

Most importantly, when I look back, I realize that the school instilled in us a happiness and a confidence in *Yiddishkeit*, which I still appreciate today. To be comfortable with, and not ashamed of, one's *Yiddishkeit*, is priceless.

I began TA in kindergarten, and the school grew along with me, adding a new grade each year. However, when I reached sixth grade, TA did not add more grades, and I went to public school for junior high school. My father wanted my sister and me to go to high school in New York, but at first we did not want to go. However, after experiencing public school, we realized that we did not belong there, and agreed to go to New York. It was one of the best decisions I ever made. Besides the *chinuch* that I received, I saw hundreds of other girls who were *frum*, who were the same as me.

Nowadays, people cannot understand the *nisyonos* of that generation. No one who is *frum* today should judge their non-*frum* relatives or anyone who did not withstand the *nisyonos* of those times. The whole America was different. It was extremely embarrassing and difficult to remain *frum* in the environment of the 1940's and 1950's; I believe that it was only my father's *Tehillim* that carried us through.

My father was a Chassidische Rav, and had an old-fashioned *shtiebel*, with many elderly, *ehrlische mispallelim*. However, many of their children and grandchildren did not remain *frum*. My father was horrified when he heard about this from them.

That is why it was so important that Torah Academy was started. It literally saved hundreds of Yiddishe *neshamos*. My gratitude to Torah Academy is endless.

Recollections of Shevach Goldfein of New York

I was going on 3 years old when my father, Mr. Ben Goldfein, *z"l*, opened Torah Academy of Minneapolis, together with some others, including Rabbi Chaim Ginzberg, *z"l*. He had seen an advertisement in the newspaper from Torah Umesorah that Harav Shraga Feivel Mendlowitz, *z"l*, and Dr. Joe Kaminetsky, *z"l*, were willing to help new day schools both logistically and financially, in any city [where people were willing to send their children].

My father, who was an accountant for Northwestern Bell Telephone Company, became very active in the school. He served as its president for 10 years and put his whole life into it. The *zeides* and *bubbies* in the community were very excited about the new school — they wanted their grandchildren to learn about *Yiddishkeit*.



Rabbi Meir Eisemann, *Menahel*, leaning from the Torah at the Torah Academy of Minneapolis.

I remember that one of the first *Menahalim* was Rabbi Shalom Himmel, *z"l*, and one of the first teachers was Rabbi Klarr from Yeshivas Chaim Berlin. They were sent by Torah Umesorah.

Rabbi Moshe Levy, *z"l*, who had been a *talmid* of Harav Boruch Ber Leibovitz, *z"l*, in Europe, was *Menahel* from 1949 to 1951. After that point, the school started to go downhill. It did not have enough money to keep experienced teachers, and many people sent their children to the afternoon Talmud Torah, instead of the full-day Torah Academy.

Many in the community were giving up hope for the school, except for my father. He was a stubborn man, and he used this stubbornness to forge on, and maintain the school until reinforcements arrived.

My father appealed to the Telshe Yeshivah in Cleveland for some help. They sent *bachurim* who came to teach for nominal pay, while gaining valuable experience. One of these was Rabbi Chaim Tzvi Hollander, *shlita*, who is still a *Rebbi* in Eretz Yisrael. I particularly recall the great *ahavah* in the way that he spoke to us, and the wonderful influence he had on many of the students.

There was also, *ybl"c*, Rabbi Tovia Moses, Rabbi Yidel Schwartz, *shlita*, and Rabbi Chaim Tzvi Anemer, *z"l*, Rabbi Yaakov Rennert, *z"l*; Rabbi Elchonon Jaffee, *z"l*; Rabbi Yisroel Richter, *z"l*; Rabbi Nosson Borchardt, *z"l*; and Rabbi Moshe Ackerman, *z"l*.

When the Telshe began teaching, there was a change, as the learning became much more serious. They taught *Halachah*, *Chumash*, and *Mishnayos*, and they also encouraged us to continue on to yeshivah after graduating Torah Academy. Even those who

came from *shomer Shabbos* families needed this encouragement. Many of us did indeed go on to learn in Telshe, and other yeshivos.

In 1956, Rabbi Meir Eisemann, *z"l*, became *Menahel*. He was a *mechanech*, and also a top-notch fund raiser and promoter, who brought the school to a more solid basis. People gained confidence in the school, which continued to grow in numbers.

Another memorable teacher was Rabbi Larry Borenstein, *z"l*. He came when I was in the older grades and taught me *Gemara* in a way that I could understand. After attending his class, I said to myself, 'If this is what they learn all day in yeshivah, then I don't mind going.' Ultimately, he became the first-grade teacher in Torah Academy, a position he maintained for almost 50 years.

My father continued to work very hard for the school, often staying up until 2 a.m. on Thursday nights doing the [weekly] accounting. When the school ran out of money to pay the teachers, he would pay them out of his own pocket.

Furthermore, he conducted a lengthy correspondence with the city government of Minneapolis, asking them to allow donations to Torah Academy to be considered tax deductions. This did not come automatically in those days, and these negotiations caused him much aggravation. I still have some of the letters that he received from the city.

It is said that one who works for Torah, his children will acquire Torah. My family is a good illustration of this. In those days, there were not too many Torah families, but all three of us went to yeshivah and became *talmidei chachamim*.

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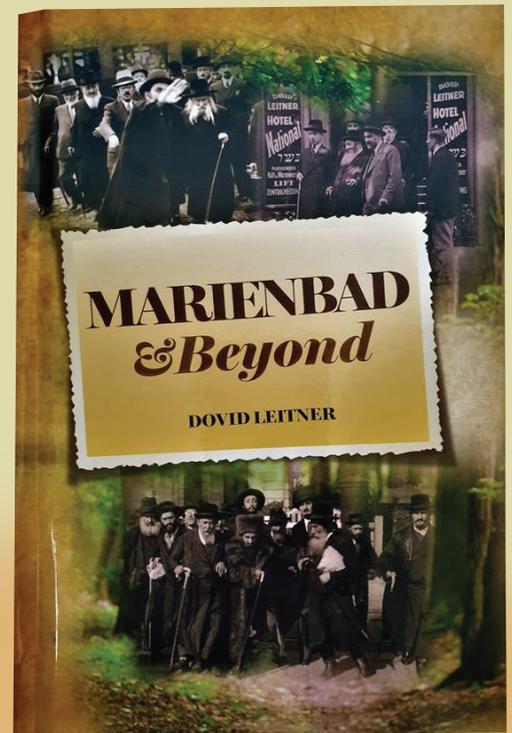
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