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THE JEWISH OBSERVER



**THE ATTACK
ON BRITISH JEWRY**

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**STIRRINGS IN
REFORM THEOLOGY**

•

**PRESCRIPTION FOR
YESHIVA DROP-OUTS**

•

ROME AND CINCINNATI

"Quest for Jewish Unity"

Several weeks ago the annual convention of the Conservative Rabbinical Assembly took place at Grossinger, New York. We think that some of the things said at that convention would be of interest to our readers.

The executive vice president of the Conservative Rabbinical Assembly, Wolfe Kelman addressed a "challenge to the liberal Orthodox." He told them that the time had come for them to stop playing on two violins: "In private, affection and friendliness towards the Conservative, and in public, silence—in order to maintain the friendship of the zealots. Such a situation can not last any longer. I have no patience for the game—" The Jewish Day-Morning Journal, 4/20/64. (The theme of the Convention was: "Quest for Jewish Unity".) He had a few other things of interest to say which should have given our "liberal Orthodox" brethren more than a few sleepless nights.

"I am a strong admirer of the devoted Orthodox men and women who stay away from publicity, who sacrifice themselves to build a network of Yeshivos throughout the country and who forced even us to understand that we cannot ignore this important aspect of American Jewish education. (Emphasis ours.) I am full of yearning when I find myself in the company of Chasidim and Chasidic *Rebbes* in Crown Heights or Williamsburgh or when I am present at a *shiur* in a Brooklyn Mesivta or Bnei Brak. But it is difficult to be patient with the liberal Orthodox who did not refrain from occupying positions and seeking publicity in the Jewish community, but are silent when their non-Orthodox colleagues are insulted in America and political pressure is used not to let us enter religious life in Israel. I am tired of hearing these Orthodox whisper into my ears that they are enraged over the

SECOND LOOKS

at the Jewish scene

by Ben-Meir

deeds of the extremists, but when it comes to doing something openly, they are silent; they want to maintain friendship with Williamsburgh. . . ."

Kelman also emphasized that there is a struggle presently going on between the "fundamentalists" and traditionalists. The fundamentalists are—in his understanding—zealots, who take the position that no changes are possible in Judaism and that anyone who effects a change is wrong to do so. The traditionalists are "lovers of Israel," those who believe in Judaism as it was formed through the generations but "have no answer for every question," and are ready to make certain changes.

WITH REFERENCE TO THE STORM of Orthodox protest, in which the Rabbinical Council of America participated, against the seven Jewish Organizations who sent that "celebrated" cablegram to Prime Minister Eshkol in criticism of the "religious extremists," Kelman also declared that he could not understand the "inconsistency" of certain leaders of the Orthodox Rabbinical Council of America, who "judge us, as if they had a better version of Jewish tradition." He asked, "do they not know that very many of their members serve in Conservative Synagogues? We have much in

common with our colleagues of the Rabbinical Council. For us many of the same principles and aims are holy and precious, and we cannot permit empty slogans and small groups to create dissension between us."

Have our liberal Orthodox brethren learned a lesson? Is an answer to be forthcoming, or do they wish the Conservative image of themselves and their role in Jewish life to stand? Has the time not yet come for them finally to realize that the "unity pattern," into which they have fallen is a terrible distortion of the classical meaning of Jewish unity? How much longer can they justify a frame of Jewish unity which can only include, in addition to themselves, all of the enemies of Torah as they themselves understand it, but which must exclude the great majority of the adherents of Torah? The infamous cablegram of the seven Jewish organizations has administered to them and to us a resounding slap in the face. The recent Rabbinical Assembly convention has repeated the slap. Can they retain their own self respect and that of their lay people by a policy of silence in the face of what has happened?

The Conservative Get

In commenting on the matter of recognition for Conservative *gittin* (divorces) by the Israeli Rabbinate, the president of the Rabbinical Assembly asserted that the issue was not a Halachic one, but rather a political one, which is a suave, cavalier beclouding of the whole issue, so long as the term Halacha remains undefined. Elsewhere in his remarks, the same Dr. Friedman appealed to "the Orthodox Rabbis not to place rocks in the way of changing the face of Judaism in America." What sort of change the Conservative movement deems proper and necessary in America, the concrete history of the movement amply illustrates—a truncated siddur, organ playing, mixed choirs, mixed pews, desecration of

Shabbos (to get to the Synagogue), disregard for *Chalitza*, "fish in *trefe* restaurants," hospitality for a complete wing of the movement (Reconstructionism) which publicly rejects faith in a personal G-d, in prophecy, in Divine Providence, in Reward and Punishment, in the Immortality of the Soul, and in fact in all the fundamental principles of the Judaism of the ages. What sardonic sophistication it takes to assume the posture of a simpleton in such an instance and to ask: "Why won't the Orthodox recognize our *gittin*? Some of us could master the technical details of the *Get* procedure!" What would the same gentleman say of a candidate for the humblest of government posts in America, who would actively seek to undermine the authority of the constitution in every area of American life? Would they allow him to fill an American government post?

Conservatism in Israel

But side-by-side with the "outraged, democratic sensibilities" of Conservatism over its failure to achieve recognition in Israel, and over "Orthodox pressure on the Israeli government," a report was presented on the state of Conservatism in Israel by the minister of the Conservative synagogue in Haifa, which indicates that Conservatism is not completely averse to the use of pressure of its own on the Israeli government. The emissary of American Conservatism in Israel "described with pathos how unknown Conservative Judaism is in Israel." He demanded that "the Rabbinical Assembly should send more of its members to acquaint the Israeli population with the true face of Conservative Judaism." He said that "Conservatism will not be recognized in Israel if it does not fight with determination, through exerting pressure upon the ruling circles of the Jewish State."

After all, it depends who exerts the pressure on the government, Orthodox "zealots" or the knights

of religious liberals. Of course, "the religious liberals" would like it a little better if they could point to some grass roots Conservative strength in Israel, but in the absence of grass roots growth, what is left but to exert pressure. . . .?

Another event in the Conservative camp deserves notice. The newly elected President of the Rabbinical Assembly demanded a review of the association of Conservative Judaism with the Synagogue Council of America (which represents "the three wings"). For some reason the policy of allowing every constituent body in the Synagogue Council veto power (which provided its Orthodox constituents with their apologia for retaining its membership) has become insufferable to Conservative Judaism.

It almost seems as if Divine Providence, impatient with the unwillingness of American "liberal" Orthodoxy to respond properly to the slap in the face it recently received from its Conservative confederates in the Synagogue Council, has filled the leadership of Conservatism with enough *chutzpah* to destroy the Synagogue Council itself if the Orthodox will adamantly refuse to leave in time.

Intermarriage — "Price of Freedom"?

The latest external stimulant to the discussion of the future survival of the American Jew, is an article which appeared in LOOK magazine (5/5/64) sadly entitled, *The Vanishing American Jew*. The thesis, evident from the title, is that the inroads of intermarriage may soon bring about the disappearance of the American Jew. Even before the article was on the newsstands it was the subject of discussion in the press, and it quickly became the number one sermon theme throughout the land.

The initial reaction to LOOK's conclusions was reminiscent of Mark Twain's statement when he read his own obituary in the press: "*Reports of my death*," he said, "*are entirely premature*."

The LOOK article, in spite of the discussion it provoked, was little more than a rehashing of previously published data, spiced with some interviews with "Jewish leaders," one of whom told LOOK: "It is utterly premature to be morbid about intermarriage. Jews should think what it means to be a Jew. Why, it's exciting!" Yet the LOOK article and the discussion it stimulated, can be of value in demonstrating the terrible ambivalence with which Jews outside of Orthodoxy view the increase in intermarriage. Many of our brethren approach the problem as they do the problem of Sin; they are clearly on record as opposed to it, but not prepared to do very much about it.

Sparking American Jewry's sudden preoccupation with intermarriage, was the paper in the *American Jewish Yearbook* which revealed the results of a study of the Washington, D.C. and the Iowa Jewish communities. According to Eric Rosenthal's findings only 57.8 per cent of the marriage licences applied for by Jews during the period 1953-59 in Iowa, listed both applicants as Jews. Marshall Sklare,

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writing in COMMENTARY (April, 1964) bemoans the paucity of adequate studies on the problem, suggesting that American Jews would rather not know too much about it. But, statistics and surveys are of far less import than the glaring fact that many of those "Jewish leaders" who are pontificating on intermarriage, have themselves been a great contributing factor to the tragedy they bemoan.

Sklare (whose book *Conservative Judaism* is a classic), comes closest to seeing the problem in all its nakedness.

"In the writings of such founding fathers of the contemporary American Jewish community as Isaac Mayer Wise or Solomon Schechter, the assumption is that Jewish survival is entirely possible in a free society. But having finally established themselves in such a society, Jews are now coming to realize that their survival is still threatened not by Gentile hostility but by Jewish indifference. This is what finally makes intermarriage so bitter a dilemma to confront. On the one hand, it signifies the fulfillment of the Jew's demand for acceptance as an individual—a demand he has been making since the Emancipation; on the other hand, it signifies a weakening of Jewish commitment. In short, it casts into doubt American Jewry's dual ideal of full participation in the society and the preservation of Jewish identity. And once the rate of intermarriage is seen to be growing, the contradiction in the basic strategy of American-Jewish adjustment is nakedly exposed."

Now we are getting to the crux of the matter. While Sklare writes as the objective scholar, Irving Kane, past president of the Council of Jewish Welfare Funds, in a recent talk to the American Jewish Congress, verbalized the contradiction even more nakedly. Intermarriage, he sagely proclaims, is *the price Jews must pay for religious*

freedom in the United States. In an even greater state of undress, Joseph Narot of Miami's Temple Israel (quoted in TIME 1/17/64) tells us:

We want tolerance, understanding and intergroup amity, and while this is more likely to bring about intermarriage, we'll take our chances. We've got to take that chance to avoid the ghetto mentality.

In essence, what Narot tells us—and he speaks for many more who would clothe this approach in more sophisticated terms—is that Jews must be prepared to offer up on the idolatrous alter of "understanding and intergroup amity" a prescribed number of Jewish souls, lest the gods of anti-ghetto wax angry.

What is most significant, is that this is not simply a rationale for past errors, but it is rather inherent in all Jewish ideology which rejects Torah as the essence of Jewish peoplehood. Hear what Leopold Stein, an early ideologist of American Reform, wrote in the early nineteenth century, in a work titled *Torat Hayim* (The Torah of Life):

We have special reference to the dietary laws of the rabbis, which exceed all measure of reason. The rabbinic dietary laws have as their purpose our separation from non-Jewish society; precisely because of this, their abrogation is demanded by our time, which encourages association and which places the Israelite into continuous contact with the non-Israelite world.

An example of how this process operates is given to us in the LOOK article. Brandeis University has for many years solicited funds from all of American Jewry, pointing out the need for a Jewish-sponsored university. In a recent survey of the Brandeis student body it was found that two thirds of the students (predominantly Jewish) said they had no objection to marrying a Protestant and 40 percent had no objection to marrying a Catholic.

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(Note that "intergroup amity" has achieved more in relation to Protestants than to Catholics; perhaps because Catholics are more anxious to retain their identity.)

The issue then becomes quite simple: The Jew must chose (Torah has already prescribed how) between intergroup amity and intra-group integrity. Is it more important to us that we remain true to ourselves, or that our non-Jewish neighbors should find us more compatible?

If Reform, Conservatism and secularism, feel that they must pay for freedom in this country, let them stop haggling over the price. If they would really fight intermarriage, let them throw away the sham of a Jewishness without a Torah and without a Jewish G-d, and let them walk in the ways of their fathers.

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Mr. Eshkol Replies

The letter of the six *Roshei Yeshiva* and eleven national Jewish Orthodox American organizations to Prime Minister Levi Eshkol of Israel, dated Kislev 5, 5724 (Nov. 21, 1963) concerning the missionary activities, has finally been answered. The reply of Mr. Eshkol was directed to Rabbi Joseph B. Soloveitchik, and was published in the May 7 issue of the *Jewish Day-Morning Journal*.

Mr. Eshkol explains the five-month delay of his reply by stating that it was necessary to investigate the subject matter. He then goes on to quote the self-same statistics which were published in the *Jerusalem Post* on March 2, 1964, from Mr. Eshkol's report to the Israeli Cabinet on this issue, in which he minimizes the dangers of the missionaries. Mr. Eshkol also states that the Israeli Government has entrusted the Cabinet with the task of preparing a law against conversion of minors without the consent of their parents. The Prime Minister concludes by expressing the hope that he will be able to discuss, with Rabbi Soloveitchik, on the occasion of his visit to the United States, the details of the letter of the *Roshei Yeshiva* and the organizations.

