Rav Shimon Schwab was born in Frankfurt am Main, Germany, on the 7th of Teves, 5669, December 30, 1908, the eldest of the five sons of Leopold and Hanna Schwab (nee Erlanger). There were no daughters. The Schwab family had lived in Frankfurt since the early part of the 19th century, when Rav Schwab’s great-grandfather, Loeb Schwab, moved to Frankfurt from Uhlfeld, Bavaria. Leopold Schwab was a highly respected member of the Frankfurt community, active in all aspects of kehilla life. Of the five sons, three became rabbanim and roshei yeshivah, and two became model baalei battim and lay leaders.

Rav Schwab received his early education at the famed “Hirsch-realschule” in Frankfurt — as had his father and grandfather before him — which was founded by Rav Samson Raphael Hirsch. Among his teachers was Rav Joseph Breuer, with whom he would later share the Rabbinate of K’hal Adath Jeshurun in New York. Rav Schwab’s grandfather, Moses Loeb Schwab, was one of the early students of Rav Samson Raphael Hirsch in Frankfurt, and he would record his lectures in the then newly developed method called shorthand. Many of these notes were later used by Rav Hirsch in his compilation of his monumental work on Chumash.

At age 15, Shimon Schwab entered the Yeshivah of Frankfurt, headed by Rabbi Salamon Breuer, Rav of of K’hal Adath Jeshurun of Frankfurt, where he studied for two years.

In 1926, the young Shimon Schwab entered the Telshe Yeshivah, one of the first German bachurim to study in Lithuanian yeshivos. There he remained, absorbed in his learning under such great masters as Rav Joseph Leib Bloch and Rav Chaim Rabinowitz (Telzer) for approximately three years. Rav Schwab would refer to these years as the happiest of his youth.

During the summer months of 1929, Rav Schwab accepted his first educational position as an instructor at the Yeshivah “Eitz Chaim” in Montreux, Switzerland. It was during this period that he came into close daily contact with the great Gaon and poseik hador, HaRav Chaim Ozer Grodzenski, the Vilna, who was spending some time in Montreux. In his association with the great poseik hador, albeit for a short while, Shimon Schwab gained a great deal of practical wisdom in the application of Torah and mitzvos in keeping with the Talmudic dictum: "זודיו תעשישה של תוקד יוהי (Berachos 7b)."
The Rav entered the Mirrer Yeshivah in the fall of 1929 and studied under such great Torah luminaries as Rav Eliezer Yehudah Finkel, the Rosh Yeshivah and Rav Yerucham Levovitz, the famed Mirrer Mashgiach, whose mussar and wisdom he would often quote in his shiurim and lectures. While still a bachur in the Mirrer Yeshivah, the Rav would give shiurim for baalei battim in a local beis hamidrash. His personal papers show the text of a derashah which he delivered in the main shul of Mir on the occasion of the 42nd yahrzeit of Rav Samson Raphael Hirsch, 27th of Teves, 1930.

The Rav remained in the Mirrer Yeshivah until 1931. During this period, he came into contact with many of the greatest gedolim of the day, including the Chafetz Chaim, of whom he would speak and lecture throughout his rabbinical career. In a postcard to his parents, bearing the postmark of Radin, dated 3/30/30, which he sent immediately after meeting this world-famous gaon and tzaddik, Rav Schwab described him as having the "radiance of the Shechinah on his face."

These gedolim were highly influential in the Rav's development, in which he synthesized the best of Eastern European Jewish Torah learning with the teachings of Rav Samson Raphael Hirsch and Rav Salamon Breuer.

Before leaving the Mirrer Yeshivah, the Rav received semichah, his rabbinical ordination, from the Mirrer Rosh Yeshivah, Rav Eliezer Yehudah Finkel, and from Rav Zvi Hirsch Kamai, the Rav of Mir, and an approbation from Rav Chaim Ozer Grodzenski. In May 1931, the young, newly ordained Rav took his first rabbinical position, that of "Rabbinatsassessor" (Rabbinical Assistant) to Rav Yonah Mertzbach, in Darmstadt, Germany. It would be some fifty years later that Rav Schwab would deliver a hesped for Rav Mertzbach — in Hebrew — when Rav Schwab chanced to be on a trip to Eretz Yisrael at the time of Rav Mertzbach's passing.

