explained this same posuk in reference to the death of King Yoshiyohu, and Rav Yitzchok ben El'ozor applied it to Rav Yochonon himself.

How can this same statement, which was used to be maspid King Yoshiyohu who was killed at the young age of 39, be used in reference to Rav Yochonon who had been Rosh HaYeshiva for 80 years?

When the sun sets at the end of the day we expect it to shine again the next morning. But if the sun would set at the time of its brightest splendor we would be mystified. What could have happened? What will be tomorrow?

The passing of the Mattersdorfer Rov . . . The very name Mattersdorf reminds us that is the town where the Chasam Sofer was revealed to be like one of the rishonim. In the sense of continuity from then we feel as if the sun went down in midday. For there is no replacement for the Mattersdorfer Rov.

Our last links to the great eras of past generations are being taken away . . . I cannot speak any more.

May HaShem have mercy on k'hal Yisroel.

8. M'lochim 22:1 2 Divrey HaYomim 34:1. For the tragedy of his unexpected death see 2 Divrey HaYomim 38:20-25.

9. Iggeres Rav Sh'mira Go'on; but see Divros HaRishonim. See also Noer 59a.
Rabbi Dr. Joseph Breuer

11 Light Tamuz 5740

Rabbi Joseph Breuer was born in 5642 (1882) in Papa (Pupa), Hungary, one of the seven children of Rabbi Salomon Breuer and his wife Sophie. He was brought to Frankfurt in 5650 when his father succeeded his grandfather as Rav. At the age of 21 he was given smicha by both his father and Rav Koppel Reich of Budapest. He later studied philosophy and political economy at the Universities of Giessen and Strasbourg. After receiving his doctorate in 1965, he began a career as a rabbi and educator which was to extend over three-quarters of a century. Following the death of his father in 1926, Joseph Breuer became dean of the Yeshiva.

Three Generations

Rabbi Breuer's passing brought to its end an era of three generations of rabbanim who had been active in Frankfurt-on-the-Main, beginning with his maternal grandfather, Ray Shimshon K'foel Hirsch, (5568-5648), protagonist of the principle of Torah im Derech Erets.

Rav S. R. Hirsch, born in Hamburg in 5568 (1880), came to Frankfurt in 5611 (1851) to lead a group of eleven stalwart Jews who had formed a congregation of uncompromising Orthodoxy as opposed to the strong Reform community that had destroyed Orthodox life in that city. An eloquent fighter against Reform, Hirsch led and ultimately won the struggle for government recognition of an Orthodox community independent of the Reform-dominated Frankfurt Jewish community. Hirsch and his followers maintained that a Torah-true congregation could not remain part of a Jewish community in which the prayers were recited in German, where the organ was played, where all references to Tz-ion and Y'rushalayim had been deleted from the prayerbooks, and where radical Reformers such as Abraham Geiger preached doctrines whose logical consequences were assimilation and intermarriage.

Hirsch was an effective educator and communal organizer; one of his great accomplishments in Frankfurt was the establishment of a Realschule — a day and high school which grew in peace and enduring until the Hitler era. His literary output was overwhelming. Its brilliance and profundity created a revolution in Jewish thinking and his works are all classics. Chief among them are his translations into classical German and commentaries on the entire Chumash, T'hilim, and the Sidra. His other great works are The To Letters in which he exposes all the ills of Reform, and Horeb in which he describes the mizvos and categorizes them in six categories. He founded a periodic, Jeshurun, in which he regularly published articles to strengthen Torah observance, and expounded his philosophy of Judaism. His collected articles (Gesammelte Schriften) were published posthumously in six volumes.

Hirsch was succeeded in Frankfurt by Rabbi Salomon Breuer, who came to Germany from Hungary to study under Hirsch, and married his daughter. Breuer broadened the ideological basis of the Hirschian community by introducing into it many of the ideas that had been taught by the Chasam Sofer (Ray Moshe Schreiber; 5522-5599). He founded the first yeshiva in Frankfurt with students from Hungary, Slovakia, and Romania to serve as models for the Realschule boys.

Rabbi Joseph Breuer was born in 5642 (1882) in Papa (Pupa), Hungary, one of the seven children of Rabbi Salomon Breuer and his wife Sophie. He was brought to Frankfurt in 5650 when his father succeeded his grandfather as Rav. At the age of 21 he was given smicha by both his father and Ray Koppel Reich of Budapest. He later studied philosophy and political economy at the Universities of Giessen and Strasbourg. After receiving his doctorate in 1965, he began a career as a rabbi and educator which was to extend over three-quarters of a century. Following the death of his father in 1926, Joseph Breuer became dean of the Yeshiva.

