

# THEY ARE IN SCHOOL

Another Answer to "Where, Oh, Where  
Are the Hebrew Children?"

## IT IS A FREE INSTITUTION

Where Hebrew Letters and History  
Are Taught to Some 80 Jewish  
Youngsters.

About 80 of the Hebrew children of Minneapolis will get no vacation this year. No sooner were they free from the daily routine of the public schools than they were sent to the recently established Hebrew school, and they will have to be there every day, Sundays included, until the public schools resume next fall, and even then, too.

For some time the more thoughtful men among the Jewish population of Minneapolis have felt that the children of the poorer people of their faith were not getting the instruction in Hebrew history and grammar and the moral training that they should have. Among these men were Messrs. M. Bank, Lazarus, George Gordon, M. Grenblat, A. Lowenthal, M. Friedman, S. Weinberg, A. H. Sinal and H. Nathenson. After canvassing the situation, they decided to organize a school which should be free to those who were not able to contribute anything to its support. Accordingly, they organized the Minneapolis Hebrew Free School and incorporated it. M. Grenblat is president and George Gordon secretary. The plan is that every patron of the school shall give as much monthly toward the support of the school as he can afford, those who have much giving in proportion and the very poor giving nothing at all, though the privileges of the school are as free to the latter as to those who give.

Quarters were secured in an old store building at 615 Fifth street N., and the school opened six weeks ago last Monday with a very satisfactory attendance. The old storeroom was divided into two parts by a partition, forming two schoolrooms. Joseph Jacobson, who conducted the Hebrew school in St. Paul for two years, is the principal of the school and personally instructs the more advanced scholars, while J. M. Lowenthal teaches the youngest students their Hebrew A. B. C's.

When a representative of The Journal visited the school the other day in company with N. J. Lowenthal, who is very much interested in the success of the school, he removed his hat as he would upon entering a public school, but was informed that if he wished to be strictly correct he would replace his head covering. The Hebrew law requires the congregation to remain covered in the synagogue, and the same rule is observed in the schools. The first room entered from the street is the primary room. Here some 35 little descendants of Abraham, every one with his hat or cap on, sat at long forms or desks exactly like those universally in use in the schools of the country districts a few years ago. Mr. Lowenthal was instructing the youngsters in the Hebrew alphabet, which they were all shouting out at the tops of their voices, although some of them forgot to shout when they saw their visitors.

In the back room, Mr. Jacobson presides in person over the boys who have learned their alphabet and are beginning to read, or have advanced beyond that stage and are in the depths of Hebrew history. Mr. Jacobson is a tall, scholarly looking man, who is very much interested in his work. He is much encouraged by his success so far and by the liberal support which he is receiving here. This latter, by the way, is very much better than the treatment he received in St. Paul, and he is inclined to think that the Jewish people of the larger towns are more intelligent and progressive than their brethren of the Sainly City. He wears a velvet turban like cap, perched on top of his curly hair and, like most of his pupils, dispenses with a coat on a hot day. When the school gets a little further along, the pupils will all be provided with caps like that of the instructor, in place of their nondescript headgear.

There are no girls in this school, as it is not thought necessary for them to be instructed as thoroughly as the boys are. Still, when the school has been established a little longer, a department may be opened for the girls. The reading lesson is given from a little text book, which is both a Hebrew reader and grammar. Each boy takes a turn at reading the lesson aloud, word by word, all the others repeating it after him, while the master stands by with a watchful ear and eye to detect any inaccuracies in pronunciation or any attempt to shirk. Besides the reading lessons, the boys who have advanced far enough are given historical lessons, drawn from a Toldoth Yeshurun, or abridged Biblical history, and the master gives them simple lectures based on the Talmud.

The discipline is very strict, and is much the same as that in the public schools, though the refractory pupils are punished in a somewhat different way. When oral admonitions cease to have any influence with an unruly juvenile, he is promptly placed in solitary confinement for two hours in a little room, separated from the main room, for that purpose. It is dark and lonesome in there, and Mr. Jacobson finds it so effectual in preserving discipline that it is rarely necessary to use it.

The object of the school is to supplement the work of the public schools by educating the boys in history, literature and language of their race and religion. Except Fridays, Saturdays and Sundays, there are two sessions a day, from 9 to 11 a. m. and from 1:30 to 3:30 p. m. On Fridays and Sundays there is a forenoon session only, and on Saturday the morning session is dispensed with. In the fall when the public schools are in session again and the children must attend them the Hebrew school will hold from 4 to 7 in the afternoon.

The present quarters are not at all satisfactory, being rather dirty and poorly fitted up. The directors of the school are looking around for a better location, and if they are unable to rent a good house they will buy a lot and build a suitable school building.