On the 11th of Cheshvan 5691, October 22, 1931, the Rav married Recha Froehlich of Gelsenkirchen, Germany, the daughter of Abraham and Gutel Froehlich (nee Seewald of Babenhausen).

The Rebbetzin was born on December 21, 1908, in Michelstadt, in Odenwald, Hessen, Germany, where her father was the "Jewish School" teacher, which position included the task of being the local shochet and chazzan. In 1914, the Froehlich family moved from Michelstadt to Gelsenkirchen, where Abraham Froehlich was an upstanding member of the Jewish community. He was regularly koveita ittim l'Torah by learning a daily private shiur with Rabbi Gans, a talmid chacham for whom he provided a livelihood and a beautiful apartment. The local chassidische shlitbel also benefited from Mr. Froehlich's generosity. He provided the shlitbel with the use of a house at the rear of his property for a minyan and mikveh for men. Abraham Froehlich went out of his way to be friendly and helpful to the newcomers to the Jewish community in Gelsenkirchen.
Rebbetzin Schwab received her secular education at the Lyceum and Hohere Tochterschule in Gelsenkirchen. Her Jewish education was received from Rabbi Herman Klein of Gelsenkirchen, who later became a Rav in Berlin and Buenos Aires. The Rebbetzin also attended Pensionat Markus in Montreux, Switzerland.

The young couple, Rav and Rebbetzin Schwab, lived in Darmstadt for two years, where the Rav received his early experience in the field of kashrus supervision, as part of his duties as Rabbinical Assistant. It was there that two of their five children were born: Moses L. in 1932, and Judith in 1933.

In September 1933, the Rav accepted his first full rabbinical position, that of "Bezirksrabbiner," or District Rabbi, of Ichenhausen, Bavaria, which was an ancient kehillah in Southern Germany. This position included responsibility for the religious and educational needs not only of Ichenhausen, an old market town with a Jewish population of about 350, but also of several old, small kehillos in the hamlets and villages which dotted the countryside surrounding Ichenhausen. These communities were Nordlingen, Fischach, Krumbach, Buttenwiesen, Oettingen, Harburg, Wallerstein, and others, many of which no longer could maintain a regular minyan.

The young, energetic Rav, fresh from his own yeshivah experience, planned to start a yeshivah and dormitory for German bachurim in Ichenhausen, in conjunction with the Frankfurt Yeshivah. This would have been the first such institution in all of Bavaria. In fact, in the spring of 1934, after a year's planning and preparation — including gaining the permission of the Gestapo — the doors of the yeshivah opened but, sadly, stayed open for one day only! On the second morning, all the streets in town were plastered with anti-Semitic posters by the local "Hitler Youth" thugs against this new Jewish "provocation" in their midst, and urged violence against it. The local police chief, who was not a Nazi, warned Rav Schwab that the "Hitler Youth" were preparing a "pogrom" against the yeshivah and its students that very night. Despite the Bezirksrabbiner's personal plea to the Gestapo chief in Ichenhausen — who was seated between two snarling dogs — he was told that he had already notified his superiors in Munich that "he could not guarantee the safety" of the yeshivah students — unless they left town before nightfall, that night.

The Rav would sadly recall how, after his meeting with the Gestapo, he proceeded immediately to the beis hamidrash, which was vibrant with the kol Torah of his unsuspecting talmidim, and told them to close their Gemaras, pack their belongings, and head immediately for the train station to make the last train out that day. The Rav accompanied his bachurim down the hill to the train station — amid jeers and catcalls from the local thugs — paid all of their travel expenses, and saw them safely aboard the train. Other than suffering verbal abuse, none of the bachurim, nor the Rav, was injured in this
incident. Rav Schwab could not risk the possibility of any harm coming to his bachurim.

