

VOL. 1 No. 2
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THE JEWISH OBSERVER



•
**WHO IS GUILTY
OF RELIGIOUS
COERCION?**

•
**THE CRY THAT WAS
STIFLED**

•
**AN ALTERNATE
COURSE FOR
AMERICAN
ORTHODOXY**

•
**THE GENERATION
OF CAPTIVE
CHILDREN**
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"LETTERS TO THE EDITOR" DEPARTMENT

Readers are cordially invited to address correspondence to the "Letters to the Editor Department" which will be a regular feature of The Jewish Observer.

THE COVER

The cover drawing is a symbolic expression of the concept that Torah is Judaism's sovereign value and the pervasive principle of Jewish existence.

WHO IS GUILTY OF RELIGIOUS COERCION?

*From an address
in the Knesset*

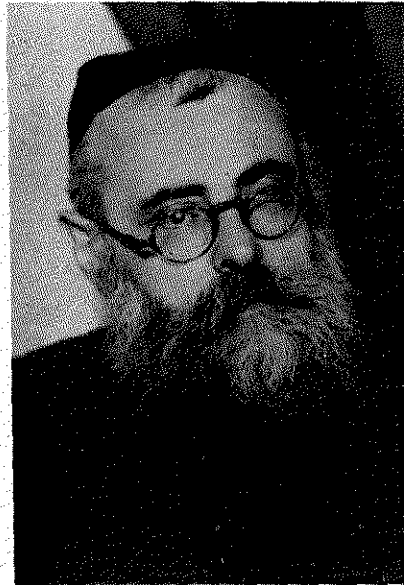
by Yitzchok Meir Lewin

WE ARE SEIZED by a great fear when we ponder the character of the religious situation in the land at present. We are split amongst ourselves in the totality of our world views. An abyss of separation stands between us. One segment of our people holds the view that the essence of our soul, the foundation of our peoplehood is the faith of Torah. Another segment—one, which for various reasons presently comprises the majority in the *Knesset*—holds that something other than Torah forms the essential content of our life as a people. What that “something” is, remains unclear to me, despite the fact that I have read and heard all that has been said in the matter. I still do not know how to formulate the character of that “something.” But during the fifteen years of existence of the state, we have constantly been engaged in stormy discussions and debates on the matter—whether in the press, at public gatherings, or in the *Knesset*. It remains essential for us to at least strive in truth to understand one another.

In the place however of mutual understanding, there has come hate-filled incitement against religious Jewry. In general that hate is concealed and is sensed only “between the lines.” But at times it is revealed in terrifying forms. Such was the case during the period of Yossele’s disappearance. The child was kept in hiding by a few lone individuals, but the whole of religious Jewry was condemned and held to be collectively guilty—to a point where a religious Jew could not walk in the streets without fear of attack or insult. The streets were filled with the hysterical cry: “Where are the religious leaders and the Rabbis, why are they silent?” And despite the fact that it is now abundantly clear how terribly unjust that accusation was, similar incitement has begun again, in terrifying and soul shaking manner, in Jerusalem and throughout the land—an incitement which is fraught with catastrophic possibilities.

THE PRIME MINISTER’S WORDS on the matter surprised and disappointed us deeply. He strongly defended the police. I do not know if he thoroughly investigated the matter. He spoke in a one sided man-

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ner, while ignoring the various aspects of the problem. And for some reason, he denounced the religious Jews, but not the “League” (the reference is to the so-called “League Against Religious Coercion”—Ed.).

What is the sacred *Shabbos* to our people? It is the most precious and exalted day in the life of our people. The sacred Torah sees it as the covenant and the sign between G-d and Israel. This day gives us life for all the days of the week. But what do our eyes see? What is the appearance of this sacred day throughout the country? The heart is pained and sheds blood in the presence of the fact that *Shabbos* has been practically nullified throughout the country. To our great sorrow however, we have already become habituated to the situation. The Jews of Jerusalem, who remember the appearance of *Shabbos* in the city many years ago, when the entire city was filled with the holiness and the purity of the day, are filled with grief and anguish over the current appearance of *Shabbos* in Jerusalem.

They have however given up their earlier struggle for the recognition of the holiness of *Shabbos* throughout the city. They confine themselves now to one request—that, at least in their own corner, they be granted the right to maintain the holiness of *Shabbos* properly without profane tumult. But even this minimal aspiration is taken from them. Tens of Jewish buses pass by at the very doors of their homes, and at times

with the express aim of enraging them. (This situation became particularly aggravated since a road was built, several months ago, from the Mandelbaum Gate into the city, which is directly adjacent to the Shivtei Yisroel Street in Meah She'arim. The earlier road was some distance from Meah She'arim and did not provoke the inhabitants.—Ed.) Their Sabbath rest was destroyed. Even this minimal right is robbed from them. Is it then such a great wrong, if some of them, troubled at heart, express their protest with the cry: "*Shabbos?*" *Everyone in the Medinah is free to speak out. Is it only they who are to be denied that freedom? Concerning everything the outcry of protest is permissible. Is it only in behalf of Shabbos that crying out is prohibited? Do we not have freedom of speech here?*

As for the matter itself—what would happen if those who pass through the Mandelbaum Gate, Jews as well as non-Jews, were advised that on *Shabbos* travel does not take place there? Such an action would only enhance our honor amongst the nations. They know that Judaism gave the Sabbath to the world. And no damage would have accrued from the cessation of traffic at the gate. And even if there were some financial loss as a result of some slight concession to *Shabbos* and those who keep it holy, it would also be no tragedy. There are various principles in the life of the state which are burdensome. Is it only with reference to *Shabbos*, the essence of our soul, that we must suffer no inconvenience?

Lies and Incitement

I WILL SAY OPENLY: *If religious youngsters throw stones on Shabbos, and their parents do not restrain them, the latter take upon themselves a terrible responsibility. We, and every responsible circle in religious Jewry, together with all the Rabbis—are completely disassociated from such conduct. Many weeks ago Agudath Israel issued a proclamation condemning such blameworthy behavior. We have always espoused the view of: "And you shall love Hashem, your G-d—the name of G-d shall be loved (by others) through your actions." Our way is the way of pleasantness, and the throwing of stones only inflicts harm upon our struggle, upon its holiness and purity.*

Together with all this however, we know, and you know, that these are the deeds of individual children. And if the press, and the government radio, slander and incite with stories that all of religious Jewry, or the students of the Yeshivos, throw stones—they lie, and I consider myself authoritatively competent to affirm, that such a thing never was!

A small group of children are involved. How is it possible, to enlarge their behavior into a sweeping generalization, and to condemn all of religious Jewry thereby? Again the same question is repeated, that was asked during the Yossele episode: "Where are the

Gedolei Hatorah?" What is it that they want? Shall all of religious Jewry, including its Gedolim and leaders be made to account for every deed of a child? And if children throw stones, should the police imitate their behavior?

The Police Act with Hate

THE POLICE have varied means of acting to maintain the peace. But they act, to our sorrow, in a mood of enmity to religious Jews. They burst time and again into the religious community in open provocation. They concentrate forces as if for military retaliation. It is now twelve Sabbaths that the lives of the religious inhabitants of the area have been turned into a hell. For every misdeed of some child, hundreds of policemen stand ready to retaliate, under the command of high officials. They break into the courtyards of the "Hungarian Houses," enter the apartments, seize any people at hand though they be innocent of all wrong, fall upon them with brutality and then arrest them on false charges that they attacked policemen. The matter reached a climax in wanton bursting into *homes* and *succos* on the first day of *Succos*, and the infliction of harm and damage to persons and property.

There was an instance in which a well known police official attacked a youth, beat upon his head with a nailed board and seriously wounded him. Another youth, a soldier on leave, who was spending Yom Tov in the company of an acquaintance, was attacked in a terrible manner while innocently walking in the street. A group of policemen poured out their wrath upon him. He was then dragged to a police wagon, and one of the policemen finished his work by beating upon the victim's head with a club. The youth was taken to the Hadassah hospital. He was x-rayed, for there was fear that his skull had been fractured. After a stay in the hospital he was rushed to a court house to carry out a sentence of imprisonment for five days.

These are not, to my sorrow, scattered events, but are only a few of many such regular scenes which occur in Meah She'arim every Shabbos. Can there be justification for the fact that the police force, which should maintain order and prevent provocation—in the throwing of stones into houses, succos, and synagogues? It is true that the police deny all this. But how can we believe its claims when the very spokesman of the Jerusalem police, is himself engaged in this "honorable" work of stone throwing?

The police and the secularist press have banded together to "cover up" for this behavior. And they incite and spread hatred against the religious community. Instead of relating the true facts, or at least to demand cessation of *Shabbos* traffic in Meah She'arim, they incite: No concession to these religious

Jews! They would rather increase the incitement till a religious Jew will be unable to cross the street without fear. They would rather bring the border patrol and Druze policemen to Meah She'arim.

The Rioting of the Hooligans of the "League"

THE INCITEMENT has already yielded its decayed fruit. A driver intentionally drove his car into a mass of a thousand religious Jews near the Beis Hamidrosh of the Gerer Rebbe the first night of Rosh Hashana. His intention was to kill or wound, and it was a near miracle that none of the casualties were fatal (eight were wounded, among them several children—Ed.). To this day the police has not found that murderous driver.

And then the matter came to a climax in the large scale riot of the "League Against Religious Coercion—that organization for self hate. They entered Jerusalem in an assembly of cars, armed with clubs, exhibiting burning hate, shouting slogans to harm religious Jews, and carrying antisemitic caricatures. To our great sorrow, the police force extended them its protection. One helped the other, and indeed Mr. Chazzan (a Mapam deputy—Ed.) prided himself on this help, and said that the League was prepared to extend such help to the police again. Two religious Jews walking in that neighborhood together—are arrested. The matter is considered as a "demonstration," but here hundreds of disturbers of the peace "go on a 'hike," with clubs in their hands, through the length of the religious neighborhoods and the police are silent. I walked out of my house then, and my granddaughter met me, pale and agitated: "Grandfather," she said to me, "how is such hatred possible among Jews? It was terrifying to see them with enmity burning in their eyes."

Then came the police and spread its version, that it had prevented a clash. But this is not correct! Only the restraint of the religious Jews who refused to respond to provocation—prevented a clash. The police granted protection to the hooligans who openly sought a clash.

And the press, which knows how to create a tremendous furor over every stone thrown by a religious child—how did the press relate this pogrom-like riot? It treated the matter in a very few lines—with almost total silence, since *after all, it was only religious Jews who were involved, just as it used to be said in the lands of exile that "after all, it was only Jews who were involved!"* Woe to us that we are driven to such comparisons!

What will be the results of such acts? Do they think that religious Jews will agree to the denial of their freedom to enter the streets? This will necessarily lead to a kulturkampf, to a war of hands! The

situation must be stopped. The matter involves not only the K'nesset and the government, but the entire community. I do not wish to speak of Mapam and the League. These think, it seems, that they will frighten us and subjugate us with beatings and clubs. They are very much mistaken. If Mr. Chazan threatens us with a Kulturkampf, we will stand up to the challenge! All this comes to them out of emptiness. They thought that religious Jewry had already faded away and was no more. And suddenly they see it sprouting and flowering anew, while their idols are broken and shattered. Possibly this is their last struggle. But our society at large ought to ponder—will our problems be solved in such a manner; is this how we are to appear before the Jewish, as well as the non-Jewish world?

"The League Against Religious Coercion"

MEMBERS OF THE KNESSET! Let us for once probe the matter. There is constant outcry and complaint here concerning religious coercion. There is incitement against us, that we wish to force religion on others. I represent Agudath Israel, and we are considered as extremists in your eyes. We once worked together in the government, and till now in the Knesset. I know well what we wanted, and what we demanded. It is clear that our *yearning*, and our hope is for a revolution within the people of Israel which will lead the entire nation to complete return to Hashem. Upon this our entire existence depends. But our way is not one of force.

What coercion do we impose on others? Has it ever happened that the religious Jews from Jerusalem should journey to Eyn Charod and impose Shabbos observance there? The religious Jews of Jerusalem want to observe Shabbos in their own corner, in accordance with their spiritual aspirations. Is this coercion?

What is it that we ask for in our public struggle? We ask that arbitrary work permits on *Shabbos* cease. Is this coercion? Isn't the opposite rather true—that religious Jews are either forced to desecrate *Shabbos* in such enterprises, or are refused jobs because they keep *Shabbos*.

Or the matter of the missions. For the past fifteen years Agudath Israel has demanded, in the government and in the Knesset, that an end be put to the missionizing work of the missions—an activity which brings catastrophe upon the Medina. From eternity the Jewish people has struggled against the *Sh'mad* of Jewish children. Was the State of Israel brought into existence to make easier the work of converting Jewish children and adults? This is not a religious matter alone. This is a matter of raising spies and enemies of Israel. But suddenly we fear the reaction of the

nations of the world. Why the fear? We have nothing against Christians or the children of other peoples. They can live here as they wish. But we do not want them to lead our children to *Sh'mad*.... Why then, is it not possible to adopt legislation against such activity? Why is it not possible to implement the law of compulsory education with reference to the children who are educated in the mission schools? And if there are people whose patience bursts and they demonstrate against the missions, the matter is exaggerated, the Christians are in effect told to see the matter as war against themselves. In the present trials, their true intentions and aims were properly revealed. Is the demand to prohibit the implementation of those aims—religious coercion?

Religious Coercion or Anti-Religious Coercion?

IT IS SAID that we impose religious coercion. But if children, in Israel, are weaned away from their faith, and are led not to another religion but to secularism—is that religious coercion or anti-religious coercion? *Of the Jews who came here during the last fifteen years—did they remain as they were, in their religious observance, or did a large part of their numbers change from one extreme to the other?* Were they not religiously observant in their earlier homes, and for some reason gave up their observance here? I do not know whether “these” or “those”—directly or indirectly, participated in the “transformation” of those Jews. But in any event, those who cry out against religious coercion—those who come from Hashomer Hatzair—without doubt took a large part in that “transformation.” It is well for them to ask themselves whether it is we who are engaged in coercion, or it is they who were and are thus engaged.

We struggled against “*giyus nashim*.” Now many admit that we were right. But in any event, was that religious coercion against others, or were other factors involved?

We demand the cessation of arbitrary post-mortems. Is it not anti-religious coercion when the deceased are dissected against their will in life, with absolute, contemptuous disregard for the feelings of the families?