It is precisely this visit, in our opinion, which has finally moved Mr. Eshkol to reply. He could not possibly risk coming to the United States having failed to do so. *Nothing in his letter can serve as an excuse for the effrontery of failing to acknowledge a communication of six recognized Torah authorities, signed by all American national Jewish Orthodox organizations.* The sole purpose of the present reply is to avoid the kind of a reception for Israel's Prime Minister from American Orthodox Jewry, which his blatant disregard of their communication deserved.

Whether or not the infamous cable of the seven non-Orthodox organizations to Mr. Eshkol was provoked by the Prime Minister or the Foreign Minister of Israel or by any of their obedient servants, the public reaction to this cable has surely been communicated to Mr. Eshkol. His Ambassador and Consuls may have informed him that this missive has misfired and that the presidents of the seven organizations, if they really knew what they signed, did certainly not speak for the majority of American Jewry. This majority will not accept any excuses of political expediency for the national shame of *Shmad* flourishing unhampered and under gov-



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Thus, Mr. Eshkol had to recognize that his disregard of the letter of the *Roshei Yeshiva* was a fatal diplomatic blunder. The entire propaganda machine at the disposal of these seven organizations and of the Israeli offices in this country would not have been able to pretend a welcome and a warmth which simply is absent. Whether or not Mr. Eshkol was afraid of public protests, the Jewish atmosphere greeting Mr. Eshkol would have been at sub-zero temperature.

The American-Orthodox Jewish community has reached the maturity to accept this delayed reply for what it is: a transparent political maneuver and by no means an appropriate answer to the outcry of the collective Jewish soul.

A Cure for Anti-Semitism

In 1949, Professor Robert M. MacIver, then a Columbia University sociologist, was hired by several national Jewish organizations to study and evaluate their work. After two years of research and anxious waiting by the Jewish community, the famous MacIver Report was issued, and in 75,000 words told the community relations organizations that they were stepping all over each other and wasting vast sums of money in duplicating efforts. As it turned out, they had also wasted MacIver's fee—a large one—since little, if anything was done to relieve the situation. Not a single organization closed down, in response to the discovery that their work was being done more effectively by another agency.

Fifteen years later, Dr. MacIver, now president of the New School for Social Research, has another *chidush* (discovery) for American Jewry. Addressing the annual conference of the American Council for Judaism, the professor, as reported by *The New York Times* (5/9/64), "suggested . . . that American Jews

are partly responsible for what he called their continuing alienation from the rest of American society.

"Part of the problem, he said, arises from 'the distinctiveness of the Jewish culture and the conditions this imposes on certain forms of social intercourse, including the Saturday Sabbath, food taboos and a reluctance to intermarry.'

"The training for minority-living in Jewish schools and homes which, while properly cultivating group values, may have a tendency to in-



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still counter-prejudice because of the impression that Jewish culture is both separate from and incompatible with the prevailing culture."

Essentially, Dr. MacIver proposes a solution to the problem of anti-Semitism, but it is hardly a new idea. It is simply a rephrasing of the old proposition that *if there weren't so many Jews, there wouldn't be so much anti-Semitism.* We must respectfully decline Dr. MacIver's invitation to commit suicide.

Correcting the Image

In an obvious attempt to undo the effect of "The Deputy" in tarnishing the image of the Papal role vis-a-vis the Nazi extermination of our people during the war, a spate of Jewish organizations and individuals have recently tried to "undo the damage." A head of the Anti-Defamation League apparatus recently leaped into bold print by defending the Pope's record. A prominent Reform "rabbi" flew to Rome to make known his intention of defending the history of Papal reactions towards the Nazi extermination of Jews during the war. The American Jewish Committee presented a national award to a prince of the Church. Most recently Cardinal Spellman was guest of honor at a banquet tendered by Beth Israel Hospital, on which occasion it was "revealed" that the favorable UN vote at the time of the establishment of the State of Israel was "made possible" by the Cardinal's personal intervention with a number of South American countries. For undisclosed reasons it was "deemed necessary to keep the matter secret till now."

Now if the record were not being distorted, we would consider it to be the lesser part of wisdom to indulge in public recrimination in the matter. But for the sake of truthful knowledge on the part of our own people concerning the role of the Papacy, during those terrible years when the blood of our people cried to the Heavens for mercy and

vengeance, the record needs to be set straight.

In his soul searing *Min Hametzar*, the late Goan and Tzaddik, Rav Michael Ber Weissmandl writes (Rabbi Weissmandl was a legendary hero who saved many Jewish lives from death at the hands of the Nazis): In the face of tremendous obstacles, and for a financial consideration of 30,000 silver kronen the Slovakian president Tiso, who was then an officiating Catholic priest, was prevailed upon to convey two memoranda to the Bishop Sidor, the Slovakian representative to the Vatican, describing the plight of our people and pleading for help. On being informed of the dangers involved in transporting thousands of old and infirm people, women, children and babies to Poland, the Bishop replied:

"These are not deportations. There you will not die of hunger or epidemics. You will all be slaughtered, young and old, man, woman and child, in one day. This is your punishment for the Crucifixion. You have no way out except to come over to our religion. Then I would see to it that the decree be annulled."

Towards the end of the war, in 1945, Rabbi Weissmandl risked his life, and went to see the Papal Nuncio, to plead that the last remaining transports of Jews be spared the fate which awaited them should they be sent out of the country. At first Pius XII's envoy in Slovakia would not even discuss the matter, since Rabbi Weissmandl approached him on a Sunday. Said the Nuncio: "*Sunday is a holy day in which profane matters cannot be*

dealt with." When Rabbi Weissmandl lamented, "is the innocent blood of thousands of children a profane matter?"—the Nuncio replied: "*Nowhere in the world is there innocent blood of Jewish children. All Jewish blood is guilty and they have to die, for this is the punishment that awaits them for the Sin.*"

The crime is too horrible, the wound is too deep, for children of our own people to be willing partners in concealment for those who drip with sweet honey for us in America, but stood aside with silent approval when we were being exterminated in Europe. Our guilt would be unutterable were we to allow ourselves to be "brain-washed" in this matter.

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A Modern Dilemma

A suburban congregation in New Jersey recently found itself confronted by a *makah shelo k'suva ba-Torah* (an unprecedented dilemma). Immediately after the High Holy Days their rabbi left for a new position. Searching frantically for a replacement they turned to the Conservative Rabbinical Assembly. The R.A. refused to place one of their men with the congregation which continues to sponsor bingo games in violation of a recent ruling by the United Synagogue. When they turned to an Orthodox placement agency, they were told that the use of the parking lot on Shabbos ruled out the acceptance of the pulpit by an Orthodox rabbi. They couldn't "go Reform" because they would lose members to the competing Reform Temple.

Needless to say, there is a 'happy ending' to this sad story. The congregation somehow managed to fill their vacant pulpit without giving up their parking lot or their lucrative bingo operation.

To Whom

... It May Concern

The attitude of Reconstructionism to prayer is as puzzling to most people as its approach to Judaism generally. Perhaps Dr. Kaplan's desire to appeal to the Jewish intellectual, prompts him to keep his theology vague. His attitude to prayer has been summed up this way: The Reconstructionist addresses his "prayers," *to whom it may concern*. While this may smack of oversimplification, a recent editorial in the RECONSTRUCTIONIST lends credence to the formulation.

Commenting on the recent Washington Conference on Soviet Jewry (4/17/64) the lead editorial lists among the accomplishments of the conference, a decision "to get aside one day for prayer, to be observed by every synagogue *to dramatize the plight of Soviet Jewry*." (emphasis ours.) Could this be a sub-conscious reference "to whom it may concern?"

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The Attack on British Jewry

An attempt to pirate England's United Synagogue

AS HAS BEEN THE CASE SO MANY TIMES IN RECENT years, the dispute over the appointment of Dr. Louis Jacobs to a Synagogue which holds membership in Great Britain's Orthodox *United Synagogue*, has been represented to Jews who have access only to the Anglo-Jewish press in America, as another instance of Orthodoxy's "cruel intransigence and blind medievalism." Dr. Jacobs is repeatedly portrayed as essentially an Orthodox Jew, whose "sin" is his willingness to put the classical precepts of Judaism and the study of its sacred literature to the test of modern scholarship. Chief Rabbi Israel Brodie, on the other hand, who at first would not allow Dr. Jacobs to become Principal of Jews' College and who has since rejected Dr. Jacobs' application for the Chief Rabbi's approval of his appointment to the rabbinate of the New West End Synagogue, has been violently and scurrilously attacked in the *London Jewish Chronicle* as having acted not out of personal conscience but rather because of submission to the pressure of "fanatical, recent immigrant elements"; even out of petty jealousy of Dr. Jacobs' pre-eminent scholarship. In brief, the camp of Torah was again portrayed as clericalist—opportunist—hide-bound. Its adversaries have again been pictured as innocent victims, as seeking nothing more than a breath of modern scholarship, as in fact seeking to save traditional Judaism from being harmed by the policies of the "blind fanatics."

A review of the whole episode is in order. But beyond its intrinsic interest, a proper understanding of the Jacobs episode would yield a necessary insight into the world historic implications with which the entire episode is fraught.

A Summary of Events

Dr. Louis Jacobs had served for some years as rabbi of the New West End Synagogue, which holds membership in Great Britain's nationwide Synagogue body, The United Synagogue. In 1959 Dr. Jacobs resigned his post to become tutor and lecturer at Jews' College, Great Britain's seminary for the training of rabbis. After the lamented demise of the principal of Jews' College, Dr. Isidore Epstein, Dr. Jacobs was elected to fill the vacancy, but Chief Rabbi Israel Brodie refused to certify his election. There followed sharp conflict, in which the Chief Rabbi was supported by the officers of the United Synagogue, and the entire British Rabbinate, with a handful of exceptions. Dr. Jacobs received

the support of the *London Jewish Chronicle* and of a small but influential group which ardently espoused his views and bitterly assailed the position of the Chief Rabbi.

The conflict remained without any prospect of resolution till January of the present year. Dr. Jacobs' successor in the rabbinate of the New West End Synagogue, Dr. Chaim Pearl, then announced his resignation in order to accept a 'call' to an American Conservative Temple. Whereupon the Board of management and the rabbinic selection committee of his former Synagogue invited Dr. Jacobs to return. Dr. Jacobs was desirous of doing so, but at this point the Chief Rabbi, who has the authority to approve or veto any rabbinic appointment in synagogues which are constituents of the United Synagogue, withheld such approval. A storm of controversy erupted again. Powerful pressures were brought upon Dr. Brodie to reconsider, but he remained steadfast in his refusal to do so. Finally, when the officers of the New West End Synagogue openly defied the Chief Rabbi's veto, the United Synagogue suspended the incumbent board. In turn the general membership of the New West End Synagogue voted to organize themselves into a new synagogue body while maintaining their membership in The United Synagogue. The Chief Rabbi then convened the entire British Rabbinate in a solemn meeting in London to present a statement of his position, at which, the Chief Rabbi was given a resounding vote of confidence.

There the matter now stands.

WHAT ARE THE ISSUES INVOLVED? In a pamphlet entitled *The Sanction of the Mitzvoth*, Dr. Jacobs states the following:

... *It is now seen that the Bible is not, as the medieval Jew thought it was, a book dictated by G-d, but a collection of books which grew gradually over the centuries and that it contains a human as well as a Divine element. This applies to the Pentateuch as well as to the rest of the Bible. Those who are at all aware of what has been going on in the world of thought and scholarship know all this to be a commonplace. . . . Indeed, there would be no need to say it, were it not that the Chief Rabbi and the London Beth Din are saying the opposite and trying to put the clock back.*

Now it takes no great scholarship to know that the above is incompatible with *the* fundamental principle on which the whole structure of Torah true Judaism has stood through all the ages of Jewish history. That a man holding such a view should insist on his right to function as an Orthodox Rabbi, and should villify the Orthodox Chief Rabbi of an Orthodox Synagogue body for denying his right to do so, would in itself be more deserving of contempt and derision than even of anger. We live however in such tragically confused Jewish times, that even such madness can be vehemently defended.

Let it therefore be repeated again and again; the issue is *not* Dr. Jacobs' right or freedom to espouse the views he holds. The issue is not even the crude arrogance which is reflected in the silent ignoring, on Dr. Jacobs' part, of the existence of a host of Orthodox Jews who have themselves achieved academic and scientific careers on the highest level in every country in the world, but who precisely reject the views of Bible criticism on the Torah. The most devastating refutation of Dr. Jacobs' views, however important it otherwise is, is irrelevant at this point. For what Dr. Jacobs wants is not merely to be 'right' or to be free to espouse his views. What he wants is to function as an Orthodox rabbi and to teach those views as valid Orthodox views, which means that he wants *Orthodoxy* to accord legitimacy to his views.