At the Frankfurt Yeshiva

His shula in Frankfurt were a blend of East and West. He devoted the opening minutes of the main G'mara shi'ur every morning to a vort from his grandfather; it was his way of imprinting the stamp of Hirschian ideology on what was to follow. He called his illustrious grandfather, "The Commentator," because of his extraordinary commentaries on the Chumosh and T'hilim. After that he would launch into the G'mara shi'ur. He put prodigious mental and physical energy into the shakla 'varya of the G'mora, yet affably answered the questions hurled at him by his erudite students. His many talmidim can never forget the lofty spiritual pleasure they experienced as they followed him in his quest to resolve the kashyos.

Rabbi Breuer published an impressive array of writings, including commentaries on Yirmiyohu and Y'chezkel and on the pizdim of the Yomim Noro'im. During his 35 years of work in Germany, he shunned involvement in communal

1. Rabbi Breuer's five brothers and his only sister all were active in Orthodox Jewish life. What was unusual for their generation is that all the brothers not only attended university and held doctorates, but were strictly Orthodox. His eldest brother, Raphael (1881-1932) served as Rabbi in Aschaffenburg and published translations and commentaries on T'nach, including a commentary on Shir HaShirim, Issan (1883-1946), an attorney, was a prolific writer on Jewish philosophy and a leader in the Agudath Israel movement. He helped organize and presided over the Agudath's labor wing. Po'aley Agudath Israel, Samson (1881-1974) was a professor of physics and mathematics at the Polytechnic Institute in Karlsruhe and later at the University of

Frankfurt. He settled in Eretz Yisroel in 1952, and held, where he served in the city of Ramat Gan. Moshe Schreiber (1892-1960), a pediatrician, fled from Germany to Cuba, subsequently settling in New York, where he opened a medical practice. Hanaa Breuer-Mayer was a talented writer and youth leader. She died in Frankfurt at the age of 30, a year after her marriage.

2. Rav Breuer, when asked about attendance at a co-educational college in the U.S. replied, "Veihoreig v'al y'aveir."—Ed.
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**Rabbi Dr. Joseph Breuer**

Politics, devoting his life exclusively to the daled amos of imud-Torah. His students at the Yeshiva in Frankfurt remember Rabbi Breuer as a kindly mentor who was deeply concerned with their development in ruchniyus.

Rabbi Breuer had the unique ability to calmly and pointedly give musar to his students without ever raising his voice. From time to time he would look over the list of students who had attended Shacharis, which began promptly at 6:15 a.m. If someone had been listed as a latecomer, he would turn to him with a sad smile, “So, Mr.____, you have once again lost the battle with the yeitzer ho-ra?” and he would groan deeply. This n’zifa was enough to get the culprit to bestir himself to be among the asora rishonim the next morning.

The same atmosphere pervaded the second daily shivr he gave every evening at 7 p.m. His pleasant manner and his paternal devotion to the Yeshiva students made him beloved by them all. They respected him and returned to visit him many years after they left the Yeshiva. A visit with Rabbi Breuer was like a chossid traveling to his Rebbe; it required preparation and self-assessment, and provided spiritual uplift.

In Washington Heights

The K’hal Adath Jeshurun community which Rabbi Breuer organized in Washington Heights after his arrival in New York developed rapidly. The community’s elementary and secondary school, Yeshiva Rabbi Samson Raphael Hirsch, which extends from kindergarten to the twelfth grade, has trained two new generations in the Frankfurt tradition of “Torah with derech eretz.” The principal is Rabbi Breuer’s son, Jacob Breuer. The community has its own Yeshiva Gedola and Kollel for its young men and the Rika Breuer Teacher’s Seminary for its young women. Academic work is pursued in the colleges that abound in New York.²

The communal synagogue today has a membership of approximately one thousand. Though the community has seen the maturing of its third generation — many of them students and graduates of East European-style yeshivos in this country — its services, its nuscho’os and its minhogim (including the black hats worn by the older men in the congregation which are strongly reminiscent of the old-time “cylinders”) are those of Frankfurt-on-the-Main. The “Breuer community,” as it has become popularly known, has gained the admiration of Orthodox Jews not only in the United States but also in Western Europe and in Eretz Yisroel for its many auxiliary institutions: adult education, youth groups, kashrus supervision, mikveh, tz’doka, and chevra kadisha.

