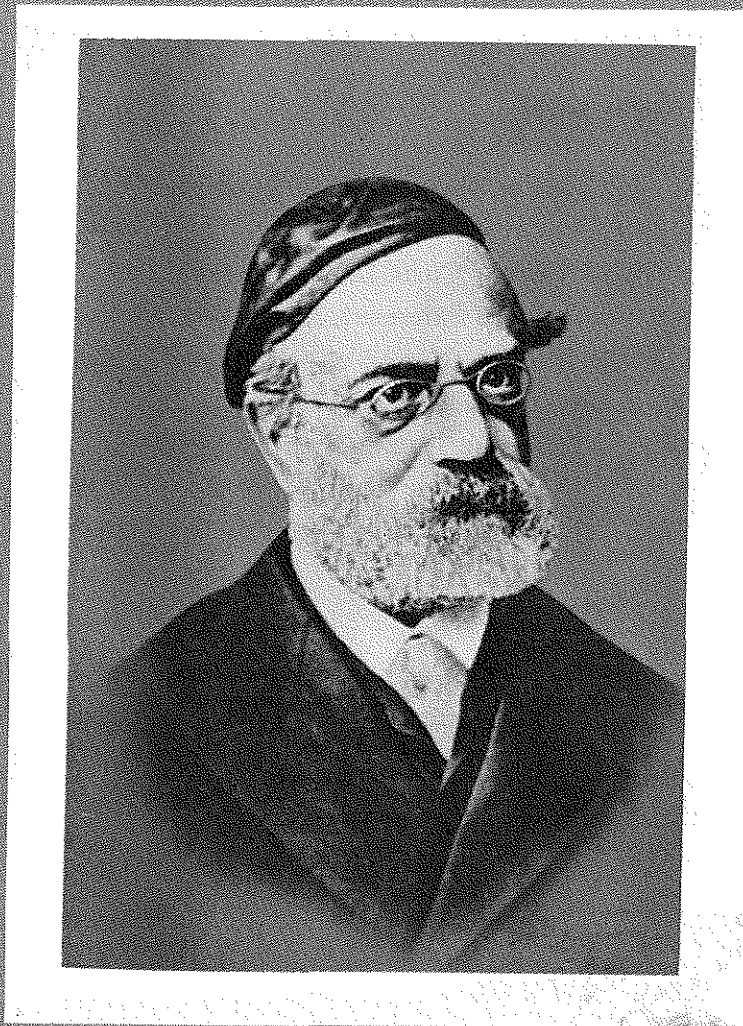


VOL. 1 No. 4
JANUARY 1964 / TEVES 5724
FIFTY CENTS

THE JEWISH OBSERVER



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**THE CHALLENGE OF
THE TESHUVA MOOD**

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WHAT IS A JEW?

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**YESHIVA
GRADUATES:
THEIR EMERGENT
ROLE**

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**SHALL WE TELL
OUR CHILDREN?**

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is published monthly, except July and August, by the Agudath Israel of America, 5 Beekman Street, New York 38, N. Y. Second Class postage paid at New York, N. Y. Subscription: \$5.00 per year; single copy: 50¢. Printed in the U.S.A.

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Rabbi Samson Raphael Hirsch ז"ל, whose 75th Yahrzeit is marked this Teves (See page 17).

The CHALLENGE of the Teshuva Mood

by Nathan Bulman

THE "STATE OF MIND" of Torah-true Judaism is presently agitated by a profoundly paradoxical state of affairs. On the one hand, we feel embattled and almost "besieged." We see massive force in the camp of our adversaries, and feel the cause of Torah to be threatened as hardly ever before. On the other hand, we are everywhere witness to profound stirrings of *Teshuva* amongst our non-observant brethren. In every house of Torah learning one sees numbers of sons and daughters of our people, generations removed from observance of *Mitzvos*, who have embraced the life of Torah with matchless zeal. In communities throughout the land, one meets men and women, raised without knowledge and appreciation of Torah, whose purity of aspiration for the life of Torah could serve as a glowing example for many who from earliest childhood were surrounded by a Torah atmosphere, but who are content with their spiritual lot.

Both aspects of our contemporary experience are "true." If one were to judge by institutional strength and numbers, one would observe the rising strength of non-orthodoxy in hundreds of communities—a strength which can hardly be matched quantitatively by the emergent Yeshiva world, for all the latter's obvious qualitative superiority.

Deeper probing however, would reveal that amongst many of our non-observant brethren there is a sense of disillusionment, of search, of yearning for spirituality. And those of us who come into contact with those wandering, seeking brethren of ours, cannot but feel deeply the poignancy of their situation as Jews; as well as the fact that the sense of *Teshuva* which hovers over so many Jewish lives, possibly heralds that total collective *Teshuva* transformation for which we have so anxiously longed and so ardently pined.

Manifestly then, there are two levels on which we must respond to the challenge which faces Torah-true Judaism in our time. There is—to our continuing sorrow—the need to be constantly on guard, to be militant and unyielding, wherever a threat is posed to the cause of Torah. And there is also another, deeper level of response which is demanded of us—one of reaction to the *Teshuva* stirrings of our time—one of profound attunement to the silent cry of so many of our alienated brethren for guidance and inspiration in the path of *Teshuva*.

In the first instance, the mood of combat prevails. And Pinchos and Eliyahu bear witness that at crucial moments in our history, inflexible zeal was rewarded with the promise of Divine peace and Divine redemption. It is a mood, then, which needs no apology, when its cultivation is made necessary by historic conditions. But lesser people often tend to forget that combativeness for even the holiest of purposes can easily be sullied by the slightest admixture of ulterior motivation. In a mood of combat they are often so caught up, intoxicated by battle fever, that they cannot reflect on their own weaknesses or faults. They want to win—to vanquish their opponents—above all else. They come to fight people rather than ideas.

In the second instance, a radically different psychological stance is required. In an hour of possible reconciliation between brothers, hearts are vanquished the more by self-criticism, than by exposing another's faults.

How much more is this true with reference to our people, the chosen of G-d. Is it not a fundamental aspect of our faith that there are hidden reservoirs of holiness even in Jews whom the curse of *Golus* has infected with estrangement from Torah? And do we not know—at the depth of our own being—we who wish to be true in aspiration and practice to the dictates of Torah—that beneath our conscious level of experience, there is much that needs correction and improvement?

Have we not been taught by the greatest of our *Ge'onim* and *Tzadikim*, that side by side with the necessity for sharp militancy and a fighting spirit—side by side with utter refusal to compromise a hairsbreadth of the principles of Torah, we must be acutely aware that the success of our battle for Torah, and of any effort to draw non-observant Jews closer to Torah, is directly dependent on the degree to which we ourselves strive for self-improvement in the observance of Torah? And while it is true that we deplore the attitude which mistakes a spirit of compromise and flattery for *ahavas Yisroel*, we are surely no less bidden to make certain that our militancy be entirely for the sake of Heaven; that we are motivated—even in an hour of combat—by true *ahavas Yisroel*, equally as we reject false *ahavas Yisroel*.

Neither ought we to think for a moment that *cheshbon hanefesh* (self-examination) will make us seem "weak" in the eyes of the non-orthodox camp. Quite the contrary.

If they see that we refuse to yield an inch in matters of principle, and that at the same time we ourselves do not self-righteously justify our own shortcomings, but rather strive to rise ever higher in our own experience of *Kedusha*—then they are a hundred times more likely to “succumb” to us and to return, together with us, in a great process of *Teshuva* to *Hashem* and His Torah.

Torah-true Jewry is presently building houses of Torah learning, in order to disseminate the teaching of Torah amongst an ever growing number of Jewish youth. It is beginning to respond—in the idiom of our age—to the intellectual challenge by which it is confronted. It has learned to use modern organizational technique to an impressive extent. But all these efforts would be rewarded by incomparably greater achievement, if Torah-true Jewry were itself to become an ever closer approximation, an ever nobler embodiment of its Divinely revealed ideal.

False Modesty

IN THE PERIODICAL “HANEEMON,” published in Telz (*Iyar* 1928), there appeared an essay by Reb Avrohom Eliyohu Kaplan, z’tl, the sainted Rosh Yeshiva of the Hildesheimer Rabbinical Seminary in Berlin. The essay was entitled “*P’niah Livnei Hoaliya*”—(A Call to Those Who Aspire). Amongst other brilliant reflections, the author writes:

“And now it is not pride which afflicts us, but modesty. We have become modest and lack strength; our souls have become as if widowed, without support and security, without the strength of knowledge. It is a modesty whose *Mitzvos* are ulterior; one which is motivated by the laziness which comes from loss of hope and by the hopelessness born of indolence. In spiritual possessions, we have become like those impoverished who rejoice in their lot. The Lithuanian Jew rejoices in the beauty of his Torah scholarship; the Polish Jew—in his mystic majesty and the lightning of his *pilpul*; the Hungarian Jew—in the burning flame of his Torah; the German Jew—in his painstaking observance of every last detail of *mitzvos* and his scientific spirit. The common denominator which we all share, is that we are satisfied with little, that we are serene and at peace, each with his own, and that we sleep in restfulness.

“*Hakodosh Boruch Hu* said to our first father: ‘Do not fear, Avram!’ Upon which the *Tanna Dbei Eliyohu* remarks: ‘One says ‘do not fear,’ only to a person who truthfully fears G-d.’

“Whoever has walked in the footsteps of the fear of G-d till he has grasped its truth, will hear even now—in his deepest self—the great Divine cry: ‘Do not fear! Do not lose hope! Do not be poor in your own eyes and lowly in the eyes of others; acquire spiritual wealth so that you might be able to enrich others. . . . And if you will come to the Jewish community, and you will ascend its platform . . . — call upon the people to renew its heart; to open its heart through the study of Torah and to place therein love and fear of G-d. Let

these upright and clean words be addressed, without pretty figures of speech and needle-thrusts, from every exalted platform to every vibrant heart. Let it be known: The Judaism of Torah and *Mitzvos* strives to lift up the masses of its people to such a rung of spiritual achievement that not a single unworthy foolish thought will be able to enter their minds; to so educate them that they might become exceedingly upright men and women, serene and happy, holy and beautiful, possessed of the strength of faith, removed from vanity and cleaving to eternity.

“. . . those who are caught up in hopelessness will say that such an approach suffers from excessive ‘simple-mindedness’; but we must say: ‘Who has convinced us that the people will not hear us? If hundreds will not hear, perhaps tens will hear. Who has deluded us into denying the possibility of existence for a heroic group of aspiring Jews, truthfully and wholeheartedly engaged in the quest for purity of heart and deed? Why not? If such a thing is not possible that there is only one reason for its not being possible—the fact that we, the individuals, who yearn for such an achievement deny the possibility of its existence.’”

These words were written in 1928. Since then the Torah world has become very much constricted by the tragedy of the war. And even though there has been a rebirth of Torah both here and in the land of the fathers, the achievements of the Torah renaissance of our time can hardly be considered as having replaced for us the wealth of Torah which perished in the destruction of East European Jewry. And the “affliction of modesty” of which Reb Avraham Eliyahu speaks has, if anything, only increased. We are even more self-satisfied, and more deeply lacking in confidence that our cause can win the hearts of other Jews. And this is perhaps the first and most important of a series of areas in which we need to walk on the path of self-correction, before we can hope that our struggle in behalf of Torah might be crowned with lasting success.

Spiritual Egotism

IN STILL ANOTHER ISSUE of the “Haneemon” the director of the Yavne Teachers Seminary and founder of “Haneemon,” Reb Yosef Shmulewitz treats another area of shortcoming which is no less to be found in our midst, than in his day, in pre-war East European Jewry.

“And thus did the great leader of Israel say: ‘Let Moshe and a thousand like him perish—and let not the nail of a single Jew be injured.’

“A spirit of exalted devotion towards *K’lal Yisroel* always served our great leaders as a source of motivation in their mighty deeds for the dissemination of the knowledge of Torah, and for dispelling the clouds of dark ignorance from the camp of Israel through all the generations.

“Only in this last generation of ours has there come a change which is not for the good, in this relation between

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"WHAT IS A JEW?"

by Murray Weitman

THE TOPIC OF "WHO IS A JEW" or "What is a Jew" is very like the proverbial cat with its nine lives. It has been subjected to innumerable discussions in pamphlets, articles, essays, books and the like. It has been talked to death again and again at breakfasts and dinners, in "Dialogues" and lectures. And yet, like a hardy perennial, it comes up again and again in spite of mistreatment.

This month, Harper's Magazine (*January*) again dragged out the topic for another airing. The popularity of the theme and its staying power are amazing. It seems that the subject has some arcane magnetic hold upon the curiosity of the American public—both Jewish and non-Jewish alike. What is more astonishing, however, is the variety of distortions that are being offered and the fact that after so much talk and writing the public is still as ignorant and confused as it was before the fad began. This latest entry is in keeping with all the others.

The writer, Dr. Morris Adler (a leading figure in the Conservative ministry), comes up with a really bizarre suggestion. One would not believe it, if it were not there in print, black on white. Read and wonder.

"The Jew still asks: 'What am I?' And perhaps in the process he has provided the best answer possible at present: 'A Jew is a person who is always asking 'What am I?' Certainly this definition is as authentic and comprehensive as any other."

If you didn't know what a Jew is, then the good Dr. Adler has put your mind at ease and answered your question. A Jew is confused. A Jew doesn't know what he is. Come, all ye confused, rally to the banner of Judaism.

Who Asks the Question?