The Laws of Marriage and Divorce

EVERY AVAILABLE SHOFAR blares forth the great and awesome concession with which the secularists have enriched religious Jewry—marriage and divorce are performed in accordance with the *Hakacha*. Do you think that you have done us some great favor thereby? *I can assure you that if you were to nullify this law, we would continue all the same to be married k'das Moshe V'yisroel, without any change!*

We are interested in this law only for the sake of maintaining the last surviving remnant of the unity of the nation. You grant no special favor to the religious Jews through this law.

To us it is clear that Torah and Mitzvos are the content of Jewishness. For almost two hundred years efforts have been made to replace that content by various other contents. But all those efforts have failed to provide a meaningful alternate definition to the character of the Jewish people. They all have failed and continue to fail to answer the questions: “What are we? What do we want? To what do we aspire?” There is talk of our being a “light unto the nations.” But first it is necessary to be a light unto the Jews. In our view only the education of the individual and the nation on the foundations of our *Emuna* and *Masora* can solve our ultimate problems and give meaning to our life as a people. And we are certain that in the end you too will grasp the truth—the one truth on which our existence depends.

In the meantime—to our sorrow we have two radically different world-views, and an abyss separates us from each other. Let there at least be a cessation of animosity towards religious Jews, of incitement against them, of condemning through generalization. It is a matter of life-concern for us all!

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THE CRY THAT WAS STIFLED

THE RECENT ANTI-MISSION P'eyilim demonstrators are still presently on trial in Israel. But the explosive reaction, on all sides, which followed the events under judgment, has begun to subside. We think it would be instructive to review that reaction.

The day when the story broke in the American press was a black day for countless thousands of American Jews. The voice of condemnation was total and violent. For once the olympian detachment and vaunted objectivity of the Times and the Herald Tribune vanished. The liberal passion of the New York Post—which on other occasions clearly distinguishes between Christian encroachment on the rights of others and Christian freedom of worship—glowed this time in denunciation of the “zealots,” “fanatics,” etc., who after all, were protesting soul snatching and soul buying—an activity which in the liberal code is the greatest sin of “absolutist” religion against human freedom. “A nun was physically hurt.” “Archbishop insulted.” “Children slapped.” “Children hide under beds.” But all these were mild. It was the screeching headline of the sedate Herald Tribune which took the cake. Blazed the Tribune on the center of the front page: “JEWS VS. CHRISTIANS.”

Our conservative brethren gleefully leaped into the fray shortly thereafter with a scornful denunciation of the “fanatics” and the “zealots.” After all, why muff an opportunity, to damn the religious absolutism of Orthodoxy?

In Israel the secularist press—with Mapam's Al Hamishmar (that redoubtable champion in the fight against “clericalism” and “religious obscurantism”) practically in the lead—suddenly made a “leap of faith” and found that all its abhorrence for Jewish “fanatics” had melted in the presence of Christian missionary love. It was only Jewish orthodox “expansionist” ambitions—as reflected in Meah Shearim—that had to be beaten to the ground, not the vile, nauseating missionary exploitation of Jewish poverty and illness in the land of Israel. There was a disquieting note which led to some anguished musing: “What were those Bnei Akiva boys and the fifty odd Talmidim of Rav Kook's Yeshiva doing among the “fanatics?” “Wasn't it only the “fanatic anti-Zionist Yeshiva bachurim who were involved?” Oh well! It must be the attractiveness of ‘extremism’ for youth.” But of course this little distracting note was effectively muted and drowned out by the thunderous chorus of invective.

Another factor deserves mention. One recalls the derision and contempt of the secularist Israeli for the “galuth mentality” which always quaked and trembled

in the presence of “goyishe” disapproval or negative reaction. And indeed without Zionist disregard for such disapproval—when that disapproval threatened the life-interests of the Zionist movement—the state of Israel would not have been established, and the Sinai campaign would not have been waged. Once and for all the “galuth” mentality, we thought, had been uprooted. But suddenly, when it was the life interest of the *Neshama* of *Knesses Yisroel* which was threatened by fear of “what the goy would think,” then the old *galuth* mentality came to life again, and the new “national pride” vanished from sight. What *scraping* and *bowing* before the bar of world Christian opinion, the Israeli secularist press was guilty of! It wasn't enough to bow low in gracious acceptance of the whipping administered by the “Poritz.” The “crime” of the fanatics had to be enlarged, exaggerated, blown up beyond all relation to truth. The proud nationalists seemingly could not rest content without giving the *Poritz* a few extra fabricated reasons for whipping the Jew some more.

And the *Poritz* of whom we speak—this Christian world of our times—was incapable both of resisting Hitlerism and prevailing upon the Western world to open doors of haven and refuge for the hounded, millions of our people. And this Christian world—when it did save some few thousands of our children, stole those children from their people, and consistently refused to return them to the religion of their gassed and burned fathers and mothers, who died sanctifying the Name of the G-d of Israel.

These thoughts sear the souls of the elect of our people, the students of Israel's Torah, and impel them to demonstrate—in *technically illegal manner admittedly*—through the sounding of Shofar and the saying of *Thillim*, against the insufferable audacity, the brutal spiritual thievery of Christian missionaries, who dare in this age of Dachau, and in this land of Israel to buy the souls of Jewish children with bread, clothing and medicine. Is it the P'eyilim who deserve drowning in a torrent of vile abuse and scorn?

After the Israeli secularist press, there came the Jewish Telegraphic Agency—that “independent” news agency, upon whose “independence” the recent Fulbright investigation shed interesting light. Since the J.T.A. is the only source of Jewish news available to almost the entirety of the Anglo-Jewish press, the poison was injected into the thinking of several million American Jews. And since those millions of our brethren hear no other voice—the Judaism of Torah has again been branded and besmirched in their eyes.

Its Rabbis and devotees in hundreds of communities throughout the land—embattled as they are, will be whiplashed again and again by the silken, acid tongues and pens of the pulpiteers and pen hacks who pose as the guardians of Hashem's vineyard while destroying its fruit.

An Erev Yom Kippur Editorial

FOR ALL THE GUILT, however, which the Anglo-Jewish press bears in the matter, its guilt is pale in comparison with that of *Hadoar*, which devoted the front page editorial of its *Erev Yom Kippur* issue to the anti-mission demonstration. The editorial is of course suave and sophisticated, but contains vaulting logical somersaults. Among other things the following is what the *Hadoar* had to say to its readers on *Erev Yom Kippur*:

"The chapter of the missions is not new in Israel, and even though the heads of the Christian community and the spokesmen of the various monasteries functioning in the land now claim that they are not engaged in hunting souls through the gift of material benefits, and they even reject Jewish parents who bring them their children and request their acceptance in Christian educational institutions—it is a fact that hundreds of Jewish children are educated in mission schools and are subject to Christian influence, and even Christian indoctrination—directly and indirectly. We still remember the sad episode of Jewish children who were handed over to the monasteries during the years of the holocaust in order to save their lives, and upon the war's end the Christian priests and monks refused to return them to their relatives, to their redeemers, and to the Jewish people."

So far so good. So far the *Hadoar* echoes Jewish anguish in the presence of missionary designs. But then there comes a cunning passage of transition.

"And we remember no less the enactments of the Catholic Church in the Middle Ages who forbade Jews to convert (others to Judaism—*Ed.*) on pain of death and even in the 18th century Jews were burned and quartered who were suspected of seeking to convert Christians.

"And can we ever forget the terrors of the inquisition, the brutal joining of the sword and the cross, the *K'doshim* and the *Anusim* (those who practiced Judaism in secret after forcible conversion), the heroes who gave their lives for the *Emunah* of our Fathers, and the shamed ones who handed over their bodies to baptism...."

You may not have realized it just yet, dear reader, but in just a few more lines you will discover that the above, in the brilliantly twisted, logic of the *Hadoar* editorialist, is the beginning of an argument *against* the anti-mission demonstrators. Let us read just a bit further.

"However, particularly because we are a stiff necked people, who in the course of hundreds of years, offered its neck to the hangman but not its hand to the priest, is it a burning shame, that in the State of Israel and in the first generation of redemption (sic!) we should need zealots and *baryonim* (ruffians) of various kinds to protect us and our children against *shmad*. Have we

fallen thus far?! Have we no escape other than through the adoption of a law forbidding them to convert to Christianity, just as they forbade us to convert?"

Then comes a line which would deserve to be framed if it did not deserve the more to be forgotten.

"This very thought smacks of—*Uvechukoseihem lo selleichu*' (You shall not walk in their ways). It is imitative of a law which is an abomination and eternal disgrace, which trampled upon Man and his faith, which made the cross and the hangman the final authority in the polemic between monotheism and (I'havdil) trinitarianism. Let the general staff of the *Chever P'eyilei Hamachne Hatorati* (the full name of the P'eyilim) open up the T'nach, and let them thumb the pages of *Michah Hanavi's* teachings who said: "For all the peoples shall go each man in the name of his god and we shall go in the name of Hashem, our G-d."

The logical somersault is finally completed. By this time the poor Yeshiva Bachurim are accused of seeking to force the Christians to renounce their faith. Everybody has forgotten that the whole thing started with Jewish children whose souls were being stolen for *shmad*. But the insanity isn't over yet!

"If a member of the house of Israel does not want to walk in the name of our G-d, but wants to (the next few words the pen refuses to write) . . ., whether in *Eretz Yisroel* or in *chutz la'aretz*, then the nation will spit him out from its midst, but will never degrade itself, its past and its Torah so far, as to make of *shmad* a crime to be punished by fine or prison or both together."

And finally, the last grandiloquent bit of melodrama:

"There never was such a thing in Israel and there never will be!"

By which time our editorialist has completely forgotten that *he himself* had earlier quoted a suggestion of the P'eyilim to the effect that "it be prohibited to convert (to Christianity) youths under the age of eighteen, and to exploit the situation of broken families (for such purpose)."

By now everything goes: The Yeshiva Bachurim are now forcing Christians to renounce *their* faith. The Jewish children we are talking about have suddenly become adults "whom we can spit out" if they convert to Christianity, rather than innocent defenseless children who are being snatched from their people in the very land of Israel. One final sentence remains from the *Hadoar's Erev Yom Kippur* sermon:

"And those good boys who decided between *mincha* and *maariv* to storm (sic!) the monasteries and the mission schools, not only brought damage upon the state of Israel and degraded its honor among the nations, but also desecrated Hashem's name."

A Few Unknown Facts

AT THIS POINT a few items demand our attention.

1. It happens to be a fact, which can be verified by addressing an inquiry to the Israeli embassy, that
(page 21, please)

FEDERAL AID: Fact and Fallacy

by Morris Sherer

IN THE CURRENT CONTROVERSY over federal aid to parochial schools, there is constant intimation that non-public schools are basically alien to America, and therefore only public schools merit government support. The notion that the traditional "American way of life" demands that the children of this nation be reared in a monolithic educational strait-jacket controverts the very essence of the principle of pluralism which has been the hallmark of our democracy.

Historically, the Founding Fathers envisaged the educational plant of this nation as a mosaic, allowing for the free play of the many-faceted cultures of our citizenry. A distinguished Harvard historian makes this point emphatically: "The modern conception of public education, the very conception of a clean line of separation between 'private' and 'public' was unknown before the end of the eighteenth century."

This educational diversity also encompassed positive religious attitudes, as is clearly evidenced in the third article of the Northwest Ordinance of 1787—which was reenacted in 1789 by the same first Congress that formulated the first amendment: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Religiously-sponsored schools, therefore, are not alien and recent interlopers on the American educational scene. They were always an integral part of our country's educational plant. The public schools, with all due deference to their role in educating our citizens, cannot claim a monopoly. The general studies programs of the private non-profit schools, to the extent that they are performing a vital public service, fully merit government support as an intrinsic part of the broad compass of the American educational canvass.

To discriminate against children attending such schools is to deny them their sacred American right to benefit from tax funds along with all other school children. In essence, they are thereby penalized for sacrificing several hours daily of leisure time, above the state-required school curriculum, in order to obtain a well-rounded religious and moral training. By burdening their parents with the heavy yoke of double taxation they are *ipso facto* restrained in the free exercise of their choice of a school for their children in accordance with the dictates of their conscience, in the spirit of American traditions.

Is Federal Aid Constitutional?

A FARCICAL OUTGROWTH of this debate is the bumper crop of pseudo constitutional authorities which has suddenly bloomed. Each protagonist flaunts a favorite Supreme Court decision to "conclusively" prove his contention. When one cites as a precedent the *McCollum v. Board of Education* case, the other counters with *Zorach v. Clauson*, and so on *ad infinitum*.

An ironic sidelight of the dialogue amongst Jews on this issue, is the fact that those who preach expedience in Jewish religious standards and who would "walk a mile" to unearth a "*heter*" to make Jewish laws "*flexible*," are the most intransigent "*machmirim*" in rejecting the slightest compromise in interpreting the Constitution regarding federal aid to Yeshivos.

In place of this amateurish dabbling in constitutional law, we should permit the voice of the genuine constitutional, includes such impressive names as Dr. Wilbur G. Katz, former Dean, University of Chicago Law School, Dr. Robert Hutchins, former Chancellor, University of Chicago Law School, and Prof. Arthur E. Sutherland, Professor of Constitutional Law at Harvard Law School. Should not such authoritative weight help tip the scales in favor of our plea that education-aid legislation including private schools be enacted so that the Supreme Court be given the opportunity to render judgment in the matter? Those who foster endless debate and persist in stifling such legislation are unfairly blocking every possibility of testing and resolving this Constitutional issue by our highest judicial body.

Even those who point to President Kennedy's opposition to aid to private schools on constitutional grounds as the basis for their negative stand, have recently had the wind taken out of their sails. The President's former Secretary of Health, Education and Welfare, Senator Ribicoff, has dramatically advocated a series of proposals to assist pupils of religiously-sponsored schools. Even more significant is the candid statement, made in a lecture last Spring at Columbia University, by the President's principal confidant, Ted Sorenson:

"While it should not be impossible to find an equitable constitutional formula to settle the church-school aid problem, it is difficult for the formula to be suggested by the nation's first Catholic President" . . .

"Permissible" and Non-Permissible Aid

THE INCONSISTENCY of the die-hard opponents to Federal Aid is most apparent in the hazy distinctions they make between legal and illegal aid to parochial schools. Religious schools are benefitting from such governmental programs passed by Congress as the National School Lunch Act, the G.I. Bill of Rights, and the National Defense Education Act. In March 1961 the Department of HEW published a list of forty-one federal aid programs, consisting of grants and loans to religiously-sponsored institutions, including educational institutions. Thirty-five religious denominations have already received 488 grants of buildings and land for their schools through the Surplus Property Act of 1944.