Himself a man of uncompromising yashrus, Rabbi Breuer insisted on impeccable ethical conduct on the part of his congregants bein odom lacha­veiro. When his board of directors
once discussed the subject of glatt kosher meat in the the community, Rabbi Breuer declared, “I would rather have glatt yoshier than glatt kosher.”

I was one of the participants in the Gemora shi’ur held twice-weekly at Rabbi Breuer’s apartment in New York. Each participant, in turn, read and explained a segment of the Gemora with Rashi and Tosafos, and Rabbi Breuer would add his own comments or explanations from his father or grandfather or from the rishonim and acharonim. The participants listened in awe to every syllable that he uttered so placidly in German, and truly enjoyed his Torah-statements, his Frankfurt style, and his amazing memory, for in his near-blindness he cited everything by heart. When we studied Masechess Sanhedrin, I recalled that I had learned this masechta under him at the Frankfurt Yeshiva. It was my greatest pleasure, after having studied Sanhedrin so many years ago in Frankfurt-on-the-Main, to return to that very masechta in Frankfurt-on-the-Hudson.

Sage, educator, and mentor of three generations, Rabbi Joseph Breuer will be long remembered.

What Is “Torah im Derech Eretz?”

The principle of Torah im derech eretz expounded by Rav Shimshon R’foel Hirsch has been subjected to many different and sometimes conflicting interpretations. I shall cite one eloquent definition of the Hirschian principle. It was given by his grandson, Dr. Isaac Breuer, in his address he delivered in Frankfurt in January, 1936, to mark Hirsch’s forty-eighth yohrzeit.

“What does Hirsch have to say to the present generation?” Dr. Breuer asked, and then proceeded to answer his own question. “A century ago Rousseau’s call, ‘Back to nature!’ broke through the walls of the ghetto and created havoc there.

Thousands of victims succumbed. The Jews of the ghetto were able to explain a difficult passage from Rambam, but they were unable to find answers for new problems. Because they were paralyzed, their world collapsed and there was no one to stand in the breach.

“At that point Hirsch appeared on the scene; he stepped into the breach and put a stop to the plague of assimilation and sh’mad. He accomplished this with the help of the shul and the school which he established, and by the influence of his immortal writings. Rooted in the past, with his mighty arm he threw open the gates to the future. Hirsch preached a Judaism which recognized its place in nature, in history, and therefore also in real life, one which did not turn its back on nature but strove to understand and to complement it. Lo harnido shelo eloham.” Our Torah is a Torah of life; it is living; and in order to actualize it, one which did not turn its back on nature but strove to understand and to complement it, one which did not turn its back on nature but strove to understand and to complement it. Lo harnido shelo eloham.” Our Torah is a Torah of life; it is living; and in order to actualize it, one which did not turn its back on nature but strove to understand and to complement it, one which did not turn its back on nature but strove to understand and to complement it. Lo harnido shelo eloham.” Our Torah is a Torah of life; it is living; and in order to actualize it, one which did not turn its back on nature but strove to understand and to complement it, one which did not turn its back on nature but strove to understand and to complement it. Lo harnido shelo eloham.” Our Torah is a Torah of life; it is living; and in order to actualize it, one which did not turn its back on nature but strove to understand and to complement it, one which did not turn its back on nature but strove to understand and to complement it. Lo harnido shelo eloham.”

Hirsch prepared himself well for his struggle. He studied at the feet of Chacham Yitzchok Bernays and at the yeshiva of Rav Yaakov Ettlinger (author of Orach LaNevi). He satisfied his secular requirements at the University of Bonn. After he had acquired the knowledge he needed as an instrument for this holy struggle, he threw himself into the battle against the influence of Reform even as the Maccabees had launched their revolt against the Greeks and the Hellenists.

Hirsch expounded his views in his prolific writings which included his classic commentaries on the Chumosh, T’hillim, and on the Sidur. The Nineteen Letters of Ben Uziel was the first of a multitude of trenchant, impassioned books and essays. The Reformers had hardly recovered from this first blow when he presented his monumental work Horeb: Essays on the Duties of Israel in Dispersion.