HAVE YOU NOTICED that most of the questioning and searching and wondering about what a Jew is, and who he is, is being done, oddly enough, by those who have severed their ties with Torah-true Judaism? Isn't it true that this question seems to bother precisely those Jews who are estranged from Jewish living? Isn't it a fact that the Torah-Jew rarely, if at all, asks the question?

Why is it that the Jew who wakes up as a Jew, with the *Modch Ani* on his lips, and lives the day through as a Jew, and goes to sleep with the *Sh'ma* on his lips, again as a Jew, is not bothered—certainly not tortured—by the question? Why is it that this question seems to attach itself to him who has already set his foot upon the road to assimilation? It is the Jew, who has almost closed

the door upon his past, who is troubled by the question and by the glimpse of his past which is still visible through the not yet closed door.

The Torah Jew does not ask the question because he knows the answer. A Jew is a Jew. This was a simple fact throughout the thousands of years of our history. It never was a problem nor a mystery. The Jew knew and the non-Jew likewise was quite sure who was and who was not a Jew. The question which so bothers the modern Jew today, would have been ludicrous a century ago. What then, makes the question so pertinent and relevant today?

Briefly, a Jew is a descendant of Abraham. He is a descendant of those who stood at Mt. Sinai and accepted the Torah. Or, he has become a spiritual descendant of Abraham, and those who stood at Sinai, by embracing Judaism through conversion. To the Jew who looks upon himself and readily recognizes that he does not live as a descendant of Abraham and certainly not as a descendant of those who stood at Mt. Sinai, the problem of Jewish identity can be real and painful. This is illustrated by Dr. Adler himself in his own article—though he does not seem to recognize it. He tells of the time when he was a chaplain in the armed forces. For some reason—he is not sure what the reason was, but he is definite that it wasn't religious—he decided to grow a beard. He was surprised by the consequences of his decision. His beard seemed to add a new dimension to his relationship with his fellow non-Jewish chaplains. He states that all undercurrents of strain seemed to have vanished. The non-Jews seemed to be more at ease in his presence and he himself became more relaxed. Dr. Adler ponders the reason for this and hazards the guess that it was because his identity had suddenly become more clear. When he appeared like all the rest—with no continuity of the Jewish image—he was an enigma to the non-Jews. His beard changed all that. Now they saw, —a Jew.

The entire question of Jewish identity, and who and what is a Jew deserves to be rephrased. As we have seen, this problem does not concern the committed Jew. It does concern, the Jew who has made the first steps which will lead him upon the road of assimilation and eventual oblivion and yet cannot make peace with this, sometimes unconscious, decision. To him, who by his pattern of living has rejected the classical concept of Jewishness, the problem of identity is a real and oftentimes painful one. He senses that he is a Jew, oftentimes he is fiercely chauvinistic about his "Jewishness" and yet he can find no legitimate foundation for his feelings. He senses, ever so

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slightly, the fact that his road will lead him and his progeny into eventual utter estrangement from Judaism and he is bothered by it. He casts about for some viable expression of Jewishness and he is not ready to accept the total regimen of a Torah way of life. He senses that for him—indeed for his entire generation—this is a temporary problem. Some will turn back and embrace once again a way of life which will answer all their problems concerning their identity and purpose in life. Others will continue to wander and drift until they will be swallowed up by the forces of assimilation and the problem of Jewish identity will have its final solution for them. Thus it is that the problem, though pertinent and relevant and basic to our times, is really a temporary one. Time, and the decision of the individual Jew, will provide the solution.

Herein lies the great danger of the quack solutions to the problem of Jewish identity which are offered in articles such as appears in Harper's magazine. Dr. Adler's solution, like so many others these past few years, seeks to legitimize an illegitimate situation. It seeks to establish a Jewish identity where there is none. It seeks to justify this temporary transitional, critical and crucial period in the history of the American Jewish community. It seeks to give it a permanent status and character.

A Crossroad of Decision

THE AMERICAN JEW stands at a crossroad of decision in the history of our people. When he asks "Who is a Jew" and "What is a Jew" he is really asking for a clarification of his own position vis-a-vis the normative expression of Judaism as it has been practised throughout the ages. He senses this crossroads in his own life. He senses the far-reaching consequences of his decision. He has a feeling that his position is not and cannot be permanent and is certainly not legitimate. He thinks back upon his own background and sees the great gap between his father and grandfather and himself and he wonders about the even greater gap which will exist between his children and himself. He sees the great abyss of namelessness which is open before him and he senses that he is tottering on the brink and that a decision is necessary. It is here that the greatest harm is done when people who claim to be spiritual leaders seek to minimize the critical nature of the situation. The Jew who is bothered by a question of Jewish identity is really experiencing a twinge of conscience which can be nurtured into the beginnings of T'shuvah. Instead he is quickly anesthetized and sent blissfully off in a sense of euphoria back upon the road to oblivion. The dilemma facing the modern American Jew is the result of a giant fraud and hoax he has perpetrated upon himself. We have often heard the phrase, "A Good American and a Good Jew." This is a high sounding phrase with a pleasant ring to it. Bar Mitzvah boys listen to this admonition which booms forth repeatedly from the pulpit like a broken record.

A Good Jew and A Good American

WE HAD BEST EXPLORE the meaning of being a good American. If it should mean a good citizen, loyal to our country, devoted to the betterment of the community and to worthwhile civic causes, then of course, this is part of Judaism. One would merely have to urge the Bar Mitzvah to be a good Jew and it would follow that being a good and conscientious citizen of his community would be part of his religious duty. What is usually understood as being a good American, is the full and unrestrained participation in American cultural and social patterns of living. A good American is a baseball fan and a little leaguer, a theatre going, gum-chewing, television watching devotee of the pursuit of happiness which he understands as the pursuit of pleasure. His moral standards have been accurately charted by Kinsey & Co. He believes in public education alone and religion on the weekend. He approves of early dating and winks at the consequences.

The American Jewish community has been sold on the idea that all this is compatible with Judaism. What a horrible distortion! Can a Torah Jew accept for himself and his children the social mores of our society? Can a Jew who wishes his children to remain Jews in the full sense of the word, accept public education as the one legitimate form of education for his children? Can we allow the moral standards which are extolled in movies and television and American literature, to mold the minds and hearts of our children and still expect them to remain untarnished Jews?

We have only to look around us at those who have at tempted this false synthesis on the mistaken premise of a non-existent compatibility and now ask the question, "What am I"? The secular Jew is an anomaly, the result of a mistaken and misguided experiment, predicated upon the premise that one can fully immerse himself into a secular materialistic society and still maintain his Jewish identity. The result of this spiritual plastic surgery is a confused disillusioned Jew who doesn't recognize himself as a Jew anymore and asks, "What am I"? The tragedy is compounded when a spiritual leader, to whom this groping Jew looks for help in his dilemma, responds with vapid and meaningless phrases like, "A Jew who is a person who is always asking, 'What Am I'?"

You may very well ask: "Is the Jew expected to withdraw completely from society?" The answer would be: From some areas which are in direct conflict with the tenets of our faith—yes! It is quite obvious that certain social situations are completely outside of the Jewish way of life. Take dancing or *trefa* dinners or the current run of Hollywood fare and the like. There are many situations and pursuits that are clearly forbidden to the Jew by *halacha*. Surely, this will close certain areas of social activity and recreation to the Jew. This will not, however, insulate him from a completely satisfactory, creative and respectable relationship within society, with

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Yeshiva Graduates: Their Emergent Role

by Marvin Schick

IT IS RECENTLY becoming more and more apparent, that significant changes have been taking place in the substrata of American orthodox leadership—changes whose effect will be decisive on the emergent character of American Orthodoxy. The class of individuals which, for decades, was identified in a leadership capacity with American orthodox activities and institutions, is gradually departing from the scene. That group is gradually being replaced by individuals whose upbringing is American, whose concern is motivated not by residual, sentimental attachment to an inherited but uncomprehended Judaism, but rather by conscious dedication to safeguarding the future of Torah-true Judaism in this country. Unlike many of their predecessors, they are not motivated by a “philanthropic” obligation to do something for “the Judaism of *their* fathers,” or to atone for their own guilt feelings over having departed from “the old Judaism.” That group has unfortunately not passed on — in most instances — its sentiments to its own heirs. The emergent corps of American orthodox lay leaders will therefore, necessarily be largely recruited from the ranks of American Yeshiva trained individuals, whose commitment is to the *future* of Orthodoxy, rather than its *past*; who wish to build for themselves and their children, rather than to commemorate the ideals of their fathers alone.

Similarly, is there a gradual, but certain change in the character of the top leadership of American Orthodoxy. In the most dynamic and vital segment of American Orthodox Jewry, the Torah camp — which includes the Yeshiva world, the thousands of Yeshiva graduates who are entering the community in ever increasing numbers, the collective word of the *Roshei Hayeshivos* has become authoritative. And since the creative survival of Torah-true Jewry depends on the existence in its midst of *Gedolei Torah*, the Torah camp has been placing ever growing emphasis on the expansion of the *Kolelim*, from which alone, a corps of genuine *Gedolei Torah* can emerge in time.

The Two Leadership Strata: Gedolim and Activists

OBVIOUSLY THEN, much of the future character of American Orthodoxy will result from the character of the relationship and interaction between the Gedolim

and the emergent lay leadership of American orthodox institutions and organizations. For the impact of the views of the Gedolim to be a vital one in molding the Torah community, they must operate in the context of the larger community. Their ability to influence the course of that community is defined, and consequently limited, by the beliefs and activities of the numerous individuals who are concerned with *the daily functioning* of the orthodox community. The officers of the various national orthodox organizations, the “activists” in the Yeshivos, the lay leadership of the Synagogue, all constitute a subleadership. These individuals obviously play a crucial role in either implementing the views of the Gedolim in the “concrete life” of the community, or they can thwart the practical realization of those views.

Ideally, these officers and “activists” are in regular communication with the Gedolei Torah, receiving guidance and instruction from them, and eager to implement the advice and directives of those who are the acknowledged ranking leadership of Orthodoxy.

No one could seriously maintain however, that such an ideal situation has existed in the United States till now, with significant exceptions. Unfortunately, proper channels of communication between the two groups, often do not exist, or are not utilized. Vital decisions are therefore often made by individuals whose competence is inadequate for determining the course of the orthodox community.

What was the constituency of the subleadership of American Orthodoxy till very recently? It consisted of European trained Rabbonim, American trained Rabbonim and businessmen.

Now despite stereotyped images to the contrary, there were and are in all three groups many individuals of genuine idealism and ability — individuals to whom the future of Torah in America owes a great debt. For they labored, and labor, in a generation in the wilderness. The circumstances arrayed against them; the environment which molded them, were such as to make their positive achievements the less readily to be expected, than their failings and failures. We ought not however

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be dissuaded from evaluating — candidly and dispassionately — despite such acknowledgment — the factors which bring it about more and more, that the ranking influence of these groups is diminishing. Such analysis is obviously a necessary step in our effort to properly understand the emergent orthodox leadership which is replacing theirs.

The Rabbinate and the Laity

Though we may all regret it, the European-trained, Yiddish speaking, "synagogue rabbinate," is fast losing its earlier base of influence. With the exception of the recent immigrant *Kehillos*, there are less and less Yiddish speaking synagogues left. The earlier immigrant generation which once populated those synagogues has, in the decisive majority, departed this life. For all the valor, the learning and piety which characterized many individuals of the earlier generation of Rabbonim — somehow they were unable to stem the tide of acculturation *in the area of the Synagogue*. Some of the most illustrious figures of that Rabbinate, had a vital share in establishing the foundations of the great Yeshivos, but the American Synagogue, they somehow could not "hold." Today, very few "synagogue Rabbonim" of the old school are left who retain ranking influence in the leadership of American Orthodoxy.

What of the American trained orthodox rabbi? Here too, to be sure, over the years a large percentage of American yeshiva educated youth which entered the rabbinate, consisted of capable and dedicated individuals. The defects which we so often associate with "American" orthodox rabbis do not alter the fact that many of their numbers, were conscientious and sincerely devoted to furthering the cause of Torah. But the American trained rabbinate too, which has won considerable influence, has — with significant exceptions — not been able to retain ranking influence in the Torah world.

For a period of several decades, as the "European" synagogue was declining, and the great Yeshivos had not yet emerged to assert the position of preeminence they now have, the "American" synagogue stood at the height of its prominence. And that prominence was reflected in the role played by its rabbinate. There was however, an inherent weakness in the functioning of the American trained orthodox rabbi. By and large he was functioning in congregations whose constituency was — in the majority — non-observant or lukewarm in observance. He was constantly pressured to make concessions, to compromise, to yield. He was dependent for his livelihood — all too often — upon men who were insensitive to his ideals. He was gradually forced into a new mold. His "success" came to be measured by his effectiveness as a preacher, executive and pastor. His circumstances gradually drew him away from immersion in Torah learning, which had been his great ideal in his own Yeshiva days. His piety was gradually "attenuated." In some instances,

he somehow — by dint of heroic perseverance — functioned creatively. In some instances he felt forced — broken in spirit — to leave the practicing rabbinate. In many instances, he remained "within," somehow adjusted to the compromising posture demanded of him, and began to rationalize his whole position, and to see it as a legitimate and proper one.

Gradually, the rise of the great Yeshivos, posed a new challenge to him. As tales of heartbreak, failure and failing began to "seep down to the student ranks" less and less students were willing to enter the practicing rabbinate. More and more they began to look down not only upon the circumstances surrounding the rabbinate, but also upon the rabbinate itself. Many such students upon entering the adult community, either via the professions or business — and carrying into adulthood their earlier disregard for the synagogue and the rabbinate — chose to remain apart from the established synagogues in their respective areas of residence, and would not acknowledge any role of pre-eminence on the part of the Rabbinate. Which of course created a state of tension between the two, where ideally the two groups should have complemented each other for the benefit of both, and more important, for the benefit of the future Torah character of the community at large.