A noteworthy example is the Page Boy Act, whereby page boys in Congress receive tuition grants from the federal government for their education, which they can direct the government to pay to either a public or parochial school. If Congress saw fit to grant this freedom of choice to page boys, why not to Yeshiva boys?

This legalistic legerdemain of "permissible" and "non-permissible" church-state educational relations reaches an apex of absurdity in the arbitrary distinction between aid to denominational schools on the college level and high school or elementary levels. The fact that many colleges benefit heavily from various forms of federal assistance, although they are outright church-controlled or maintain theological schools, indicates a concept of "double bookkeeping" in this area. Why should the aid that is "permissible" for an 18-year-old student of a religiously-sponsored college be denied to a 17-year-old student of a similar high-school?

The Danger: Religion or Secularism?

IN DEBATES IN JEWISH CIRCLES on this problem, the opposition has often raised the bugaboo of the increased power which will accrue to the Catholic Church as the major beneficiary of any federal aid for private schools. While it is true that this argument has frightening connotations to the average Jew because of many unpleasant memories of the past, we must view it from a deeper perspective. The greatest threat the Jew faced in contemporary times—physical extermination in Nazi Germany and spiritual disintegration in Communist Russia—came from non-Catholic powers which had succeeded to completely banish religion from their midst.

The serious danger hovering over American Jewry is not a new wave of religious fervor amongst other faiths, but the new "religion" of secularism and materialism, which has engulfed American society. It is this plague of denigrating religion, which afflicts Jews,

that is the cause of the appalling intermarriage rate and the other manifestations of spiritual decay.

The *Godol Hador* Reb Aharon Kotler, z.t.l., in this connection, told the story of the great Gaon who refused to continue his ride in the carriage of the *Baal Agoloh* who had neglected to doff his hat when they passed a church. "If this man has no respect for his god, he will have no respect for man," the Gaon explained. . . .

Every development which strengthens religion vis a vis secularism, regardless of the particular denomination, can only enhance the spiritual climate of our country and ultimately help preserve Jewish identity and commitment. Let us recognize the true nature of the 20th century enemy of Jewish survival and attune our thinking accordingly.

The Danger of Current Congressional Bills

IF THE STRUGGLE to rectify the injustice from which our day schools suffer was important in the past, this activity must now be intensified a thousand-fold when Congress considers broad federal aid programs for the general public school system. The moment massive government funds are funneled into the public schools with the resultant elevation of school standards, the Yeshivos will be unable to continue at their present levels of teachers salaries, building equipment, etc. The immediate necessity to match this general increase will tax the Yeshivos to a breaking point, heaven forbid. How can they be expected to meet a new skyrocketing budget for their general studies programs by voluntary efforts, when they are so hard pressed today to make ends meet?

This new peril faced by our Torah institutions transforms the entire issue from the realm of academic debate into one of immediate practical concern. For this reason, even those who would normally hesitate to clamor for federal support of religious schools, should now join in the battle to include the general studies program of our Torah institutions in any government aid bill, to avert in time, an impending crisis of enormous proportions.

Above all, Orthodox Jews must always bear in mind that this issue has serious implications beyond the formal and legalistic argumentation concerning the role of private schools in the general pattern of American education. For us the overriding concern must be to normalize and expand the structure of our Torah institutions in order to save tens of thousands of additional children from spiritual assimilation.

In the final analysis, as believing Jews we must have faith that what is good for Torah is good for the Jewish people.

The Role of the GEDOLIM

by Bernard Weinberger

JEWISH LIFE knows of no formal rabbinic hierarchy to which the people owe their allegiance. The very idea is alien to Jewish thought, for the very reason that any formalization or organization of rabbinic authority would make the rabbinate subservient to that organization and thus deprive it of its freedom which is its life-blood. In Jewish life we rely completely on the collective conscience of the people that it will intuitively recognize its leaders and accept their teachings. There surely was no formal vote that thrust the Chofetz Chaim or Reb Chaim Ozer into world leadership. They emerged naturally. In our own day, we can't seem to trace its history, but, from out of nowhere, it seems, there emerged the Chazon Ish, from anonymity, as it were, to world recognition. How and when we don't really know but it happens, and even Ben-Gurion *knows* that this is the leader of the Torah community. But, an indispensable prerequisite of this historic and classical procedure of selecting "Gedolim," is pure and genuine honesty.

The Making of a Godol

There may be many are recognized Torah scholars and yet they don't attain this wide acclaim. There is some ingredient, that transcends scholarship alone or piety alone—that make one a Godol. Obviously, these qualities of knowledge, erudition, and piety are basic. But, over and above these there is another factor that is crucial and that is what we generally describe as "Daas Torah." This involves a lot more than a Torah weltanschauung, or a Torah-saturated perspective. It assumes a special endowment or capacity to penetrate objective reality, recognize the facts as they "really" are, and apply the pertinent Halachic principles. It is a form of "Ruach Hakodesh," as it were, which borders if only remotely on the periphery of prophecy. Little wonder then, that many an arrogant layman or rabbi will exclaim, "what does that 'godol' know about the facts or realities of the situation." But, it is precisely in the area of sizing up the situation, predicting the consequences of any given action, and applying the Torah principle specifically germane to the situation as he, in his "prophetic"

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prospective, sees it, that lies inherent the unique capacity of the "Godol." More often than not, the astute and knowledgeable community workers will see things differently and stand aghast with bewilderment at the action proposed by the "Godol." It is at this point that one is confronted with demonstrating faith in "Gedolim" and subduing his own alleged acumen in behalf of the Godol's judgment of the facts.

If illustrations are necessary, we can cite recent cases of such disparity of judgment as in the case of the proposed Federal Aid to Education. It is well known that many Gedolim have favored such aid and urged Jewish leaders to press for its passage. Yet, many a sophisticated Orthodox Rabbi has argued that this is suicide for the Jewish community since it undermines the principle of separation of Church and State which is essential for the orthodox community. Surely, the Gedolim too know this, but, they measure things from a different perspective. Similarly, in the battle against humane-slaughter legislation there were those who argued that the safeguards of the legislation against *schechita* were enough to obviate the need for lobbying against the bill. Again, the Gedolim dissented. In Israel when the questions of forced military conscription for girls, or even Sherut Leumi, were brought to the fore all Gedolim reacted with vehemence against the proposals. Again there were many "knowledgeable" Rabbis who failed to see why girls should not contribute to the defense of the country and were even wont to quote Maimonides to support their claim. It is almost always a matter of how to appraise the realities of the situation. The point is that the difference between the ordinary "Talmid Chochom" and the "Godol" is not essentially in terms of the thoroughness of legal knowledge—although this is as important too—but more so in the profundity of analysis of the facts that obtain in a given situation and an appreciation of its scope and consequences. I might add that this is the definition of the term "Godol." For the distinguishing characteristic between a youngster and adult is not so much in the comprehension of principle as in the cognition of consequences of behavior.

Total Selflessness

But what is it that makes of a "Talmid Chochom" an "Odom Godol" and gives him this ineffable quality and capacity of prophetic-like analysis? To be sure, a saturation of Torah knowledge, a deep and profound piety, a perspective that measures every life experience in terms of Torah are requisite. But, over and above that, what is necessary is a complete selflessness, a self-negation and self-effacement that allows one to transcend the self not only in the sense of the ego, but even in terms of the principles or institutions that one may cherish. Such a selflessness is not easily achieved. It is no mere accident that the Gedolim of

the last generation did not allow their point of view to be "adjustable" to any institutional interests. The Brisker Rav, the Chazon Ish, the Chofetz Chaim, etc., gave themselves to Klall Yisroel and functioned in behalf of Klall Yisroel.

From what has been said it is easy to grasp that no one can force upon another the acceptance of a "Godol." For such acceptance only honesty and one's conscience coupled with the collective conscience of the people can guide us. It is extremely easy and a convenient subterfuge to deliberately elevate the ordinary "Talmid Chochom" to the stature of a "Godol"—so as to hang one's hat on a "great man." Indeed, there are few "Gedolim," and we all intuitively sense who they are. Precisely because selflessness is the key to their greatness one is more likely to find a "Godol" amidst those whose functioning is not restricted or confined to any one institution alone but whose activity and perspective is all-embracing and encompasses the totality of the spiritual and physical concern of Klall Yisroel. If we are honest we will follow their direction.

Klall Yisroel Issues and Local Issues

ANOTHER CRUCIAL COROLLARY emerges from this presentation, and that is that not every issue requires the involvement of a "Godol." In those areas where no Klall Yisroel issue is involved, where a particular issue is related to a given synagogue, community, or organization the local Rabbi, Talmid Chochom, or rabbinic group properly rules. Moreover, if what is at stake is not so much an insight into facts, and the results emanating thereof, but, a matter of legal principle alone the Talmid Chochom can adequately handle that matter. Hence, we can visualize how the local Rabbi is the supreme authority in those matters that affect his synagogue and community even whilst there is the recognition that issues of Torah policy that are of Klall significance will of necessity be referred to a "Godol." Similarly, I can appreciate fully the role to be played by the Vaad Halacha of the various rabbinic organizations, and the rabbinic councils of the various lay and synagogal groups. To the extent that a given matter discussed *affects* the functioning of that *group alone* their respective authoritative bodies are to be consulted. When, however, the issue is related to a Klall Yisroel or national policy the "Gedolim" must be the final authority. For example, such issues as the position of the Torah community towards Federal Aid to Education, Prayer in the Public Schools, relationship and affiliation of Rabbis with reform and conservative ministers, combatting anti-shechita legislation, negotiating with the Russians for the alleviation of the plight of Jews behind the Iron Curtain, are properly the domain of the "Gedolim." On the other hand, organizational policy

in Kashrut standards and local synagogue policy, relationship with other similar groups, are all matters which are within the purview of their own rabbinic authority.

I realize that utmost care is required to apply these distinctions properly. The world we live in today with its forms of communication are such as to make many seemingly local issues national in scope. Here again utmost honesty and searching analysis are required, but the basic distinction is a necessary one, if we are to avoid utilization of the role of the Gedolim to *completely negate the necessary role of the local Rabbi*—providing, of course, that the latter is a genuine Talmid Chochom and *y'rei shomayim*.

Guarding Against Distortion

AT THIS POINT, let it also be said that the concept of the primary role of the Gedolim—precisely because the very survival of Torah depends on it—must be guarded against distortion and misunderstanding.

There is a widespread tendency in American orthodox organizational life, for instance, to "acknowledge only our own Gedolim," who can then be "used" for the respective purposes of the particular group. But in truth it is only the intuitive collective conscience of the Talmidei Chachomim and Yereim of the age upon whose judgment reliance can be placed in the matter.

Nor is it the prerogative of a layman to approach his Rabbi vindictively and say—after a hard fought battle on the latter's part to extend the *mechitza* to full size: "But Rabbi, such and such a Godol says that all you need is x inches and why do you insist on a larger size?" Such distortion of the role of Gedolim ultimately threatens everything they stand for. For it leaves the individual Congregation bereft of *day to day* Torah authority by reducing its Rabbi to a puppet. And if, throughout our history, Rabbis grew in stature, because they were called upon to answer questions on Torah law (which *they* referred to Gedolim in complex situations) denigration of their *proper* role, drives them into mediocrity, which has a destructive effect in the struggle for sustaining Torah authority, rather than a constructive one. At the same time, it should obviously not be forgotten that the "Rabbinic status" of a local Rabbi in the eyes of his own laymen will very much depend on his stature in Torah and Yirah. And experience shows that Rabbis who are deserving of the confidence of their laymen in their Rabbinic competence, are likely to win such confidence. But, once again, the role of the Gedolim is not intended to replace the authority of the local Rabbi, within its proper confines. For, if it is artificially made to do so by laymen, the ranks of the Rabbinate
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AN ALTERNATE COURSE for American Orthodoxy

by Nathan Bulman

ANYONE WHO CHALLENGES the present course of accommodation and compromise, which is presently pursued by the quantitative institutional majority in American Orthodoxy, is usually challenged in turn by roughly the following response:

"What point is there in digging up old skeletons? The situation has become so hardened and widespread that it is beyond change. All you are doing is to scrape the wounds. Since the individual and collective objects of your criticism are too deeply enmeshed in the results of their policy, to feel able to radically change that policy, they are bound to react with animosity to your exposure of their crisis. In which case you are likely to lose whatever positive influence you might otherwise still be able to exert upon them. In turn your nagging pressure might even impel them to move still further in the direction you deplore. Don't you realize that you are rocking the boat too dangerously? In fact, since you are beating your head against an immovable wall, a mood of sterile quarrelsomeness will become second nature to you, and you will lose the capacity for creative action."

Why don't you seek to define a possible alternative course which the "liberal" orthodox camp can realistically relate to? Why don't you articulate more effectively what can be right about your position, rather than constantly carp on what is wrong with that of others? Why aren't *your* people in the front line of battle for *קיום התורה* in the hundreds of communities across the length and breadth of the land, where that battle is presently being waged? Why do the best of the *מהונכים* of *your* Yeshivos "lock themselves up" in the few fortified, intensely Orthodox enclaves you've managed to build in a handful of metropolitan centers, while American Jewry in the millions is ravaged by a relentless assimilatory process "and knows only your criticism and rejection?"

The Value of Retrospection

LET IT BE AGREED at the outset of this discussion, that if critical inquiry into the past failings of American "liberal" Orthodoxy, could lead necessarily only to the casting of blame but not to some corrective striving, it would, at the present juncture, be wisest not to indulge in such inquiry. Similarly, if a reconstruction of "what might have been" had "liberal"

Orthodoxy embarked on a different course than its present one, could only serve as a fruitless exercise in nostalgic imagination—then the energy expended in formulating such a reconstruction would better be spent elsewhere.

We persist however in believing otherwise. The very immunity from literate critical scrutiny which the "liberal" orthodox camp has thus far largely enjoyed serves only to confirm its notion of the unquestioned rightness of its position. And thereby that immunity tends to still further aggravate its failings. It is our contention also that a large segment of the "liberal" camp is keenly sensitive of its inner crisis, and is growing more and more vocal in seriously questioning the glib self-glorification of its institutionalism. A voice of criticism, which *is not shrill and screeching in tone, but rather speaks in accents of truth and love*, is likely to propel that group all the more to persist in its own stocktaking. At the very least our voice of dissent stiffens our own resistance to the overwhelming institutional power, prestige and allure of the "liberal" orthodox view.