Much later, the Rav would discover that the renowned Rav Yehudah HaChassid predicted in his will, written some 800 years earlier, that "a man in the Land of Schwaben (the area where Ichenhausen is located) would not be successful in educating young boys as yeshivah students." (See Sefer Chassidim, Margaliyos ed., last item of the πκκ, §56.) The Rav was deeply moved by the holiness of this tzaddik, whose ancient will became a reality in the Rav's lifetime.

While the clouds of the forthcoming calamity were gathering, the Rav's heart was burning to reach out to German Jewry with a call to teshuvah. He wrote a series of articles on this subject which were printed in the German-Jewish publication, "Israelit," in Frankfurt. He later incorporated them into his literary masterpiece, Heimkehr Ins Judentum, which was published in Frankfurt in late 1934. This book became an immediate sensation and a springboard for discussion throughout Jewish Germany. The Rav records that about 850 copies of this book were purchased.

During the Ichenhausen period, in June, 1935, the third of the Rav and Rebbetzin's children, Joseph Chaim, was born. Now with a wife and three children, the Rav was actively seeking a rabbinical position outside of Germany. A month-long trip to Eretz Yisrael in the fall of 1935 for this purpose proved unsuccessful. Nevertheless, the constant taunts and threats by the local Nazi thugs kept emigration from Germany a primary consideration in the Rav's mind.

On Shushan Purim 1936, the Rav was the subject of a libelous accusation that he had, in one of his sermons, publicly maligned Hitler, yemach shemo, and was brought before the Gestapo to explain himself. Making direct eye contact with the Nazi official, he forcefully explained that this was an outright lie. He had used the German word "vermittler" in his disparagement of the sin of the Golden Calf, which a spy had misunderstood as "Hitler." After this explanation, he was told that his case would be reviewed and that he would be advised of the outcome.

Needless to say, the Rav feared for his life after that meeting. The Rav records in his diary that he was advised in the middle of Iyar that the matter had been dropped. During this period of some two months, the Rav slept only fitfully, with his clothes on, for fear that he would be arrested in the middle of the night, taken to jail, or out in the woods to be beaten and left to die — as had already occurred to several others. If this was to be his fate, he would face it with dignity — and with his clothes on — as would befit that of a Jewish leader. This incident speaks volumes of the Rav's concept of kavod habriyos — and especially that of members of the Rabbinate, whom he conceived of as sheluchim d'Rachmana, God's emissaries.
In the summer of 1936, the Rav met Rabbi Leo Jung, of New York, who was in Zurich for a visit with his wife’s family. Rabbi Jung recommended a vacant rabbinical position in the German-oriented Congregation Shearith Israel in Baltimore, and told the Rav to contact Mr. Nathan Adler, a prominent board member, regarding this position. Unbeknown to the Rav, Mr. Adler happened to be a distant relative. After an exchange of letters, arrangements were made for a trial Shabbos in Baltimore, on Parashas Ki Seitzei, August 29, 1936. The language of the congregation was English, and the Rav, after a great deal of effort and preparation, delivered his first sermon in English at Shearith Israel on that Shabbos, and also gave shiurim in Yiddish for the older baalei batim. On the following Sunday evening, he addressed the congregation again in English. He was told that the board of directors would be meeting to decide on his candidacy right after Rosh Hashanah, and he would be advised of their decision immediately.

After a two-week stay in America, the Rav returned to Ichenhausen in time for the beginning of Selichos, as he had promised his congregants, and anxiously awaited the outcome of the board meeting. Mr. Nathan Adler strongly encouraged the board to elect Rabbi Schwab as their Rav. On the 8th of Tishrei, September 24, 1936, the Rav received a telegram from Mr. Samuel Rauneker, the acting president of the congregation, containing two words: “Unanimously Elected.” The Rav’s English was so rudimentary at that time, that while he knew what “elected” meant, he had no idea what “unanimously” meant. It was only after consulting his well-thumbed dictionary that he rejoiced and recited the berachah of hatov v’hametiv. The Rav immediately began to make preparations for the family’s departure for America, to begin the next chapter in their lives.