WHAT OF THE orthodox lay leadership which came from the ranks of business?

Here again, it should be said at the outset, that many individuals in this group achieved their prominence through genuine devotion to the causes they served. All too often however, their influence was due to wealth rather than commitment to the cause of Torah. As indicated previously, their attachment was often one of residual sentiment for the memory of their fathers. Often non-observant themselves, they really failed to appreciate the importance of the Torah-studies curriculum in "their" yeshivos, and therefore were prone to impose their own "educational philosophy," upon *Roshei Yeshivos* and yeshiva faculties, who were dependent upon them for bread. . . . In the end, as their ranks are depleted with the passage of time, they have left very few of their own heirs to succeed them. The future lay leadership will perforce then come from the ranks of the graduates of the Yeshivos. Possibly the transition period will be a financially painful one, for this last group has not yet achieved the financial strength of its predecessors. But in the end, their stronger commitment to Torah, will undoubtedly exert a beneficial influence upon the inner functioning of orthodox Yeshivos, institutions and organizations.

THIS LAST GROUP — which is our final hope — however is still a "great unknown." Will it somehow manage to "focus" its collective strength, or will it too be dissipated and fragmented? Will it recognize its Divinely appointed obligation to create a new base for every aspect of the

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SHALL WE TELL OUR CHILDREN?

*The Two Sides of
the Jewish Coin*

by Morris Sherer

THE "SIX MILLION" are again on the front pages of our newspapers. Periodically, as if propelled by a Divine design to jolt sluggish memories, the Nazi bestiality that decimated our people "hits the headlines." Three years ago it was the dramatic Eichmann capture and trial in Jerusalem. Now it is the hair-raising trial in Frankfurt of the Nazi officials of the infamous Auschwitz death factory.

For the adult Jew who lived through the war years, these recurring "shock treatments" serve to revive from the subconscious strata grim memories of an appalling holocaust that spared no family, and left us a nation of mourners. But do these unspeakable crimes against the Jews have any *real* meaning for our children? Are *they* aware of the full impact of what occurred during those nightmarish years, and do *they* personally identify with the tragic victims of the crematoria and gas chambers of Auschwitz and Dachau?

If the authors of history books for children would have their way, the psyches of the youngsters born in the last two decades would never be disturbed and tormented by these "dreadful horror stories." A survey by a New York daily revealed that the history text books used in schools have condensed the story of the vilest crime in the annals of humanity into a brief paragraph, and sometimes even into a terse sentence. One history book shamelessly downgrades the entire episode, by lumping the Jewish tragedy in an odd hodgepodge:

"A large number of Communists, Socialists and Jews were despoiled of their property, arrested and tortured in concentration camps or put to death." Period.

Our Historic Experience: Only Sweetness and Light?

OF COURSE, THE JEWISH CHILDREN in religious homes, who attend Yeshivos, obtain a superficial knowledge about Jewish martyrdom, which they glean from the *Chumash*, Prophets, the Talmud, the fast-days and holidays. But, breathing the free air of a democracy where they are spared any racial indignities, all these tales of Jewish suffering seem remote and abstract to their young minds. To American Jewish children, black nights of persecution of their people are like bad dreams from the "days of yore," before the world was blessed with "civilization" and "emancipation." They are taught that we are still in *Golus*, but they cannot conceive that atrocities

and barbarism could be the lot of the Jew in a modern world. They simply do not relate, in a personal way, to these events.

We shelter and overprotect our children from the full dimension of bestiality unleashed against our people in the 20th century. "Horror stories will only create unpleasant traumatic experiences for my child," one parent rationalizes this policy. And an educator explains: "We must teach our children positive values, the joy of Jewish living."

As a result, so many of our youngsters are given a dream world image in which Jewish life is a potpourri of numerous pleasantries: the relaxed tranquility of a Shabbos *tish*, the mouth-watering *latkes* of Chanukah, the unbridled gaiety of Purim, the festivity of a Pesach *seder* and so on. In addition, the fact that our children are taught reliance on the "humanitarianism" of the "modern" world, gives them a false sense of Jewish security.

Preparing Our Children for Every Eventuality

For our children's sake, we must not allow an exclusive sweetness and light, lollipop image to be the only dimension of Jewish life that they conceive. If they do not comprehend the truth of Jewish life in *Golus*, where the specter of persecution stalks our path, they lack the inner fortitude and spiritual strength to cope with the uncertain realities of Jewish fate. How can we expect our children to be trained with a genuine sense of *Emunoh* and *Bitochon*, when they do not feel that their faith may some day be put to the test in crucibles of fire?

Rabbi Samson Raphael Hirsch, z't'l, develops this thought poignantly: "The Jew who knows his task and his history is not surprised by anything that happens, he is never thrown off his balance or dazzled. He has only to look back on the mirror of his past which G-d is ever presenting to him . . . and he steers calmly, whether over a smooth sea or through storm and fire, towards the goal to which G-d is leading him. He is prepared for everything. He trusts no moment and fears none . . . An undeserved piece of good fortune cannot elate him, an unmerited suffering cannot crush him (*"Judaism Eternal," translated by Dayan I. Grunfeld*).

If we want our children never to be "thrown off their
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NEVER LOSE HOPE

by A. Margolis

EVEN IF A SHARP SWORD lies on the throat of a generation, it ought not to lose all hope for Divine mercy. This I was taught by a journey in an Israeli railroad car.

We who see the knife of corruption, vulgarity and lost values which threateningly hangs over the outstretched throat of our generation, customarily speak of the possibility of spiritual rebirth on the part of this generation, with despairing bitterness. But it is likely that even in this generation of shattered values, it is possible to find fragments of hope. And perhaps the very way to a new hope emerges from the shattered ideologies and the broken values of our age.

A Picture of Emptiness

ONE MIGHT HAVE DESCRIBED the railroad car in which I sat as having set on tracks the spiritual problems of the State of Israel.

A group of youths, students of a *Tichon* (the equivalent of high school), were gathered in one part of the car. They seemed to be a living translation of all the literary outcries, the emergency meetings, the court decisions, concerning the "old" theme: the "emptiness of the young generation" in the State of Israel.

Screeching songs, stupid lyrics with hardly a shadow of meaning, gibberish sung to toneless "melody." The air was oppressive and depressive through the entire trip. Jokes scraped from street sewers. Wild screaming in octaves above the reach of human vocal cords filled the car. Running, about, jumping, grabbing of seats, fighting, childish pranks. The age of the group was approximately 17-18. All of which revealed for us the whole depth of the yawning abyss which is called: "The problem of youth in the State of Israel."

And even though this most painful of problems—one which follows us about like a shadow—is not a new problem, one feels its agony all the more sharply, when the written descriptions he has seen, become embodied and one faces them directly. Only then, do they penetrate to the very core of one's being.

At first one takes advantage of the railroad window. It seems as if the railroad builders "in their wisdom" had provided a "healing before the illness." After all the railroad is bound to contain varied, disharmonious human elements. If one's surroundings are troublesome—he can look out the window. If what one sees *inside the train* is unpleasant—he can turn his gaze outward. Outside the

window, he can view the "non-problematic" serene beauty of the landscape of the mountains of *Yehudah*, the green of the plains, the rolling expanses which unfold to the eye. And all these "melt" the apprehensiveness one feels on facing the "human landscape" within.

But darkness descends outside. The darker it grew outside, the brighter the railroad lights within became as if to spotlight the problem one was trying to escape from—as if to force him to face the problem.

Maariv — The Hidden Yearning

BUT THIS IS the road to *Yerushalayim*. And on the way to *Yerushalayim*, there are always a number of Jews with a *sepher*—not newspaper—open before them, whose beads serve as marks of identity. They "soften" the atmosphere somewhat . . . It is time for *Maariv* . . . A *Minyan* gathers. "*Gartlen*" are fastened. A ringing sound of *Tefilah* cuts through the air—as if to purify it—with the words: *וְהוּא רַחוּם יְכַפֵּר עוֹן* —"And He, the Merciful One, will forgive transgression."

And then there occurred—the miracle!!! My eyes saw it! The youths began to move towards those at prayer. A few "enter" the *Minyan*—shamed, and thirsty for G-d. Suddenly one draws his jacket over his head as a covering—and begins to *daven*. Another holds in place a sheet of wrapping paper over his head. Some of those comprising the *Minyan* remove their *yarmulkes* from beneath their hats and hand them to the youths. And even those who do not pray—are utterly silent . . .

One could have felt with his hands the great thirst, unto fatigue, of the youth, its silent and suppressed yearning for other landscapes, for another reality than the one which teachers and educators cultivate around them.

Our Sense of Guilt — And Our New Hope

THERE WERE SACRED MOMENTS in that railroad car. A great earnestness settled on those within, and poignant stirrings of *Teshuvah*, hovered in the space about us.

All at once, it was as if a curtain had descended on the youths' wild disorder. And when the curtain was lifted, one saw a youth yearning for substance, for content for truth.

These were however, also anguished, conscience-struck moments. We were deeply stirred, as we saw the problem personified. It was as if Israeli youth were stretching forth its hand, as a drowning person does; as if it were crying out for help, pleading for rescue, for air—and we were forsaking it and leaving it to its lot.

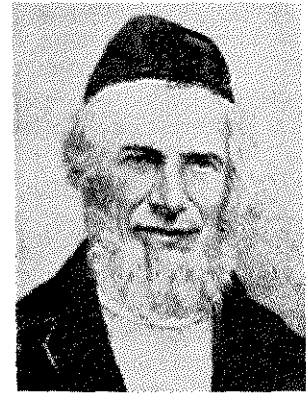
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A. Margolis is a staff-member of the Jerusalem daily "Hamodia."

A Voice from the Past

A Review

by Joseph Elias



RABBI JACOB ETTLINGER

THE OTHER DAY two unassuming volumes were published that have quite a story to tell. As I turned the pages, I felt myself transported back in time to a period in our history that lies long behind us, yet contains a good many lessons for our age.

The early nineteenth century saw West European Jewry flooded by the tides of reform and assimilation. In city after city the leaders of the movement seized the Jewish communal institutions and set themselves up as the spokesmen of "enlightened Judaism." The high water mark was reached in 1844 when—for the first time—the outstanding reformers from all over Europe gathered at Braunschweig, in Germany, to unify their efforts. This conference ultimately proved a failure—and this was largely due to the prompt and outspoken reaction of the leaders of traditional Judaism.

In a joint declaration they condemned the proposal put forth by the representatives of "progressive Judaism." Beyond that, however, it was realized that an effort had to be made to rally Jewry at large to the flag of the Torah. To that end, a bi-weekly newspaper was started, "*Der Getreue Zionswachter*" with a Hebrew supplement, aiming "to raise the horn of Torah and faith and to remove obstacles in their way." It was published from 1846 to 1856 by a group of Rabbis and scholars, under the leadership of Rabbi Jacob Ettlinger, Chief Rabbi of Altona, with Dr. Samuel Enoch as publisher.

The two volumes lying before me, which contain the 222 issues of the Hebrew supplement, titled "*Shomer Zion Han'amon*", thus represent the first effort to use the new tools of journalism in the service of Torah. In the words of the sponsors, they were "put before the elders and sages of our people to proclaim the greatness of Torah and to show that the word of G-d is still dear to those that fear him." They served "to bridge the

divisions caused in the tents of Yeshurun by the developments of the time."

The reaction of the readers was eloquently expressed by a correspondent who wrote to the editors: "For two years, since the outbreak of the commotion made by those who seek to destroy G-d's vineyard, there has been darkness, as the messengers of evil offered on their altar a strange religion not commanded by G-d—and we all are silenced, hand on mouth, till finally I cried out: Guardian, what of the night?—and, lo and behold, there the guardian speaks . . ."

Issues of the Age —

The Struggle Against Reform

SPEAK IT DID, clearly and readily, on all the issues of the day. Thus, the Rabbi of Muenster, in a lengthy responsum, marshalling Biblical and Talmudic sources, attacked the introduction of the organ in the synagogue, calling worshippers to the Torah without use of their Hebrew name, and silencing those who would "pray with upraised voice as our forefathers did" (he wondered, in fact, "how anyone who understands the hymns of praise in our Siddur can recite them in mournful silence—it is certainly required that *Kriath Shema* be read loud enough to be heard with one's own ears.") In later responsa he addressed himself to the issues of mixed pews and mixed choirs as well as the abolition of Hebrew prayers and the introduction of confirmation.

Rabbi Ettlinger spoke up against efforts to introduce the joint recitation of the *Kaddish* by all mourners, which he considered "contrary to the old established customs of Germany and Poland." He strongly criticized those who would let no one but the official *Chazan*, in special garments, lead the congregation in prayers. At great length he discussed and rejected changes in the traditional manner of performing *Milah* and *Metzitzah*. Together with Rabbi Seligman Baer Bamberger of Wurzburg and the *Beth Din* of Jerusalem he intervened in the controversy raging in Mantua, Italy, over efforts to abolish the second day of *Yom Tov*.