With all that has been said, however, we are bound in duty all the more, to make certain that we are not vulnerable to the charge: "Before you demand that we remove the splinter from our teeth, you had better remove the beam from your eyes." We too must be pure of any ulterior motives or self-seeking. We too must not be guilty of hiding behind a facade of pious phrases in order to point an accusing finger at others, while deflecting attention from our own failings.

With the above in mind we ask: Do we have an alternate vision for the path of American Orthodoxy than the one we criticize? What is that vision? What are we doing to transform it into reality?

What Might Have Been

LET US ENVISION for a moment an alternate line of development in the history of American Orthodoxy than the one which actually occurred. Let us imagine that those who determined the qualifications for the granting of *סמיכה* (criteria which have become the established tradition in *almost all* American Yeshivos), would have insisted on *לימודות* of a high order, on unquestionable competence in *הוראה*, on *יראת שמים* of a high order; plus—as criteria for placement in the active Rabbinate—on the *capacity to effectively com-*

communicate the world-view of Torah in the idiom of our time. Let us imagine further that the Placement Bureaus of all American Yeshivos, would from the very beginning have adopted the policy of placing Rabbis *only* in congregations which abide in their collective functioning as congregations—by the minimal requirements of the Halacha. Let us imagine further that those requirements would have served also as unalterable qualifications for synagogue membership in orthodox synagogue associations.

One hears a swarming chorus of retorts. "With such qualifications and requirements how many Rabbis would American Orthodoxy have 'produced' over the past forty years? How many orthodox synagogues could we possibly have kept within the fold?"

To which the answer is, on both scores, that we might have had many less Rabbis and many less synagogues—quantitatively, but many more qualitatively. The existence and functioning of that kind of a Rabbinate—however small in numbers *initially*—would have been a living bridge between the "old" Torah world and the emergent American-born orthodox community. It *could* have commanded the respect and confidence of both worlds. And what is no less important, it would have had immeasurably greater *self respect* and *self-confidence* than it now has. It would have commanded the respect and allegiance of the new class of בני תורה which—to its sorrow and chagrin—it has not won.

And the same is true of the synagogue situation. *Initially* they would have been fewer in number, but their inner truth would have girded them with a strength and a תפארת which they—alas—lack today; and which *in time* would have expanded even their numerical strength. In such synagogues genuine Rabbonim could have functioned creatively, which fact would in turn have attracted gifted Talmidim of the Yeshivos to the Rabbinate, where the number of gifted Talmidim of the Yeshivos presently willing to enter the Rabbinate is—to our sorrow—almost infinitesimal.

Such a Rabbinate and such synagogues would over the years have led to the emergence of a laity *consciously committed to Torah-true Judaism*, and willing to assume the obligation of providing for its material needs. Several hundred baalebatim of means *rooted in the world-view of Torah*—functioning under the guidance of such Rabbonim, and within such synagogues, would have banished and uprooted from our midst, our horrible חניפה relationship with our handful of non-committed but kovod-drunk *gevirim*. How much *truer to themselves* our Yeshivos could then be!

Such a Rabbinate and such synagogues would have fought with all their power against the blurring of distinction between Torah-true Judaism and Conservatism which resulted from the watering down of orthodox principle within the orthodox synagogue and

the granting of legitimacy to conservatism in intra-communal and national relationships. And if that blurring of distinction had not been allowed to take place—we would have incurred some membership losses, but *countless thousands—who drifted into conservatism because a compromising orthodoxy caused them to believe that there wasn't that much difference anyhow—would not have been lost to us.*

Had such an Orthodoxy been built, there would not now exist the terrible abyss which separates the new intense immigrant Orthodoxy from the American orthodox camp. The two would understand each other better, and distrust each other less. The intense יראת שמים, the depth of the religious experience of the one, and the modernity of external method of the other, would reinforce and complement one another, to the greater strength of both groups, whereas now relations between both camps are—to our sorrow—either hostile or estranged.

Finally, and most important, such an Orthodoxy would not have been alienated from the Gedolim of our age. It would have understood them and appreciated them. It would have communicated with them. It would have enabled them to function within the community rather than on its periphery. It would have been strengthened, inspired, guided and elevated by them. It would have enveloped them with כבוד מלכות and would have enabled them to serve in reality—as well as in aspiration, as the כתר תורה on the collective head of our generation. It would have—by such example—inspired its own youth to strive, for גדלות תורה and in יראת שמים as its highest aspiration—without which striving, a Jewish community cannot be genuinely creative, by the standards of Torah.

What of Now?

BUT WHAT CHANCE have we of implementing such a program as matters stand now? Can we turn the clock back? After all, 'the other side' has just about conquered the field! Where can we begin?"

There is a truth of Torah which we need to comprehend and to dwell on again and again. *A falsified Orthodoxy cannot stand.* In time it is faced with the inexorable choice of either giving up the orthodox label, or correcting what it has distorted. Both aspects of the process are happening before our eyes. The "liberal" orthodox camp knows—at the highest levels—that across the length and breadth of the land it is presently experiencing a profound inner crisis—despite its external prosperity. At the same time, *in many of its Congregations, in a sizeable segment of its Rabbinate, in many, many members of its youth, there is a surging current of idealism and thirst for אמונה.*

It is a matter of highest importance for the Torah

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The Generation of 'CAPTIVE CHILDREN'

by Zvi Markowitz

WE IN ERETZ ISRAEL LIVE in a generation of *tinokos shenishbu* (Jews raised in gentile captivity). And in this instance the concept of "children" is rather a wide one. The "*tinokos shenishbu*" of our generation comprise three groups: a) secularist youth, which is brought up without knowledge of Torah and without any spiritual attachment to the classic sources of *Yahadus*; b) the masses of the people, who poured en masse from their tragedy-struck communities in exile and were engulfed by the secularist wave in thought and practice; and c) the intelligentsia, bitterly disillusioned by all the modern ideals of Humanism, Socialism, Rationalism and Marxism, and yearning for Judaism's dew of life, without knowing how to reach the object of their quest.

All these bear the marks of identity of *tinokos shenishbu*. True, they are not held "in gentile captivity" in the literal sense. But they are held captive by the chains of gentile culture, even though the latter be translated into the new *Ivriith*. They are held captive by total ignorance of authentic *Yahadus*. They are held captive by the constricting cords of sensuality and confusion in which a libertinistic secularist culture imprisoned them. They are held captive in the chains of conventional habit and debilitating boredom, which follows the sound and fury of modern life as the latter wildly agitates the senses and silences the inner voice of the soul.

All the same, we recently are witness to repeated outbursts of troubled conscience on the part of the *tinokos shenishbu* of all types. One reads expressions of profound regret over the life of emptiness. Signs abound of pure spiritual yearning. There are indications of deep ethical stirring. The secularist camp is no longer rigidly "immovable."

By all accounts, there is encouraging hope. The agitated thirst for *Emuna* which finds expression in various circles and various forms, is capable of giving birth to an earnest and mighty movement of total return to the tradition of our fathers.

However, at the door of this wonderful possibility, two dangers lurk. One is the sad fact that many of the *tinokos shenishbu* have already been infected by the poison of hate towards Torah-true Judaism and

the foundations of our spiritual heritage. The other is the fact that many of the *tinokos shenishbu* rest content with their conscience stirrings alone, without being motivated by the latter towards practical change in behavior.

What Is the Source of the Spiritual Quest?

IN ESSENCE the phenomenon is not a new one. The human soul demands its due. The Jewish soul will never be satisfied by this worldly pleasures. Spiritual unrest is deeply rooted in Man. Every morning he hurriedly wants to hear something new. "What's new?" "Has anything happened?" He turns on his radio and wonders: "Has anything new transpired?" He seeks to acquire something he is lacking; to still the unceasing inner demand. The emptier his inner life, the more he will be driven by a sense of lack to pursue the "newness" that is outside him. On the other hand, one who has an inner wellspring of true *hischadshus* (renewal)—a wellspring which draws from the Divine source of life—will not experience the constant thirst for "news" from without.

I once visited the *Chazon Ish* זצ"ל, and he asked me: "*Vos hert zich?*" (what is new?). I replied: "There's nothing new." Whereupon he remarked: "Things are well then!"

Clearly there are two sides to this constant quest of the soul. The desirable side consists in turning that quest inward; in utilizing it for the refinement of sensibility and the heightening of aspiration. The parable of the author of *Mesilas Yesharim* which dwells on the enduring tension between the villager and the princess is daily experienced anew. It will not do to satisfy the exalted yearning of the soul with coarse material means. The Jewish soul demands its due. And even if it seems externally at times stonily unfeeling, as if completely encased in its hard shell, all the same, the spark from above remains unextinguished.

The soul's unrest, the sense of disillusionment, the awareness of inner dissatisfaction—all flow from a basic yearning for spiritual ascent. In many forms that yearning bursts outward, and it ought by no means to be constricted or restrained.

The Youth Is Empty of Yahadus, But Has Been Poisoned By Hate

ISRAELI YOUTH COMES NATURALLY by its spiritual thirst. It is a particularly curious youth, and wants to know and understand everything. It constantly strives to bare the mysterious and the hidden. Understandably, traditional Judaism attracts its searching attention. The Synagogue and its *Tefillos*, the observance of *Yomim Tovim*, the sense of spiritual elation which the observant Jew reflects—all literally

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entrance many secularist youths. And whoever has close contact with youth circles knows of this.

There is, however, an extremely serious obstacle which prevents those youths from coming closer to Judaism: the wall of estrangement, of contempt and even of hate, which a secularist upbringing and secularist surroundings have erected between Israeli youth, and the religious life and its devotees.

The phenomenon of terrifying ignorance—which is responsible for the abyss that separates Israeli youth from Israel's religion and tradition—is the singularly most painful phenomenon in all of the new Israeli reality.

Anyone who has frequent contact with the youth, frequently experiences the matter. A large group of youngsters is loudly argumentative—on *Yom Kippur*—in the square which faces the large Synagogue. What are they arguing over? They are discussing the meaning of *Yom Kippur*. It is apparent that everything transpiring within the Synagogue now engages their imagination. They don't know what to do with themselves and with their time. And here—such tense spiritual concern. The youth wonders—what is *Yom Kippur*? And the following is the explanation offered by one of the youngsters—an explanation which met with general agreement. "*Yom Kippur* is the greatest day of mourning for the Jews. . . ."

The custom of festive *Bar Mitzvah* celebrations is becoming more, and more widespread—even in circles which previously ignored it. And this too reflects the new receptivity for *Yahadus*. Obviously, there are considerations on both sides of the matter. The negative factor resides in the possibility that the effort expended on the celebration might become the high point as well as the terminal point for the entire spiritual thirst felt by both the youth and his parents. "Restitution" will have been made for the need to acquire knowledge of Torah; for the felt obligation to "cultivate tradition." The debt will have been paid once and for all. On the other hand, there is a great gain in the very "meeting" of the Bar Mitzvah with the Synagogue and all it stands for. And many are the instances, in which youths who have passed through the Bar Mitzvah ceremonial, have been drawn into continuation of the study of *Yahadus*. This "first meeting" of theirs made sufficient impact, and thereby opened a gate to the world of *Yahadus* for them.

At times there are more positive reflections of the spiritual quest among Israeli youths than the above. Many feel shame over their total ignorance of the sources of *Yahadus*. A girl of this type comes to the offices of the *Rabbinate* to arrange for her marriage. She unlocks her heart and says with "conquering" honesty: "Why are the treasures of *Yahadus* concealed from us? Why are we taught everything

about Chinese culture and the many religions of India, while we know so little of the heritage of *Yahaduth*? We have no conception even of the *Torah's* fundamental *Mitzvoth*!"

That anguished concern needs to penetrate the depths of our consciousness. Daring initiative is demanded of us—one that would adequately respond to both needs; to the need for drawing those youths closer to *Emuna* as well as to uproot from their hearts the satanic venom injected in them towards Torah-true Judaism.

Masses Who Seek Escape From the Desolation of the Secularist Life

AMONGST THE MASSES of the people the spiritual quest finds expression in simpler, but no less striking form. The masses of the people want to flee the shackles of routine. They yearn for some refreshing and uplifting experience, and not necessarily cheap and empty entertainment.

What do the people want? Yes, a light and easy life. But there are varying conceptions of what is light and easy. There is "lightness of mind" which is poverty, and there is also lightness in carrying a burden. For this reason it is said: "Be light like an eagle," rather than, "Be light like a feather." The lightness of a feather is of no value. The lightness of an eagle, however, bespeaks the capacity to rise upwards in flight.

Which is to say that the lightness which comes from emptiness is of no use. But the masses strive for escape *from* the emptiness which envelopes them.

The masses who flood the streets—what are they in search of? They are afraid to remain alone—with themselves—at home. They flee in fear of their emptiness; and they pursue every fleeting shadow of content, which might fill the void in their souls. It is a particular source of anxiety, that that terrifying emptiness is the more to be observed on *Shabbos* and *Yom Tov*. For then, the imprisoned, innermost Jewish dot of their souls weeps and yearns and gives them no rest.

How the heart grieves to see masses of the house of Israel driven aimlessly through the streets, or pressing together in long lines near movie houses, hours before the end of *Shabbos*, waiting for the box offices to open. In these masses too, there is an unseen driving spiritual yearning, which needs to be enlivened and activated in the right direction.

And Simchas Torah demonstrates that this is so. Who "mobilizes" the mass celebrations of *Hakafos* and the dancing with *Sifrei Torah* in the streets of every city and town? No one does. For those streaming masses are driven by their own inner force, by their own deepest will, by the deep and mighty im-

petus of the Jewish soul. In those masses who dance around *Sifrei Torah* with aroused exultation, true Jewish *simchah* can be discerned; in them one sees revealed the total identification of destiny which exists between the Jew and the *Sefer Torah*.

These masses who know how to rejoice so intensely in honor of *Simchas Torah*, certainly are capable of rejoicing properly in honor of *Shabbas Kodesh*. One grieves in the knowledge, that amongst these simple hearted masses—particularly amongst the recent *aliyot* of remnants of the European holocaust and the oriental communities—there is endless desire for a moment of *Kedushah*, of Jewish spiritual exaltation.