An entire book could be written about the events which occurred between the American congregation’s acceptance of their new 27-year-old rabbi from Germany, whose English left much to be desired, and the actual arrival in New York of Rabbi and Mrs. Shimon Schwab, accompanied by their three small children, and a young “mother’s helper,” Gretel Spanier, on the 10th of Teves, December 24, 1936. Suffice it to say, this three-month period was full of events which can only be explained as outright miracles.

Congregation Shearith Israel was a venerable institution in Baltimore, and was a unique shul, with its ancient time-hallowed German minhagim. For five years the congregation had been without a rabbi. The Board of Directors, under the influence of Mr. Nathan Adler, had energetically kept the mission and purpose of the congregation in line with its original charter, that of uncompromising adherence to the Shulchan Aruch, despite strong pressure from many of its congregants, who were more “liberal minded.” An old but as yet unwritten statute of the congregation limited membership to shomrei Shabbos — everyone else could be “seat holders” only, without
voting rights — and this had become a great bone of contention within the congregation at the time of the Rav’s arrival at Shearith Israel.

After much consultation with prominent gedolei harabbanim in America, Rav Schwab made the halachic decision to enforce this statute, and membership was refused to non-shomrei Shabbos. The Rav, in his halachic opinion letter, made it clear that — while this statute would have to be enforced — he nevertheless welcomed every one of the seat holders to all services and activities of the congregation, including full use of the afternoon “Hebrew School” of the congregation for their children. He had hoped thereby to attract them to become more committed to Judaism, and eventually to become shomrei Torah u’mitzvos. He was encouraged in his stand by the Agudas HaRabbanim of America, and especially by the gadol Rav Dov Aryeh Levinthal of Philadelphia. In their letters of encouragement, each invoked the pasuk: יִשְׂרָאֵל תּוֹמַךְ לָהוּ וְלֹא יִכְרָע, the remnant of Israel will not commit corruption (Zephaniah 3:13). The great gaon Rav Elchonon Wasserman, ר’ אלחנן וואסャר, who was visiting America at that time, and spent a Shabbos at the Rav’s home, also strongly applauded this p’sak din.

However, over one hundred of the congregants rebelled against this decision, and left Shearith Israel to form their own “Modern Orthodox” congregation, and purchased a building for this purpose a short distance away. The great influx of Orthodox Jews of the late 30’s had not yet begun, and Shearith Israel was left with only a small fraction of its original congregants.

As an illustration of Rav Schwab’s graciousness toward his opponents in this matter, the Rav and Rebbetzin would have, as a regular guest at their Shabbos table, the newly hired young rabbi of the “breakaway” congregation, who was as yet unmarried.

Nevertheless, this decision established the Rav as an uncompromising proponent of Torah-true Orthodoxy in America, and he was highly respected for his leadership and consistency even among those in Baltimore who opposed him in this regard. In those days there were very few rabbanim in America who were willing to lead their congregations, rather than be led by the whims of their congregants.

America at that time was still a veritable wasteland of Judaism, with a few oases in its midst. The city of Baltimore was fortunate in possessing a Hebrew day school, Talmudical Academy, and also a yeshivah gedolah, Ner Israel. Upon his arrival in Baltimore, Rav Schwab immediately became active on the Board of Education at Talmudical Academy, and as a daily instructor in the yeshivah — albeit unpaid — and enjoyed the close company of its rosh yeshivah, Rav Yaakov Yitzchak HaLevi Ruderman.

In 1937 and 1938 two more sons were born: Myer Jerucham, and Jacob Boruch. Fortunately, there was a Jewish day school for the boys, but there was no Jewish girls school in Baltimore at that time. Judith had to attend public school.