This is, of course, an issue that is still discussed in our days. It is therefore worthwhile to note that all those

Rabbi Joseph Elias is a noted educator and writer. He has served as editor of the Jewish Pocket Books. Till recently he was Dean of the Yeshiva Beth Yehudah in Detroit, and is presently Principal of the Mesifita High School Rabbi Samson Raphael Hirsch and Rika Breuer Teachers Seminary.

changes sought by the reformers did not make their brand of Judaism more viable and attractive. The law is the strength and basis of historic Judaism. They did not—they could not—put anything positive in its place. So, in tempering with it for the sake of modernization and convenience, they were merely destructive—not, to be sure, of Torah Judaism, which outlasted all their efforts, but of their own survival as links in the chain of Jewish history.

It is regrettable that our present day reformers have not learned from the ineffectiveness and sterility of their predecessors. Thus we still suffer, for instance, from the situation referred to by one of the correspondents to the "*Shomer Tzion*" who complained about "the storybooks handed to our children" in place of the *Chumosh*, and demanded that Bible instruction be faithful to the teachings of our Sages. Many other questions were raised that reflect the complexities and problems brought about by the new age, such as railroad travel and factories working on Sabbath, intermarriage ("especially in the gold-fields of Australia and California") and what to do about the offspring of such marriages.

Likewise, there are articles dealing with the newfangled ideologies of Judaism, propounded by the reformers. The Rabbi of Dirmenach in the Alsace, searchingly analyzes and demolishes a recently published exposition of reform theology, and a contributor from Galicia points out "recent misuses of the Rambam's ideas."

Perennial Issues in Torah Scholarship

HOWEVER, MOST OF THE CONTRIBUTIONS are not concerned with specific issues of the age. We find here *Maharam Schick's* discussion of the weights and measures indicated by the *Halachah*; Rabbi Jacob Ettlinger searchingly examines the question of autopsy according to Torah law; the rules concerning the validity and possible changes of customs or latter-day rabbinic ordinances are clarified; a number of legal responsa of Rabbi Mosheh Sofer are printed here, which are not contained in the published collection of his responsa.

Side by side with these rabbinic discussions, we find a large number of mediaeval texts, published for the first time in printed form or else in newly corrected and revised version; there is an ancient responsum sent from Syria to the Jews of the Rhineland at the time of Charlemagne; some letters of *Rashi*; a question concerning the transmigration of souls, addressed to the *Rosh* by his son; a number of moving poems for the synagogue service; and much other original material.

In a different vein, many difficult Biblical and Talmudic texts are illuminated—interestingly enough, we find here some biblical comments by Rabbi Tzvi Hirsch Mecklenburg that appeared later as part of his great work "*Haksav Vehakaboloh*." A correspondent from Jerusalem provides a list of differences between our Talmud texts and an ancient Talmudic manuscript in the Holy City.

It is, incidentally of interest to note the close ties of the "*Shomer Tzion*" with the land of Israel. Many letters and contributions from the Holy Land can be found in its columns and Rabbi Ettlinger used them in his efforts to raise the moneys needed in support of the *Yishuv*.

Many of the great Torah personalities of the age appear in these pages: Rabbi Akiba Eger writes to Rabbi Ettlinger; so does his pupil Rabbi Esriel Hildesheimer; and Rabbi Seligman Baer Bamberger of Wurzburg is represented by a number of letters. But, above all others, it is Rabbi Ettlinger, who has put his imprint upon the *Shomer Tzion* as the moving spirit of the publication.

In issue after issue he responds to Talmudic queries, decides questions of Torah law, throws new light on a multiplicity of matters. At the same time he appears as a leader of the age, protesting disloyalty to Jewish values, counselling resistance to encroachments, pleading for the preservation of the highest standards. Whenever conflicts arise, he is consulted, offers advice to communal leaders and, not infrequently, sharp admonition where he notes a readiness "to compromise for the sake of doing for G-d."

It is worthwhile to recall here his words in his *Chumash* commentary, *Minchath Oni*: "Let not him who is engaged in the war of the Lord against the heretics be held back by the false argument that great is peace and that it is better to maintain the unity of all designated as Jews than to bring about disruption." Rabbi Ettlinger was a mild and humble man; but he saw clearly that the bond uniting our people is only the Torah. While his contemporary, Rabbi Shlomo Eger, would have liked him to go further and actually to "excommunicate" the reformers (as shown in a letter in "*Igroth Sofrim*"), he emerges in the "*Shomer Tzion*" as a truly far-sighted uncompromising and inspiring leader of the traditional forces—an object lesson to us of the true *Manhig B'yisroel*.

The Enduring Strength of Torah

Yet, whilst "*Shomer Tzion Han'amon*" gives us a picture of great Torah personalities, it also throws a vivid light on the general state of Torah learning in those years. Krajenke, Lakenbach, Hotzenplotz, Geilingen, Fegersheim, Oberbach, Nagelsberg—those are some of the localities whose Rabbis appear in these pages. The smaller rural communities largely preserved proud traditions of Jewish loyalty and piety, even while the big cities, like Frankfurt, Berlin, Breslau, fell under the sway of assimilation and had to be painfully recaptured for true Jewish living.

The manner in which the names of these small communities, hardly known otherwise, survive in the volumes before us reminds us of the observation of our sages that "the ark carried those that carry it": the Torah bestows some of its own immortality upon those who cling to it—upon their personalities, their lives, their

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Fragments from the Teachings of The S'FAS EMES

On the Occasion of
his 59th Yahrzeit

by Fabian Schoenfeld

ON THE 5TH DAY OF SH'VAT the followers of the Gerer Chassidic movement observe the 59th Yahrzeit of Rabbi Yehudah Aryeh Alter of Ger. The use of the word "movement" is perfectly justified. For Chassidism in general is a *movement*. Although this point need not be belabored, one should always bear in mind that Chassidism succeeded in moving masses of Eastern European Jewry out of the throes of utter despair onto the sublime heights of spiritual and religious fervor. This was particularly true of the great dynasty established by Rabbi Yitzchak Meir Alter, the grandfather of Rabbi Yehudah Aryeh. In addition to inspiring in his followers a great, ecstatic experience of love for the Creator, Rabbi Yitzchak Meir made them aware of the fundamental importance of scholarship and learning. To this very day, his talmudic writings and responsa are studied in the great Yeshivos and by all who are engaged in a deeper understanding of the Talmud. His works are universally known as the "Chidushe Harim." He transmitted his love for study and learning to all his followers and students. The foremost of these was his own grandson, Rabbi Yehudah Aryeh, whom he brought up after the untimely death of his son Abraham Mor-decai.

Rabbi Yehudah Aryeh masterfully continued the pursuit of Torah study, and his writings on the Talmud known by the name "*Sfas Emes*," contain a wealth of brilliant logical analysis of Halachic conceptual problems. He was an equally superb thinker, and his reflections reveal profound philosophical insight, though his idiom was that of the Chassidic tradition. Both in his Talmudic writings and in his Biblical commentaries there is a visibly persistent Leitmotif, reflected in the very name S'fat Emeth, namely the relentless quest for inner Truth. Obviously, these few lines cannot claim to describe his thinking and work. One day, perhaps, a voluminous chef d'oeuvre will appear, seeking to evaluate his contribution to Jewish religious thought and philosophy. We may glimpse—through a small selection of his thoughts, the kind of thinking that pervaded his writings. He wrote in a manner that can best be described as stenographic. A great deal of concentrated study is needed to discover the essence of his thoughts.

Rabbi Fabian Schoenfeld is Rav of Young Israel of Kew Garden Hills. He has written extensively for American Jewish periodicals.

One can only hope that the lines that follow are a correct rendering of his cogitations. We are confining this article to three of his thoughts on Chanukkah, which seem to have a particular importance for us during these momentous days of the modern age.

"A Portion In the G-d of Israel"

JUDAISM IS ENGAGED in a tremendous struggle with the Christian world. The threat is not any more the death camp. The real menace stems from the sudden desire on the part of the non-Jewish world to "bury the hatchet"—though, the question of who wielded it in the first place is conveniently forgotten. Assimilation and conversion—these are the germs that endanger Klal Yisrael. The kind of spiritual strife that occasioned Chanukkah is being repeated before our eyes.

The Sfas Emes has this to say: Antiochus and his Syrian-Greek Hellenists forbade the observance of three specific Jewish Laws: Sabbath, Circumcision and the celebration of New Moon. They strengthened this prohibition by the demand that the Jews declare publicly: "We have no portion in the G-d of Israel." The obvious purpose of the prohibition was to sever the relationship that existed between Israel and G-d; to proscribe the particular Mitzvos which are most indicative of that relationship. The Sabbath and Circumcision are uniquely Jewish. The decree concerning them, one can readily understand. However, what purpose was there in prohibiting the observance of Rosh Chodesh? Furthermore, why compel the Jewish people to sever its relationship with a Deity whose existence the persecutors denied. Would it not have been more important, from the Hellenistic standpoint, to make them deny the mere existence of G-d?

In order to comprehend the nature of the decree, one must understand the special nature of Rosh Chodesh. The Sabbath is a fixed day in the calendar. It is unalterable and immutable. It is a day decreed by G-d Himself. The official proclamation of the New Month was a right and privilege which G-d handed to us. The entire structure of the yearly calendar is ordained by the act of a *human* agency, i.e. the Jewish Court. Their reckoning may perhaps be erroneous, nevertheless the date which they select to be the New Month, is in effect the new month. Such days as Rosh Hashanah and Succos, etc., depend entirely upon the decision of human minds and opinions. To the pagan mind this was preposterous, un-

acceptable. That the Deity is willing to share the obligations and prerogatives with mere human beings, the heathen cannot conceive. In his attempt to equalize his subjects and place them on a common religious denominator, Antiochus had to dispose of this typically Jewish idea. He had to compel them to sate that they have "no portion in the G-d of Israel," *no part in His decisions*. He needed a verbal public declaration to this effect and he needed the abolition of the Mitzvah which gave expression to this idea, namely Rosh Chodesh.

The implication vis-a-vis the struggle in which we are involved to-day is rather obvious. It is our *special* relationship to the Elokei Yisrael which our antagonists are seeking to destroy as well as our unique relationship to Eretz Yisrael.

On the Enemy's Ground

HOW ARE WE to react to this danger? Again the Sfas Emes offers an answer. It is an answer which may cause some raised eye-brows. We are told that the light of Chanukkah must be placed at the entrance to our homes, outside the door, in the street. **מצודה להניחה על** (מצודה להניחה על פתח ביתו מבחוץ) There are times when we can contain our teachings and learning and confine them within the four walls of the Jewish home. When we are not threatened, when our way of life is not challenged, we can be blissfully ignorant of the world around us. When however, the non-Jewish world and its protagonists invade our sanctuary and our homes; when they threaten to exterminate our way of life then the answer is not merely to defend ourselves, but to carry the battle into the "street," into the camp of the enemy. A brief thought, but replete with meaning for us to-day. We must carry the battle into the camp of the enemy. We must wipe out the threat of wholesale conversion by waging this battle in every area and aspect of the society which envelopes us and seeks to assimilate us. We must place the light outside and not be content to hold on to what we have, for we may not have it much longer.

Awareness

THERE IS, HOWEVER, the problem of making our Jewish people aware of what menaces us. Too many have become victims of a dangerous euphoria that seems to paralyze their ability to think and perceive things as they are. This was the problem of the Jews in the heroic days of the Hasmoneans. We are told that — **לשנה אחרת —** קבעום ועשאוים ימים טובים בהלל והודאה — the Rabbis instituted the observance of Chanukka the following year. The Sfas Emes raises the question why they waited for a full year to pass by, before requesting our people to observe this great event with thanksgiving and praise. Human being, he points out, often do not recognize the immediate danger that surrounds them if it is a spiritual threat that they face. Nor are they able to realize the great importance of the rescue when it does come. They might well exclaim: Where and what is the danger? What was this great act of salvation? What were we

saved from? The Rabbis of that period were fearful of just such a reaction, were they to immediately demand proper recognition of the miraculous rescue. When a full year had passed by, when our people came to realize retrospectively, what had happened to thousands of Jewish youths, when the stark, brutal truth was finally brought home to them, then, and only then, were they in a position to evaluate both the extent of the danger they had faced, and the great significance of their rescue.

Let us hope that these sagacious words of the Sfas Emes will be heeded by those who trance-like welcome the love of Brother Esau, and will inspire them to concentrate their efforts upon the strengthening of Torah and its institutions, both here and in Eretz Yisrael.

Never Lose Hope

(continued from page 10)

Reality is sometimes more imaginative than anything imagined, and at the same time stronger than all logic. The picture of those youths at prayer, vanquished all imagination, and placed against all our logical analyses, a mighty reality.

We say therefore: Even if a sharp sword lies upon the throat of this generation let us not give up hope for mercy. Let us rise—and extend mercy to this generation.

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THE "DUMB" CHILD

An Episode from
the Years of
the Holocaust

by Asher Lazar

I DO NOT KNOW the name of the youth and I erred seriously at the time in not asking for his name, though I doubt if he would have given it to me, for he would not open his mouth many days.

The story happened as follows. At the end of 1941 reports reached Jerusalem concerning the Nazi brutalities, wherever the Nazi hordes set foot. These were unconfirmed reports, and no one wanted them to be confirmed. The refugees who till then succeeded in escaping from the areas of Nazi conquest, in the majority also did not know what was happening, or did not tell what they sensed, for some reason.

One of the British officers revealed to me in the beginning of February, 1942, that a small group of Jewish youths had managed to escape from the Warsaw Ghetto and had reached Budapest, Hungary. The matter was kept absolutely secret. And my informer warned me that if it were to become known that he had revealed the secret to me—his end would be bitter. I did not want to cause him harm, and did not divulge the matter to anyone. After several weeks I met him again and he told me that a group of youths—seventy-two in number—had succeeded in crossing the border and in reaching Belgrade. They were already approaching Eretz-Yisroel.