And this is the great sin of the secularist order of the state. For it has deeply disillusioned the masses of *olim* who thirsted for a spiritual resurrection. The independent state, which gathered them in, and welcomed them with open arms, was for them a great and decisive turning point. If we had merited it, this turning point could have served as a mighty impetus for a spiritual awakening of our people. If those *olim* would have found here a genuine atmosphere of *Kedushas Shabbos*, they would have absorbed its fragrance, and become its living reflection. Had they met with a sympathetic and loving attitude towards all which is holy to Israel on arrival in the Medina, their souls would have thereby found healing from the fatigue and suffering of *Galus*.

The New Olim Who Are Ashamed of Their Loyalty to Tradition Because of the "Secularist Rulers"

ONE OF THE NEW OLIM from the Orient was asked: "How did you dare to open your "*Kiosk*" on Shabbos directly facing the Synagogue?" He answered: "They told me that here it is permissible—that here everything is permissible." And the look on his face bears witness that out of ignorance and simple-heartedness, he really believed those who provided him with a *heter* to desecrate *Shabbos*.

Amongst the simple masses of the recent *Aliyot*, who are not yet thoroughly established and acclimatized in the *Medina*, there is also a sense of embarrassment over the observance of Mitzvos. They become aware that the ruling classes of the state, the *Vatikim*, have cast off all the sanctities of traditional Jewish life. They are new *olim* and want to imitate the old established residents in order to be accepted by the latter. The easiest step in that direction is obviously the forsaking of the entire regimen of tradition, which serves to set them apart.

Can we rest content with their yearly "outburst" of sentiments of *Kedusha* on *Simchas Torah*? Can we fail to recognize that in these simple parents—whose greatest desire on *Simchas Torah* is to lift up their

children high enough for the little ones to kiss the *Sifrei Torah*—there burn in concealment sacred sparks of pure and perfect *Emuna*? Are we not called upon to cultivate and strengthen their *Emuna* through every possible means; to show them by *teaching* and *example* that the life of Torah is the only abiding guarantee for the wholeness of their families—whose breakdown is the sorrow of their lives.

The Intelligentsia—Bitterly Disillusioned and Struggling With Its Conscience

AMONGST THE INTELLECTUALS in search of *Emuna*, the matter appears differently. These are largely people who have achieved material security. As long as they were absorbed in the daily pursuit of a livelihood, they were at peace spiritually. Upon the attainment of material security however, they suddenly sense a gnawing emptiness of soul.

Some amongst them "take refuge" in "cold reason." They argue that they are too rooted in rationalism to attach themselves to Judaism. But the truth of the matter is that it is precisely such as these who are given to all sorts of debased pagan superstitions.

I visit a famed physician. There is no *Mezuzah* at the entrance. I ask him why. He answers with pride: "I am an old *Apikoros*." That very instant I spot a horse-shoe attached to the threshold. "Is this perchance a lucky charm after the idolatrous gentile fashion?" The doctor lowers his eyes, embarrassed, and answers not a word.

These *tinokos shenishbu* from amongst the intelligentsia are the least frank of their group. And therefore they are the more deeply troubled. On the other hand, the students do not hide their sentiments, especially in the presence of those who know how to listen with sensitivity. As for the aged members of the intelligentsia, who gaze retrospectively on their lives—these acknowledge their disillusionment candidly and without hesitation.

Those Who "Kill Time," and "Envy the Believing Jews"

THE ACADEMICIANS AND SCIENTISTS—what do they not do to "kill time?" They each seek some hobby—however strange. But what can one do? After it's all over and the "time has been properly killed," the inner voice of conscience demands a double accounting—one for the "killed time" and the other for the inner emptiness which still persists.

This last group, with all its public influence and prestige, could of course draw many to the life of *Emuna*, if it were to set an example by overcoming its hesitancy and embracing the life of Torah. But precisely in its case, the tendency is strong not to go
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DAVID, KING OF ISRAEL

by
Henry Biberfeld

THERE ARE actually three Davids alive in Jewish consciousness, three distinct images of one personality. There is, first, the David of the *future*, the Messiah, the redeemer of Israel and all mankind, the "branch of the root of Jesse," upon whom "the spirit of the Lord will rest, of wisdom and understanding, of counsel and might, of knowledge and the fear of the Lord, who will judge the poor with justice and equity," but also "smite the earth with the rod of his mouth." Universal peace will come about under his aegis, all enmity will cease, the very spirit and idea of conflict disappear. Then the mountain of the Lord will forever be the center of true humanity, "my servant David, king" over Israel and a united mankind.

In this perspective, which lives on in more or less distinct form in Jewish consciousness, David is all of the world as it will be "at the end of days." The promise of future redemption, of the quest for the Tree of Life, of Abraham's descendants redeeming a sinful world, of the kingdom of priests ministering to all mankind, this promise blossomed in the incomparable vision of Israel's prophets into the world-wide ideal of messianic salvation. The "root of Jesse" raises the banner for all nations, guiding them toward redemption. The Bethlehemite, whose lot as messianic king was cast in the ancient past, will be the universal liberator and ruler. He will come inconspicuously and humbly: "Rejoice, O daughter of Zion, shout, O daughter of Jerusalem; behold thy king cometh unto thee. He is righteous and victorious, lowly and riding upon an ass . . ." yet, "his dominion shall be from sea to sea . . . to the end of the earth." He is Israel's shepherd of Davidic lineage, G-d's servant and prince in Judah. He is the Jews' undying hope amidst suffering and defeat. He is their future.

But the future is not a mere distant point in time, approaching inexorably and automatically. The future is the future of redemption. It is its destiny to be toiled for and fought for. Judaism's concern with the present, with the actuality of daily life, grows out of realization of the value of time as an instrument of redemption. Time in itself is meaningless, anonymous, void. Only as a receptacle to be filled with Torah does the moment gain significance, is it lifted out of the shadowy flow of time rushing past and made to count toward redemption.

Dr. Henry Biberfeld is a chemist in Montreal, and is a historian of note. The present article is a fragment from the introduction to his brilliant historical study "David, King of Israel," which is now being prepared for publication.

What to the world at large is achievement, is to the Jew means to an end; what is to the world futile is to him the noblest of aims; the world's reality is a phantom. In a civilization dedicated to the service of material might, he must uphold the ideal of the sovereignty of the almighty spirit.

His guide and mentor on this lonely journey through the ages is the Torah; and of all its twenty-four books none was ever closer to him, none more constant a companion, none more powerful a weapon of defense and conquest, than the Psalms of David.

Whenever men gather to worship the one G-d, the Psalms are heard. They—and they alone of all Holy Writings—form a considerable part of the Jews' daily prayerbook; and the devout Jew who seeks respite from his daily toil finds it in reciting some chapters of "his" Psalms. The grandiose visions of Isaiah, Jeremiah's tragic record of suffering and dissolution, Habakkuk's lightning interpretation of history, Micah's imagery of Israel's renaissance, indeed all the prophetic writings, make their occasional appearance in the cycle of prayer. But none has become such an integral and pervasive part of it as the Psalms of David.

The Psalms are of prophetic nature. Why then has the book not been included among the Prophets but made part of the *Ketuvim*—the "Writings" (Hagiographa)?

In the introduction to his commentary on the Psalms, Rabbi Menachem b. Solomon ha-Meiri answers this question in a plausible fashion: "The essential thing in my view," he says, "is that all the works of those prophets who were *not sent to the people to admonish* them on account of their evil actions and to lead them on to an ethical life . . . their works, although they are prophets, are not included in the books of the prophets."

In other words, the prophets (of the Prophetic Books) are concerned primarily and immediately with the issues of the day. They speak to, suffer and exult with, the children of their time, the citizens of Jerusalem and Samaria and Nineveh. In the time-bound setting of their prophecies we find the timeless core of truth.

Such immediacy of personal confrontation with history is lacking in many of the Hagiographa. The historical setting recedes into the background, or as in Job, is undetermined altogether. Their teaching is an extract, an abstraction, as it were, of prophetic lore. A midrash (quoted by the unforgettable Rabbi Joseph Carlebach in his Commentary to the Song of

Songs) discusses the relationship of the various parts of the Torah: "Rabbi Eleazar b. Azariah said: This can be explained by a parable. A king gave to a baker a bushel of wheat and told him: Extract for me ten pounds of flour from it. Later on he told him: Extract six out of the ten. Then: Four out of the six. Thus the Holy One, blessed is He, abstracted the Prophets out of the [five books of the] Torah, and the Hagiographa out of the Prophets."

"The prophets," as Rabbi Carlebach interprets this amazing Midrash, "revealed only the ultimate contents of the Torah. What is implicitly said there they revealed in its ultimate meaning and aim. But out of their formulations—pointing towards the future—the songs and outpourings of the Hagiographa made the remote ultimate meaning of the divine teaching, in the precognition and preconception of the soul, the very personal experience of every individual."

Nowhere is this timelessness and hence the diurnal timeliness of *Ketuvim* more apparent than in the Psalms. In them actual historical events or situations never make an appearance. Although reference is occasionally made to events of the past, and the future is depicted—yet the present, the present of the Psalmist, remains obscure. Even those psalms which according to their headings owe their existence to certain events in David's life *never refer in their contents to those events*. No stronger formal indication of the timelessness of the Psalms could be imagined.

The reason is clear. To David every event spelled its eternal meaning; nature and history could not conceal their immutable core of truth. Without hesitation, without perceptible effort, every concrete event was, in his soul, traced to its timeless essence. The treacherous inhabitants of Ziff appear as evil incarnate, Doeg the Edomite as the cruelty of man to man personified. When the Philistines caught him in Gath, or Saul's persecutions drove him to hide in caves; whatever event, grievous or joyous, occurred in his life, was in his meditations recast in the mold of eternity. Hence the immediacy and directness with which the Psalms appeal to man. They speak of what moves man's heart at all times and places, of ever-recurring human problems divorced of the incidentals of place and time. The Psalms are forever present, forever alive. Through them David speaks to every Jew in every age. The David of the Psalms is the David of the *present*.

But there is another reason that brings the Book of Psalms so close to the heart of the Jew. The whole of the Bible from the first "*Bereshith*" to the last words of Nehemia is *Torath Hashem*, G-d's teaching. The modes of expression run through all forms of communication accessible to man (and beyond that into the esoteric realm of ultimately, uncommunicable

truths). Whether we are to seek and find His activity in the narrative account of creation, national existence, or the life of individuals; in the instruction revealed to Moses—"And G-d spoke to Moses"—or in the word that went out to the other prophets—"Thus speaks G-d"—it is all G-d's message to men.

So is Psalms—with one significant difference. While in the Pentateuch and in the prophetic writings G-d addresses man, in the Psalms man addresses G-d. True, this is only a distinction of form, for both are the words of the living G-d, but the difference, like every fact in the Torah, is of great importance. While in the other books G-d reaches out to His people through His messengers, the prophets, to draw them near to His ways of mercy and love—in Psalms man's soul reaches out to G-d, to attain through suffering and disillusion the eternal source of peace and fulfillment. Where else in the Bible has man's constant quest for freedom and knowledge, for nearness to G-d and the end of all evil, found expression in such inexhaustible variety as in the Psalms? Here G-d does not speak *to* man, here He speaks *in* man. In a sense, Psalms is the fulfillment of and response to the prophetic books. Their plea to seek in G-d the ultimate cause of all that exists is answered in the Psalms. The Psalmist may cry out in despair, "My G-d, my G-d, why hast thou forsaken me?" but it is he who cries out, he who in perplexity searches for the G-d whom he has believed lost. Everywhere, through psalms of trust in G-d, his shepherd, of awe and admiration for the Almighty, Master of nature, the Creator whose rule of love and justice will at last pervade all, it is David who is made to speak—David, and through him Israel and all mankind. In the Psalms every man is bidden to identify himself with David, the eternal seeker after G-d.

David is depicted as the *future* redeemer in the prophetic visions. In his second configuration, in the Psalms, he appears as the redeemer of the *present*, freeing those who turn to him from the oppressive domination of everyday life. But there also lives the David of the *past*, the "historical" David.

The rough outlines of David's life-story as told in Samuel, Kings, and Chronicles, are well known—his vocation, through Samuel, "from behind the flocks," his harp-playing before King Saul, Goliath's defeat, Saul's initial love for and later enmity against him, the friendship with Jonathan, Abigail, the ascent to the throne, the Bathsheba incident, Absalom's rebellion and death, David's conquests, the ingathering of the Holy Ark to Jerusalem, and finally the aging David's investiture of Solomon as his successor. This is the historical David, the David of the *past*, as he appears in the historical books. It is the record of a life outstanding in scope and achievement, in dramatic impact and

tragic grandeur, in turbulence and fateful involutions. It is a record that grips man's heart as few other do, for it lays bare the humanity of one of the greatest of humans in all its depth and complexity.

Yet with all that, the account seems incomplete. It seems to lack that last additional dimension of reality which the David of tradition possesses. We do not find, at first sight, in this story of the shepherd turned giant-killer and king, conqueror and supreme judge, the archetype of the messianic redeemer. Nor do we recognize *prima facie* in the image of the King David of the narrative books, illustrious and radiant as it may be, that of "the immortal Psalmist from whose lyre sprang those hymns which at all times and far beyond the perimeter of Judaism, lifted up on the wings of their words every soul turning for succor to G-d" (S.R. Hirsch).

And yet it is all there. It is possible to find in the life story of King David, as told in the historical books, clear and unmistakable manifestations of the singular grandeur that the David of tradition possesses, of the incomparable, inspired genius that found its full expression in the Psalms and in the messianic expectation of Israel.

We shall show that, contrary to first impressions and general notions, the three Davids in reality are one. In a careful and intensive reading of the historical account of David's life, we find direct indications of all those unique and grandiose qualities that found their ultimate reflection in the Jew's quest and hope for universal redemption. It is not true, as a self-styled rationalistic interpretation of biblical history asserts, that "David was gradually idealized until he at length became the theocratic sovereign par excellence, the King after

G-d's own heart" (Renan). Only a superficial and myopic interpretation of the biblical record could lead to such a statement.

First impressions are often wrong; large outlines deceive. The drop of water examined under the microscope turns out to be a swirling world of living, moving, competing organisms. Broken down further in the chemist's test tube, each of these minuscule creatures in turn proves to be a composite of protoplasm of stupendous complexity and variation.

A quick and superficial reading of the biblical records gives a false result. The deceptive ease and fluidity of the historical books, the compelling, dramatic flow of the narrative, might induce one to omit that effort employed toward elucidation of other parts of the Bible. Needless to say, such an approach is insufficient. Both are words of the living G-d. A painstaking analysis and scrutiny of word and context, of linguistic roots, associations and usages, of the allusiveness of words and the overtones vibrating in them—the use, as it were, of microscope and test tube—is required to reach a deeper, truer understanding of the text. Only in this way can we, who are hundreds of years and thousands of miles removed from the biblical setting, hope to recapture some of its full meaning and significance.