In the ensuing years, the congregants of Shearith Israel were involved in several causes. The Hebrew Shul, “K’hal Adath,” became the first Jewish educ school in Baltimore and an active center for Jewish ideas and culture.

The home of rav Schwab and family was a place where many orchim and orchim from other congregations could talk. The boys and sundry garden widows arrived, and its diners could converse in Yiddish, and the Torah chinuch and yeshivah were enriched by the help of the community. The middle class, which was the backbone of the Jewish community in America, established itself and was flourishing.

Agudath Israel and hatzala established the 1941 Rav Shabbat, which was held in the nearby Talmudical Academy, and a baalei battei, Aharon Kotler, who had been...
The public school, including a public high school for girls. She received her elementary Jewish education from private teachers at home. She later attended the Beth Jacob High School in Williamsburg to complement her Jewish education. Recognizing this great void in Jewish education in Baltimore, the Rav and a group of dedicated baalei batim founded the Bais Yaakov School for Girls of Baltimore. This school today is the largest Jewish girls school in America, outside of New York.

In the ensuing years, swelled by the influx of many German refugees and others, congregation Shearith Israel, by then known as “Rabbi Schwab’s Shul,” became a vibrant center of Orthodox Jewish life. The Rav was deeply involved in hatzalah efforts both prior to and during the war years. With the help of several of his influential congregants, he was responsible for the issuing of many affidavits for refugees, who were fleeing Hitler’s firestorm in Germany, to enable them to come to America. Many of these settled in Baltimore and joined Shearith Israel, where they felt comfortable with its familiar German minhag Ashkenaz and its Rav with whom they could converse in their native tongue. Interestingly, one of these affidavits was for the late Dr. Raphael Moller and his family in 1940. The Rav could not know that many years later, he would work closely with Dr. Moller at the helm of K’hal Adath Jeshurun in Washington Heights.

The home of the Rav and Rebbetzin became a center of hachnassas orchim and a place of warmth and encouragement for these newly arrived, penniless refugees in a strange new land. If the dining-room table could talk, it would tell many fascinating tales and experiences of the varied and sundry guests, ranging from plain ordinary people, poor and downtrodden widows and orphans, to the many famous gedolei Yisrael who benefited from Rav and Rebbetzin Schwab’s hospitality.

That simple dining-room table, with its extra “pull-out leaves” for guests, enriched by the divrei Torah and stories of gedolim and Jewish history so masterfully told by Rav Schwab during the Shabbos and Yom Tov meals which were so beautifully prepared by the Rebbetzin, was the center of the Torah chinuch of the Schwab children, and enhanced their sense of security in their Jewish practice and thought. By this time, Rav Schwab had already established himself as a forceful and gifted orator both in English and Yiddish, and as an outspoken spokesman for Torah-true Orthodoxy.

Agudath Israel of America was emerging as a vibrant force for Orthodoxy and hatzalah efforts in the United States during this period. In Baltimore in close 1941 Rav Schwab organized the second annual Agudah Convention. This assembly for God’s sake, attracted many rabbanim and baalei batim. Among the honored guests were the renowned gaon, Rav Aharon Kotler, and the fiery Agudah lay leader, Moreinu Yaakov Rosenheim, who had been one of the Rav’s early mentors in Frankfurt. A group of young

BIOGRAPHY
activists, including Moshe Sherer, a student at Yeshivas Ner Israel, helped both in organizing and managing this convention. The first “Agudah Convention” met in 1940 in Cincinnati, under the leadership of Rabbi Eliezer Silver.

In addition to his educational efforts in the day school, yeshivah, and Bais Yaakov school, the Rav instituted an exacting level of kashrus in town. In 1941, he also led members of his congregation and others in the organization of a strictly Orthodox chevrah kaddisha, as a part of the social welfare organization — which he named Chevrah Ahavas Chessed — founded by German Jewish refugees, who were not all necessarily very Orthodox. However, out of their high regard for Rav Schwab, he was readily recognized as their Rabbi, and they followed his p’sak din in all religious matters. Rav Schwab wrote a definitive set of dinim and minhagim for the chevrah kaddisha, which is still in use to this day.