After an hour's journey we met the youths, in two buses of one of the Arab services. The buses were driven by Arab drivers, and in each there were armed British soldiers, in addition to Lebanese policemen.

I introduced myself to the youths, and told them that I was a Jewish newspaperman from Jerusalem—that I had come to greet them. The older youths silenced the younger ones with warning, "frozen" glances. The boys and the girls—were silent. At first I tried to speak Hungarian to them. It quickly became apparent to me that in the entire group there wasn't one who understood the language. I on the other hand, knew no Polish or Russian. I tried to speak Yiddish to them, and they answered in friendly manner. But under no circumstances would they tell anything about what had happened to them, nor even how they had managed to slip through the closed borders.

The Tehillim and the Tephillin

I ALWAYS CARRY a Tehillim and a small notebook in my pocket. When I asked one of the youths, who seemed

to be the leader of the group, about the number of refugees in the group, as well as similar questions which were easily answered—he replied. On taking my notebook out of my pocket, my *Tehillim* accidentally fell to the ground. One of the youths saw the little *Sefer*, picked it up from the ground, glanced inside—drew it close to his lips and kissed it. I thanked the boy and asked him his name. He did not answer.

"The boy is dumb"—said the eldest of the group to me. "We know that he is a Jew, but we know nothing about him."

Like the other youths, this boy too had had his hair cropped close, without any trace of *peyos*. In an attempt to engage the group in conversation, I asked:

"How do you know that he is a Jew? He doesn't speak."

A meaningful smile spread on the face of the leader of the group. "Convince yourself."

He approached the child lifted up the shirt he wore under a torn jacket and said to me: "Look and you will know!"

On the child's stomach I saw Tephillin straps. I looked closely and saw—a pair of hand and head Tephillin, bound around his body. I offered the child my small *Tehillim*. At first he motioned as if to decline, but then he took the small *sefer* from my hand, again brought it close to his mouth. This time his kiss was a longer one. Tears welled up in his eyes. But no sound escaped his "dumb" lips.

I do not know why, but the thought struck me that the boy was not dumb. I put my hand on his shoulder and said to him in Yiddish: "Have no fear. From now on you will be in Eretz Yisroel, amongst Jews."

The British border patrol officer and the soldiers of the patrol stood close by, but did not interfere. I requested the officer to permit me to ride with the children in one of the buses till Atlith. And he could return in my auto by himself. The officer agreed and I entered the bus.

When I was alone with the youths, the "frozenness" on their faces seemed to thaw. "Where are they taking us?"—almost all the children asked at once. The "dumb" child also asked the question—with his large feverish eyes. But his lips did not move. I told them that they would be taken to a temporary detention camp in Atlith, and that in several days they would be freed, and would be free to travel in Eretz Yisroel. They asked me from which city I was. I said that I had come from Jerusalem and that I lived there. I sat down near the "dumb"

Asher Lazar is an Israeli Journalist, whose writings have appeared in "Digleinu" and other periodicals.

youth, who read, with his eyes, the pages of the *Tephillin*, and from time to time wiped a tear.

When the two buses loaded with refugees and the three British border patrol cars reached Haifa, and the youths saw various Hebrew signs over store windows, their glances conveyed wonder—had their suffering and wandering finally come to an end?

The “dumb” youth showed signs of being troubled. He rose, sat down, and again rose. He moved towards the door of the bus, and tried to open a window. I feared that he might make an effort to escape. Suddenly, without prior thought, I asked him if he had relatives in Jerusalem, if he had ever heard about Jerusalem.

“Is the Rabbi of Ger still living?”—he answered.

I had been right. The child was not dumb. But now all the other travelers in the bus seemed as if struck dumb. They had all thought, for many months, that the child was dumb, and had even suspected that he was mentally unbalanced. Now they suddenly heard him speak Yiddish with a clear Polish accent. After several moments, I told the child that the Rabbi of Ger was still alive and that I had met him—that the Rabbi was in truth old, weak and sick but that he resided in Jerusalem, in Yeshivas Sfas Emes.

The child’s confidence was won, and he began to speak. Now his words came in a flow, rapidly, as if he had never stopped speaking. His story was terrifying. He had seen with his own eyes the Nazis enter his home in Warsaw, murder his father, mother, brothers and sisters. They had tortured his aged grandmother and murdered her. He had been bodily thrown into a truck with many others. “When the truck reached Maidanek I jumped off and tried to escape. A man caught me, who had known my parents, and he hid me from the eyes of the Nazi murderers. It was a week after my Bar Mitzvah. When the Nazis entered our house I managed to take my Tephillin bag, since I was sure that they were only chasing us out of our house. The Tephillin were all that I had.

“The man who caught me cut off my hair and also my *peyos*, and said to me that I must not tell any one that I was a Jew—that if I would tell, the Nazis would kill me, and him as well, for having hidden a Jew in his home. I knew that I had lost my parents, and my brothers and sisters. I knew that it was forbidden for me to reveal that I was a Jew. But I also knew that it was forbidden to lie. I told the man who had saved me, that I would not lie, and that if it were decreed that I be killed—I would die a Jew. The man scolded me and said that I was stubborn like all the Jews, but promised that he would not take me to church. He would even try to obtain kosher food for me. Should he find a Jewish prayer book, he would bring me one, so that I might be able to pray to G-d. He did not find a Siddur or any other Sepher. Once he brought me a fowl, and said that it was kosher. I knew he wasn’t telling me the truth and I did not eat. All those months I ate only bread, onions and sometimes an apple.

“I lived in the house of the man who saved me, about three months. Every Sunday he and his family attended church. He once suggested to me that I go along with him, in order that the neighbors might not suspect that I was not Christian. I did not know what to do. In the end, I decided not to go. I looked for excuses to avoid going. On Shabbos I was “ill,” and would not leave my bed. Once a doctor was brought to see me who asked my name. My rescuer answered in my place—‘Stephen.’

“I Will Not Open My Mouth Till . . .”

“THAT MOMENT I DECIDED that I would not open my mouth until G-d in His great mercy would save me. The physicians said that I was in truth sick and wanted to have me taken to a hospital. I embraced my rescuer and begged him with my eyes——. He shielded me and promised the doctors that he would take proper care of me. After that I no longer spoke even to my rescuer or to his family. They all believed that I had become ill and had really lost my speech.

“One day the man came home very sad. He entered a room with his eldest son and his wife. I sensed that they were talking about me and overheard that the Nazis were going from house to house looking for Jews in order to kill them. My rescuer knew that I had Tephillin which I wore every morning, when I *davened*, in the cellar of the house. He was afraid that the Nazis might discover my Tephillin in his home, and tried to prevail upon me to agree to burn the Tephillin. At first he spoke gently to me, as a father would to his son. He explained to me that I had no right to cause him harm, in return for all the good he had done to me. I pressed the Tephillin bag close to my heart. And finally they forcibly took the Tephillin out of the bag. But at that moment I grabbed hold of the Tephillin, and before their eyes tied the straps around my body. I covered them with my shirt and my jacket. And they let me alone.

“The Nazis entered the house one day looking for Jews. They examined every one of the members of the family, including myself. But they did not search under my clothing. ‘Stephen is a nephew of my wife’s—said my rescuer, pointing at me. ‘Stephen is a dumb child.’ The Nazis believed him and let us alone.

“One day as my rescuer was walking through the street, the Nazis accidentally shot him to death. They were chasing a Jew, and he was caught in the line of fire. Shortly thereafter, his son fled briefly into the forests, but he soon again returned home. He told us that in Maidanek the Nazis had erected a large concentration camp in which there were many Jews. There was also a factory in Maidanek in which Jews worked, manufacturing soap. He had brought home several bars of the soap, and gave me one of the bars. He said that the soap was kosher. It was Jewish soap, and had been made from Jews. ‘Here is the Jewish soap’—the youth

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This Month / TEVES

From the Writings of

Rabbi Samson Raphael Hirsch

*The Prohibition of Chilul Hashem
(The Desecration of G-d's Name)*

THIS PROHIBITION IS ADDRESSED particularly to the leaders of the community—to the scholars of Torah: “Do not desecrate My Holy Name.” How shall others walk by the light of Torah if they see, or they imagine that they see, that those who hold aloft its banner are not spiritually elevated by the light of Torah? How can others learn to honor the Torah if they see, or they imagine that they see, that those who know the Torah, do not honor it in their lives and in their deeds. (Choreb—“The Prohibition Against Desecration of G-d's Name and the Mitzva of Sanctification of G-d's Name”)

The Purity of the Struggle

IS THE STRUGGLE in behalf of Torah truthfully a pure struggle—one that is waged for the sake of Truth alone, without any personal interests involved? Are all the hands which hold high the banner of Torah—clean, and is the cause of Truth safe from embarrassment over its defenders? Are we prepared to forego personal honor where self effacement is necessary in the struggle for Truth? Are we modest, conciliatory and yielding in our personal lives, to the same extent that we are firm and uncompromising in our battle for Torah? Is the love of peace which characterizes our social relationships pronounced enough to serve as guarantee of the truth of our zeal for Truth? Only the person concerning whom the Torah bore witness that he was the most modest of men, had the right to stand “in the gate of the camp” and to proclaim: “Whoever is unto Hashem—(shall come) to me.” And the men whom Moshe chose to aid him, were not only men of valor and G-d fearing, but were also distinguished as men of Truth and haters of unjust gain.

And the men who were the true inheritors of Moshe Rabenu not only taught that “if one is engaged in the study of Torah not for its own sake, it were better had he not been created”; that one must not make (of the Torah) a crown for self-aggrandizement nor a spade to

On the occasion of his
75th Yahrzeit

dig with,” that “whoever derives benefit from the words of Torah removes his life from the world.” They also realized those principles in full in their lives and in their work.

(Collected writings, vol. 5, p. 127)

The Flowering of Perfection — Only in Eretz Israel

CONCERNING THE STAVES in the Ark it is said in the Torah: “In the rings of the Ark the staves shall be—they shall not depart from it.” We learn from this that we must be prepared to carry the Torah, when necessary, from its immediate place to any other place. That is to say, that the Torah is not attached to its place in the *Beis Hamikdosh* alone. However, there is no such commandment with reference to the Table and the Menorah, which teaches one that the Table and the Menorah of the people of Israel are “limited” to the soil of Eretz Israel.

And even though the people of Israel takes the Torah along everywhere, all the same, the Table and the Menorah of the people of Israel are not available to us other than in the Holy Land alone.

Later we will explain that the Table in the Sanctuary symbolizes Israel's material life under Divine Providence, and that the Menorah symbolizes the spiritual life, which is directed towards G-d. We learn then that the material life in all its fullness and the spiritual life in all its radiance, are impossible for Israel outside the soil of the Holy Land. Not so the Torah. And therefore, even though the people of Israel is commanded to take along its Torah everywhere and it is its task to fulfill the Torah in all places and in all times, all the same the people of Israel can achieve the flowering and fullest development of its material and spiritual life—which are the outcome of observance of Torah—only in Eretz Israel.

(Collected Writings, vol. 3, p. 410)

The Study of Torah

. . . THEREFORE IT IS NECESSARY to study, to study Torah. There is no greater enemy of the ultimate purpose of our life than ignorance. Study thoroughly Torah, Neviim, Kesuvim, Talmud, and Poskim (the decisors). And do not study because it is your desire to be a rabbi in Israel, but precisely because it is not your intention to be a rabbi.

(Collected Writings, vol. 5, p. 225)

The Qualifications of a Judge in Israel

THE WORLD IS ACCUSTOMED to view a judge as a man of wisdom and learning. From the event of the meeting between Moshe and Yisro and the resultant designation of judges, we learn otherwise. Prior to all else comes concern for the character of the judge, the extent of fear of G-d in him, his love of truth and hatred of unjust gain. After all this, importance may be ascribed to his learning and acuteness.

(Devorim 1:13)

Who are the Separatists?

WE ARE CHARGED with "separating ourselves from the community." We are told: "Is not Yiphtach in his generation like Shmuel in his?" Is it not written: "One should follow the majority?" These principles however, have meaning only within the *Halachah* and to enhance its purpose, but never in opposition to the *Halachah* and in opposition to the Torah. For if this is not so—then even Moshe Rabenu sinned when he called out: "Whoever is unto Hashem shall come to me," and Eliyohu became 'a rebellious elder' when he stood against the prophets of the Baal on Mount Carmel. In truth, Yiphtach in his generation is like Shmuel in his, but Yero'om in his generation is *not* like Shmuel in his.

(Collected writings, vol. 5, p. 284)

Tzadikim in the Midst of the City

"PERHAPS THERE ARE fifty *tzadikim* in the midst of the city."

Avraham Avinu did not plead for mercy for fifty *tzadikim* in the city, but for fifty *tzadikim in the midst of the city*.

The *tzadik* who resides in Sodomite surroundings is not permitted to cast aside responsibility for the people out of feelings of pride. He is not permitted to lock himself up in his 'own four elms,' and to think that he is fulfilling his obligation by saving himself and his family alone.

The *tzadik*, because of whose merit Avrohom wishes to save the entire city—is found *in the midst* of the city. He is strongly bound up with all its inhabitants. He does not stop teaching, forewarning, admonishing, educating and saving in every place and with regard to every person. Such a *tzadik* never gives up hope for people, but

he continues to strive with all his strength to lead the inhabitants of his city towards the good.