But above all, what is required is an open eye and mind. To take cognizance of particularities of expression and description; to take the text, every word and letter of it, seriously, in order to grasp its meaning. It is amazing what vistas of understanding open up, as this study aims to show, if one but follows this first and cardinal precept of interpretation without indulging in hairsplitting distinctions, fanciful interpolations, and unwarranted emendations of the text.

The Role of the Gedolim

(continued from page 12)

must in time be filled with Rabbis devoid of Torah stature—in which case, the masses of orthodox Jews will certainly drift away from the influence of the Gedolim.

Let it be noted finally that the emerging pre-eminence of the role of the Gedolim in the American Torah community, is the single greatest hope of American Orthodoxy for a genuine renaissance. We need to enhance that pre-eminence for our very survival. But we need to properly understand the character and function of the Gedolim, lest through misunderstanding we substitute artificially created "Gedolim," for authentic ones; or lessen the ultimate impact of the genuine Gedolim, by distorting their function.

The Generation of 'Captive Children'

(continued from page 17)

beyond the state of search, of hesitant yearning for *Emuna*.

"We envy the believing Jews"—they often sigh, while admitting the bankruptcy of all their modern idols, but claim that they cannot follow us.

And, in truth, it is our most sacred task that we who are *Maaminim* shall serve as shining personal examples of what it is to be a Torah-true Jew. So that others might thereby be enabled to acquire *Emuna* for themselves. We need to remember always, that the Jewish spark is never extinguished, for it draws its strength from the flame of Sinai—and that it constantly seeks to flame upwards. We must not be insensitive to all the signs of Jewish reawakening which are impelled by the crises of the modern world, and are reinforced by the hidden life-force of the Jewish soul.

The Cry That Was Stifled

(continued from page 8)

the mission schools *have no legal recognition in Israel*. Parents who send their children to such schools are subject, under the law, to prosecution for evading the requirements of the law of compulsory education. The government, however, has not prosecuted such parents or the schools involved for fear of adverse criticism from the international Christian community. *Neither did the mission schools ever request legal recognition*, since they knew what resentment their very presence engendered.

2. Archbishop Hakim and nine Catholic priests have turned to the Ministry of Religions with the request that *legal steps be taken to curtail the Protestant missionaries who proselytize among Catholics*.

3. The Catholic inhabitants of the village of Rami in the Galil informed the authorities, that in the event that the missionaries would appear in their midst, they would stone them, and would organize demonstrations against them.

4. The police records and the trial records, thus far show clearly, on the basis of the nuns' testimony, that the demonstrators *inflicted no harm on persons or property*, that even technically they were at most guilty of trespassing and disturbance. And, let it be noted here that if the demonstrators had inquired concerning the tactical wisdom and propriety of their act, the response of the authoritative leaders of Israeli religious Judaism would have been in the negative, on tactical grounds.

But those youths, technically improper and ill advised though their behavior was, remain the hope and pride of our people. They have been branded before the eyes of the whole world as "hooligans." And that brand has not been removed. Despite a few sane voices lifted in behalf of reason within and without the orthodox camp—one recalls specifically the brilliant and soul shattering response of Dr. Yisrael Eldad (Panim El Panim), the voice of sanity was not heard above the din of damnation. Every effort to print the response of the P'eyilim to those who maligned them, in the American press, was met with stony rejection. If concern for the honor of Torah and the honor of our people, burned in us, full page paid ads, signed by every orthodox organization in the United States, would have appeared on the pages of the major New York newspapers. A clarification of our position in the matter would have appeared in every Anglo-Jewish newspaper in the United States. But the cry of Torah was not heard.

Where Does The Matter Stand Now?

LET EVERY JEW who reads these lines know, and let him weep over it during his days and his nights

—that *three thousand* Jewish children are being educated towards *shmad* in mission schools in the land of Israel—that *thirteen hundred missionaries*—amongst them hundreds of *mumrim* (converts to Christianity) work throughout the land.

The missions have unlimited funds at their disposal. Enormous sums of money pour into Israel from all parts of the world, for their work.

Whereas in the past the work of the missions was concentrated in *Ramla, Yaffa, Haifa and Yerushalayim*, they have recently expanded their field of operation to every part of the country. They have reached the areas of new development, where large masses of the new *Aliya* are concentrated. They have reached the *moshavim*. And the recent slavish damnation of those who demonstrated against them, has given them no end of encouragement.

We want desperately to believe that the veritable psychosis which gripped the secularist camp, is temporary. It cannot be that sons of our people, however alienated they are from Torah-true Judaism, should be reconciled to freedom for *shmad* activities in Eretz Yisroel—in the "palace of the King." They must shortly awaken from the satanic stupor into which they have been lulled. But—a thousand times Heaven forbid—even if the curse of assimilation and de-Judaizion should continue to hold them enthralled, let Torah-true Judaism not flinch or falter in this matter. Our most sacred and inescapable duty is clear. The plague of the missions must be eradicated from the land of the Fathers. We have survived the torture chambers and the auto-de-fés of Christianity. We will not surrender to its kiss of love either.

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A VOICE OF T'SHIVA

Sentiments
of an
Anonymous
Jewish
Mother*

The Rabbis teach that only that innermost part of us, that most precious hidden "thing" called our souls is sacred and what the L-rd is most concerned with. I have long felt a small, still voice inside that cried out for the fulfillment of my soul's desire . . . "Open my heart through Thy Torah that my soul may follow Thy commandments. . . ."

Only one who possesses the most understanding of hearts would possibly know what it is that I am trying to say. It is one thing to live a truly religious life and to teach and live Torah, but it is quite another thing to try to reach those who are wandering this earth lost and bewildered because of lack of religious training. How can one who has been fortunate to have been taught all his life the principles of Judaism and who has lived in a home where these same principles were practiced, ever believe that there is a crying need for help and understanding. So quick are many to condemn those of us who have been left in ignorance of our beautiful inheritance. We, who do not follow all the ways that have been set down for us in our Torah, are not "sinners" in the sense that most people use the term. So many of us need that very understanding heart, for through it we will be able to gain the knowledge we desperately need to "Live."

As one who knows by experience, I can sincerely state that there is no other method for happiness except by the very principles for which our forefathers lived and died. But how do we go about getting this knowledge? Who is there that will teach us, not from a condescending attitude, but simply

because the love of G-d has motivated him to somehow make the time to reach those who need him.

Our lives today rush along like some swift stream on its way to the sea. We never stop to put out our hand to our fellow man. We fail to hear their pleading cries for religious direction.

To go through life without any formal religious training is somewhat like living in a room, which, having no windows, obscures the beauty of the outdoors. It is a lost, lost feeling. A person's values become as nothing and can be compared to the dust that flies before the slightest breeze, when there is no knowledge of the Torah. It is then that most people will let material things, easily gained by themselves, become too important.

He who lives and teaches Torah for selfish reasons is also not being true to himself. If a man strives to love G-d, he must also be willing to sacrifice something of himself, in order to disseminate His teachings.

As for myself, each time I gain a little knowledge, I hold it so precious and bless His Name for letting me understand it. I feel His love surrounding me as I go through life and without this, I could not live. It has given me courage to face whatever may come my way.

Oh L-rd listen to the simple prayer of this Jewish mother. . . . Grant that I may be able to guide my family in Your ways. . . . And grant that I may always find an understanding heart among my more learned brethren.

* for background of these reflections, see letter on page 27.

THE CHASAM SOFER WAS VICTORIOUS

by Harav Meir Shapiro זצ"ל

APPROXIMATELY A CENTURY AGO a battle of ideas flared up within Jewry. Two movements were engaged in conflict. One was moderate and acquiesced in compromise. The other was unbending and stubborn in its consistency. Both emphasized that they sought only the well-being of the Jewish people and the Jewish religion.

Whoever stood on the sidelines and observed the struggle could not then distinguish between the conflicting groups. He lacked the ground of clear orientation which might have enabled him to choose the side he would wish to identify with. But today, because of the passage of time, it is already possible to arrive at a specific conclusion in the matter.

Pressburg and Prague—both cities enjoy fame throughout the Jewish world because of their celebrated Rabbonim and Gedolim; because of the pulsating Jewish communal life which animated them.

At the onset however, of the Enlightenment period, a number of their leading figures deemed it right and necessary, to alter the character of Jewish life, to "reform" and adapt it to its non-Jewish surroundings. Many of the "reformers" believed that the way of concession and deviation was the right way at that time, as a means of attracting to Judaism those who stood on the threshold of conversion (ל"ר).

The view of the authentic Jewish leadership of the period, of those who were firmly rooted in their ancestral faith, was a different one. They refused to be blinded by the misleading "spirit of the times." And they firmly and proudly proclaimed: "There must be no room in our midst for a fragmented and halfway Judaism. We will not acquiesce in compromises and concessions. We want to guard and sustain a whole Judaism. For this we will struggle and strive unto *mesiras-nefesh*."

Pressburg and Prague were then transformed into centers of concentration for both movements—who both strove in their differing ways to enhance the state of Judaism.

In Pressburg the offensive of the men of the Enlightenment struck upon a rock-like fortress of original

On the occasion of the thirtieth Yahrzeit of the Gaon, Reb Meir Shapiro, the celebrated Rav of Lublin, we think it fitting to print — in English translation — a striking essay of the Lubliner Rav, which contains travel impressions of his. Though the communities he alludes to have been tragically destroyed, his remarks penetrate to the core of current American Jewish problematic.—ED.



Judaism; upon the great and unbending personality of the "Chasam Sofer" זצ"ל. With the slogan, "*Chadash Assur Min Hatorah*" (the new is prohibited by the Torah), he suppressed every attempt at reform. And when his son, the K'sav Sofer, succeeded him, he too did not deviate in the slightest degree from his father's program: "*Yikov Hadin Es Hahar*" (let the law bore through the mountain).

It was different in Prague. There the Enlightenment movement found "moderate" leaders, whose slogan was: "Let the left hand repel while the right hand draws near." They calculated that their conciliatory and compromising attitude would elicit a sense of restraint in the reform movement. But the "appetites" of the *maskilim* became constantly stronger the more they were fed. And the traditional leadership vainly compromised more and more, step after step. Rappaport and his followers did their utmost to please everybody. And for every compromise they found an explanation: "*Horaas Sha'ah Sha'ani*" (a temporary permissive decision is different).

There thus raged the battle between those whose battle cry was: "The new is prohibited by the Torah," and those whose combat slogan was: "A temporary

permissiveness is different." Understandably, each group had its adherents.

Polish Jewry stood from afar and waited for the results. Which of the combatants would emerge victorious?

Who did win?

Pressburg

ON MY TRIP in behalf of *Yeshivas Chachmei Lublin*, an opportunity presented itself for me to visit Pressburg and Prague and to acquaint myself with the state of local Jewish life in both communities.

If Pressburg takes pride in the *Gedolim* and *Tzadikim*, who rest in her cemetery, then those *Gedolim* and *Tzadikim* can take no less pride in the Pressburg of today. Those *Gedolim* remain deathless even today in the words of Torah which are cited in their name. Their lips do not speak only in the grave, but also amongst the living. To this day, a *kashya* (a question) of *Maharam B'rabi* זצ"ל and a *Terutz* (an answer) of the *Chasam Sofer* זצ"ל, are studied in Pressburg. If we in Poland know of the acuteness of *Maharam Igra* זצ"ל, then Pressburg Jewry has even more to relate of his *Tzidkus*. For Pressburg strives to pattern its life after the example of its *Gedolim*.

Everywhere the pulse of a living Judaism beats. Here is the *Shiur Cheder* (the lecture room) of the *Chasam Sofer*, in which hundreds of *bachurim* study today. There one sees *minyonim* which go back uninterrupted to the times of *Maharam B'rabi* or *Maharam Igra* זצ"ל. With the passage of time many new insti-

tutions came into existence—amongst them, the famous dormitory which houses the *Yeshiva bachurim*. The tradition of the *Chasam Sofer* is still to this very day a vital factor in the life of the community.

Prague

TWO O'CLOCK in the afternoon, we board the express train to Prague. At nine in the evening, we have arrived. Upon asking to see Jewish Prague, one is told, that his request will be granted the following morning at 8:00. In the evenings there is nothing to see in Jewish Prague (a reference to the disappearance of public Torah study—Ed.).

Promptly at eight a guide arrives and takes you directly—to the old cemetery. He shows you the monuments of the *Maharal*, the *Klei Yakar*, *Reb David Ganz* זצ"ל. Then he leads you to the second cemetery and shows you the monument of the *Noda Biyehuda* זצ"ל. He then leads you to the stone walls of the "Old Synagogue." When you ask where the living Jewish Prague is, you are told that there are approximately one hundred and sixty religious Jews out of a Jewish population of thirty five thousand. . . .

On observing your disappointment, your guide tries to console you by informing you that the Jewish community house has a clock with Hebrew letters for numbers. . . .

And this is the affliction of Jewish Prague. Its clock goes forward and has Hebrew letters—but life tells a very different story. . . .

The *Chasam Sofer* was victorious!

Reflections of the Lubliner Rav

On the Role of the Rabbi

A PERSON has two organs: the mind and the eyes. The eyes look into the distance; they penetrate deeply. They see obstacles, and probe the concealed. But they have no "authority" and no control. They cannot arrange, resolve or command, and they are therefore not responsible for their "colleagues," the other organs. The mind is different. It comprehends, and then commands the other organs of the body to do its bidding. The mind is therefore responsible for what its "soldiers" do.

The Rabbis are called by the Torah "eyes" and "heads." Heads—*ואשים בראשיכם* (And I will place them at your head); eyes—*עיני העדה* (the eyes of the community).

If the Rabbi is acknowledged to be the "head" of the community, which follows his guidance, then he is responsible for its misdeeds. *אשמת ואשים בראשיכם* — *הדור תלוי בגדולים*.

If the Rabbi is only the "eye" of his community which "sees" but does not lead, then the community alone is responsible for its wrongdoing and the Rabbi is absolved of all guilt. *אם מעיני העדה נעשתה לשגגה חטאת הקהל היא*.