Stated simply, Dr. Jacobs wants to eat his cake and have it too. He wants to be free to accept the conjectures of the Bible critics as having been definitively proven, but at the same time he wants to be free to serve as an Orthodox rabbi. He wants to be free to stigmatize those who reject the conjectures of Biblical criticism as medievalists, who remain abysmally ignorant of what is "commonplace knowledge in the world of thought and scholarship" concerning the Torah; but at the same time he wants to serve as an Orthodox rabbi. But Dr. Jacobs is not only innocently unaware that his views disqualify him from serving in the Orthodox Rabbinate. In an interview in the London *Jewish Chronicle* Dr. Jacobs exhibits even greater innocence. The *Jewish Chronicle* reporter writes:

'I wish I knew,' said Rabbi Dr. Louis Jacobs when I asked him why the Chief Rabbi opposed his reinstatement as minister of the New West End Synagogue in London. In an interview with the 'Jewish Chronicle,' Dr. Jacobs stated that the Chief Rabbi himself had not specified 'those views of mine to which he takes exception,' nor had he given the reasons why they ought to be condemned. . . .

What diabolical innocence that is!

Words to Remember

"It has been wrongly and irresponsibly said that the Chief Rabbi has been too greatly influenced by some of his foreign-born colleagues on the Beth Din. This is not only unfair to the Chief Rabbi; it is also insulting to the reputation and standing of the others who are among the few survivors of six million martyrs. These men are today devoted and grateful citizens. If their hard and fast adherence to strict orthodoxy is held against them it should be recalled that there have been many times in the bitter and glorious history of the Jews, when orthodoxy was their only shield against their enemies."

From an article in London's
"Evening Standard," May 4, 1964

The Chief Rabbi Speaks

It remains for us to quote several of the most salient paragraphs of the Chief Rabbi's previously mentioned statement before the British Rabbinate:

"Why are we so concerned to safeguard the observances of our faith against attack? Why have Jews throughout the ages been prepared to suffer opprobrium and even to give their lives rather than violate the laws of the Torah?

"The answer is obvious. Those laws of the Torah are of *Divine origin* with binding authority on all who are sons of the covenant. They are not observed for their hygienic or prudential benefits, nor even for reasons associated with the preservation of Jewish customs and national folkways. They are mandatory upon us as being *Divine commands explicit and implicit in the Torah as interpreted by teachers whose authority derived from the Torah itself and who enjoyed the complete trust of their respective generations.*

"... Those who are appointed rabbis and teachers of communities must by their very vocations and by the terms of their ordination as rabbis be the *exponents of the Revelation of G-d's word embodied in the Torah*, written and oral, with the sanction and authority attached thereto. . . . But Dr. Jacobs repeats the well-known thesis that *parts of the Torah are not Divine but are man-made, and maintains that reason alone should be the final judge as to what portion of the Torah may be selected as Divine.* (Quotations follow from Dr. Jacobs' writings.) . . . An attitude to the Torah such as this *which denies its Divine source and unity* (Torah min Hashamayim) is directly opposed to Orthodox Jewish teaching and no person holding such views can expect to obtain the approval of the Orthodox ecclesiastical authority."

The Lesson To Be Learned

When Jews turn away from the religion of their fathers, and they become rooted in their deviation, they will sooner or later seek to turn their rejection of Judaism into a separate ideology within Judaism, one which is purportedly an alternate, legitimate Jewish viewpoint. But they will not be content to stop there, because those remaining "behind" serve as a living challenge to their consciences.

In time they will seek to vanquish, to overcome, to destroy the "old Judaism." But they will not rest content with such efforts either. A time comes when they find that they cannot overcome the "old Judaism;" that it not only persists in surviving, but that it constantly threatens to turn the tables on its would-be heirs.

A time comes when they decide that they must force the "old Judaism" to allow them to speak in its name; not only to grant them separate legitimacy, but also to grant them the right to function as representatives of the "old Judaism." A time comes when they insist on forcing Orthodoxy to assert that their deviation is in

fact its own norm. A time comes when they cannot rest content unless Torah-true Judaism admits, not only that Conservatism and Reform are not distortions of Judaism, but that Conservatism and Reform are *themselves identifiable* with Torah-true Judaism.

When Orthodox rabbis, Orthodox Jewish institutions, individual Orthodox Jews grant legitimacy to Conservatism and Reform, they themselves lead to such events as the Jacobs affair in England, and the furor over the Conservative *get* in the State of Israel, both of which are instances of a worldwide Conservative effort to completely supplant Orthodoxy by transforming us from within.

LET US FINALLY BE WARNED. The Jewish people cannot enduringly remain a house divided. Our non-Orthodox brethren know it in their bones. We need to know it too. In an age in which we are divided they will not stop "pulling" until the whole of our people becomes like them. The only course open for us is to "pull" with all *our* might, until the whole of our people becomes again the "people of Torah."

Excerpts from Rabbi Brodie's Address

"The problem which confronts us today prompts me to refer to a striking passage in a paper delivered by Dr. Isidore Epstein, the late lamented principal of Jews' College and a scholar of world renown, who, in his customary clear and incisive style, discusses:

... the kind of Halacha which has begun to make its appearance of late in certain quarters which do not recognize the Divine origin of the Bible. By favorite tricks they play with the Bible, which they regard as partly Divine and partly human, it being left to individual judgment to disentangle the Divine elements from the human, they rob life's pilgrimage of the sole reliable signpost pointing the way wherein sojourners must walk ... and thus render life pathless.

In other words, by rejecting the absolute authority of the Bible, without being able to replace it by anything else, they encourage the most reckless individualism in religion, an individualism full of contradictions and vagaries, leading as often away from G-d as it does to G-d.

Thus we come to the real divergence which, for the want of any other name, we may call the Orthodox Halacha from any other kind of Halacha such as that emanating from the Conservative no less than Reform schools—the question of authority. The difference of attitude with regard to authority goes further than the mere difference in matters of ritual, practice and so forth.

The fatal and inherent weakness of those who deny the Divine origin of the Bible, even if their personal religious behavior conforms to the highest standard, lies in the lack of any valid objective authority for what they teach or affirm. Apart from private judgment and individual opinion, they have no objective criterion or authority for what they tell people to do or believe: thus depriving their Halachic pronouncements of all validity.

Nor can any Halacha not founded on the acceptance of the Divine origin of the Bible enjoy permanence. For by making individual judgment the final arbiter as to which of the precepts and teachings of the Torah are Divine and which are human, everything, even fundamental beliefs, become an open question to be determined from time to time by outward conditions—physical and social—and by the variable philosophies or spirit of the age.' ('The Place of Halacha in Jewish Life and Thought,' Conference of European Rabbis—Paris, 1961.)

"Throughout the ages, traditional Judaism as enshrined in the Torah has been assailed by movements which have attempted to influence and divert the mainstream of Jewish life and thought. They have failed to break our link with the Written and Oral Law as it was received at Sinai. Those who have remained loyal to the Torah have ensured Jewish continuity and the possibility of Messianic fulfillment."

Stirrings in Reform Theology

IN 1836, SAMSON RAPHAEL HIRSCH DESCRIBED THE Jewish community of his time as polarized into two diametrically opposed camps. He saw one group regarding Judaism as a sacred relic observing its tenets out of mechanical habit. The other group seemed to be seeking the spirit of Judaism; was concerned about the welfare of the Jew but believed the tradition to be a lifeless framework. In seeking a way out of the impasse, Hirsch did not simply call for unconditional surrender but suggested the following:

"There is one way to salvation;—where the sin was committed the atonement must begin,—and this one way is, to forget the inherited prejudices and opinions concerning Judaism; to go back to the sources of Judaism, to Bible, Talmud, and Midrash; to read, study, and comprehend them in order to live them; to draw from them the teachings of Judaism concerning G-d, the world, mankind, and Israel, according to history and precept; to know Judaism out of itself; to learn from its own utterances its science of life.

"With the Bible the beginning should be made, its language should first be comprehended, and then out of the spirit of the speech the spirit of the speakers should be inferred. The Bible should not be studied as an interesting object of philological or antiquarian research, not as basis for theories of taste or for amusement; it should be studied as the foundation of a new science; with Davidic sentiment nature should be contemplated; with the ear of an Isaiah history should be listened to, and then, with eye thus aroused, with ear thus opened, the doctrine of G-d, world, man, Israel, and Torah should be drawn from the Bible, and should become an idea, or system of ideas, fully comprehended. In this spirit Talmud should be studied, in the *Halachah* only further elucidation and amplification of ideas already known from the Bible should be sought for; in the *Aggadah* only figuratively disguised manifestation of the same spirit."¹

Last June in Philadelphia at the annual meeting of the Central Conference of American Rabbis (the rabbinic group of Reform Judaism) a Reform rabbi, Steven Schwarzschild, who is also managing editor of *JUDAISM*, introduced his paper entitled, "*The Role and Limits*

of Reason in Jewish Theology" by quoting in full, and with approval, precisely this statement from S. R. Hirsch! But he was not alone. At least two other major papers echoed the same approach: one entitled "*The Theologian's Task*" delivered by Professor Lou Silberman of Vanderbilt University; and the other called "*Faith and Method in Jewish Theology*" by Eugène Borowitz.²

Before we consider the impression made by these unusual viewpoints, let us examine their full meaning and significance.

The perennial stumbling block encountered by all who would attempt to develop a Jewish theology has been the invariable intrusion of contemporary philosophical categories or presuppositions in terms of which the theologian would formulate, organize and interpret his Jewish material. The inevitable result would be an Aristotelian Judaism, or a Neo-Platonic Judaism, or a Neo-Kantian Judaism. Of course, this is never realized by the thinker himself who being a "child of his age" believes his presuppositions to be the very dictates of reason itself. The 19th century, in particular, with the rise of scientific thought, witnessed a triumph of rationalism with emphasis on universalism and historic progress. Reform Judaism was conceived in this intellectual climate and the Pittsburgh Platform and the Columbus Platform reiterated the supremacy and self-evidence of "reason" which it was believed precluded belief in Revelation, a personal Messiah, *Halachah*, etc. Of course, as the years passed, we occasionally heard of resolutions in favor of more customs and ceremonies and attempts to formulate a Reform guide for ritual practices. All of this, however, has not constituted any fundamental change in Reform theological orientation.³

Indeed, it might even be argued that the papers read at the 1963 Conference merely reflect, in turn, the influence of existentialism and, as such, is nothing more than the most recent instance of reformulating Judaism to fit current philosophical fashions.

THIS IS NOT SO, HOWEVER. WHAT WE HAVE HERE is not simply a call for more ritual, or for the synthesis of Judaism with some other philosophical system, but an earnest, self-conscious proposal for a thoroughgoing change in theological methodology. Today, 128 years after publication of *The Nineteen Letters*, three Reform thinkers are urging the starting point suggested by Rabbi S. R. Hirsch—"to forget the inherited pre-

1. *The Nineteen Letters of Ben Uziel*. S. R. Hirsch, p. 197. Bloch, 1942. *Drachman Translation*.

Rabbi Shubert Spero is the spiritual leader of Young Israel of Cleveland. He is an instructor in philosophy at Western Reserve University. His work has appeared in most of the English-language Jewish periodicals published in this country.

2. Central Conference of American Rabbis Yearbook 1963.
3. *Problems of Reform Halachah*, J. J. Petuchowski, *JUDAISM*, Vol. 4, No. 4.

judices and opinions concerning Judaism . . . to go back to the source . . . to know Judaism out of itself." Thus, Professor Silberman writes: "No distinctions *a priori* were to be countenanced; the whole of the tradition . . . in its scandalous particularity . . . not a predetermined segment, became not only the subject of study, but became potentially Torah, to be actualized by choosing so that it become truth."

What we finally have here is the realization that the individual who prior to examining the Torah, commits himself to the rational bias that G-d could not have spoken to man in specific terms, has already made it impossible for himself to have a religious confrontation with Tradition. Says Prof. Silberman: "Because of the limitations we impose upon the relevancy of the whole tradition, we break off the crucial and constructive conversation between the tradition and the world. The limitation actually inhibits any truly creative confrontation; the limitation is the acceptance of the world's judgment upon tradition."

Dr. Schwarzschild was even more specific in urging the cultivation of an *emunah izerufah*—a faith purified of all "pre-judgments, prior philosophical commitment or earlier determination of any kind as to what is to be found and what must eventually turn out to be true, essential, and viable." We must, said he, "confront and make ourselves accessible to the totality of the Jew's sacred scripture, *Torah Shebichtov* and *Torah Shebal-peh* in their fullest sense."