By this time, the Rav had become quite proficient in English, and he delivered numerous adult lectures and classes. The participants at these classes benefited greatly from his unique ability to explain difficult subjects in simple language.

The Rav's pen was also busy during those early years. At the request of Rav Elchonon Wasserman, he authored the book, Beis HaSho'evah, which dealt with the coming of Mashiach, and it was published anonymously in 1941. In the summer of 1951, he published Shemesh Marpei, containing excerpts of the explanations of Rav Samson Raphael Hirsch on sefer Bereishis. During these years, he also published numerous articles which appeared in various periodicals.

In June 1945, the war was drawing to a close, and the new “United Nations” was in formation in San Francisco. The Rav was asked by Agudath Israel to partake in a delegation to present its official position on matters of worldwide vital Jewish interest, both here and in Eretz Yisrael. During that conference, the Rav met the world leaders of the day.

In the summer of 1951, Rav Schwab spearheaded a delegation of activists to Eretz Yisrael to study the problem of the thousands of newly arrived refugees from Yemen and North Africa, who were living in maabarot (transition camps), and were rapidly being absorbed into secular and even antireligious circles in Eretz Yisrael. These activists were members of the Peylim organization and were deeply involved in intensive educational efforts to save these pious and innocent Sefardim from losing their ancient religious heritage. During this trip, the Rav came into contact with the great gedolim of Eretz Yisrael, including the Chazon Ish and the Brisker Rav. On his return to America, Rav Schwab created a great deal of enthusiasm for the cause of Peylim, and much was accomplished in this respect, resulting in the rescue of countless Jewish souls in Eretz Yisrael.
During his twenty-one-year tenure in Baltimore, Rav Schwab left an indelible impression on the city, and contributed greatly toward its development as America's foremost Torah city outside of New York.

At age 50, in the prime of his life, three days after Lag BaOmer, May 11, 1958, Rav Schwab joined the Rabbinate of K'hal Adath Jeshurun of Washington Heights, New York City, together with Rav Dr. Joseph Breuer. A year later, Rav Breuer wrote in an essay he had prepared for posthumous publication: "Already in his first year ... Rabbi Schwab proved to be the right leader for our kehillah. May Hashem continue to lend him His assistance."

Rav Schwab's tenure at K'hal Adath Jeshurun, first in association with Rav Breuer, then on his own, and subsequently with Rav Zachariah Gelley, shlita, was a most momentous one. K'hal Adath Jeshurun provided him with a platform from which he grew even greater in stature as he aged, and became recognized as a worldwide Torah spokesman, poseik, and leader. During the Rav's thirty-seven-year tenure at K'hal Adath Jeshurun, he maintained and beautifully interpreted its sacred traditions, with which he was so familiar from the Frankfurt of his youth, while at the same time winning the devoted allegiance to these time-hallowed minhagim of a new generation of American-born congregants.

Under Rav Schwab's leadership at KAJ, the use of English replaced German in the sermons, shiurim, derashos, and publications, to make the teaching of Torah, and especially the Hirschian philosophy, accessible to the younger members. In so doing, he also unequivocally clarified the meaning of "Torah im Derech Eretz," which has so often been misunderstood. The changeover to English was gradual. In fact, in his early years at KAJ, Rav Schwab would deliver shiurim in impeccable German for the benefit of those members who were more comfortable with that language.

The Rav was always most interested in the educational activities of the kehillah. He was therefore at the forefront of the drive to vastly expand the yeshivah's educational focus. As dean of the yeshivah, he was instrumental, together with Rav Breuer, in the founding of such institutions as the Mesivta and Bais Yaakov, the Beis HaMidrash, Teachers' Seminary, and Kollel.