The original approach of Horeb lies in the fact that the author took the mitzvos of the Torah and divided them among the Torah’s own basic classifications. Some examples follow of each classification:

1. Torahim — fear of G-d, love of G-d, idolatry, trust in Hashgocha, humility.
2. Eidos — Shaboss, Yomim Tovim, tfilin, tzitzis.
4. Chukim — the care of one’s body, dress, sexual morality, shilkha ha-ken.
5. Mitzvos — respect for parents, limud Torah, t’shuvah, tz’doka.
6. Arovos — tfila, b’rochos, arodas ha-kohanim.

Dr. Isaac Breuer used to repeat that whenever the preposition im (with) occurs in the Torah, the
noun which precedes the preposition is more important than the noun which follows it. This holds true for "Torah im derech eretz" as well. Torah is primary; derech eretz is secondary. The latter is intended to serve the former. All the sciences can never take precedence over Torah; they can serve only as instruments to help us understand the Torah. Torah provides the framework and the perspective to help us to a proper understanding of nature and of man, both G-d’s handiwork.

The following anecdote from Professor Wollman’s manuscript work, Frankfurt Experiences, reveals Rav Breuer’s mida of emess

Dr. Breuer’s Attitude Toward Modern Hebrew

MENACHEN’S EFFORTS to popularize Hebrew as a spoken language in Frankfurt were crowned by the institution of a course in Hebrew language inside Dr. Breuer’s yeshiva. This phenomenon came about in the following manner:

Following the success of the Hebrew Club, Shem V’Ever, a steady stream of religious university students and students from Dr. Breuer’s yeshiva would converge on Menachem every motzo’ey Shabbos.

Frankfurt’s traditional Jews considered modern Hebrew—the language of the Zionists—a manifestation of secular nationalism, and thus, a tongue to be shunned.

When the Rosh Yeshiva, Dr. Breuer, was apprised that yeshiva students of his attended the Hebrew Club, he summoned Menachem for an explanation, fearing the influence of secular nationalism on his students.

Menachem came immediately. In the course of the conversation, Dr. Breuer asked, “Since when is Hebrew spoken in Frankfurt?”

“And since when is German spoken in Frankfurt?” countered Menachem. “Yiddish was the language of the Frankfurt ghetto, not German! And then Rav S.R. Hirsch came and showed that it was possible to speak German and to study all academic subjects and all foreign tongues, and still remain an observant Jew! The same is true about speaking modern Hebrew!”

“Secondly,” asked Menachem, “we are preparing ourselves here in the yeshiva and in the hachsharot to emigrate to the Holy Land to build it up and do battle for the cause of a religious life which will serve as an example for one and all, a life
based on Israel’s Torah. In what language will we wage this war in the Holy Land for attaining our objectives? In German or in Hebrew? In that case it is a mitzva - obligation to study Hebrew here to prepare ourselves for the religious tasks that await us there!”

Menachem’s answer, delivered with youthful fervor, seemed to offend Dr. Breuer. Menachem regretted that his reply to his teacher and mentor had not been more respectful.

Several weeks passed. After what must have been considerable deliberation, Dr. Breuer again summoned Menachem. This time Menachem was offered a position as the first Hebrew language instructor in the yeshiva. This incident increased severalfold his deep esteem for Dr. Breuer’s integrity, love of truth, and wisdom.

The following story from Professor Wollman’s manuscript work, Frankfurt Experiences, reveals Rav Joseph Breuer’s great bitochon.

The Jewish “Deserter” from Poland

On one occasion, the Rosh Yeshiva, Dr. Joseph Breuer, summoned Menachem to his home and made a surprising request.

“In the Ostendstrasse Beis HaMidrash there is a Polish Jew, a shochet who has fled Poland, apparently because he is unable to serve in the Polish army as a result of illness and of having young children to support. He is an outstanding talmid chochom. The poor man has no passport and is afraid to leave the beis hamidrash, since the police will arrest him immediately and deport him to Poland where he is sure to be court-martialed as a deserter. This is literally a case of pikuach nefesh,” the rabbi concluded, “and he must be rescued as soon as possible.”

“What can I do?” Menachem asked.

“You must travel to the Polish consulate in Cologne (Koln) and obtain a Polish passport for him there.”

“Does he have papers?”

“No. He has none at all.”

“So how can I possibly obtain a passport for him?”

“You will find a way.”

“But Rabbi, it is impossible to obtain a passport without documents!”

“G-d will help you get a passport.” The Rabbi insisted that he take the first train out and that G-d would lead him to success! So saying, he rose from his seat to signal the end of the conversation.

Menachem emerged perplexed.