But perhaps the most incisive analysis was given by Eugene Borowitz who correctly pointed out that the so-called rationalists among the Reform (Olan, Kaplan, Gittelsohn et al) "do not eliminate faith but rather seek to control faith by reason." But, asked Borowitz, on what grounds do we select this principle of "reason" by which to regulate faith? This is truly the most crucial question of all, and one which determines the ultimate nature of our Judaism. We are certainly too philosophically sophisticated today to believe there is any such self-evident principle! The old standbys of historic progress, scientific naturalism and rational idealism are very much in question. What supposition shall we choose? Indeed, the very selection of a principle by which to regulate faith becomes in itself an act of faith! If so, says Borowitz, then to be a Jew means to give primary allegiance to the tradition. "Our theologians in the past centuries have acted as if they knew a truth superior to Judaism. I do not find a faith more basic to my existence than my Judaism." This means we cannot borrow standards of truth from current philosophy by which to reinterpret Judaism. "Our faith in Judaism must be self-regulating."

"We might end up believing . . ."

Borowitz concludes by saying: "We must begin with the tradition as a living content of belief which has

a claim upon me and my life and confronts us in authority and challenge . . . and we must, if we are to be true to our faith, remain as open as possible to what Jewish tradition can teach us, *even if that means we might end up believing it all.*" (italics mine)

While all of this is, in a sense, a rejection of culture and primarily philosophy as legitimate tools for the explication of Jewish theology, in a more basic sense, the very achievement of this awareness is the result of philosophy! For during the past few decades a very radical change has been taking place in the philosopher's conception of the proper task and function of philosophy. Gone are the ambitious expectations that philosophy has its own royal road to truth which can illuminate for us what is and what ought to be. The dominant conception of philosophy today is as a sort of anti-philosophy—a critical examination of the ultimate presuppositions, the canons of belief of explanation employed in all the various disciplines; a reflective investigation, using the tools of linguistic analysis, of the various logics of belief and discourse.

Thus, philosophy itself, as Dr. Schwarzschild indicates, employed critically, can help us to detect our prejudgments and help to purify our theology of historical accretions. In other words, if some Reform rabbis are still enmeshed in the propositions of self-evident reason, it is not because they have had too much philosophy, *but too little.*

Taken as whole, these three papers reflect a viewpoint which is more revolutionary than had they all three called for the daily putting on of *Tefillin!* For a change in methodology strikes at the very roots, and if honestly adopted can lead to almost anywhere.

For, if Hirsch did not require an *a priori* commitment but asked only that we go back to the sources without pre-judgment, he was talking as only a man of faith could. He was reflecting the assurances of our Sages that *"the light in the Torah will cause them to repent."* He was indicating that the divine power implicit in the Torah is still the most formidable weapon we have. It itself can dispel the darkness if we would but expose ourselves to its truth.

No conversions noted

But if theologically these papers were revolutionarily, the response of the rabbis at the CCAR was somewhat ambiguous. The audience was respectful and sympathetic, the discussion after the presentations interesting, long and intense. Yet no real conversions were noted.⁴

THIS BRINGS US TO A RATHER IRONIC OBSERVATION. There was a time when the popular image of Orthodoxy was that of an intellectually benighted group who were

4. *The Reform Rabbis Debate Theology*, Ben Hamon, JUDAISM, Vol. 12, No. 4.

so wound up in their traditions and held so tight in the clutches of the past that they obstinately refused to ventilate their beliefs with reason. Reform Judaism, on the other hand, had always assumed the posture of intellectual respectability and a platform commended by logical rigor. And if in the process they seemed to be sacrificing piety, it was at least on the altars of reason and intellectual honesty. These stereotypes are slowly crumbling. It now appears that Reform Judaism is the prisoner of its own sociology, unable to rise to the challenge of critical philosophy; unable or unwilling to confront tradition in a purely religious context.

A startling conclusion

This is the conclusion of one of the CCAR's leading members.

"Reform Judaism was born out of the effort to find a contemporary style for Jewish religiosity . . . but it has now become a prisoner of style. Reform rabbis are gentlemen, fully observant in the Halacha called etiquette. They know how to dress, how to speak, how to get things done. They know the ropes in dealing with congregants, with colleagues, with their national institutions. Name the modern social or professional game—they know how to play it, and well.

"But G-d is no gentleman, and getting along is no substitute for walking in His ways. Reform rabbis are interested in theology today because they know that they have little else to offer the cultured, ethical man, and only a living relationship between G-d and Israel can justify the continued effort to remain Jewish. But a real G-d and real commandments would disturb their current social comfort. . . . A serious religiosity would require a revolution. It would really alter their lives, their ministries and their congregations. But having finally made it to the upper-middle class, having found an American Jewish style, they do not want it greatly disturbed."⁵

It is indeed curious that this call for a radical openness to Jewish tradition should have come at a convention of Reform rabbis rather than Conservative rabbis. Although these approaches have been emphasized by Buber and Rosenzweig, nothing comparable has occurred in the ranks of the Conservative rabbis. Although it is reported that only 20% of the Conservative rabbinate is fully identified with the Reconstructionist movement, the latter's aversion to supernaturalism and its predilection for pragmatism are rather wide spread among the Conservative rabbinate.⁶

Although the Conservative movement is committed

5. Ibid, p. 485.

6. See *Disciples of the Wise*, J. Zeitlin. Views of 81% of Conservative rabbis sampled indicated naturalistic rather than supernaturalistic bias; 80% of Reform rabbis who responded classified in same category.

to some form of *Halachah*, to *Kashrus* and to Sabbath observance, they have not been able as yet to offer a justification for these practices on authentic religious grounds. The old slogans of the Historic School and the concept of *Catholic Israel* are by now threadbare and rather useless. Nevertheless, the important debates at their rabbinic conventions continue to involve modifications of traditional practices rather than theological principles.⁷ It is almost as if the Conservative retention of ritual and tradition tends to make them blind to their theological impoverishment.

For while there is concern with Bible and *Halachah*, it is more in the nature of objective scholarship than experiencing the word of G-d in fear and trembling. The Gordises, Aguses and Boxsers continue to pontificate uncritically on the requirements of "reason," the modern spirit and the scientific conscience. But to them theology is synonymous with philosophic idealism. Besides A. J. Heschel (whom the Orthodox suspect because of his affiliation, and the Conservative suspect because of his theology), the only indigenous Conservative thinker who began to see through the 19th Century underbrush was the late Milton Steinberg. In a series of lectures delivered about a month before his death, Steinberg had started to point out the serious theological limitations of Reconstructionism.

While "platforms" and the social reality are opposed to any widespread theological revolution in the camp of liberal Judaism, our own faith in the individual liberal Jew's own, though sometimes self-conscious, belief in G-d, feeds the hope that "spirit will ultimately transcend sociology." Perhaps it is true that a theological revolution has not yet taken place. But certainly the tools to effectuate such a revolution are now available.

7. *Conservative Judaism*, M. Sklare.

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Ry: for yeshiva drop-outs

Are some yeshiva students "culturally deprived"

TORAH EDUCATION IS a serious matter; it prepares the child for the religious life and offers the opportunity of eternity. When the Jew is perplexed about a religious matter, he turns to the sages of the past, knowing that his question has been anticipated in spite of the modern garb in which it presents itself. This is no less true—it should perhaps be more the case—in education. The answers to our problems, unique as they are, can and must be found in Torah sources; *Chinuch* is simply not a field for speculative philosophy, clinical psychology or avant-garde educational theory.

Yet, in spite of our devotion to tradition we often lose sight of certain basic facets of *Chinuch*, and oddly enough it is sometimes trends or innovations in modern education that awaken us to these forgotten truths. For example, for some years, the *חנך לנער על פי דרכו* (educate the child according to his capacity) approach was ignored in the old Hebrew Schools here in America in favor of the hickory stick. Then—lo and behold!—John Dewey and company discovered that children are individuals, and that teaching must be "child-centered" rather than "subject-centered." It was not too long before our own schools fell in line behind other educational systems and began to recognize individual needs and variations in the student's capacity to learn, and resumed educating the whole child.

This is not as it should be; ideally, provocation, inspiration, and guidance should flow directly from Torah sources, not from general trends. Nonetheless, the results of certain types of research and some of the experimentation in general education should not be completely ignored.

SPECIFICALLY, there are two programs currently being pursued in the New York City schools that, in my opinion, could have pertinent application to comparable situations in yeshivahs. Moreover, they would fulfill a pressing need. Both of these programs are designed to salvage "lost" students—at the outset of their education and again at a crucial point near its

possible culmination. If the public schools are proving successful in their efforts to improve their statistics on dropouts—and it is the statistics that haunt them—then we who are concerned with *neshomos*, the bit of G-d that is invested in every child, should surely take stock of our failures and examine how we too might salvage some of our *blongedike*, the forlorn wanderers on life's path.

The "Culturally-Deprived"

The Public Schools are faced with the dilemma of not succeeding in reaching vast numbers of youngsters in "culturally-deprived" areas. Racists point to these unfavorable results as evidence of the innate inferiority of the groups these children are identified with: Negro, Puerto Rican and others. Liberals use the same results as fodder in their anti-segregation canons. In the meantime, the Board of Education is trying to keep inter-neighborhood buses moving and new schools rising in sufficient tempo to appease the various pressure-groups. Yet the Board recognizes that the real problem is much deeper in most cases of predestined dropout than the skin color of a child's classmates. They realize that in most cases of predestined dropout, the problem is basically one of lack of readiness for education.

Most middle-class pre-school children are painlessly and almost unconsciously being prepared for school. Trips to interesting places (zoos, museums) Romper Room on TV, story books, and lolli-pop doses of classical music in the home and the concert hall all serve to make the first step into kindergarten a logical sequel to five years of pre-schooling.

On the other hand, children from less favored socio-economic areas, where mother works and father has little time or interest in taking junior on educational trips—where the high point of culture is an evening with one of the video doctors or the Beatles—here the initial step into school involves stretching across too wide a cultural gap for little five-year-old legs to span. Their negative reaction to the first overwhelming exposure to school only grows with repeated exposures.

CAN ANYTHING BE DONE? The Board of Education is now experimenting with a pilot project in Harlem

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designed to introduce children of culturally-undernourished homes to a pre-schooling program. Three- four- and five-year-olds are shepherded on trips to parks, zoos, and museums. They listen to poems and they play middle-class games. They pop on earphones and tune into recorded narrations of stories while they follow the progress of the tale in the respective picture book. (*Who's been eating my porridge? growled the Father Bear.*) These children will then escalate into school; and books, respectable music, and printed symbols will be familiar and friendly aspects of their already enriched young lives.

Culturally deprived in Jewish sense

ARE NOT OUR OWN children culturally deprived in the Jewish sense? How prepared are they for a life-long, Torah-centered education? . . . Is translating same *Chumash* and then more *Chumash*, boring to them? . . . Do they find *Gemora* all day long a drudgery? . . . Is Yiddish cacophonous to their six-year-old ears-clumsy as it trips over ten-years old tongues? . . . Are Torah concepts old-fashioned to enlightened teen-agers; narrow in scope to broad-minded collegiates?

Or, more specifically does a subconsciously recorded negative reaction to the first exposure to yeshivah life and its values only grow in negation with repeated exposure?

This is a serious allegation to make and it surely needs backing in the context of a generation of children being brought up in the shadows of patina-mezuzaed-doorposts, weaned on Judy and Jeremy story books, crooned to sleep by Jewish Mother Goose recordings and fattened by vegetarian baked beans. Yet, in spite of these embellishments of Orthodoxy on the American Jewish scene, something of essence is sorely missing.

The bobeh's lullabye, Torah iz de beste schorah is not being sung by Momma at the crib-side, it is not reflected in Daddy's day-long pursuits or evening distractions, nor is it reflected in Junior's round-the-clock preoccupations.

The *assorah batlonim*, whose only occupation is the pursuit of Torah knowledge, are unknown to the child of the general Jewish scene.

Even the humble *Tehillim yid* who finds succor for his thirsty soul in the Psalms of King David, is an extinct bird (and his fame and notoriety is now equalled if not exceeded by the rallying whooping crane).

Yiddish—still holding its own as the “Latin of the Talmudic Academies”—is reserved for bedtime threats and surreptitious communication.

Add this all up and the tally represents an environment meagre indeed in *Yiddishkeit* quotient. For a complete picture, a glimpse at some of the negative environmental factors is in order.

American society is so hard at work unshaking itself from inhibitions imposed by Puritan antecedents, that it is plunging headlong into openly hedonistic moral behavior. These last few decades have witnessed a switch from the “look-the-other-way” approach to permissiveness and promiscuity. Moreover, the pragmatism America has too long espoused is sinking into blatant materialism.

The children's world is not unaffected by all this. The sweetness and light of Captain Kangaroo and home-ward-bound Lassies do not overshadow the more dominant cultural elements being channeled into our homes. Nor can Dr. Suess's witty phonetical nonsense succeed in eclipsing these trends in our society when they are being so graphically portrayed on leading weekly periodical covers and hashed over in much detail in other media. As much old-fashioned “goodness” as the American youngsters are being spoon-fed they are still getting man-size doses of slicked up insidiousness.