What Can Unify Jews

The Origin of the *Daf Yomi*

On my trip to the *Agudas Yisroel* conference at Kattowicz, a difficult problem "bored" within me: How would it be possible for a Lithuanian Gaon, such as *Reb Chayim Brisker* זצ"ל to find common ground with *Reb Ya'akov Rosenheim* of Western Europe. *Reb Chayim* sees all of Judaism within the configuration of the "four ells of the Halacha." While *Reb Ya'akov R.* has a different view of *Yahadus*. Or, what common denominator could be found between an American Jew, enveloped by materialism and a devout Jew from Tz'fas ע"ה? What could en-

able an "enlightened" orthodox Jew from Holland to walk hand in hand with a Polish Jew of wholehearted piety? I will admit that the more I pondered the problem the more it seemed difficult to resolve. What does a Jew do in such an instance? I opened my valise, took out my *G'mara B'rachos* and immersed myself in study. When I completed the first *Mishnah*, and reached the *G'mara's* opening question "תנא היכא קאי?" (the question probes the context within which the Tanna of the preceding *Mishnah* formulates the problem it will resolve—Ed.), I searched the commentaries for a proper understanding of the question. And as I studied the words of *Rashi*, *Tosfos*, and the *Maharam*, on the subject at hand, I suddenly felt that my original problem had been resolved.

The *Mishnah* had been formulated in *Eretz Yisroel*, the *G'mara* in Babylonia, *Rashi* and *Tosfos* in France, the *Maharsha* in Volhinia, and the *Maharam* in Poland. All the same they all were engaged in discussion on the one problem of the *G'mara*—

Now I understood the secret of Jewish unity in midst of wide divergency of Jewish opinion. The page of *G'mara* unites us all. And it occurred to me—how good it would be if Jews throughout the world studied the same page of *G'mara* every day.

How the Torah Was Given

With three things the Torah was given: fire, water and wilderness" (*Bamidbar Rabbah*). Through three tests the Jewish people was made the enduring possessor of the Torah. *Avraham Avinu* allowed himself to be cast into a fiery furnace for the sake of his faith. He demonstrated that the surrender of life was preferable to renunciation of his *Emuna*. But he was a lone individual. Could a whole people pass such a test? Then came the test of water. At the edge of the sea the whole of the Jewish nation accepts the Divine command: "Speak unto the children of Israel and let them journey." All of Israel leaps into the sea in perfect *Emuna*. But that was perhaps only the result of momentary inspiration. Would an entire people endure in its *Emuna* in *Hashem* through the passage of time and its trials? Then came the third test—the wilderness. The forty year stay in the wilderness, of all Israel, was the crucible in which Israel's capacity for enduring *Emuna* was tried and forged.

The Bright Fire

"The Torah which G-d gave to *Moshe Rabbeynu* was given (in the form of) white fire within black fire" (*Yerushalmi Sh'kalim*).

The Torah is a flame. There are times when the flame shines brightly and reveals its inner Divinity. But there are other times, when dark fires surround the bright ones, and we experience הסתרת פנים (the hiding of the Divine Countenance) ה'ו. *Moshe Rab-*

beynu saw the bright fire even when it was enveloped by dark flames.

He saw the Divine even in the darkness of Jewish suffering, where others could no longer discern Divine meaning and Divine love of Israel.

The People of Israel — Past and Future

"And I am dust and ashes." The dust of earth is the symbol of the future. From earth fruit can grow. On earth majestic buildings can be erected. Ashes are the symbol of the past. They are the remains of past existence. The people of Israel is at once a people of past and future together.

The Difference between a Schochet and a Teacher

When a town engages a *Shochet* it is concerned not only with the prospective *Shochet's* theoretical knowledge of the *dinim* of *shechita*, but also that he be technically competent. Its concern is equally great that he be G-d-fearing. And what is it after all that we hand over to him? An animal. . . . What then are the qualifications we ought to demand in a *Melamed* (a teacher) to whose trust we hand over our most precious treasures—the souls of our children?!

On the Aim of Yeshivas Chachmei Lublin

When a newspaperman once asked the Lubliner Rav, where he would find five hundred Rabbinate for the five hundred *Talmidim* of his Yeshiva, he answered: "Who tells you that I intend to make Rabbis of them all? I will prepare only two of them for the Rabbinate. The remaining four hundred ninety eight of my pupils, I will teach how to judge and appreciate a Rav. . . ."

The Difference

Of religious Jewry he used to say: "See the difference between ourselves and the irreligious Jews. They make great men of small people. And we take men of greatness and turn them into small people."

G-d Dwells In The Dark Cloud

"And Solomon saw when the *Kohanim* came out from the Sanctuary, and the cloud filled the house of the L-rd. Then Solomon said: 'The L-rd has said that he would dwell in the dark cloud.'"

Solomon saw that a time would come when the *Kohanim* would depart from the Sanctuary—in chains, driven by their enemies. The despair of G-d's seeming absence would fill the sanctuary. Then Solomon remembered that *Hashem* had promised that even in seeming darkness he would not forsake us.

An Alternate Course

(continued from page 14)

world, that it be clearly cognizant of "both sides of the coin." We have an unparalleled opportunity to win countless numbers of our brethren for the cause of an uncompromised Judaism of Torah.

What can we do concretely? We can effectively articulate and disseminate our point of view. There are many more willing to listen than we think. The alumni of the great Yeshivos—and their number is now legion—*כן ירבנו*—can foster in their respective Yeshivos the quest for excellence in Torah and in Hashkafah as the living goal of those Yeshivos, side by side with the cultivation of a burning concern for *הרבצת תורה* and *קיום התורה* in the midst of *כלל ישראל*. They can, wherever they are, exert their influence to the end that their synagogues combine utmost loyalty to Torah-true principle with concern for drawing our alienated brethren closer to Torah. They can deepen in themselves and their surroundings the recognition of the potential power of collective independent orthodox endeavor on a national and world-wide level as well as on a local one. And if it is true of the individual, it is certainly true of the many, that—*הבא לטהר מסייעין*—*איתו*—He who comes to be purified receives help from above.

Before, however, we can hope to see the fruits of the above approach, we need to regain some basic insights, which are almost forgotten even among many orthodox Jews.

It must again become axiomatic to us that the "well-being" of Torah is the one absolutely necessary precondition for the well-being of the Jewish people; that all embracing preoccupation with the study of Torah and total adherence to its prescribed pattern of life are alone the guarantee of Jewish well-being; and secondly that only the undistorted and unadulterated exposition of Torah can effectively communicate those teachings to the Jewish people.

In the end, a "tempered," "softened," "moderate" Torah does not win or hold the allegiance of Jews. Its seeming attractiveness is illusory and serves only to make the process of alienation from Judaism less painful.

In the end a "little less Torah" cannot benefit the Jewish people but can only harm its well-being.

In an age therefore, which is largely alienated from Torah, our prime concern is the safeguarding of Torah against distortion or abbreviation. And this concern is precisely the necessary precondition for drawing alienated Jews closer to Torah, and enhancing the well-being of our people. A damaged generator cannot be relied upon to supply power for light.

How can we safeguard Torah against falsification? By cultivating the necessary soil from which maximal Torah scholarship and piety can grow. From a growing core of genuine *Talmidei Chachomim*, whose *yiras*

Hashem will "precede their learning," in time, and with Divine assistance a Torah leadership of authentic greatness will emerge. Such a leadership will find a way to the soul of the generation.

Such a leadership will lift the age towards its vision rather than descend to that of the led. Such a leadership will train inspired and effective Rabbonim and educators, who will have the capacity to function among the masses of our people without being "watered down," driven into mediocrity and paralyzing frustration. But once again, our core must be healthy.

The process of which we speak has already begun. Divine Providence has not permitted an illusory salesmanship approach to the problems of Torah-true Judaism in America, to go unchallenged. Torah in America is no longer completely "professionalized." The Kolelim in America may be faced with many unsolved problems. Others may criticize their disciples for "a lack of this worldly sophistication," or even for "a lack of the capacity to effectively articulate their view." Better however, their "lack of polish" than the polish of others. For their world is the soil from which indigenous American *Gedolim* will one day come; *Gedolim* who will effectively generate the process of total Teshuva on the part of our people to Hashem's Torah. To that one consideration, all else is secondary.

SIFREI TORAH

*are urgently needed for the
new Yishuvim in Eretz Yisrael*

■

Requests keep pouring in from Eretz Yisrael,
some telling of settlements using a Chumosh
for Krias Hatorah, due to the lack of a
Sefer Torah.

■

If you know of any Sefer Torah available
for surh a holy purpose, please write or phone:

■

AGUDATH ISRAEL OF AMERICA

5 Beekman Street

New York City

WO 4-1620

Letters to the Editor

The Case for "Out of Town"

Dear Sirs:

Thank you for a most stirring and enlightening issue (September, 1963). I was particularly moved by Rabbi Emanuel Feldman's "The Case for 'Out of Town,'" perhaps because it affects my life in a sense. Although we do not live far from the New York community and are fortunate in having a day school in our midst, we too sense the feeling of living in "golus" insofar as orthodox Jewry is concerned.

In many ways this is the fault of those Jews who feel . . . self-satisfied with living a true Torah life in Williamsburgh, Boro Park, or Forest Hills. Many have Smicha, but sniff in disdain at using it outside of their enclosures, where they might feel different or isolated, and where their children may, though attending Yeshivah, be compromised in their Yiddishkeit by associating with those outside their same circle. They are self-righteous in their enclosed life of serving the diamond mines on 47th Street, or the Mutual Funds of the stock market where they deign to have dealings with "less fortunate" Jews and other Goyim.

Now, for the largest majority of "Torah-true" Jews, this is surely the wisest course to follow. Living in the golus of the materialistic, assimilationist, compromising majority of the "auslander" (out of N.Y.) Jew, is, at the very least, a lonely and disturbing experience. Life is a constant battle, particularly where children are involved, against the encroaching ease of compromise. The mere physical difficulties of obtaining kosher meat and other foods (at the risk of offending the local "kosher" butcher and merchant) is discouraging.

But what of the Jew who for one reason or another, finds it necessary to live away from the center of orthodoxy? Who shall show him the way? More important, since he may be ignorant

of the rewards in living a knowledgeable traditional Jewish life, what of his children? In many cases, this Jew, again for whatever reason: a yearning for the Yiddishkeit he may remember; the fear of assimilation; the status involved in sending his child to a parochial school; the wishing to belong; or any number of other reasons; is sending his child to a yeshivah or day school. From where will this child get the example of Torah living—in addition to Torah learning—which is so essential to his becoming the kind of Jew we pray for if Judaism as we know it is to continue for many generations in America?

It is not enough to castigate the wilderness and the degeneracy of the splinter Jewish groups who are organizing the American Jewish Community. They are filling a need—however misguided—of an obvious desire to return in some way to a Jewish heritage. The failure of these groups in attaining religious commitment may be traced to their compromise or rejection of traditional Judaism, but they are *there!* They are filling a vacuum—however unsuccessfully. Where are we?

Is it enough to be insular? Does our dedication to isolating not only our orthodox communities, but in particular those who have been trained to teach, insure our future? Can we hope to develop only from within our ghettos? Will none of our young from the bosom of our insular communities drop away? We pray not.

But what of the other young people whom I mentioned earlier? What leaders can they follow if we send them none to observe and live with? Do we willingly throw these youngsters away? Are there none who are trained to lead in our great Yeshivahs, dedicated enough and courageous enough to go to other Jewish communities where they may influence even a few young people by their teachings and example? Surely there are some who feel enough strength in their beliefs to withstand the degeneracy of the majority to bring Torah to a community where perhaps a few may be shown the right way. For we do not hope for the majority—we pray for a continuation of even a minority.

It is no great achievement to boast of one's piety while living in an area surrounded by all the accouterments of religious life, and in a society which encourages—nay, enforces that piety. This is an ideal situation, and one which should be sought by an observant Jew—if possible. But does this reject those other observant Jews who live in other environments for various reasons—and who maintain their observance through many difficulties, the most difficult being isolation? I maintain that these Jews

are the more productive—particularly those who are leaders of their Jewish communities and articulate and exemplify Torah living.

Their own children learn that though to be a Jew and live a truly Jewish life is not easy in a rejecting society, (being a Jew is not meant to be easy) it is by far the most rewarding human experience. It is the kind of life that can withstand the vicissitudes of an indifferent and antagonistic society without humbling itself to any but the Almighty.

Sincerely yours,

MARTHA BLEIBERG VEROBA
Larchmont, N. Y.

An Anonymous Voice of T'shuva

Dear Editor:

I enjoyed reading your new magazine. Particularly interesting, however, was Rabbi Feldman's article "The Case For The 'Out-Of-Town.'" Never have I read a case that was pleaded more honestly and eloquently. I congratulate you for publishing it.

Coincidentally enough, just a few days prior to receiving your magazine, a friend put her "case" into writing for me to read. But her plea is too important for my eyes alone, for her words lend verification to Rabbi Feldman's article.

This woman just began to observe kashruth. She has just begun to observe taharas hamishpachah. She now sends her children to the Day School. Where would she be if we all were smugly satisfied with life in Jewish New York? However, this woman still yearns for more Jewish learning.

I hereby submit it to you to read for your own information or to publish as you see fit.*

With every good wish for success,
I am

Sincerely,

DEENA SHUCHATOWITZ
Stamford, Conn.

* *We too thought the anonymous "outpouring of the heart" which Mrs. Shuchatowitz's friend put into writing, to be richly deserving of being printed. You will find it on Page 22*
EDITOR.

In Opposition to Federal Aid for Yeshivos

Dear Editor:

Congratulations upon your great feat of courage in establishing your new publication.

It has the spunk and freshness so

needed in the Orthodox movement today.

Your articles have a potential value, that will remain intact for many years to come.

In reference to your article by Rabbi Sherer, I disagree with him completely in his support of *Federal* aid to Yeshivos. I would agree if he would propose *state (local)* aid.

His premise that federal aid will not bring in its wake new regulatory controls does not hold much water in the light that no real — actual — aid has been given to any elementary or high school in the country. It is an assumption, that would be dangerous to respect.

The growth of federal government control is one of the most tragic events of the 20th century U.S.A. This was climaxed in 1953 with the establishment of a cabinet post for Health, Education and Welfare. In noting the famous dictum — absolute power corrupts absolutely — regulatory controls are bound to follow, coupled with high handed corruption and mismanagement of funds.

In conclusion I would like to state that Federal Aid to education is unconstitutional despite all its precedents.

Yours truly,
ALAN GERBER
New York, N. Y.

Applauds Rabbi Merling

Dear Editor:

Bernard Merling's article "My Son, the Yeshiva Bochor" is a gem. If only every Yeshiva and Day School parent could read it! Rabbi Merling's calm, clear, and heartwarming plea for the true Yeshiva Bochor is just.