The Rav's devotion to his flock was legendary. He was a trusted confidant, and his ready smile, wise counsel, berachos and tefillos for the needy and sick, were sought from far and wide, in good times and difficult ones. While dispensing advice, he was especially outstanding in his unyielding devotion to emes (truth). Once he had arrived at a conclusion which he considered to be emes, he would not waver from it. His devotion to his children and grandchildren was well known. They would consult him on major and minor matters, and ask for his advice and berachos. He would say a special tefillah for each one of his expectant granddaughters.

BIOGRAPHY xvii
He was scrupulously honest in financial matters; he detested deceit and pretension of any kind. He was a true baal tzedakah, very often helping those in need without their knowledge. His heart was especially warm to those who had personal family problems due to an inadequate income. He would scrupulously adhere to the laws of maaser kesafim — which he, personally, extended to the full chomesh. He would keep an exact record of his credits and debits in his maaser account, and on his birthday each year, he would clear the slate and forgive any credits due him. He once told a visitor, who had been having financial difficulties, that the secret of a good parnessah is the scrupulous adherence to maaser.

One could confide in him with complete confidence, in good times and bad. He answered she'elos from anonymous callers, with uncanny precision. He would often say a tefillah that Hakadosh Baruch Hu grant him the wisdom to give the right answers. On one occasion, he gave what he later thought was an unclear answer, which could be misunderstood, but since the caller was anonymous, he daunted that the caller would call again. Within minutes, the phone rang, and it was the same caller, providing the Rav with the opportunity to clarify his p'sak. The sijata d'Shmaya that he merited was obvious.

The Rav assisted many in their quest for employment and housing. In the area of shidduchim, the Rebbetzin was actively involved with him, and together they were instrumental in bringing about at least sixteen marriages. The Rebbetzin, Ṿrene, was also very active in all areas of kehillah life, especially the sisterhood and chevrah kaddisha d'nashim. Her hachnassas orchim and acts of kindness on behalf of the poor, aged, and infirm are well known, and deserve the utmost praise.

During his tenure at KAJ, the Rav was also very active in Jewish life outside the kehillah. He was particularly interested in the field of Torah chinuch, and gave encouragement and honor to those who chose this noble profession. Rav Schwab would often compare them to the Leviim of old, whose main function was to teach Torah to the nation (see Maayan Beis HaSho'evah, Pinchas, Nimukim 26:14). He was a champion of decent, realistic wages for all those working in this field, in order to attract the most capable people to this high calling. He was consulted on all major matters by Torah Umesorah, and headed their Rabbinical Beis Din. He addressed their annual conventions many times.

His skilled oratory was always eagerly anticipated at the annual conventions of Agudath Israel of America. To illustrate his point, he would often weave tales of his experiences with the gedolim of the prior generation, such as the Chafetz Chaim, into his addresses, in an effort to drive home his messages. These audiences were never disappointed.

Many other organizations and yeshivos benefited from his addresses. The kehillos of Zurich, among others, invited him on various occasions.

The kinah was written in memory of the Rav KAJ, but also for many others.

Many literary pieces were authored by the Rav and published in the educational grabes. The Rav, and "Professor," a camp for his daughter Ṿindy. The camp was founded by future womeones' parents. Many of the campers were there with their daughters, and many of them were, besides the Rebbe and elsewhere.

Selected Works

Rabbi Samson was an author in the field of Jewish education. He edited the book Selected Essays on Jewish Culture and Judaism. He wrote many essays on Jewish topics.

In 1982, Rabbi Ephraim Hirsch, a prominent figure in the field of Jewish studies, published a collection of essays titled Selected Essays on Jewish Culture and Judaism. In the collection, he invited contributions from various scholars and authors.

Many other organizations and yeshivos benefited from his addresses. The
kehillos of Zurich and Basel, Switzerland also invited Rav Schwab to address
them on various occasions.

The kinnah which Rav Schwab composed, at the suggestion of Rav Breuer,
in memory of the six million kedoshim, is recited on Tishah B'Av not only at
KAJ, but also in many kehillos throughout the world.