To Tel-Aviv or to eternity?

The little Yiddishkeit we offer is a poor antidote to these stronger forces. With all due respect to Judy and Jeremy (who make Shabbos as delightful as a fresh bouquet of daisies and so insipid also), and the flood of Hebrew kindergarten records whose amalgam of *Ivrit* and English better prepare our children for a trip to Tel-Aviv than a life of Torah commitment).

The little ones are being culturally deprived. Commuting daddies and appointment-harried mommies are not going to fill the culture gap between the facts and the ideals of yeshiva and the five-year-olds can not do it on their own. Here the yeshivah must step in with a nursery and kindergarten program geared to bridge this yawning gap and give our children a program of gut Judaism.

What would this program consist of?

¶ An appreciation of our *Godolim* past and present; their names, their exploits, their uncanny devotion to Torah study so their young hearts might rejoice at least as much with them as they do with our national (American) heroes, mythical and actual.

¶ Familiarity with a wide range of *tefilos*: *Kedushah*, *Hamavdil*, even *Modim D'rabbonon* instead of only selected *brochos* and *Adon Olom*.

¶ A brush with the mystery of the Jewish sigh; the tear of *Golus*, the hope for the coming of *Moshiach*, the

striving for spiritual perfection. There is a wealth of tales and traditions that bring these most Jewish concepts within the grasp of little children without relying solely on artsy-craftsy Keren Ami type units.

¶ The *nigun*, the spontaneous *rikud*—with or without the standard percussion band.

¶ Acquaintance with spoken Yiddish in conversation, in command, and in song.

Sprinklings of these elements are found in our homes in various proportions, to various degrees—but our children are still being culturally undernourished. I would like to see a pilot project of this sort launched in several yeshivos so that our children might escalate into yeshiva life. Then Torah study, its music and its printed symbol would be familiar and friendly aspects of their enriched young lives, and Torah would be a logical sequel to years of pre-schooling.

On the High-School level too, the concerns of the public-school system stimulates a closer look at a growing problem in our yeshivos. Large numbers of students with superior ability drop out at the high-school level. The various factors can best be summed up by the phrase: low-horizons. The New York City Board of Education has embarked on a program to reclaim this great human waste, and they have dubbed it the Higher Horizons Program. Here again, some phases of the program can serve as direction signals for a similar campaign in our yeshivos, but first some facts on these lower horizons.

THE TEEN-AGE YEARS are questioning years; years confused by self-doubt and over-confidence; years when a boy asks: What am I good for? with self-depreciation one moment; and then asks: What's good enough for me? with self-inflation the next. All too often a youngster's vacillating self-image will finally focus on a point far below his true potential, and he will give up higher goals that require education on the secondary level or beyond.

As a remedial measure, the Higher Horizons Program introduces these self-doubting scholars to culture in its most appealing forms. Shakeaspearean troupes give rousing productions in the schools, symphony orchestras play at special performances for students, and in general youngsters make acquaintance with culture in a format that is far from square. And they discover that they can swing with all this high-brow stuff in a way that really befits them, without losing one degree of their coolness.

The Board is prepared for evidence of only partial success within the high school career. Thus graduates

of this program with grade averages that fall below the admission requirements of most colleges and universities can still be admitted on the Board's recommendation; just so long as they seem to have reassessed themselves and their goals, they are considered good prospects for higher education—and they usually are.

Finally, to round out the picture of concern for all shades of dropouts, the public schools have begun a program designed to keep students of even lower calibre in school for the full twelve years. Potential dropouts are earmarked by teachers and guidance counselors at the seventh- and eighth-grade level and herded into classes of maximum enrollment of fifteen. They are then offered a much wider-than-customary choice of subjects, with great emphasis on the industrial courses; taken on weekly field trips; introduced to successful men of slum-area background. As a result, they see as they never would from most academic junior high-school courses, that a direct tie exists between full-term schooling and preparation for earning a living.

Revival of classic standards

We are now in the midst of a true revival of classic standards of Torah life. *Kollel*—a word that until twenty years ago was limited to the legend on Palestinian *pushkes*; that had an isolationary, world-renouncing smack to it as little as ten years ago—today has a deep, life-enriching pertinence to a growing coterie of dedicated young men and their families.

Yet, as the ranks of yeshiva high-schoolers grows in number, more and more gifted students are not setting goals in areas of Torah life and Jewish community services. From the days of their early teens they have been vacillating between Mamma's lullabye of the *viegele: Doctorie iz die beste schorah* (or at least pharmacy) and the *Roshai Yeshivos* ringing credo: ! לפרוש ממנה איני יכול! (to separate myself from Torah—that is impossible!)

"What am I?" they ask themselves. Am I child of Torah, destined to be a master of Torah? or am I the son of immigrant parents who had to rise from rag peddler to wool-stock merchant by sheer drive, now faced with the opportunity to rise to the top of the ladder by brain power instead of ulcerating gall-power?

All too often, the self-image hunters find themselves on a path clearly marked with an exit from yeshiva at the post High-school level. Worse yet, many yeshiva youngsters in the Junior High-school grades hungrily eye the specialized academic public high-schools—such as Stuyvesant and Bronx High School of Science in New York City—as sure passports to scholarship or at least admission to select college and universities.

The problem in day-schools, yeshivos and mesivtas is not how deeply to *krechitz* for those who have left the ranks, but how to devise effective methods of screening out these potential dropouts in the stages of incipient *loose-ties-itis*. This would include individual interviews with every seventh- and eighth-grader and eleventh- and twelfth-grader regarding future plans. Follow-up interviews and a meeting with the boy's parents should be pursued when necessary. A bit of personal interest goes a long way in helping a boy make up his mind.

The next step is to do everything conceivable to show these boys that they do indeed revolve in the same orbit as those who have gone further in Torah education. They should be exposed to rousing yeshiva celebrations of the *Simchas Torah-Purim* genre. The boys should be taken on trips to our institutes of advanced study in Lakewood, Monsey, Wicliffe, and so on, so they might learn to accept these institutions as the logical sequel to their own studies. They should meet American boys of the next-door variety who have grown up to be *Roshai Yeshiva*, rabbinical leaders, and educators, so they might come to realize that one can aspire for the stars—for they are within reach—and still keep both feet on the ground. Others like them have done it, so why shouldn't they?

A final word about the mental dropouts, that group of students who inhabit the twilight zone of yeshivos—never really participating, yet always on the rolls and attending classes. Somehow—whether by lack of motivation or innate ability—these boys never feel that the *rebbe* is speaking to them, that the challenge of understanding what is being learned is being directed to them. They are doing a heroic enough job by staying out of public school.

Nothing breeds lack of success like lack of success, and these boys become permanently entrenched on the periphery of yeshiva life during the entire duration

of their stay at yeshiva. Many of them enter adulthood thoroughly schooled in the arts and sciences of not listening; some of them deeply embittered by the lack of interest expressed in them by the puzzled *rebbe* who cooperated with them in their unspoken mutual non-aggression pact.

One solution to the problem of retrieving these mental dropouts would be to devise a special track of classes for them in the multi-track, parallel-class yeshivos—a track devoted to more *Gemora* and *Rashi*, and less *Tosfos*; more *Chumosh* and *Shulchan Aruch*, and less *Lomdus*. One complication is that our yeshivos are committed to a curriculum of maximum goals, and it is difficult to conceive of them betraying this ideal in any way for so few—especially when the results would still be doubtful. It is equally difficult to imagine any boy (or his parents) conceding that he should be written off as a failure in the standard yeshiva curriculum. Yet, at the same time I wonder how these boys can be left to their own devices—siting empty hours, dreaming empty dreams, while the rest of the class forges ahead in their studies. I wonder how these boys can be allowed to prepare themselves for later life without fortifying themselves with Torah learning—especially in this era when lack of Torah scholarship must be equated with total lack of preparation to fend for oneself in today's tumultuous world.

Perhaps someday when the public schools' human reclamation program enjoys wider publicity, our yeshivos will not hesitate to act similarly. (Or is it only a matter of the yeshivos enjoying enough financial independence to free principals' and administrators' minds to concentrate on these problems?)

May the day soon be with us when the hearts of fathers will be returned to children, and we children will follow the paths of our fathers—seeking out each student's potential and *לפי דרכו* his role in life, and then not hesitate to educate and train him accordingly.

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Rome and Cincinnati

A two-pronged effort to separate the Jew from Torah

A COMBATANT ENGAGED BY A MORE POWERFUL military force, dreads the possibility of having to spread his already thin ranks on two fronts. Should the "second front" emerge within one's own lines, the situation becomes most critical. This in essence describes the position of Jewry today; contending with the thinly-veiled hostility of the Catholic Church externally and the adulteration of Jewish tradition and value from within.

The Church's efforts "to find a rapprochement with its mother religion" and the increasing onslaughts from within, present essentially different problems to Jewry, but the goals of these efforts are the same, the annihilation of Torah Jewry which both of our opponents see as an "ancient, stubborn relic of an outmoded way of life."

The Catholic Church has been engaged in battle with Jewry for nineteen centuries. With a strength of purpose unparalleled in world history, the Church has set out, by ideological necessity, to absorb or eliminate the Jewish people, as a people committed to Torah and Mitzvoths. While the Church has been diverted from this purpose at various times, whenever the diversions are eliminated it unerringly returns to the problem of the Jew who stubbornly insists on clinging to his Torah.

The Church has prudently made its peace with Islam. The revolutionary and nationalistic upheavals in Africa and Asia have made the "underdeveloped nations" poor prospects for the missionary zeal of the Church. While it recognizes the Soviet block as a mortal enemy, it is moving toward making accommodations with the Communist world. This releases the pent-up missionary forces for action on the Jewish front. It is in this light that we must understand the barrage of conciliation and love that Rome has let loose on the Jewish people.

"New Winds" Blowing

The world has been intrigued by the "new winds" which are blowing out of the Vatican. A Pope has visited Israel, highly-placed officials of the Church assure anxious Jews that the Church will soon speak in mitigation of Jewry's deicidal guilt; an American Cardinal declares that there is no basis for anti-Semitism in Catholicism; and while all this is taking place, missionary activity directed at the Jewish people is being stepped-up.

It is fascinating to observe that the intensity of the reaction by Jewish groups to the friendliness of Rome, is in direct proportion to the degree of their assimilationist orientation. The secular and Reform groups have been most ecstatic; Conservatism has been more reserved in its reaction to the "new winds"; Orthodoxy has generally maintained a scepticism based on an understanding of the Church's motivations.

The strategy which unfolds from day to day is not aimed at the isolated Jew who may be "easy pickings" for conversion; it is calculated to weaken the already loose ties of thousands of American Jews to the faith of their fathers. While the Catholic Church is itself an orthodox faith, it chooses to befriend the non-Orthodox, nationalistic and secular groups in American Jewry. While one reads of large contributions by Catholics to various Jewish welfare agencies, we have yet to hear of a similar contribution to a yeshiva or other Orthodox institution.

What the Church failed to achieve through torture and plunder, through Crusades and Inquisitions, it is now striving for through love and understanding. (While we welcome the love of all peoples, we resent a love which aims to pervert our identity.) Should the saccarin attitude of the Church to Jewry effect a diluting of the reverence for Torah and the dedication to *mitzvoths* among Jews, then the new strategy will prove most effective.

A Torah Axiom

In such an intense ideological confrontation, axioms must be restated. R. Saadya Gaon formulated the principle that the Jews are a nation only by virtue of their Torah. To whatever extent one succeeds in weaning Jews away from Torah, he has in that measure succeeded in destroying the Jewish nation.

The new attitude of the Church has encouraged many marginal Jews to look externally for the esteem which the Jew throughout the ages has found within his own soul.

Rejecting the frontal attack on Judaism which was the hallmark of Christian relations with the Jews in the past, the Church now strives for breaking into the mainstream of Jewish life on the social and political level. Jewish self-hatred, which grows with assimilation, makes many of our brethren likely prospects for this subtle influence. Even the secular press in Israel has fallen victim to this approach. While they lose

no opportunity for berating religion and religious Jews in Israel, they joined the "hailers" when the Pope visited the Holy Land and applauded "the progressive and enlightened attitude" of the Catholic Church. Our weak sisters in this country who insist that they are opposed to *shmad*, nevertheless upheld the rights of the insidious missionaries, in the face of the "new winds" blowing from Rome. Missionaries need no longer defend their activities in Israel; that task has been taken on by Jews.

While conversion of Jews is the ultimate aim of the Church, a more subtle danger now prevails: That Jews will make a greater intellectual and spiritual accommodation to Christianity, which will make the ultimate goal more easily achieved.

