community network among all of the nation of Israel.

This, inspite of the fact that nothing ever got spoken about this matter, but it was understood that today things have to be different than they were before. This is it. So with this approach, people went about establishing Yeshivos, even with difficulties, when there wasn't much money. They all did whatever they could. But later, for instance nowadays, we see that this is a very great strength for the nation of Israel. Thank G-d, we see that our generations are continuing, children, grandchildren, great grandchildren. What do we see? We see a divine thing. We see the hand of G-d. That the nation of Israel should continue to have an existence, our generation should have continuity.

The simple thing is, that Chassidus, the Baal Shem Tov, they instilled in the nation. Before there was Chassidus, there was the "Misnagdishe" crowd. In a Yeshiva there was a Rabbi, Rosh Yeshiva, a son of Torah, a wise Torah scholar, but they didn't have much connection to the rest of the nation. The Jew who didn't know how to learn, the simple Jew, however very observant, but he didn't have affiliation to Torah, to learning, to a page of Gemarrah. He felt very strange and alien when he came to surroundings of a

synagogue, Yeshiva - felt like a stranger - he had no connection. In all synagogues there was an East wall where all the prominent Jews had places. Or there was the very wealthy Jew in the town, so they greatly honored him, or there was the wise Torah sage, the Rav. But from the masses, the simple people, they stood at the Western side. They considered them very little.

Came the Baal Shem Tov and did a turnabout on this aspect. He said, there is no such a thing like a prominent Jew, or simple Jew, and he brought close all Jews. Everyone counts. Everyone got taken into the Synagogue, a Chassidic synagogue. Everyone was together, there was no difference - a small Torah scholar, a big Torah scholar, a rich man, a poor man, everyone was in the same situation.

In this way, he brought close thousands of people, thousands of Jews he brought close to Torah, to Judaism. Because people felt among the Chassidim at home. They felt very comfortable, they are equal to everyone else. This was the basic of Chassidus. It is a well known thing.

...Where would they have belonged, where would such Jews have gone. It wouldn't have been good. These sort of people don't have Torah, cannot learn, cannot even sit down to a page of Gemarrah, they would have totally gotten lost. But now, that there is a Chassidus, you go to the Rebbe, the Rebbe holds "Tisch", you sing and dance, different tunes, celebrations, etc. so everyone has a connection, so this created a very large crowd, and the people are very much in need of this. So this is why Chassidus became such a success. Its a simple factor that is well known to all. Chassidus brought close the masses.

In the beginning, they really established Yeshivas through great sacrifice. Money there wasn't, it was difficult to get from a Jew money. There was another thing, then there were here some rich people, but these rich Jews were very plain. If they did give something for Torah, they demanded much honor, so the truth is, that in the beginning, they flexed towards them. A Yeshiva wanted to integrate such a rich man into the Yeshiva, but it showed that it didn't turn out well. First, they had no respect for Torah. Let's say they wanted to make a dinner or Melave Malka, whatever they wanted to do, they had to put them up front, they had to give them endless honor, and this didn't make a favorable impression on the people, on the Torah scholars. How does one take these secular people that have no connection to Torah, give them so much honor, elevate them, they're the sole support of Torah.

However, such were the facts. Making a living was very difficult, so unfortunately, one had to turn to such people. So they established Yeshivos then, but it involved great difficulties. Nevertheless, even then, the people who were connected to the Rebbe, or had connection to Torah, even though they had a hard financial situation, they strained and sacrificed themselves so that to the last means, they gave to Yeshivos, to Judaism. This was the truth.

...The financial situation became different. As time passed Jews became established, they built up various livelihoods. A large segment became wealthy, so people got to helping with large sums of money. We see that what people do nowadays, is a wonderful thing. Even in the Chassidic communities, individual people give vast amounts of money. Also a phenomena that didn't exist prior to the War. Even the millionaires then, if they did help somewhat, didn't have the concept of giving assistance with such tremendous sums, one never heard of it. But today, people can give away a portion of their assets for Torah. So this factor also helped along the situation existing today of Torah and Judaism. Livelihoods progressed and developed very well, and the people help very very generously, so Torah is growing.

... We find even in the Gemarrah that there were always righteous people, even among the gentiles. There were always people that were religious, didn't hate the Jews, the opposite, tried helping the Jews, etc. That's what it says in the Gemarrah. America, is a government of righteousness, there is absolutely no question about it. In addition to what we went through, this was a very great thing for America. The Torah crowd, most of the people, those that came from Poland, there is nothing to talk about. In Poland the governments were so greatly Anti-semitic, that it can't even be described in words.

A Jew, in Poland, and there were close to 4 million Jews, weren't considered as citizens. If G-d forbid a Jew got killed, no one stood up for him. Even if a Jew fell dead on the street, a police didn't appear, they didn't make a case, nothing. The Jew was abandoned. Let's say there was a Premier in Poland. A

Premier was like the President of the United States. He said as follows: He spoke regarding the pogroms in Poland. Gentiles threw pogroms, they beat the Jews. So he made the following statement then, this was a year prior to the War. "To hit a Jew with your hand, he doesn't allow. But to boycott a Jew, he shouldn't be able to make a living, one shouldn't buy from him, they shouldn't give them any rights, on this he is in full agreement, of course".

Did you hear? Stands there the President of Poland, the utmost power, and says words as these. How could the Jews exist? The Jews were abandoned. Even in Hungary or other countries where the situation wasn't as bad as in Poland, there was a reason for the fact that there wasn't such great Anti-semitism. But when we arrived to America and saw the great righteousness of the government, how here there is no discrimination between a Jew and non Jew, and a Jew could feel full freedom regarding his Judaism, and whatsmore, one can invite the biggest chief of government he should come to a Chassidic affair. He should become involved and speak for the benefit of the Yeshiva. What are you talking about, this is an outstanding happening.