Many literary achievements filled the Rav's busy schedule while at KAJ. Besides his numerous articles in the "Mitteilungen," there were other
literary pieces published in various magazines of Jewish interest, here and
abroad. The booklet "These and Those" made a great impression on the
world of Torah-true Jewish education, with its clear examination of Jewish
educational goals.

The Rav and Rebbetzin, spent many summers at "Torah Institute," a camp for baalei teshuvah in Moodus, Connecticut, in the company of
their daughter, Judy, and her husband, the late Rabbi Yaakov C. Rosenberg
of Torah Institute, a camp for baalei teshuvah in Moodus, Connecticut, in the company of
their daughter, Judy, and her husband, the late Rabbi Yaakov C. Rosenberg.
The camp and its parent yeshivah in Yerushalayim, Machon Shlomo,
were founded by Rabbi Rosenberg, who was very successful in teaching mature
newcomers to Judaism to live committed Torah lives. Rav Schwab was
available at the camp to give shiurim and personal guidance to the tutors and
many of the "campers," whom Rav Schwab would call mevakshei Hashem.

Many of the Rav's major addresses, articles, and lectures to the kehillah,
and elsewhere, were incorporated into a "trilogy" of three books:

Selected Writings, published by the 1988 graduating class of Mesivta
Rabbi Samson Raphael Hirsch on the occasion of the Rav's thirtieth anniver-
sary with the kehillah.

Selected Speeches, published in 1991, which includes his in-depth study
on Jewish Chronology, to which Rav Schwab devoted a great deal of effort
and time.

Selected Essays, published in October, 1994, which includes selections
from These and Those, and some translated sections of Heimkehr Ins
Judentum.

In 1992 Rav Schwab encouraged — and financed — the publication by
Rabbi Eliyahu Meir Klugman of a major collection of the Hebrew correspon-
dence, Sheilos U'Teshuvos, and personal papers of Rav Samson Raphael
Hirsch which had never before been available to the public. The Rav
considered it a special zechus for the neshamah of Rav Hirsch to have these
papers, replete with his Torah thought, disseminated to the Torah world at
large. The Rav named the sefer Shemesh Marpei, which alludes to the name
Samson Raphael, just as he had done to his own rendition of Rav Samson
Raphael Hirsch's explanations on Bereishtis in the sefer he had published
many years earlier in Baltimore.

Unquestionably, the Rav's "Magnum Opus" was his Maayan Beis
HaSho'evah, which is a veritable treasure trove of his most original and

BIOGRAPHY урс xix
profound thoughts on *Chumash*, and on other topics. Excerpts, appropriate to *simchos* and other occasions, are often quoted from this enormously popular sefer.

At the age of 86, on *Purim Katan*, the 14th of Adar I, February 13, 1995, at approximately 7 p.m., surrounded by his children, Rav Shimon Schwab peacefully returned his pure *neshamah* to its Maker, amid the saying of *Vidui*, *Shema Yisrael*, and the *Shemos HaKedoshim*, of which he clearly was aware, until his *neshamah* departed from his body. The *levayah* was held the next day, at noon, from the *Beis Haknesses* of K'hal Adath Jeshurun, with brief words by Rav Gelley, and the recital of several chapters of *Tehillim*, all in accordance with his will that a *hesped* not be said at his *levayah*. The *aron* was carried up Bennett Avenue, accompanied by thousands of mourners in silent dignity, and he was brought to burial at the cemetery of K'hal Adath Jeshurun, in Clifton, New Jersey. At the conclusion of the *shivah*, an *azkarah* was held in *shul* to honor his memory.

These few pages are inadequate to fully describe the life of Rav Shimon Schwab, Rav and *Manhig b’Yisrael*. This would require an entire book, which is now in preparation. However, this article gives us a glimpse of a man who was an *eved Hashem*, who had utilized his life for that highest purpose. This was a man who achieved the fulfillment of the daily *tefillah*, so that we do not struggle in vain nor produce for futility.

יהי זכרו ברוך ותתא שמעתו והרב מארב חסידים

Moshe Schwab