The Enemy from Within

This ideological offensive would be less disturbing were we not simultaneously being attacked from within. Reform Judaism has taken many forms, but it has always remained steadfast in its contention that Reform is the true and rightful heir of the Mosaic faith and that Torah Judaism, being an archaic remnant of a long-dead society, is doomed to extinction. After fifty years of prophesying the early demise of Orthodoxy, Reform has come to the conclusion that the "remnant" is not going to expire of its own accord and that they will not inherit the mantle of Moses by default. It is apparent to all that a new and vibrant generation of Orthodox Jews has arisen and confronts Reform with living proof of the possibility of the kind of Jewish life they thought was impossible in America.

For this reason, Reform has shifted from watchful waiting and has mounted an offensive to capture the stewardship of the Jewish people. As part of this offensive, they are attempting to superimpose on Israel their fear- and guilt-ridden version of Judaism. On the American scene they have succeeded in making many believe that their public statements on such matters as federal aid to parochial schools, prayer in the public schools, and other national issues, are in fact the positions of all of American Jewry. Behind many of their public pronouncements is the implied suggestion that Orthodoxy has no position on these issues and that it would hardly matter if they did.

These so-called statements of Jewish attitudes, derive not from authentic Jewish sources, but rather from the deep-rooted feelings of inferiority of those who espouse Reform Judaism. They hunger for respect and appreciation, for recognition by the powers-that-be; for the best of both worlds, being Jewish but hardly enough to be offensive. Within Jewish life their position becomes increasingly unhappy; Conservative Judaism, while repeating many of Reform's errors, yet looks down upon "Reform." Losing ground in the Jewish

fold, they seek ever more to curry favor in the world of the gentile.

REFORM JUDAISM, while it claims Jewish ancestry, is essentially non-Jewish in its approach to "religion." It speaks of "faith" and "love" and "the brotherhood of man," but these concepts have been shorn of their Jewish meaning. They have simply transposed the popular and prevailing Christian theology into a Jewish frame of reference. The American Jew is coming to recognize the hollow ring of Reform, driving Reform even more than in the past, into a headlong attempt to achieve respectability in the non-Jewish world.

This lack of self-respect and integrity makes it possible for the leading spokesman of Reform to call for a re-evaluation of the Jewish attitude to the founder of the Christian faith. It drives them to shamelessly grovel for an invitation to be an observer at the Ecumenical Council, lest their position of grace with their non-Jewish neighbors be compromised. It makes them fight bitterly for the right to perform marriages in Israel, not because this right is of any meaning to them, but because it is embarrassing for word to get around that the Jewish state scoffs at their rabbinical status.

How are we to react to this pincer movement aimed at the heart of Jewry? We must make it clear to the Church that we seek to live in peace with all men of good-will but that we categorically refuse to purchase good-will at the exorbitant price of our own identity. Of course, the Christian world is well aware of our obstinacy in refusing to bargain away our beliefs. We have failed however to educate our own people as to the reasons for our obstinacy and as to the high price we pay when our guard is relaxed.

It is only the Torah Jew who can recognize the fearful consequences of *prima facie* acceptance of the conciliatory attitude toward the Jew, and it is only with Torah that the Jew can meet this challenge.

Our reaction to our Reform brethren must be even more clear, precisely because it has been so muddled in the past. We must clearly state our belief that "Reform Judaism" is not Judaism at all; that men ordained as "rabbis," who have no notion of what Judaism is all about, do not merit the respect or allegiance of any Jew. This may come as a shock to many who have been nurtured on the myth of the "three branches of Judaism," but the deflation of any myth, while painful at the outset, leads to a greater measure of maturity.

The prophet Micah, 2,500 years ago stated an axiom which must be repeated to those who seek to convert us from without and those who seek to subvert us from within.

Though all of the nations walk each one in the name of its god, yet will we walk in the name of the Lord our G-d for ever and ever.

They Speak to Us Now

The fifth Knesia Gedolah opens in Jerusalem on the 22nd of July and runs through the 30th. On the eve of the Knesia we are pleased to offer to our readers extracts from addresses and papers prepared by Gedolai Hatorah of the past, on the need for Agudath Israel as a body combining the forces of Torah Jewry. As we read their words, it becomes clear to us that while these words were spoken years ago, and those who spoke them are no longer with us, nevertheless, *they speak to us now.*

The renowned *Gerer Rebbe*, ז"ל, put it in these words at the First Knesia:

"People of G-d, strengthen yourselves and you shall be strengthened! Agudath Israel has come into being to give strength to *Yiddishkeit*. We are prey to deception from all sides, and we must seek means to strengthen and to sustain *Yiddishkeit*. When the Torah speaks of a false prophet, one who would separate Jews from their faith, we are told: *You shall walk with G-d, you shall fear Him and you shall observe His Mitzvoths; you shall hearken to His voice and you shall serve Him and cling to Him* (D'vorim 12) (the entire *posuk* is spoken in the plural). Then the Torah tells us, *and that prophet shall be put to death*. In *Parshas Aikev* the Torah speaks in the singular: *You shall fear G-d and serve Him* . . . (The Torah speaks in the plural) for when we are confronted by false prophets and those who would subvert us, only a collective force (can successfully fight them). Today when we are surrounded . . . (by such forces) we must use every device which the Torah prescribes. Only this way (collectively) can we be blessed (with success). *The lone person can accomplish nothing.*"

The great Reb Chaim Ozer Grodzensky ז"ל spoke these powerful words to the First Knesia:

"Is it still necessary to explain the need for an organized force of those faithful to Torah, at a time like this when terror has surrounded the Jewish camp, and devours the pride of Jacob. Many are those who rise up against us, from within and from without; how terrible is our circumstance!"

Dare we leave this condition to chance? Must we even now be scattered and separate? In such an hour it is hardly enough that one should be

concerned with his own household and those around him; one must take heart to the needs of our entire people and seek the means for spreading Torah and Mitzvoths among the masses of our people . . . No single person has the power to do this, in the face of a growing spirit of impurity and immorality. Only an organized force, with a spirit of purity emanating from pure hearts can accomplish the mighty feats (which the hour demands). To this purpose, we must band together, to unite our forces for fruitful endeavor, to spread the light of Torah wherever Jews may be; to educate their children by this spirit, and to bring back the children and the masses of Israel to its rightful aspect, living the life which has been the hallmark of our ancient people from generation to generation."

A grandson of the holy *Kotzker Rebbe* and leader of thousands of Chassidim in Poland, the Sokolover Rebbe, R. Yitzchak Zelig Morgenstern ז"ל issued a fiery pamphlet on the eve of the First Knesia, wherein we read:

"The time has come for us to open our eyes . . . The fortresses of the *Mesorah* of our fathers are being broken . . . and *Knesses Yisroel* is split. In its place have arisen many parties. Each of them is organized . . . and seeks to dominate Jewry. They are all against us . . . their target is Orthodox Jewry. They trample under foot all that is holy to us for which we have shed oceans of blood in the thousands of years of *Golus*.

This has all come about because of our weakness and neglect; because of the apathy which reigns among Orthodox Jewry. This apathy strengthens the hands of our enemies, who have no fear of storming our defense positions.

There is only one way—UNITY, the unity of all Orthodox Jews under the flag of Agudath Israel, which is based on the eternal Jewish Truth, and strives for that which is holy. . . . In all of (Aguda's) efforts, they are guided by the *Gedolai Torah* . . . who have the decisive voice in all questions.

We have already suffered too much and we will sink even lower if we label (Aguda) as a *party*. Agudath Israel is the castle of *Knesses Yisroel*, the only world organization of religious

Jews. The doors are open to accept all of Orthodoxy.

The founder of the *Daf Yomi*, the *Lubliner Rav*, had this to say at the Second Knesia Gedola:

"From this significant rostrum, we permit ourselves to say, that there are still those . . . who are outside the organized camp of Orthodoxy, who do not see the spiritual flood which is engulfing the Jewish world. They content themselves by enclosing themselves in their own *daled amos shel halacha*, and fail to see what is happening . . .

The difference between these two types . . . is embodied, our Sages tell us, in the persons of *Avraham Ovinu* and *Noach*.

AVRAHAM, when he saw the world filled with idolatry, did not rest nor remain silent. He went from place to place; from town to town; from country to country; suffered hunger and persecution; fought with kings; . . . and proclaimed G-d to the world. For this, he merited being the father of the Jewish people.

NOACH, by contrast, though he was a *tzadik*, followed another path. He saw the world full of crime; his generation full of moral disintegra-

tion; the coming of the Flood, but he did not seek to improve his generation. He took measures for the safety of his family—and locked himself in the Ark.

Therefore, when he emerged from the Ark, the Torah tells us, . . . *and there remained only Noach*. He was no longer designated *Ish, Tzadik, Tomim*, there remained only his name—*Noach* . . .

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The Permanency of Maamad Har Sinai

רק השמר לך, ושמור נפשך מאד, פן תשכח את הדברים אשר ראו עיניך ופן יסורו מלבבך כל ימי חיך, והודעתם לבניך ולבני בניך, יום אשר עמדת לפני ד' אלקיך בחורב.

THE GREATEST single event in the life of *Klal Yisroel* is the experience of *Ma'amad Har Sinai*. In *Ma'amad Har Sinai* all of Israel, not *Moshe Rabainu* alone, became endowed with the power of prophecy. All Israel became *Neviai Hashem*, prophets of G-d. The Rabbis have taught us: *Awnochi v'lo yihey l'chaw, mipi hagvura shomanu* (the first two statements of the Decalogue were heard directly from G-d by all of Israel) just as all the other Statements were heard by Moshe. This fact is the basis for that which the Torah teaches: *Vegam b'cho ya'aminu l'olom* (and they shall believe in you forever). This is the very basis for the authority of Torah in Jewish life. In becoming prophets themselves and thereby becoming the receptors of Torah, the power of prophecy resting in *Moshe Rabainu* became an acknowledged fact.

Sensory Perception of Torah

In becoming prophets themselves, all of *Klal Yisroel* became endowed with a sensory perception of Torah. *Emuna* (implicit faith) is the result of intellectual perception of knowledge. Human knowledge, if it is to be of value, if it is to be durable, must be experienced through the physical senses of man. In the personal perception of prophecy, therein lay the guarantee for: *B'cho ya'aminu l'olom*, the source and origin of Torah for all eternity, "because man does not believe that which he does not know". (RAMBAN)

It becomes patently clear that we can not speak of the perpetuity of Torah in *Klal Yisroel* as disassociated from the event of *Ma'amad Har Sinai*. If Torah is necessary for Israel, if Torah is our life-blood, *Chayenu v'orech yamainu* (our life and the length of our days), then *Ma'amad Har Sinai* must be ever-present among *Klal Yisroel*.

The prime function of the *Mishkan* and afterwards the *Mikdash* (the Holy Sanctuary) was to give permanence in the life of our people to *Ma'amad Har Sinai*. The glory of the Divine Presence which descended on Sinai in a form of overwhelming force and magnitude, descended to the *Kodesh Hakodoshim* (the Holy of Holies) in hidden form, and the voice which

descended from Heaven to speak Torah on Sinai—this same voice descended *Bain Hakruvim* to continue to speak Torah (RAMBAN, *Terumah*). In the presence of this continuity of the *Ma'amad*, Israel was able to rise to the heights of *Avodas Hakorbonos*. Three times each year *Klal Yisroel* was called upon to appear, "to see and be seen" before the countenance of G-d. In the proximity of this *Ma'amad* was the chamber of Hewn Stone, the seat of the Sanhedrin, the supreme authority of Torah in Israel.

One of the six-hundred-and-thirteen mitzvohs is that of *Talmud Torah*, the study and propagation of Torah; to hand down, to commit Torah to our children from generation to generation. It is however not sufficient to hand down the word of Torah alone. The *Ma'amad Har Sinai*—the original form of its ascendance to *Klal Yisroel* must be sensed by each generation. Only then is it Torah.

"Take heed and guard your soul . . ."

This is specifically and explicitly stated in a complete portion of the Torah, worthy of our constant consideration.

Behold, I have taught you statutes and laws . . . observe therefore and do them; for this is your wisdom and your understanding in the sight of all peoples, who when they hear all these statutes shall surely say, "Surely this great nation is a wise and understanding people". Only, take heed and guard your soul carefully, lest you forget the things which your eyes saw and lest they depart from your heart all the days of your life. Make them known unto your children and your children's children: the day that you stood before G-d at Horeb . . . and you came near and stood under the mountain, and the mountain burned with fire to the heart of Heaven with deep darkness and cloud (*D'vorim IV, 5—11*).

Upon these words the *Ramban* comments: *The Torah teaches us here that in addition to keeping Torah and mitzvohs, it is our duty at all times to remember*

the source and origin of these mitzvohs; we are exhorted not to forget *Ma'amad Har Sinai*, all that we saw and heard. All that we witnessed in the *Ma'amad Har Sinai* must be handed down to our children forever.