In the destruction of Jerusalem—the Rabbis have said—the *tzadikim* who observed the Torah from *aleph to tav*, were punished first. Indeed, they received their punishment first, because they were not *in the midst* of the city, in order to draw its inhabitants to repentance. (Shabbos 55; Yechezkel 9.)

(Bereshis 18:24)

The Achievements of the Kehillah in Frankfurt

THE KEHILLAH WAS FOUNDED by eleven members. Now, after 25 years, it has 325 members; two schools with an enrollment of 470 boys and girls, a *mikvah* (the *mikvah* of the 'official Kehillah' was sealed up by its leadership, in order to enlarge their synagogue!); three kosher butcher shops, three bakeries, three hostleries, a synagogue with a thousand seats. The *bachurim* and *baale batim*, who are graduates of the school—set aside regular periods for the study of Torah daily, the women again cover the hair of their heads, and learn from their daughters the ways of *tz'nius*.

(Collected writings, vol. 4, pp. 274, 303, 339)

To Attract Those Who Have Gone Astray, Towards Repentance

WE MUST BE CAREFUL not to blur concepts. There are Kehillos which are built on principles of *minus* and *apikorsus*. But, *boruch Hashem*, in our generation there are hardly individuals who are *minim* and *apikorsim*, according to the definition of *Halachah*. These erring brothers—the way of their fathers is their way. Concerning them the Rambam has already issued the decision: "But the children of these errant ones and their grand children whom their fathers have cast (into violation of Torah), and who were born amongst the karaites, who raised them in accordance with their views, are like "captive infants" who, when they are not diligent in the observance of *mitzvos*—are obviously as one forced . . . Therefore it is proper to draw them towards repentance with words of peace till they return to the Torah" (*Hilchose Mamrim*, chapter 3:3). In truth therefore, particularly because we are obligated to maintain our ties of social relationships and friendship with these errant ones, in order to return them to the good; particularly because we are forbidden to sever the bond with these people; particularly because we are certain that G-d in his mercy will say to them: "I have forgiven . . . for it is accounted to all the people as an unintentional sin"—particularly because of all this, are we obligated to draw far away from any *ideology of minus and apikorsus*, in order to sharply demonstrate that the things which they maintain to be true are absolute falsehood in our eyes.

(Collected writings, vol. 4, p. 324)

The Challenge of the Teshuva Mood

(continued from page 4)

the 'aristocracy' of Israel and the masses of the people—and this is the source of so much that is wrong in our midst.

"Within the walls of the centers of Torah, amongst the teachers of the people, there has begun to develop a kind of spiritual aristocracy which 'gives up' the 'ordinary' people, and does not acknowledge the importance of being concerned with them, of seeking to improve them and of teaching them the right path. A sense of spiritual selfishness has begun to root itself in the camp of our spiritual aristocracy.

"And let it not be said: new leaders have risen and the masses of the people follow them. For were it not that the true leaders of Israel have forsaken their positions; had they continued to 'build fences and stand in the breach'; had they continued to rebuild the desolate pathways—then the lighthearted and irresponsible, the arrogant in manner and soul, would not have dared to capture their place. For 'every tongue that rises against you in judgment—you will vanquish; this is the inheritance of the servants of G-d.'"

This is a second area of self-correction which we need to be concerned with. Here too, our failings have, if anything, increased during the 35 years that have elapsed since the above words were first written. In addition to a false modesty, which paralyzes our will by making us think that we are incapable of winning the masses of our estranged brethren back to loyalty to the Torah, we suffer also from a growing sense of condescension and disregard for other Jews who have been denied the blessings of Torah which we were granted. And the more pride we take in our own piety, the more are we in danger of falling into such condescension.

Activism and Inner Striving

IN ONE SIGNIFICANT RESPECT, Torah-true Jewry has recently made great strides, in comparison to our earlier situation. We now exhibit a fine grasp of the function of organization. Whereas a generation ago it was the non-religious camp which seemed alone to know how to utilize modern methods of social organization in order to achieve control over collective Jewish life, and to thereby lead world Jewry on the path of collective estrangement from Torah, Orthodoxy today exhibits a growing appreciation of modern techniques of social organization. If anything, we have become over organized—to a point where in many instances, interests of institutions and organizations become in the eyes of their

devotees more important even than their original ends. And in fact so much energy is thrown into safeguarding organizational and institutional interests, that the deeper and ultimate concerns of Jewish life become almost forgotten. Of this matter, the great *Baal Teshuva* of the last generation, Dr. Nathan Birnbaum, writes (in his "Program for Spiritual Ascent"):

"If we were to examine the means which religious 'activists' need to utilize in order to return our estranged brethren to their camp, we would find one which points up a great fault in the Torah-true camp, namely, that we have done hardly anything to rise higher and higher in religious and ethical earnestness and in the proper ordering of the external forms of our life. Many times we have been forced to hear sharp criticism from our Jewish adversaries, and even though there is much exaggeration and distortion in this criticism, it still remains true that we would be much more respected in their eyes, if our own religious, ethical and cultural standards would be so far superior to theirs, that they would perforce become convinced that theirs is a faulty path. For the dissemination of the religious point of view amongst our estranged brothers and sisters, there is no more effective device than for us to so live, that our opponents would be unable to find any point to attack in us, or any ground for lack of regard for us—that is, for us to live in a sense of unsatisfied and ceaseless yearning for the knowledge of G-d; for the refinement of ethical behavior; for the cultivation of character; and for the ordering of life as an expression of the majesty of G-d's world."

This then is a third area in which the Torah-true camp needs self-improvement. We must always ask ourselves: Does not our organizational activism—important as it is—make us forgetful that our primary concern is with the quality of our Torah life; that any hopes we may have for reaching out to others through organizational techniques, and thereby drawing them closer to the Torah way, are also dependent on the *inner* character of the Torah life that *we* lead?

Side by side with the full measure of devotion that we must be prepared to offer, on the 'external' institutional levels of struggle for the cause of Torah, let us then dedicate ourselves to the continuing quest for growing perfection in these three areas. Let us banish the false modesty which makes us draw into a corner, and feel that our cause is not strong enough to win the souls of our brothers in direct confrontation. Let us forsake secondly, the kind of spiritual selfishness which makes us feel that ours is the 'best of possible lives,' and that we rightly disdain others less privileged. Finally, let us remember always to measure the meaningfulness of our Orthodox 'activism' by the character and quality of our own inner striving for Jewish self-perfection.

Yeshiva Graduates

(continued from page 8)

life of a Torah community? Will it finally understand that without the assumption of communal obligation, its individual existence, in a corner, will be impossible? Will it create the necessary base for a healthy synagogue structure, and for a vital and creative Rabbinate, without which in the end, Torah true Jewry cannot endure?

Each individual member of that group is called upon by the *Hashgochah Hoelyonoh* (Divine Providence) to provide his part of the answer.

(In a subsequent article, Rabbi Schick will delineate some characteristics of the world of the Yeshiva graduates, in relation to their potential leadership role.—Ed.)

Shall We Tell Our Children?

(continued from page 9)

balance," let us tell them, each in accordance with his absorptive capacity, the blunt truth about the Jewish facts of life. Let us spell out for them all the brutal details of the intense pain and suffering endured by our people in a civilized society, which exploited scientific knowledge to devise heinous methods to slaughter 1,500,000 innocent children. Let us tell it to them again and again, until the term "six million" is no longer a cliché, but a meaningful symbol of *their own* flesh and skin.

As parents and educators we owe it to our children to portray for them how the uprooted Jews did not lose their "divine image" even when the Nazi savages attempted to transform them into wild animals. We should relate the numerous acts of *Kiddush Hashem* that illuminated that dark era: of the Jews in concentration camps who risked their lives to put on *Tefillin*; of the Jews who covertly read the *Megila* and arranged a clandestine *Seder* in dingy bunkers in the shadows of the smokestacks of Bunchenwald.

Let us expose them to the full panorama of Jewish destiny, the "good fortune" and the "suffering."

There is a Jewish lesson to be learned from the statement of our Rabbis in the Midrash, that Mordecai impressed coins for his generation: on one side a golden crown was engraved, and on the other, sack-cloth and ashes. What a symbolic depiction of the long tortuous road of Jewish history!

A Voice from the Past

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writings, even upon the localities in which they lived. This thought serves as a wholesome corrective to our latter-day emphasis upon propaganda, or power, or size, as the key to lasting fame.

Krajenke or Hotzenplotz may be bypassed by world history—but the Torah thoughts penned in its modest Rabbi's study are as alive today as when they were written, inspiring Torah students in Bnei Brak, Cleveland or Gateshead. Thus the "*Shomer Tzion Hand'aman*"

is not just a historical curiosity for the bibliophile but a part of our Torah libraries, a lasting contribution to Torah wisdom.

To what extent, however, did it achieve the hopes of its sponsors, to stem the reform tide and strengthen Torah Judaism in its time? There can be no doubt that it provided guidance and inspiration for its age. To that there testify letters from Copenhagen and London, Lemberg and Pest, Cracow and Vienna; a Polish correspondent writes that "a publication such as this is needed in Poland and Russia too, even though the bulk of our brethren are—thanks to G-d—still true to Torah in their daily life." Thus the "*Shomer Tzion Hand'amon*" provided a crucial rallying point for the forces of tradition. True enough, it did not endeavor to develop a philosophy for Torah-living in the modern age, nor did it take as its target the whole range of modern scientific thought; these goals became the lifework of Rabbi S. R. Hirsch and Rabbi Esriel Hildesheimer, both pupils of Rabbi Jacob Ettlinger. But the goal that the "*Shomer Tzion Hand'amon*" so ambitiously set to itself it achieved: to be a true guardian of the Torah spirit. In the process it wrote a page in Jewish history from which our time would do well to learn.

The "Dumb" Child

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said, and took out of his pocket a yellow bar of soap on which three letters were engraved—R.J.S."

The youth became silent. He again took my *Tehillim* and began to read aloud. "The children of men who dwell in darkness and the shadow of death, who are prisoners of affliction——"

I remained with the group in the camp at Atlith till evening. I returned to Jerusalem that night, wrote down what the "dumb" child had told me and conveyed the matter to the Tel Aviv newspapers. The following morning I went to the Rabbi of Ger and told his son-in-law Reb Yitzchak Meir Lewin the story of the child. Reb Yitzchak Meir immediately went to the camp and brought the youth to Yeshivas Sfas Emes in Jerusalem.

"What Is A Jew?"

(continued from page 6)

other people who have different views. The great mistake has been that we have believed that in order to live in society, the Jew must adopt all the mores and standards of that society. This is not so. Our father Abraham was surely a man of society. He trod the path for us to follow. No man had greater love or consideration or concern for his fellow men. Yet Abraham was a standard setter for his society rather than a meek follower of every fad and fashion. The seed of Abraham properly follow his example and need have no perplexing doubts concerning their identity.

The Visit Of The Pope

As these lines are written the visit of the Pope to the State of Israel and Jordan is already a past event. The visit gave rise to much agitated reaction on the part of different groups both within and without the state of Israel. The reactions ranged from expressions of joy, through cautious optimism, all the way to deep trepidation. At first, some saw in the visit a symbolic expression of desire on the part of the Pope to "make amends" for the failure of the recent Ecumenical Council to pass the resolution to the effect that the Jewish people were no longer to be held *solely* guilty of deicide.

There were some who saw in the Papal visit a possible "oblique" recognition of the State of Israel. Still others, whose memory is long on the history of the relations between Rome and our people were filled with a sense of foreboding and apprehension. These latter saw in the visit an expression, not of an ecumenical spirit—one of accentuating the elements of unity, brotherhood and toleration between the Church and those outside it—but rather an effort "to draw closer" those who stand outside the folds of the church. In short, in this view the public ecumenical character of the visit was in itself seen as only another means of making the missionary designs of Rome more palatable, and thereby, more effective.

As for Rome itself, all the press announcements constantly reiterated that the Papal visit was motivated purely by religious considerations—that it was a religious pilgrimage to Christendom's holy places, and that no other motives were to be ascribed to it.

Israeli Jewry soon found itself beset by sharp differences of opinion on the proper character of the welcome to be extended to the head of world Catholicism. Interestingly enough, it was precisely those whose secularism is most sharply pronounced, who urged the most enthusiastic response possible. The most august personages in the land—Pres-

SECOND LOOKS

at the Jewish scene

by Ben-Meir

sident Shazar, Prime Minister Eshkol and Chief Rabbi Nissim, were to personally welcome the Pope on his arrival. Any area or spot that he would traverse in his journey, was to be beautified without regard to expense. The same people who cried out vehemently against the expense entailed in the possible building of an alternate road leading from the Mandelbaum Gate into Jerusalem, than that which goes through Mea Shearim, were insistent that no expense be spared in "improving" the appearance of the road for the *Papal* visit.

It turned out that the Pope refused to enter the State of Israel via Jerusalem. An entry through Jerusalem would be construed as recognition that Jerusalem is the capital of the State of Israel—something which Rome denies. The established policy of Rome has persistently been one of refusal to even formally recognize the existence of the State of Israel, and therefore Rome has never sent a Papal emissary to Israel.

The Pope would enter Israel through the village of Megiddo which was the spot—according to Christian belief—where the founder of their religion would finally vanquish his Adversary. He would spend much more time in Jordan than in the State of Israel. His visit to Jerusalem would take place at night, and

he would depart from the city before day break.