May it be the will of the Almighty that his children and all our children grow up to be Yiray Shamayim and Talmiday Chachomim with Mazal Tov — a good Mazal.

Yours truly,
MRS. DAVID L. YARMUSH
Brooklyn, N. Y.

* * *

A Sampling of "Bouquet" Letters

... At last we have a responsible Orthodox voice which is challenging and deals with the real issues confronting us today. ...

ABRAHAM FRANK
Brooklyn, N. Y.

* * *

... I have wished for many years to see this wonderful periodical to come

to fruition so that more people would be able to see "Torah True Judaism" as a vibrant force as we know it is. ...

RABBI AARON A. RABENSTEIN
Cincinnati, Ohio

* * *

... I was delighted to view the September publication of the "Jewish Observer." B"H someone has begun to realize the necessity of a publication for the American youth who can clearly understand the English language only.

YANKEL VELVEL KATZ
Wickliffe, Ohio

* * *

... For many years, I have always felt the urgent necessity for an English publication representing the uncompromising, Independent Traditional Torah viewpoint concerning Jewish history in the making. Finally, at a time when the general Jewish press becomes more secularized and anti-religious, you are to be congratulated for having the courage and foresight to meet the challenges of our times. The appearance of your magazine is cause of much happiness in the world of the ever expanding, true, Torah Jews. ...

DAVID GROSSMAN
New York, N. Y.

* * *

... Just a note to let you know how impressed I was with the first issue of the Observer.

We've waited a long time to see it. It was certainly, however, worth waiting for.

An outstanding job! ...

HERMAN TREISSER
New York, N. Y.

* * *

... I think the "Jewish Observer" is undoubtedly the most admirable publication, I have ever seen the Agudah print. It's solid, informative, well-written-lay-out is very good and pleasing to the eye. In short, you can well be proud.

RABBI JOEL KRAMER
Brooklyn, N. Y.

* * *

... The Observer is excellent. I read it at one time from the beginning to the end. I am sending the full subscription price (\$5.00). ...

RABBI JOSEPH K. FABIAN
Cleveland Heights, Ohio

* * *

The Case Against "Out of Town"

Dear Editor:

The undersigned wishes to register a

note of dissent with reference to Rabbi Emanuel Feldman's "The Case for 'Out Of Town.'" Certainly no one can argue against the great importance and even the sanctity of drawing unobservant Jews closer to Judaism, and if living out of town — as a Rabbi, teacher or layman involved only material self-denial, the accusations which Rabbi Feldman addresses to the graduates of the Yeshivos, would be eminently justified. Is it however, a truthful representation of the facts to speak "romantically" of the wonderful opportunities available for disseminating orthodox Judaism, and to gloss over the fact that conditions are such in most "out of town" communities as to make it impossible for a *Ben Torah* to live there, without either seriously compromising his observance, or undergoing endless heartbreak and forced wandering from place to place every few years — in the case of Rabbis, teachers. Who can say to others — חטא בשביל שיוכה חבירך (Sin, in order that your fellow might achieve merit — Ed.).

If at least certain minimal orthodox standards were established in the functioning of the "out of town" congregations and schools, many more of the *B'nai Torah* would want to dedicate themselves to the Rabbinate and education in the smaller communities. Presently however, the overwhelming majority of the *B'nai Torah* find it impossible to accept Rabbi Feldman's challenge.

Sincerely yours,
HENRY SILBERMAN
Brooklyn, N. Y.

Unity Is the Only Way

Dear Editor:

Rabbi Bulman's position in "What Price Unity" is stated with compelling fervor, but his approach is, in my opinion an unrealistic one, and one which most American Jews are bound to reject. Most American Jews — even orthodox Jews — feel utterly convinced that our life-interests depend on the continuation of communal unity for all Jews. Practically, they refuse to follow a policy of communal separation, and are committed to maintaining the countless ties which, especially in the smaller communities, tie them to the non-orthodox segment of the community. Practically they are more likely to accept the teachings of Torah-true Judaism directly, than to be attracted to Torah through the struggle for orthodox organizational independence.

Truly yours,
MARVIN BERGMAN
New York, N. Y.

Ben Gurion On "The Old Yishuv"

Several weeks ago David Ben Gurion wrote the following words in an article which appeared in the Anglo-Jewish press (*The American Examiner*):

"We have been accustomed to sneer at 'the old Yishuv'—the Jewish community that lived in Israel before terms like 'Zionism' gained currency. This is not only indefensible arrogance, but disregard of our people's history.

"The builders of 'the old Yishuv'—not only individual immigrants but considerable groups—were impelled by ideals and messianic promptings to suffer tribulations far worse, and perils more formidable, than subsequent aliyot endured. In the Middle Ages, and in the centuries preceding the last quarter of the 19th century, the journey to Israel meant tribulations no one of our generation can imagine.

"These former generations, builders of 'the old Yishuv,' with all its faults, richly deserve our respect and admiration, for, with body and soul, they forged an unbreakable link between people and land. Let us never forget their great and honorable share in the re-establishment of the State in our days."

The remnants of that "Old Yishuv," of which Ben Gurion speaks so rhapsodically, have been mercilessly pilloried and villified before the eyes of the whole world, because they want desperately to safeguard the character of the one corner in the present State of Israel which is inhabited by them. In Mr. Ben Gurion's own quoted terms—does Meah She'arim deserve the hate which sons of his world now heap upon it? Should not the sense of historic reverence which he bespeaks for the "Old Yishuv," be sufficient ground to let Meah She'arim remain Meah She'arim?

The Ecumenical Movement and The Jews

Various Jewish groups have been happily celebrating the recent submission to the Ecumenical school (it hasn't been ratified yet) of a statement declaring the Jewish people not to have been guilty of deicide. This writer is no less eager than are the Jewish "celebrants" of the Vatican announcement, to welcome any sign of the lessening of the causes of anti-Semitism. And yet a note of caution seems in order. Let us remember "a while longer" the enormity of the afflictions which Rome has inflicted upon us. Rome's good faith in the matter would be best demonstrated by two things: let Catholic missions stop functioning among Jews, and—if we are no longer guilty of deicide—let Rome acknowledge some slight remorse, some

SECOND LOOKS

at the Jewish scene

by Ben-Meir

slight guilt, over the rivers of Jewish blood which poured during the many centuries when the Church held us "guilty of deicide."

Till then let us say "thank you" with reservations. And let us be especially on guard against the fawning response which Reform Jewish leadership and the defense agencies will shortly begin to urge upon World Jewry—namely, a "reconsideration" of our own view toward the Church etc. It is not we who need to make amends. Nor have we any reason to feel that our G-d-given *Emuna* needs to be "cleansed" of elements which brought suffering upon other peoples. And in intrinsic terms we remained convinced with the breath of our being that "this Torah will not be exchanged for another."

Simchas Torah In Moscow and Leningrad

A report in the Anglo-Jewish press states:

"Large Jewish crowds assembled to celebrate Simchas Torah last week in front of the synagogues of Moscow and Leningrad, it was reported in the influential daily, *Le Monde*, of Paris. The paper said that in Moscow, 15,000 Jews, a majority of whom were young people, sang and danced in front of the synagogue. The crowd, which, in spite of official anti-Jewish measures, tried to openly demonstrate its attachment to Judaism, was larger and more enthusiastic than in previous years."

The heart beats in Jewish pride for their *ahavas Torah*, and in anguish for their captivity. Let us at least tremble over the possible harm to which we expose our brethren "there," when we espouse their cause with melodramatic don-quixotic threats and Madison Avenue publicity releases.

The Democratic World and The Plight of The Jew

Previously secret State Department archives tell an appalling story of callousness towards the plight of the Jew under Hitler. Milton Friedman relates, in a recent issue of the *American Examiner*—and we would do well to remember the lesson:

"The United States military chiefs of staff in 1943 actually opposed the movement of Jewish escapees from nazi Europe to Allied territory, it was revealed in the recent publication of previously secret State Department archives.

"Admiral William D. Leahy, Chief of Staff to the Commander in Chief of the Army and Navy, in a letter to Secretary of State Cordell Hull on April 26, 1943, strongly urged rejection of a plan for moving Jewish refugees from occupied Europe via Spain to North Africa.

"The U.S. Chiefs of Staff, he said, objected because of Arab sentiment, shipping limitations, food problems, and the 'added and unwarranted administrative responsibility on the supreme commander in North Africa.'"

"Pressed to reconsider their ecision, the U.S. Chiefs of Staff on May 7, 1943, 'ecied to adhere to the views expressed in their previous letter.'"

"The State Department files just made public reveal that the United States Government response to the plight of Europe's Jews was marked by bureaucratic inefficiency, inaptitude, indifference, and other responses ranging from ineffectual goodwill to actual opposition.

"The greatest lack of compassion, however, was indicated by the U.S. Chiefs of Staff. These high-ranking officers were fully aware of the death camps at that time and the true peril of the Jews.

"A secret aide-memoire presented in 1943 by the British Embassy to the State Department indicated the stand of the United Kingdom. It voiced fear that 'there is a possibility that the Germans or their satellites may change over from the policy of extermination to one of extrusion, and aim as they did before the war at embarrassing other countries by flooding them with alien immigrants.'"

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Join the ranks of those who
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From the AGUDAH MOVEMENT

Conference on Russian Jews Redefines Policy

A conference called last month by the American section of the Agudath Israel World Organization chaired by Dr. Isaac Lewin, redefined the policies and activities of the movement regarding the religious situation of the Jewish population in Soviet Russia. The meeting, which was attended by leading Roshei Yeshivos, Chassidic leaders and members of the World Agudist Executive, surveyed the activities in this area of Agudath Israel, as well as the harmful highly-publicized belligerent course adopted by various Jewish groups. A program of discreet efforts was adopted to help the Jews in Russia in their religious observance.

Protest Anti-Religious Excesses in Jerusalem

Strongly worded cables of protest were sent by Agudath Israel of America to Premier Levi Eshkol and Minister of Police Bechor Schitrit denouncing the police brutalities that have recently been taking place every Shabbos in Jerusalem against religious Jews, and calling for stern legal action against the anti-religious elements who invaded the Meah Shearim section with clubs on Shabbos Breishis creating an atmosphere of pogrom. The organization also requested that immediate steps be taken to put a halt to the latest anti-religious tensions by closing the Mandelbaum Gate on Shabbos and diverting traffic from the religious quarters in Jerusalem.

Philadelphia Mass-Meeting Addressed by Rabbi Feinstein

A well-attended mass-meeting sponsored by Agudath Israel of Philadelphia, featured an inspiring address by the noted Gaon Rabbi Moshe Feinstein, who called upon the Jews of the community to activate themselves in the Agudist movement. The gathering was also addressed by Rabbi Moshe Sherer, executive vice-president of the national organization. Dr. S.I. Askovitz is president of the group.

Gemora Contest Sponsored By Zeirei Agudath Israel

Several hundred Yeshiva students participated in a city-wide Gemora contest

sponsored by Zeirei Agudath Israel of America. The Yeshivos which cooperated in this inter-Yeshiva contest, which was conducted in order to further Torah study, were Torah Vodaath, Chaim Berlin, Tifereth Jerusalem, Mir, Kamenetz, Jacob Joseph and Toras Emes. From the original 400 students who participated in the written elimination contest, nine finalists were chosen, and the top three winners were presented with awards on October 20th. Rabbi L. Herzberg and Israel Verschleiser headed the contest. This project will be broadened during the coming semester.

"Daf Yomi" Call Issued

In connection with the 30th Yahrzeit of the Lubliner Rosh Yeshiva Rabbi Meyer Shapiro, of blessed memory, who founded the world-wide "Daf Yomi" program, Agudath Israel released a public appeal to adopt this valuable program on a broader scale. The Daf Yomi, which Rabbi Shapiro proclaimed at the 2nd Knesiah Gedolah of Agudath Israel unites Jews the world over in the study of the same page of the Talmud every day. The Daf Yomi calendar, indicating the page for each respective day of the year 5724, is available free-of-charge from the national office of Agudath Israel, 5 Beekman Street, New York 38, N. Y.

Knesiah Gedolah to Open July 22 in Jerusalem

The world executive of Agudath Israel has set Wednesday, July 22nd (Av 13) for the opening of the 5th Knesiah Gedolah (World Congress) of Agudath Israel in Jerusalem. This international gathering, which is expected to attract thousands of guests besides the official delegates, will last for ten days. The 4th Agudist World Congress took place in 1954.

Convention Report

A full report of the impressive 41st National Convention of Agudath Israel of America will be published in the next issue of "The Jewish Observer," together with interesting photographs.

Plans for the sale of "Selaim" and the travel arrangements are now being worked out by a committee, which will announce the details in the near future.

Los Angeles Branch Reorganized

As the culmination of several months of meetings, the Los Angeles branch elected a new administration with Rabbi Benjamin Shatz as president, Chaim Katz, secretary and Chaim Friedman, treasurer. The members of the Executive Board are Abe Dubin, Hershel Fried, Rabbi Chaim Friedman, Rabbi Zusha Landy, and Zalman Turnic. The reorganized branch has already begun an intensified plan of activities in the local community.

Rabbi Porush Addresses Mexican Agudah Gathering

A mass-meeting sponsored by Agudath Israel of Mexico warmly received a detailed report on the latest developments in Eretz Israel from Knesset member Rabbi Menachem Porush, political secretary of Agudath Israel in Eretz Israel. Moshe J. Brachfeld is president of the branch.

New York Fair Sabbath Law

As the result of concerted effort by Jewish organizations, with the active participation of Agudath Israel of America, the City Council of New York unanimously passed a Fair Sabbath Bill, permitting small shops to observe another Sabbath than Sunday and to remain open on Sundays. Mayor Wagner signed this bill into law, which ends the discrimination suffered by thousands of orthodox Jews in New York City, as the result of the Sunday "Blue Laws."

National Membership Campaign Underway

Agudath Israel of America has launched a national membership drive, to enroll many more Torah-loyal Jews in its ranks. A special proclamation has been issued by the executive of the organization's presidium, Rabbi Moshe Feinstein, Rabbi Mordecai Shlomo Friedman (Boyaner Rebbe), Rabbi Moshe Horowitz (Bostoner Rebbe), calling upon Orthodox Jews throughout the country to become official members of the world-wide Agudath Israel movement, headed by the foremost Torah authorities of our generation. Membership dues are \$8.00 per year.

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