The benefit resulting from this mitzvoh is very great, for if Torah had come to us through *Moshe Rabainu* alone, even though his prophecy were proven, yet there would be the danger that should a prophet arise to negate the Torah, this would prove to be cause for doubt in the minds of our people. But . . . since Torah descended directly from G-d to our ears and we witnessed this event with our own eyes, we are able to deny all negation and cast aside all doubts. He who would negate Torah is clearly recognized as a fraud for we are fully conscious of his deception.

This is the meaning of *V'gam b'cho ya'aminu l'olom*, they shall believe in you forever, for when the *Ma'amad Har Sinai* is handed down to our children, they will recognize it as truth as if they had personally witnessed the *Ma'amad*. For no father will bear false testimony to his son and no child will doubt the testimony of his parents. They will together believe that which was perceived with the senses.

THE RABBIS TEACH US that as soon as a child is capable of speaking, it is the father's duty to teach him Torah; and what must he teach his son—*Torah tzivah Ionu Moshe, morosha kehilas Yaakov*. In the light of the *Ramban's* comments this means that a father bears testimony to his young child:

Hear my son, I am witness to the fact that G-d gave us his Torah. So did I see, so did I hear. This, my child is our heritage. This is not a 'Bible Story', this is a fact which I witnessed on Sinai and of which you will testify to your children.

Our responsibility then, is to pass on, not only the teachings of Torah, but the precise details of the manner in which Torah was given to us, *Ma'amad Har Sinai*. Only then is it Torah.

This perhaps is the deeper meaning of *Rashi's* comment, "Then when you shall not forget and you shall perform mitzvohs in their true form, you will be considered wise and understanding. If through forgetfulness, you shall distort the mitzvohs, you shall be considered fools." If you perform mitzvohs, but *not* in their true form in which they were originally given, if the *Ma'amad* is forgotten, it will no longer be Torah. It may be Judaism as a civilization, Reconstructionism perhaps, but it will be idiocy and you will be considered fools.

Torah study must reflect Sinai

Even the act of Torah study must reflect the *Ma'amad Har Sinai*. The Rabbis teach us that just as the Torah was given at Sinai through fear and inner trembling, so it must be studied in the same manner (*Berachos* 22a)

Man, the finite being, can not contain all of the Torah which is infinite wisdom. He can however purify himself and make of himself a receptacle in which G-d, in His Divine Mercy, implants the understanding of Torah. *Ma'amad Har Sinai* is a dynamic process which makes all of *Klal Yisroel* worthy of receiving Torah. For this reason we are commanded to maintain constantly the experience of *Ma'amad Har Sinai* as a living, ever-present fact.

THE RABBIS TEACH US: G-d has created everything in this world except falsehood and evil, which G-d did neither create nor bring about. *Hashem Yisborach* is the source of all Creation. Falsehood and evil are the creation of man himself. They are the product of human fantasy. The challenge of our day for the Torah Jew is to find the means of reasserting Divine Truth in our daily lives; casting aside our hopeless fantasies and coming to grips with the stark reality of Divine Truth as revealed to us through *Ma'amad Har Sinai*.

A SONG FOR ANY MAN

Who shed a bitter, anguished tear
Or heaved a deep, impulsive sigh
As multitudes of wayward souls
So heedlessly went marching by,
Traversing life's deceptive plain
With fingers groping toward the sky
To snatch the pleased prize of life
While all about them pitfalls lie?

Not you; not I.

Who strived to reach with loving hands
The throngs who sought to gratify
The hungry yearnings of their hearts
With gods that could not satisfy;
Or threw himself into the fray
Against those foes who dared deny
The sovereignty of mighty G-d,
And kept his bloodied head up high?

Not you; not I.

If on the final judgment day
Earth's fallen souls shall lift a cry
Against man's bleak indifference,
And Heaven's solemn court shall try
The laggard ranks who stand accused
Of crimes no plea can justify:
Who shall be summoned up to face
The grim tribunal's piercing eye?

Shall you? shall I?

Murray I. Friedman



BOOK REVIEW

UNIVERSAL JEWISH HISTORY, vol. 2 (The Patriarchal Age), by Rabbi Dr. Philip Biberfeld. New York, Feldheim, 1962.

THE VOLUME BEFORE US, AN IMPRESSIVE WORK OF original and creative scholarship, carries on the great undertaking begun by the author in 1948 with the initial volume of his *Universal Jewish History*.

The first volume introduced the basic approach of the author—the demonstration that an unbiased study of the facts uncovered by historians and archeologists confirms in the most striking manner the biblical account of ancient history. Apart from the difficult area of dates, in which Dr. Biberfeld suggested a novel though controversial theory, it can be said that he unquestionably made his point and that the evidence gathered by him makes the speculations of the Bible critics quite untenable. In fact, he demonstrated that the ancient accounts of Creation and a flood, found among various nations of the antique, and the law codes developed by them, represent a remarkable echo—though crudely distorted by polytheistic additions—of the events and of the Noachidic laws reported in the Torah, and prove the existence of collective memories of mankind concerning them.

In the present volume, Dr. Biberfeld deals in the same manner with the age of the patriarchs, up to Abraham's arrival in Canaan. He draws in masterful manner on the latest discoveries, thanks to which the historical background implied in the Biblical records has come to life again. Numerous corroborations in details have been found. Moreover, as he points out, "Talmudical sources have been found to contain very ancient traditions going back far beyond the time of Moses. . . . Again and again we are able to state that traditions of Mishna, Talmud, and Agada provide us with details in close accord with ancient sources and in some instances even help us to understand them." (P. 4)

It is impossible, in a review, to do justice to all the proofs assembled. This reviewer found of particular interest the author's description of how, slowly, the original pure religious beliefs of mankind were corrupted, even though traces of the ancient faith and rituals remained, together with some legal and literary traditions. "The original tradition had a high moral and spiritual level . . . (which) excludes the assumption of a gradual evolution . . . gradually the original traditions were distorted by idolatrous trends and gross sensualism. The degree of this perversion varies. . . . The lowest level is found among the Canaanites."

(p. 178) It is against this background that the author proceeds to trace Abraham's part in the spiritual evolution of mankind.

Needless to say, in a work of such wide scope there is room for occasional disagreement on details which do not affect the overall theme of the book. The validity of the author's basic approach is not involved. It must be pointed out, however, that this approach can easily be misused. In the process of establishing points of contact between the life of the patriarchs and that of their neighbors, one may come to overlook or belittle the vital points of contrast. "Your ancestors dwelt on the other side of the river, Terach, the father of Abraham and the father of Nachor, and they served other gods. *And I took your father, Abraham. . . .*" (*Joshua 24*). When Abraham came to the recognition of the one G-d and dedicated himself to Him, a gulf as wide as the distance between heaven and earth opened between him and his environment. "Walking before G-d," he lifted himself and his family to a level of spirituality bestowing everlasting blessing upon the entire world and assuring his descendants ever after of divine protection (*Z'chus Ovos*). Before these giants of the spirit, the patriarchs and matriarchs, we must stand in all but uncomprehending awe.

THESE CAUTIONARY REMARKS are occasioned by the author's observation that "in a completely polytheistic environment it was indeed rather difficult to remain unaffected. Even Rachel took the *terafim* from her father's house" (p. 24). By the widest stretch of imagination, can our mother Rachel be thought of as having been in any manner affected by polytheism—she whose tears for her children evoked that unforgettable divine promise: *Thus speaks the Lord: Hold back thy voice from crying, and thy eyes from tears; for thy work will be rewarded, saith the Lord, and they shall come back from the land of the enemy.*" (*Jeremiah 31*).

In a speech by Reb Ahron Kotler printed in *Yalkut Midoh K'neged Midoh*, he elaborated in great detail on the proper understanding of what the Torah tells about our ancestors. "The actions of the patriarchs were the foundation for the Jewish people and the entire world. . . . It is necessary to understand that there were only these patriarchs and if there had been even the smallest shortcoming in them, the whole nature of the Jewish people would have been different. . . ." (P. 15) As he pointed out, efforts to explain the actions of the patriarchs as if they were the actions of ordinary people, moved by commonplace motives, not only leads to insoluble logical and psychological contradictions, but amount to actual misinterpretation of the Biblical text.

In fact, our Sages specifically stressed that "Rachel acted *solely* from motives of piety" when she took the *terofim* (*Midrash Rabba*). Why she did not destroy

them is fully explained by the *Mahral* (*Gur Aryeh*, on the verse in question). There is no other approach possible for us at all. Insofar as the passage under discussion suggests differently, it definitely requires removal from a future second edition.

This much should be stressed in conclusion: many more editions of this work are to be hoped for. It is not an easy book to digest; the layman who looks for a short and superficial introduction to Jewish history will not find it here, and many of the problems discussed—historical, anthropological and theological—are in fact apt to bewilder rather than to enlighten him, even despite the author's lucidity of style and presentation. But for the serious student, especially if he has encountered the hypotheses and speculations of modern Biblical "scholarship," Dr. Biberfeld's work is indispensable and of the greatest value as, indeed, the only up-to-date and authentic answer to these speculations.

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Letters to the Editor

The American Rabbinat

Hits Rebuttal

To the Editor:

Together with many other thinking Jews, I have welcomed your extremely well-written publication with enthusiasm. The issues which are treated in the OBSERVER are of vital interest to Torah Jewry and one finds it difficult to receive a Torah *hashkofah* on them in any other Anglo-Jewish periodical.

On the whole, the OBSERVER has by its forthrightness, clarity and professional excellence won the admiration of a large segment of American Jewry who would otherwise have been far from the ideas and ideals of Agudath Israel.

I would like, however, by way of friendly and constructive criticism, to suggest that you resist the temptation to lower your Torah norms and journalistic standards.

I refer to "The American Rabbinat—A Rebuttal" by Rabbi Jacob Traub in your last (Iyar) issue. This particular piece may have properly been included (with a bit of editing) in the Letters to the Editor. It did not, however, deserve to be treated as an article. In my studied opinion it is beneath the dignity of the OBSERVER, to allow personal attacks on sincere, well meaning contributors to the OBSERVER who are genuinely interested in presenting problems to the attention of your readers—and not for any personal gain.

One may or may not have agreed with Rabbi Berel Wein's analysis or suggestions for improvement of the American Rabbinat. I, personally, am in full agreement with his analysis. His solutions are at best food for thought. At any rate there is room for more discussion and no one can say that there might not be another side to the story. But it is hardly "cricket" for the editor to permit a rebuttal which makes a quite hollow effort at satire by ridiculing a well-meaning writer, using the editor's own biographical sketch of the writer.

As to the ideas of the "Rebuttal," after we have removed the personal references: It is, again, hard to believe that a sincere and scholarly member of the American Rabbinat should need any "documentation" for Rabbi Wein's statement that "the Rabbinat is infested with mediocrity." In fact one need not be an "insider" to see this. Rabbi Wein was interested in clearly stating the problem, not in making a Look Magazine expose out of it. But if it will satisfy Rabbi Traub's thirst for the truth, I might quote a few isolated cases from my own limited experience. I might tell of the young rabbi who proudly told me that he has one child in his Hebrew school whose mother isn't even Jewish. When I asked him if he realized that the father's being Jewish doesn't make the boy Jewish and that he was going to have a gentile boy become a "Bar Mitzvah" in his Shul, he was horrified. I might tell of the rabbi in a community who was opposed to the local Vaad Horabonim's efforts to innovate *Cholov Yisroel* in the city because "after all, it's only a *min-hag*." He, too, was quite surprised to learn that it is a *dina degemora* and that there are quite a few *simanim* in *Yoreh Deah* on the subject. I could go on to tell of the case of the rabbi who decided to have the *Kol Nidre* appeal in his synagogue between the *Kaddish* and the *Shille Shmone Esrai*. When one of the older *baale batim* pro-

tested that it is not permissible to interrupt the prayers at that point, he became furious and said that "no *Am Haaretz* is going to tell *this* rabbi how to *pasken*."

Of course there is no end to such stories, all too tragically true. I'm afraid I detect a note of cynicism in Rabbi Traub's position that, for lack of such "documentation" we must "conclude that Rabbi Wein has recorded only his own opinions and suppositions."

RABBI SHMUFL WEISS
Cleveland, Ohio

Likes Rebuttal

To the Editor:

I am happy to send you my subscription to the OBSERVER. I find your magazine most stimulating and readable.

May I mention most favorably the article by Rabbi Traub. As a fellow *musmach* from Torah Vodath and a *landsman* from Connecticut, I was proud to find such an articulate and wise presentation by a young rabbi willing to serve in Duluth, Minn., far away from the smug isolation of New York.