When Rabbi Nissim announced that he would issue a declaration of welcome to the Pope, but would not himself personally go out to welcome the Pope, unless there were a reciprocal arrangement, in which the Pope would first make known his desire for such a meeting, a loud chorus of invective rose from the secularist camp. The Prime Minister declared that he was extremely angry over the Chief Rabbi's refusal. Others in the secularist camp, who seldom show the slightest concern over wounding the sensibilities of religious Jewry, were so shocked by the "effrontery," of Chief Rabbi Nissim in refusing to personally participate in the ceremonies of welcome, that they charged him with being arrogant, fanatic, etc.

Suddenly it was a matter of little account to the "national pride" of the secularist camp, that after 16 years of the existence of the state—though the State of Israel holds membership in the United Nations — though it has won diplomatic recognition from even the Soviet Union and Catholic Argentine among others—the Vatican still persists in publicly maintaining its policy of non-recognition of the state, by the very character of the Pope's visit. It becomes a matter of no consequence that something which no one would dream of demanding of the Pope in Rome, if the situation were reversed, and an Israeli Chief Rabbi were to visit Rome, must be demanded in the State of Israel of the Chief Rabbi, whose post is itself an Israeli government post. The State of Israel spent more than a million Israeli pounds on the Papal visit. In the end the thanks of the Vatican came in the form of a telegram to: "President Shazar, *Tel-Aviv*, Israel." Not an inch has been yielded. Jerusalem is still not to be admitted to be ours. We are still *solely* guilty of deicide. The spirit of ecumenism has, if nothing else, won exceptional public relations victories. Have our assimilated Jews in America, and the secularist Israelis in the State of Israel, who placed so much

hope and trust in the Papal visit, learned anything from what has transpired?

On the "Shalom" Episode

After the fiasco of the "Sanheder Harabonim *hechsher*," one might have imagined that the officers of the ZIM line had learned their lesson. It appears, however, that they haven't. Though they have been forced to rescind the ill-fated \$30,000 a year *hechsher* agreement, as a result of worldwide protest which came from non-Orthodox circles as well as from the Orthodox camp, it appears that they have no intentions of nullifying their declared plan of operating two kitchens on the "Shalom." If anything their tone, instead of becoming more conciliatory, has become more vituperative. They have again begun to pressure the Chief Rabbinate for a *hechsher* for the "Shalom" kosher kitchen. It is as if they were saying:

"Let's be gentlemen about it. We are withdrawing from an "outside" *hechsher*. It is only right that you *Rabbonim* should yield a little too. Let's make *sholom*—and give us a *hechsher*." When the Rabbinate refused to reconsider, a number of interesting reactions were quickly launched in revenge. In the Israeli "Haaretz" of the 8th of Teveth there was a news item which announced the determination of the directors of the ZIM line not to withdraw from its resolve concerning the two kitchens. In the same news item the following words also appeared: "It has become known that in the forthcoming meeting of the Histadrut Central Committee, a proposal will be presented for the establishment of a *Histadrut rabbinic* body which will grant *hechsherim* to Histadrut institutions, which—in accord with the proposal—will sever their ties to the Chief Rabbinate.

But a "Histadrut rabbinate" is not the only thing Histadrut is planning to do to "contain the Orthodox." In a recent "Maariv," one reads about plans to organize a new "*religious*

Histadrut school system" under the aegis of Mapai. According to the reports Prime Minister Eshkol has declared his agreement with the plan in principle. The suggested reasons for the new Histadrut religious school system are "complaints on the part of the leaders of the 'religious department' in Mapai" over the "absolute domination of the *mamlachti dati* (government sponsored - religious) school system by Mizrachi."

The plan foresees that initially the new network would consist of 130 schools, most of them in the *moshavim* of the new olim, workers neighborhoods and towns in the newly developed areas of the country. These schools are already in existence but they presently belong to the *mamlachti dati* school system. Their parents, who are members of Histadrut, will sign petitions to transfer said schools and their buildings to the new Histadrut system. These schools presently contain 40,000 pupils. Of course, within days, Mizrachi announced its determined opposition to the new plan and declared that if the plan is implemented, the National Religious Party will leave the present government coalition. Now, whatever the subsequent development will be, the very plan in itself reveals the extent to which Mapai is prepared to go, in order to force the religious camp to bow to its will.

There was also a violent diatribe signed by Mr. Chaim Shorer, the editor of "Davar," which is the official Histadrut daily, against the Chief Rabbinate. Mr. Shorer cries out with great pathos: "An end to the religious ultimatums." He threatens the Rabbinate and religious Jewry in Israel in general, that "the labor community, which has almost a million members will rise to combat 'religious coercion' with all our great and organized mass strength."

"We will not agree," writes Mr. Shorer, "to bear a constantly heavier yoke upon ourselves. For this is what the Rabbinate wants. Today one restriction—tomorrow another. And the day after tomorrow, they will in-

vestigate the kashruth of our private kitchens, with ultimatums and the imposition of excommunication. Our countless warnings against testing the patience of the majority of the people in the land have not yielded fruit, it seems. It appears that the Rabbinate thinks that we have till now adopted a conciliatory stand out of weakness—and that we will yield step after step in all matters. This will not happen! If the tightly stretched rope of our tolerance will be snapped—then the religious will find too late, that they will have much to regret. Perhaps this is the final hour for warning against the ultimatums and the blind stubbornness of the Rabbinate. There are many things which a very large community can say a sharp no to. And perhaps the great labor community of Israel will resolve to shatter many chains which the Rabbis have put upon its hands. Perhaps the way of rebellion and revolution will succeed more than the way of moderation, tolerance and compromise which we have taken till now.

"This is perhaps the last hour for containing those amongst the Rabbinate who are ruled by the ambition to dominate, but who forget the time and the place in which the Rabbinate now functions."

And that whole flood of threats and invective intends nothing more than to instruct the Rabbinate in what path it is to take, and more particularly, to force the Rabbinate to provide a *hechsher* for the "Shalom's" kosher kitchen.

New Support for Federal Aid

The following news item recently appeared in the Anglo-Jewish press. It is another breach in the wall of unreasoning Jewish opposition to federal aid for day schools. We can only hope that the American Jewish opponents of federal aid will continue to go in the direction of shedding their earlier prejudiced stand in the matter.

"The Orthodox congregations of Ontario at their recent convention

unanimously called upon the Canadian Jewish Congress to immediately see to it that Jewish day schools be given financial assistance from provincial (state) and municipal funds for their general studies program. The decision followed an address made by Dr. Joseph Diamond, head of Toronto's Bureau of Jewish Education, who called for the measure. He said that the day schools could not remain the educational institutions for only those few who could afford them, excluding many who want and need them but who cannot attend for lack of funds.

"In what was considered a significant stand, Dr. Diamond, who is also the immediate past president of the American Association for Jewish Education, warned Canadian Jewry of accepting what he called the fallacy that "we in Canada live in a society where church and education are separated. They are not; not in Ontario and Quebec. And it would take many an upheaval to reverse this situation which is the result of the British North America Act."

Reconstructionism Shows Its Teeth

In a recent issue of "The Reconstructionist" (the publication of the Reconstructionist wing of the Conservative movement) an editorial appears written by the Director of the Hillel Foundation of Jerusalem, a "Rabbi" Jack J. Cohen, which ends with the following words:

"American Jews should cease being naive. They are helping to create a generation of narrow-minded men and women, incapable of understanding the nature of freedom and of creating and living in an enlightened society. Rabbis of all movements should cease lending their names to and helping to raise funds for schools in Israel which close the minds of their students to all that is noble and good in world culture, and in versions of Judaism which differ from their own."

Obviously it would be pointless to argue the case with "rabbi" Cohen

but the lesson of what he says should not be lost upon us. This is what those "rabbis" sound like when they show their claws. If they had the power to do so, they would close all the houses of Torah in the world. It is only *they* who have a right to inject the poison of the denial of everything sacred to us, into the lifeblood of our people. *They* have the right to teach our people denial of the very existence of a personal G-d, of the sanctity of the Torah as Divinely revealed, of the sanctity and authority of the teachings of our Sages, in fact of all the fundamental principles for which our fathers have lived and died for thousands of years. And *they* are the liberals. And what *they* do, is done in the name of "freedom of conscience." But the authentic teachers of Torah who continue to transmit, undiluted and undistorted, the original tradition of Torah, as Moshe Rabenu received it from Sinai, it is they who are to be denied the right to raise a new generation of disciples of Torah. How many misguided and unknowing Jews throughout the world, have those "rabbis" weaned away from the holiness of their heritage, and poisoned with hate for those who uphold the banner of Torah? Are we not hopelessly naive to think that there can be "coexistence" with these people? Do we not see that they would give their all to devour us and to destroy us if we let up our guard?

The Recent "Farband" Convention

The "Day" of December 31st contained a most interesting news coverage of the recent Farband convention. Among other things the relation of the Farband to Jewish tradition was much discussed — with particular reference to the educational work of the Farband. The report relates that views were heard at the convention which are a radical departure from the secularist orientation of the Farband throughout its existence. It was said that: "The so called secularism in which the Jewish masses lived, through the course of the last cen-

tury, was nothing more than a necessary storm which awakened the Jews to become a modern people with all the virtues and the faults of a people which has a state of its own again, its own army and its own police . . . we must never however forget, that the Jewish people is no longer a Jewish people without the eternal tradition, without studying Torah. It may be true that not all Jews loyally observe the Torah, but it is a greater truth that the Torah guards and protects all Jews — Jews are Jews because of their religion, because of the Torah. So-called secularism is no more than a passing phenomenon. — Therefore it is important that we should not think that so called "secularism" is strong enough to sustain the Jew as a Jew. The Jew is eternal because the Torah is eternal. And the education of Jewish children in America, as well as Jewish adult education should now be largely founded upon Torah and Jewish tradition."

Who would ever have thought during all these years that we would live to hear such words uttered at a Farband convention. We are not deluded. We know that the Messiah has not yet come and that the path of *Teshuva* is a long and arduous one. We also know that the speakers at the Farband convention who spoke in the above terms, mean something quite different when they use the terms Torah, Jewish tradition etc. than Torah true Judaism understands as the definition of those terms. All the same, the very fact that such words could have been uttered at a Farband convention is in itself a mark of great hope for us. Somehow the ice has been broken, and the above words bespeak at least a new openness for the teachings of Torah which the Zionist-Yiddishist-secularist segment of our people has not known for decades. Perhaps the presence of such sentiments in the secularist-zionist camp poses no less a challenge to us than the earlier total opposition to Torah on the part of that camp. Will we know how to respond to this challenge?

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Letters to the Editor

A Baal T'shuva Calls for Action

Dear Editor:

I want to congratulate you on your very fine magazine. I have just finished reading the second issue and to the thoughtful reflective student of Torah, your publication fills a long felt need. One can gain a great deal of knowledge from the brilliant Torah thoughts you have assembled.

I cannot close this letter without expressing my sincere appreciation for the beautiful article you published: "A Voice of T'shuva" (Issue No. 2). This mother's plea for understanding and help in her search for Torah knowledge strikes at the very heart strings of every Torah-true Jew, and as a **Baal T'shuva** myself, I can appreciate her plaintive and soul-stirring plea for help in her search for understanding and traditional Judaism.

I hope and pray her plea will be answered. She speaks from the heart and our Sages tell us what comes from the heart will enter another's heart.

Rabbi Feldman's original article and the mother's heart-rending appeal for help should be the start of some soul-searching among our learned brethren. May G-d give them the understanding and faith and the courage to strike out to the places where help is needed desperately by fellow-Jews.

Barney Dubin

New Haven, Conn.

* * *

Defends the "Big City"

Dear Editor:

"The American 'Shtetel' Emerges" by Rabbi Belsky of Memphis (Issue no. 3) presented an intriguing picture of "out-of-town" Judaism. However, I feel that he cannot take Memphis as an example of a typical American "shtetel" because it is one of the handful of small-town communities where vibrant Orthodox Jewish life exists. If Memphis can at this developed stage perhaps exist Jewish-

ly without help from the "big city," it is certainly not true of the hundreds of other communities of similar size that dot the map.

However, what I do take strong exception to is his statement "What else but contempt does the richest Jewish community in history deserve"—a charge that he makes based on the fact that the Yeshivos in New York are not maintained in beautiful buildings. New York as a whole may be "the richest Jewish community," but the Orthodox group which is burdened with the upkeep of the Yeshivos contains only a small number of wealthy Jews, who are constantly torn apart for numerous Torah causes. The average Orthodox Jew in New York is called upon to contribute for many Yeshivos and many causes in the United States and Israel, and certainly does not deserve "contempt" if the burden they carry is not being shared by the non-Orthodox community.

Without doubt, the Orthodox "balebatim" of New York would be able to erect Yeshiva buildings that the Memphis rabbi would be proud to show to his people, if the few who carry the burden for everyone would not be faced with such a difficult struggle of keeping the doors of the Torah institutions open. . . .

Asher Reisman

New York 32, N. Y.

* * *

Federal Aid Articles Useful

Dear Editor:

I have had the distinct pleasure of reading the perceptive and well-written articles on Federal Aid by Rabbi Sherer, which appeared in the September and October 1963 issues of your magazine, "The Jewish Observer." As a result of the insight and inspiration which I derived from the articles, I decided to write a letter to the editor of "Tradition" criticizing an article which had appeared in that journal in the Fall of 1961. I had been deeply disturbed by the general tenor as well as by the specific arguments adduced by the author, Professor Guterman, but for one reason or another, I had procrastinated in writing to the editor. As a result of the cogent analysis of your articles, however, I felt that I should not delay any longer.