Can you understand that a gentile in Poland who was somewhat a politician, whether he is a congressman or senator, or such should go talk? He would have been embarrassed to talk to a Jew. There were in the big offices, for instance in a bank, a Jew couldn't enter at all.

And arriving in America, what we see thank G-d, the behavior of the American gov't. we see that this is tremendous righteous happenings. So for this reason, they get repaid from heaven itself. We can witness the fact that America is extraordinarily successful. EXTRAORDINARILY, because I tell you, us who survived the War, from very difficult situations, see... I mentioned at the Chumash Seudah about Torah, but on the subject of finances, on wealth, America's progress over the past 50 years is equivalent to 200 years worth. Extraordinary progress. And America was successful so that the Soviet Union became destroyed, all due to America.

And I'll tell you another thing. That they saw... because I was in Russia, I know what Russia was like. They themselves saw the difference between the behavior of the Russian government to the American. They had to admit that the only humanitarian government of the world is America, there is no other like them. And I will tell you, that America became today... Every country in the world today, recognizes the fact that America stands at the peak of all the countries in the world. And this, I hold is a repayment from heaven above for the outstanding righteousnesses and good deeds that they are carrying out.

For instance today, we know, how would the Torah scholars be able to learn in the Kollels, continue with Torah, there is endless help from the government. In Poland, this was non-existent, they should help... not only that... For instance, by the blacks it was accepted before they got their civil rights, that they were greatly tortured and harassed. America discriminated, they didn't get jobs, they didn't have what to eat, they were inferior, they were not admitted to public places. .. etc. Even though they voiced and wrote vehemently regarding the fact that America can throw them into concentration camps.

However, we Jews didn't hold from all these things. It wasn't the truth. Let us not fool ourselves, even before they got their civil rights, what were they missing? Nothing. Jewes, in Poland, didn't even possess 10% of the benefits that the Blacks had, even before they got their civil rights. If you want to talk about discrimination of Jews, this was in Poland. But the Blacks always had a good life, even before this. So with this I want to bring out, I cannot say, that with the fact that they officially received their rights, this had an influence on our people, that we should be able to wear the Shtreimel on 5th Ave. No, this had nothing to do. We could have gone into 5th Ave. with a Shtreimel even without this.

Because, we looked differently on the whole thing. We looked into the basis of the government. The government was established on the right basics. Freedom for all, freedom of religion, etc. So Jews used this...

MRS. LUBART ..

..Reiterate what I mentioned before, that the whole purpose of education for girls, as much as we do teach a lot, I know that there are a lot of schools, it's very developed now, the girls have a lot knowledge, but we always know in the back of our mind, and in the forefront that that's not the main goal, the purpose, it's only a means to an end. And if I would have to narrow it down, I would say we have 3 things in mind: Modesty, secondly, Middos - respect. Respect, for your elders, for your friends, for your parents of course, and the third is Righteousness (Chesed). To inculcate and imbue the children with Chesed, kindness to one another, raising funds, giving ones own funds. I would say that our whole goal of teaching in Bais Yaakov is to emphasize and bring out these 3 points, along of course with observance of Mitzvos, no question about it. Building a Jewish home - the goal of every woman, to build a Jewish home. A lot of emphasis. There is constantly, constantly things going on along with all...

... So just last week, the kids had what you call a Mini Garage Sale. They called it a "Metzia Sale". So for months in advance, they're bothering the store keepers: "Do you have something"? This one gives them a pretty salad bowl, and this one would give them a couple of dozen magic markers and the kids collected for months in advance and they assorted it, and then we spread it out in the lunchroom very nicely and we sell popcorn and other things, and in a couple of hours we raised a thousand dollars. And this we used for a camp fund. We have children in the school who are very needy, either come from broken homes or very large homes, or homes where there is illness, and the children would really be out in the street for the summer and we send the kids to camp. That's just one little thing, they call it the "Metzias" (bargains) "The Metzia Sale" (The Bargain Sale).

But there is always an ongoing, there is always something going on for Charity, for Chesed, a cake sale. Big deal, your mother made cupcakes, and I made a cake and you brought something else and we set the tables real nice, real pretty, and we get napkins, little paper plates and in no time we raise a couple of hundred dollars. And the parents know, the mothers know and they're happy. They're happy that their children are part of such a thing. We have every month, every beginning of the month (Rosh Chodesh) a doughnut sale. We sell doughnuts. The money is all for charity. The kids know, the parents know, and they're delighted to be part of it. It's an ongoing thing, all the time, along with the Chumash test, the Navie test, the Dikduk and having to be on time in school and all your homework and everything else, right along with all these charity projects.

...It's an old discussion. But the Torah, the wise Torah sages didn't really hold from it. They didn't think it was necessary, proper or right anymore than you can say the Reform, the Conservative today say why can't a lady read from the Torah, and why can't she be a Rabbi and why can't she have the same privileges? She has many other privileges. Many many others. Upon her shoulders rest the future of our nation and she has many obligations that, we're happy if she could fulfill those. Never mind the page of Gemarrah. If she'll do what she is supposed to, we'll have a pretty good world out here. That's an old argument, you know, why woman, but they have more than equal rights. Women are the women and men are the men and each have their obligations, and together it forms a beautiful mozaic. Forms the Nation of Israel, what a Jewish home is all about.

RABBI LUBART Cont'd...

When I walked in the street, they called me Smith Brothers. You understand why they said Smith Brothers. Because there were cough drops, and on the picture were 2 brothers and they wore beards. The interesting thing is, that they called me Smith Brothers, I saw a policeman, there went 2 policemen and I walked through, and they called me Smith Brothers. I can understand if a plain person would call me Smith Brothers, but the policement themselves... They'