It is tragic, on the one hand, to find such lack of understanding on the part of *Bnai Torah* of the Orthodox Rabbinat and most heartening to learn that men of high calibre are not dismayed by this attitude and are willing to serve as *rabbonim*! Continue the good work—both you and men like Rabbi Traub.

RABBI RALPH PELCOVITZ
Far Rockaway, New York

We Are Sorry

To the Editor:

I was interested to note the feature, "From the Writings of Rabbi Samson Raphael Hirsch," in your *Teves* number. However, you neglected to mention that this version (including the subtitles, which are not in the German original) was reprinted from the book, "Harav Samson Raphael Hirsch, Mishnat Veshitah," published in 1963 by the Ezra Youth movement in Israel. We would appreciate it if you would

make this observation in your forthcoming issue.

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Thousands Expected at Knesia From All Parts of the World

"Such a gathering of *Gedolai Torah, Rabbonim, Rebbe, Roshai Yeshiva*, communal leaders and Jews from every walk of life, interested in strengthening Torah *Yiddishkeit*, has not taken place in many years, and judging from the reports from all over the world, the Fifth Knesia will be reminiscent of the past historic Knesios." So stated a spokesman for the Central Knesia Gedola Commission at a meeting of the World Executive in Jerusalem, which is laying the groundwork for the Knesia Gedola.

Jerusalem is the hub of Knesia preparations, where arrangements are being made to house the thousands of guests expected. With the publicity campaign and the sale of *Selaim* in full swing, the Executive is now turning its attention to the actual program of the Knesia.

The Moetzes Gedolai Hatorah, composed of the world's outstanding *Gedolai Torah*, has issued a call to the Torah-loyal Jewish masses throughout the world to participate in the forthcoming Fifth Knesia Gedola of Agudath Israel. The call to the Knesia which will take place from the 13th to the 21st of *Menachem Av* in Jerusalem reads in part:

"Knesses Yisroel, in its vast dispersion, finds itself today in a state of anxiety and woe. External and internal dangers threaten our survival as the people of G-d. Large Jewish communities in the world are becoming spiritually poorer, and are exposed to the dangers of Reform, assimilation and spiritual destruction. Thousands of Jewish children are being lost to the Jewish people.

"The present period of calm and plenty does not erase from our memory the destruction which was the lot of our generation. Hatred for the Jew has not been silenced and millions of our brothers are spiritually captive, unable to carry out the Torah and Mitzvoths, and to raise their children in the Jewish spirit.

"Even here in the Holy Land, there is a daily struggle for the survival and spirituality of the People of G-d. External enemies sharpen their weapons against the Yishuv and from within we are struck by waves of *k'fira* from those who would have us assimilate on a national scale and turn us into a nation 'like all other nations.'

"The Knesia Gedola which will meet in such an epoch, assembling *Gedolai Torah, Admorim, Roshai Yeshiva, Rabbin, B'nai Torah* and leaders of Torah-loyal Jewry will grapple with these problems, and collectively will seek the methods for healing the wounds of the People, renewing the strength of Torah Jewry and elevating the Torah and its

glory among the masses. Those who feel with our people in this trying hour, who yearn for spiritual and physical redemption, are called to come to Jerusalem or to send their delegates to the Knesia Gedola, to strengthen Agudath Israel, so that we may fulfill the historic responsibility which is upon us."

The call is signed by the following: Hagoan R. Eliezer Yehuda Finkel (*Mirer Rosh Yeshiva*), Hagoan R. Avraham Yaffin (*Rosh Yeshiva Bais Yoseph*), Hagoan R. Eliezer Menachem Shach (*Rosh Yeshiva in Ponevez*), Hagoan R. Dovberish Weidenfeld (*Tchebiner Rav*), Hagoan R. Zalman Sorotzkin (*Lutzker Rav*), *Ha'admor* R. Chaim Mair Hager (*Viznitzer Rebbe*), Hagoan R. Chaim Shmulevitz (*Mir Rosh Yeshiva*), *Ha'admor* R. Yisroel Alter (*Gerer Rebbe*), Hagoan R. Yaakov Yisroel Kanievsky of Bnai Brak, Hagoan R. Yoseph Adler (*Turder Rav*), Hagoan R. Yoseph Naftali Stern (*Pressburger Rosh Yeshiva*), *Ha'admor* R. Moshe Yechiel Epstein (*Ozarozer Rebbe*), *Ha'admor* Mordecai Sholom Yoseph Friedman (*Sadigorer Rebbe*), Hagoan R. Moshe Cheveroni (*Chevroner Rosh Yeshiva*).

Interest Heightens In the Holy Land

Perhaps the greatest interest in the Knesia comes from Orthodox Jews in the Holy Land where the religious struggle becomes more intense each day. The Torah-Yishuv in Eretz Yisroel eagerly looks forward to the arrival of thousands of Jews from outside the Land, which will demonstrate that they do not stand alone in their desire to preserve the holiness of the Land. On the other hand, these Jews will be able to acquaint themselves with the remarkable achievements of the Torah-Yishuv, in spite of almost insurmountable odds, thereby strengthening the ties that bind Jews in the Diaspora to the Torah centers in the Holy Land.

Selaim Distributed On World-wide Scale

Distribution of *Selaim* is proceeding with remarkable success, throughout the world. Aguda workers attribute the response to a growing realization that the *Selaim* identifies each purchaser with the belief in the supremacy of Torah in Jewish life.

Widespread Preparations By European Agudah Groups

Reports from centers of Aguda activity in Europe tell of great interest in the forthcoming Knesia. . . . Hundreds of Jews met in a mass rally in London,

England to hear Rabbi Pinchas Lewin, leader of the Bais Yaakov movement in Eretz Yisroel, Dr. Isaac Lewin, Chairman of the American Section of the World Agudath Israel Executive, and Rabbi Shlomo Lorincz, M.K. and leader of the Agudah in Eretz Yisroel.

ENGLAND—Agudath Israel has arranged a number of group-flights to the Knesia with registration already in by Jews from London, Manchester, Liverpool, Gateshead and various provincial areas of England. . . . COPENHAGEN

—A large rally in this city heard Mr. Avraham Hirsch, General Secretary of the World Executive and Mr. Ephraim Winkler, local Aguda leader, discuss the coming Knesia. . . . PARIS—Rabbi Pinchas Lewin met in Paris with Aguda leaders from that city, Strassbourg and other French communities. . . . THE HAGUE—Rabbi Shlomo Lorincz met in The Hague with leaders of the Swiss Aguda. . . . ANTWERP—Leaders of Aguda from various European communities met in Antwerp in connection with the forthcoming Knesia. . . . This conference was chaired by Mr. Shlomo Klagsbald, who also delivered a lengthy address on the purpose of the Fifth Knesia. The Rav of Antwerp, Rabbi Chaim Kreiswirth delivered an inspiring welcome to the delegates, and Dr. B. DePris of Zurich reported on preparations for the Knesia.

A report by Mr. Avraham Hirsch on Knesia preparations led to lengthy debate participated in by Mr. M. R. Springer, London; Mr. Z. Stern, London; Mr. I. Lobenstein, London; Mr. S. B. Uisdorfer, London; Mr. Elchanan Lif, London; Mr. M. Shweid, London; Mr. Ashkenazi, Zurich; Dr. Goldschmit, Basle; Dr. Hausdorf, Amsterdam; Mr. D. Housdorf, The Hague; Dr. M. Miller, Paris; Professor Mayer, Strassbourg, Mr. Shental, Strassbourg; M. M. Kapia, Paris; Mr. Leib Pincusevitz, Antwerp; Mr. Sholom Dov Horowitz, Antwerp; M. Kornfeld, Antwerp; and Dr. S. Osterzetter, Antwerp. (A large delegation is expected from Antwerp.) . . . General Secretary Hirsch also visited Holland, Denmark and Austria from which countries large delegations are expected.

American Aguda Primed for Knesia

Preparations for participation by Agudath Israel of America in the forthcoming Knesia Gedola are in full swing. The Central Knesia Gedola Commission, composed of representatives of the American Section of the World Executive and leaders of Agudath Israel of America is engaged in intensive planning.

Under the chairmanship of Rabbi Simcha Elberg and Rabbi Yechezkel Besser, the Commission is meeting regularly for the purpose of assuring a large representation of members and friends of the American Aguda.

Group Tours

The Commission has arranged a series of special group-tours which in addition to the low rates also offer the following benefits: Free ticket of admission to the Knesia sessions; low-rate living facilities; free quarters for young people and a free tour of the Holy Land with visits to the Holy Places and Orthodox settlements and institutions. Those who register will also be eligible for winning a round-trip with one of the tours.

Warm Response to Selaim Campaign

Sale of *Selaim* throughout the United States is reported to be brisk. Members and friends of Aguda are responding warmly and purchasing *Selaim* for themselves and members of their families, thereby manifesting their solidarity with the Knesia. *Selaim* are available at local branches of Aguda or by writing to the office of the Knesia Gedola, 5 Beekman

Street, New York 38, New York. (The cost of a *Sela* is \$1.00.)

The first of a series of Knesia rallies being arranged throughout the country was held in Detroit, Michigan, and was addressed by Rabbi Morris Sherer, Executive Vice-President of Agudath Israel of America. A leadership conference will soon be held at which time the positions of the American delegation will be established on the many crucial issues facing the Knesia.

Large Group Is Expected From South of the Border

Mexico, Brazil, Argentina and Uruguay are among the countries in Central and South America that will send delegates and guests to the Knesia Gedola in Jerusalem. . . . **BUENOS AIRES**—This city too, was the site of a mass rally for the Fifth Knesia Gedola and large numbers of *Selaim* were purchased by the participants. . . . A special Knesia Committee was appointed including: Rabbi Yehuda Kugelsky, Ahron Shnitzer, Ezra Pearlstein, Moshe Mordecai Friedman, Yitzchok Talgenfeld, Dr. Yerachmiel Kugelsky, Nechmia Berman and Shmuel Mishkin. . . . **BRAZIL**—Knesia Gedola preparations in Brazil are under

the direction of the well-known Aguda worker, Mr. Yoseph Leitner.

Rabbi Moshe Porush Arrives in U.S.A.

Rabbi Moshe Porush, Vice-Mayor of Jerusalem and veteran Agudath Israel leader arrived in the United States on a three-week mission. A pioneer in Torah education, Rabbi Porush will confer with Orthodox leaders in this country on problems of education facing the Holy Land, especially *Chinuch Atzmai*, the vast national network of independent Torah schools in Israel.

Send Greetings for a שנה טובה

(See page 27)

קרית ישמח משה

For over a year he has been flying between the United States and Israel. Prior to Pesach and the *Yomim Noraim* he leaves the Lyda airport for the U.S. and several days after Yom Tov he returns to the Holy Land.

Soon the *Sassover Rebbe*, R' Chanina Lipa Teitelbaum will cease wandering and will settle in the magnificent Chassidic *Kiryat Yismach Moshe* which he has built. *Yismach Moshe* is no longer a dream; around Pesach time, the first hundred dwellings were completed and a number of Orthodox families — some *olim* from America — moved into their new homes, thereby initiating a new Torah-settlement in the Holy Land.

It is just a year since the laying of the cornerstone, and the amazing progress already made was unexpected. The beauty and the comfort of the apartments has already won wide acclaim. The rapid tempo in the construction work is unparalleled in the building field, even among the finest housing developments in the country.

With the completion of the first four apartment buildings (containing 100 units) the cornerstone has already been laid for the fifth unit which will be the focal point of *Kiryat Yismach Moshe*. It will house the yeshiva and the elementary school, and close by, the Rabbi's residence.

The engineers, architects and other craftsmen in-

volved in building the *Kiryat* were somewhat taken aback by the daily visits of the *Sassover Rebbe*; but it soon became clear to them that his personal guidance was responsible for creating structures which will long serve as models of architectural achievement.

Israelis and visiting Americans are constantly amazed at the quality of the construction which is evident in the large, well lighted rooms; terraces enclosed with aluminum blinds; bath-room fixtures imported from the U.S.A., roomy closets, enclosed telephones, and many other modern features which draw visitors from throughout the land.

It is small wonder that many American tourists who visit *Yismach Moshe* begin to think of settling in Israel and purchasing a home in the *Kiryat*. In addition to the other attractions, a home in *Yismach Moshe* may be purchased at rates considerably lower than other available units.

The major achievement of *Kiryat Yismach Moshe* lies in the realization that before long, on the road between B'nai Brak and Petach Tikvah, there will stand a center of Torah and *Chasidus* which will flourish in the spirit of *Yisroel Saba* and will spread its *Kedusha* throughout the Holy Land.

Orthodox Jews who visit the Holy Land are most heartily invited to visit *Yismach Moshe* which is several minutes ride from Tel Aviv.

For more information contact:

KIRYAT YISMACH MOSHE
YAVNEH 29, TEL AVIV, ISRAEL

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