I pray that the Almighty will strengthen the hands of those dedicated groups such as yourself, who are making such fine efforts in behalf of securing the enactment of federal aid for our holy yeshivos.

Benjamin D. Sherman

New York 3, N. Y.

Wants Articles by Roshei Yeshivos

Dear Editor:

I found great inspiration and food for thought from "The Soul of a Mitzvah" by Harav Gifter. The English-speaking public, to whom the prominent Roshei Yeshivos do not communicate because of the language barrier, is missing very much in Jewish content as a result.

My suggestion to your magazine is that you attempt to convey to these English-reading masses the Torah thoughts of these Roshei Yeshivos, which will enrich our knowledge and understanding of Torah Judaism.

I would also like to bring to your attention, most respectfully, that your writers sometimes use English words which are beyond the understanding of the average reader, and I suggest that you lower this language level a bit so that the articles can be more easily understood by the average person.

Joseph B. Isaacs

Brooklyn 13, New York

* * *

Torah View Misrepresented in "Times"

Dear Editor:

Your publication has followed carefully its avowed goal of presenting the Torah **Hashkofoh** (outlook) relating to the many important problems and issues which confront us as Jews. This fine literary effort, written in the English language, enables many of our brethren to become acquainted with "**Daas Torah**" on matters of vital importance.

In your last issue (No. 3) Dr. Isaac Lewin wrote an informative article: "The New Danger of Calendar Reform." This is a matter which is not fully understood by many. There exists a lack of an awareness by many that under the proposed world calendar the observance of the Sabbath would become an even greater hardship, because of the proposed inclusion of a world day which we cannot accept.

In the **New York Times** magazine supplement of January 12, 1964, an article appeared under the heading "For Tidier Time," by Geoffrey Vincent. Towards the end of the article the question of the attitude of the religious groups to the proposed new world calendar is discussed. We read, "The reformers reply that the intercalary days (a device of slipping in an extra day) are inserted between, not into, weeks; and they argue that since the proposed calendar contains no eight-day weeks, the traditional seven-day week remains intact. As for intercalation, they say an ancient calendar

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used by the Israelites and described in Leviticus XIII, 15 and 16, used such a regulatory day and was sanctioned by the Priests."

This statement is misleading and does a great injustice to our established position which opposes the inclusion of a day which would not be part of the seven-day week. The passage cited in Leviticus deals with a "Metzorah" and the isolation period of a week. Can the above mentioned statement be considered factual and an honest presentation of information? We must be on guard against any misrepresentation of our position and more so when an attempt of justification based on the Torah is erroneously presented.

Rabbi Moses Zachariash
Staten Island, N. Y.

* * *

A Sampling of "Bouquets"

Dear Editor:

I want to compliment you upon your very excellent publication. It fills an urgent need in the field of Jewish publications.

The approach is sound, scholarly and constructive, and mainly in complete accord with our Hashkofah. I wish you all the success.

Rabbi Herman N. Neuberger
Baltimore 15, Md.

* * *

Dear Editor:

I wish to compliment you and your staff most highly for publishing a magazine of such fine caliber. Although I have been a religious Zionist since childhood and am a member of Mizrachi, I must admit reading the first three issues of your magazine with great admiration and found them stimulating and enlightening.

I like the physical format of your magazine, its easy readability and clear print. However, of greater importance is, of course, the subject matter and the manner of its presentation. In your articles your views are expressed with clarity and emphasis, and likewise your differences with others, and yet with an understanding of the opinions of others.

Dr. David I. Wanderman
Yonkers 5, New York

* * *

Dear Editor:

Best wishes for the continued success of "The Jewish Observer." I encourage all who are looking for a positive orthodox Jewish point of view to search for it in the pages of your journal. The reader of this magazine will better be

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Ronald I. Goldberg
Brooklyn 30, N. Y.

Dear Editor:

The appearance of "The Jewish Observer" on the American scene is a step in the right direction. It is high time that Orthodoxy begins to reach out to the American masses instead of confining itself to the Metropolitan New York area.

I was particularly delighted to read Rabbi Sherer's article on the problem of "Three Wings of Judaism." Perhaps some laymen will be influenced enough by it to pressure their rabbis into shunning such groups.

Rabbi Lewis Brenner
Passaic, N. J.

Dear Editor:

Today for the first time, I happened to come across the first two issues of your magazine. After reading through both of them, I decided that it is a "must" for a Yeshiva bochur to have. Therefore you will find enclosed three dollars for a charter subscription.

Gedaliah Burstein
Wickliffe, Ohio

Dear Editor:

Your magazine deserves a big **Yasher Koach** for its attempt to present a literate insight into the thinking of right-wing orthodoxy. The non-Yiddish reading public has much to gain from such an exposure.

At last we have Dialogue rather than Diatribe.

Rabbi J. Parnes
Bronx 52, N. Y.

Dear Editor:

I am impressed with the content of your periodical. I am an Air Force Officer stationed at Vandenberg Air Force Base in California. I am, thank G-d, able to be in Los Angeles each **Shabbos** at the Yeshivah directed by Rabbi Waserman and he loaned me a copy.

It is my sincere hope and belief that all readers of your publication will be properly informed and through being informed will become inspired to act.

Lt. Lewis I. Gordon
Vandenberg Air Force Base, Cal.

Dear Editor:

It is indeed gratifying that this publication has appeared, in such expertly written and finely printed form, in the language spoken by those most in need of it.

Just as even a small light causes much darkness to vanish, so shall your printing of the truth enlighten the all too many

of our brethren who are being misled and deceived by the anti-Torah press.

Rabbi Nathan Lomner
New York 2, N. Y.

Dear Editor:

Enclosed you will find \$3.00 for a year's subscription to your excellent "The Jewish Observer." The quality of your English is superb. **Y'yasher Ko-chachem!**

Albert Ehrman
Columbia University
New York, N. Y.

Dear Editor:

I find your magazine very informative and useful. I strongly recommend the articles you published to every Torah-Jew, especially Rabbi Emanuel Feldman's article "The Case for Out-of-Town" (Issue No. 1), and Rabbi Meyer Belsky's article "The American 'Shtetel' Emerges" (Issue No. 3). May your hands be strengthened in your holy work!

Rabbi Boruch Zaichyk
Milford, Mass.

* * *

Favors Ashkenazic Transliteration

Dear Editor:

Your journal is unusually well edited. Among other innovations, it is refreshing to note the deviation from the widespread practice of transliterating Hebrew texts exclusively into the Sephardic pronunciation. While some of the articles still show a mixture of Ashkenazic and Sephardic, by and large you appear to tend to maintain the original pronunciations of their authors. Rabbi S. R. Hirsch, z't'l wrote about this subject in the introduction to the second edition of his "Chorev" seventy-five years ago, a few months before his death (as translated somewhat freely from the original German):

"... At the time of its (the first issue's) appearance a tendency could be observed to ridicule all ancient Jewish traditions, handed down to modern times. The Hebrew pronunciation of the Jews in Germany was also placed in this category, for it was regarded as a corrupt jargon compared to the so-called Portuguese (Sephardic) pronunciation. No consideration was given to the fact that the Kametz (closing of the mouth) and the inherited grammatical distinction of the **Patach** (opening of the mouth) appears to bear witness in favor of the Ashkenazic over the Sephardic pronunciation. The Ashkenazic transliteration of the Hebrew was thus at the time a protest against the disparagement of the inherited vernacular and did not remain unnoticed; may the second edition of

these essays, therefore, continue to bear the imprint of this dialect. . . ."

Max Theodor Brainfeld
New York 33, N. Y.

* * *

Against "Shalom" Kashruth Compromise

Dear Editor:

Your hard-hitting remarks in "Second Looks" concerning the plan of the Zim Line to install a **trefa** kitchen in addition to the "kosher" kitchen on the ship "Shalom," were very much to the point. However, the reports in the Yiddish press give a sad reply to the sentence with which you end your article: "**Where do we go from here?**" It now seems that the leaders of the Mizrahi party in Israel are ready to compromise on this important issue, and have agreed to an arrangement whereby the ship "Shalom" will be able to have a **trefa** kitchen in use on its trips that do not go directly to Israel. Such a compromise on an issue to which the entire Jewish world has been alerted, can cause serious damage to the standards of kashruth, even in the United States.

In our country, the Orthodox Rabbinate has banned the use of catering halls which have a non-kosher kitchen, even if this kitchen is closed during the time that the kosher kitchen is in operation. The planned compromise on the ship "Shalom" will open the door to all types of shenanigans in this country, as well as in Israel. Your worthy magazine should take up the fight not to permit any concessions in such a vital matter as kashruth standards.

Samuel B. Jacobson
Bronx, New York

* * *

Why Silence on Anti-Missionary Prisoners?

Dear Editor:

Your article regarding the anti-missionary demonstrations in Israel—"The Cry That Was Stifled" (Issue No. 2)—was a masterpiece. However, your use of the past tense—"was"—was premature, as the cry is **still** being stifled this very moment.

I cannot understand the complacency of American Jewry to the fact that eight Yeshiva students are serving jail sentences in Haifa for the "crime" of some technical law that they violated in their wonderful attempt to save Jewish children from conversion by missionaries. The general press, including the Yiddish dailies, play down this sad story. Where is the outraged voice of Orthodoxy?

Reuben B. Silver
New York 37, N. Y.

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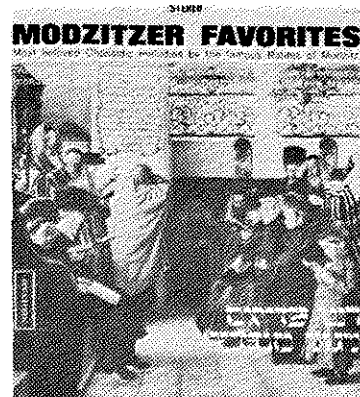
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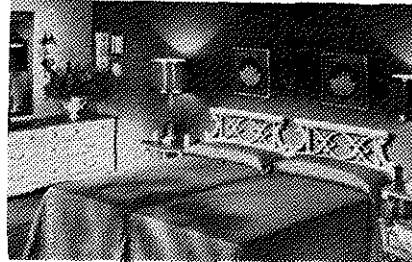
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From the AGUDAH MOVEMENT

Presidents Council Formed

A Presidents Council of Agudath Israel branches in Metropolitan New York was formed this month, at a well-attended meeting which outlined a broad program of activities. Amongst the first projects to be sponsored by the Presidents Council are increased Pesach supplies to various overseas areas where they are most needed, and the distribution in the United States of *shmura matzos* from the Agudist settlement in the Negev, "Kome-miut." Also a local Ezra Society will be established in each branch to help individuals cope with their personal problems.

42nd Anniversary Dinner Slated

The 42nd Anniversary Dinner of Agudath Israel of America will take place on Sunday evening, March 15th, at the Hotel New Yorker, New York City. As in previous years, a cross-section of American Orthodoxy, including the foremost Torah authorities and communal leaders, are expected to attend the gathering. An illustrated Journal will be published in conjunction with the dinner.

Camp Agudah and Camp Bnos Registration to Begin

Camp Agudah for boys and Camp Bnos for girls will begin registration for the new summer season this month. The camps, which are located in Ferndale, New York and Liberty New York, are operated as a public service by Agudath Israel. The committee which administers the camps has already mapped various renovations and innovations to make this summer, the 21st year of Agudist camping experience, outstanding spiritually and physically. The city office is located at 5 Beekman Street, New York City.

Knesiah Gedolah Commission Maps Nationwide Mobilization

Plans to mobilize mass participation in the forthcoming 5th Knesiah Gedolah (World Congress) of Agudath Israel, which will open on Wednesday, July 22nd (Av 13) in Jerusalem, are being mapped by a Central Knesiah Gedolah Commission. In addition to the official delegates to this important international gathering, special provisions are being made for a large number of guests from

every part of the United States and Canada. A campaign to sell thousands of "Selaim" will begin this month, with every purchaser of a "Sela" (\$1.00) entitled to participate in the election of delegates.

Overseas Passover Campaign Launched

The annual *Mo'os Chitim* drive of Agudath Israel, which helps provide Pesach supplies to needy families overseas, has been launched. For over two decades many thousands of needy individuals throughout the world have benefited from this project. This year, the beneficiaries will include families in various European countries where this help is most needed.

Baltimore Branch Elects Administration

The Baltimore branch of Agudath Israel, which conducts various activities for youth and adult study groups, elected the following new administration: Yisroel Pressman, president; Ernst Gutman, vice-president; Yitzchok Davidowitz, treasurer; Rabbi Hillel Sittner, secretary. Rabbi David Kronglass leads the study group, and Rabbi Shmuel Bloom heads the youth activities.

Zeirei Publications for Youth Expanded

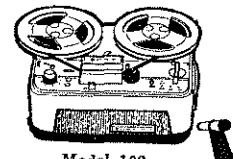
The Publication Department of Zeirei Agudath Israel has expanded its projects. In addition to such new publications as the Chanukah Leaders Guide, revised editions are being published of the Leaders Guides for various *Sedros*. This literature plays an important role in enabling the Zeirei and Pirchei youth groups to carry out their Shabbos programs for thousands of youngsters throughout the country.

Special Edition Honors Rabbi I. M. Lewin

A special edition of the popular Yiddish monthly magazine "Dos Yiddishe Vort" was published this month, marking the 70th birthday of the world leader of Agudath Israel, Rabbi Itzhak Meir Lewin. It contains articles and greetings on this occasion from prominent Orthodox leaders, evaluating the 50 years of Agudist activity by Rabbi Lewin, from the early beginnings of the movement in pre-war Poland to his present role in Eretz Israel.

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