

THE JEWISH OBSERVER

KISLEV 5728 / DECEMBER 1967
VOLUME 4, NUMBER 9
FIFTY CENTS

The Other Side of the Coin

A New Torah Institution

A Plea for Humanity

The Drury St. Shul

Second Looks at:

“Shuckling With McLuhan”

JTA's Golden Anniversary

The World Conference

Conservative “Overalls”

Before the Chulent

THE JEWISH OBSERVER

THE JEWISH OBSERVER is published monthly, except July and August, by the Agudath Israel of America, 5 Beekman Street, New York, N. Y. 10038 Second class postage paid at New York, N. Y. Subscription: \$5.00 per year; Canada and overseas: \$6.00; single copy: 50¢. Printed in the U.S.A.

Editorial Board

DR. ERNST L. BODENHEIMER
Chairman

RABBI NATHAN BULMAN

RABBI JOSEPH ELIAS

JOSEPH FRIEDENSON

RABBI MOSHE SHERER

Advertising Manager

RABBI SYSHE HESCHEL

Managing Editor

RABBI YAAKOV JACOBS

THE JEWISH OBSERVER does not assume responsibility for the Kashrus of any product or service advertised in its pages.

DEC. 1967 VOL. IV, No. 9



In this issue...

CHANUKAH—THE OTHER SIDE OF THE COIN, <i>Avrohom Feuer</i>	3
A PLEA FOR HUMANITY, <i>Menachem Porush</i>	5
THE DRURY STREET SHUL, a story by <i>Ursula Lehman</i>	7
A NEW TORAH INSTITUTION, <i>Elisha Roseman</i>	11
BOOK REVIEWS	13
READERS SURVEY	16
SECOND LOOKS AT THE JEWISH SCENE:	
THE WORLD CONFERENCE	15
J.T.A.—A GOLDEN ANNIVERSARY	18
“SHUCKLING WITH MCLUHAN”	20
CONSERVATIVE “OVERALLS”	23
“WHY DOESN’T SOMEONE TELL ME?”	22
A JEWISH EDUCATOR	26
BEFORE THE CHULENT	26
LETTERS TO THE EDITOR	27

Chanukah — The Other Side of the Coin

Why Victorious Warriors Failed as Kings

The Chashmono'im, as the heroes who made possible the rededication of the Beis Hamikdosh, are responsible for having given us the Chanukah celebration. But their further history, and its significance is not as widely known as their glorious victories, though it offers us an equally important insight into the special nature of the Jewish people. In essence, we celebrate the spiritual elevation of the Chashmono'im at the time of the *Chanukas Hamikdosh*, and close our eyes to their anti-climatic downfall:

- In the period following the rededication of the Beis Hamikdosh, four of Matisyohu's sons were killed in battle or murdered by their enemies.
- The entire 103-year reign of the Chashmonean dynasty was scarred with bloodshed and turbulent internal strife.
- Finally, the last remnants of the family were assassinated in a most disgraceful manner by their servant Herod.

What was it that toppled the Chashmono'im from the height of glory to defeat and disgrace?

THE RAMBAN in his comments on *Parshas Vay'chi* explains:

Our father Yaakov decreed: "LO YOSSUR SHEVET MI'YEHUDAH," "the staff of monarchy shall rest only with Yehudah." For any other tribe to assume the monarchy was to defy the will of Yaakov, and to encroach upon the rightful domain of Yehudah. This was the sin of the Chashmono'im who assumed the monarchy in the period of the Second Beis Hamikdosh. Though they were saints of the highest order—were it not for them Torah and mitzvos would have been forgotten in Israel—they were punished most gravely.

We can hardly believe that the Chashmono'im were unaware of the expressed desire of Yaakov, and the law of the Torah requiring that the monarchy must

remain in the house of Yehudah. But we can re-construct their thinking along these lines:

"Of course the monarchy must be held only by Yehudah—in normal times; but these are not normal times. Klal Yisroel is achieving political and religious independence for the first time since the destruction of the Beis Hamikdosh. Two hundred and eighty four years of exile and domination by foreign powers is now coming to an end. We are witnessing the liberation and rebirth of our nation. At such a critical juncture in the history of our people, we cannot entrust leadership simply on the basis of a hereditary claim. There must be at the helm of our nation the most saintly priests (Kohanim) whose dedication and abilities have been proven on the field of battle and in the sanctity of the Beis Hamikdosh. We have suffered the inroads of the Hellenist culture with its worldly philosophies, its atheism and hedonism, its antipathy to Torah. The masses have been weaned away from Torah, and the sovereignty of Torah in Jewish life must be restored. Surely we who have fought and bled for the *Derech Hashem*, for the Way of G-d, are most capable of leading our people through this critical period. "*Eis la'asos l'Hashem, heferu Sorosecho*"—"In a time when we must stand up for G-d, we may momentarily annul His Law."

Lofty Thoughts . . .

These were *machshovos shel kedusha*—lofty thoughts, nobly motivated, but the grim fate of the Chashmono'im, the Ramban observes, proves that they sorely miscalculated.

Precisely because of the disbelieving spirit of the times, an era of philosophical questioning and searching, an age when all human thought was being held up to the probing light of logic, and that which man's limited mentality failed to comprehend was deemed false—precisely in such a period Patriarchal traditions and Torah law had to be unswervingly guarded. It was in such a time, more than any other time, that the Jewish people dared not pit the human intellect against the immutable, eternal, unfathomable word of G-d.

The Jewish nation was fully aware of the superiority

AVROHOM CHAIM FEUER studies in the Kolliel of Telshe Yeshiva. This is his first contribution to THE OBSERVER.

of the Chashmono'im in every way. Were they not the most faithful, fearless and unflinching servants of G-d, proven by their courage to take up battle against overwhelming odds? Had not the Almighty shown them a special sign of Providence and affection manifested by the miracle of the menorah? Were they not of the most aristocratic lineage, unparalleled for purity and nobility, renowned for their service to Klal Yisroel for generations? And most important and decisive, the reins of government were theirs—free to do as they wished—and worthy of the highest reward for their heroic efforts? Who could the house of Yehudah present to equal these uncontested prerequisites in a bid for the throne?

The Sovereign is His to Choose

If at that moment the Chashmono'im would have stood up and boldly proclaimed: "*Bi melochim yimlochu*," "It is G-d's will which crowns kings"—the sovereign is His to choose, and no human calculations can dispute His choice. *Lo yossur shevet mi'Yehudah*. Yaakov Ovinu expressed G-d's wish that Yehudah should reign, and no human reason could annul this divine stamp of approval. Who can tell how much dis-

belief in the sanctities of Torah would have been wiped out from amidst Klal Yisroel with such an awesome measure of faith? Who can tell how much *Kovod Ha-Torah* would have triumphed with an act of surrender to the divine will?

The Glory of Victory

The Chashmono'im had just experienced a miracle which enabled them to use only the purest materials in serving G-d, and saved them from resorting to defiled oils which may be used only in cases of emergency. An expression of the divine will was inherent in this miracle: At this crucial moment Torah must be kept pure and whole—without compromise. Perhaps it was the glory of victory that blinded these tzaddikim ever so slightly and caused them to misunderstand the message of the Chanukah lights.

Our brothers in Israel have seen miraculous events in our time. The celebration of Chanukah should refresh our memories of the miracles which throughout the ages have kept us alive in violation of all of the 'laws' of history. May the Chanukah lights illuminate the pages of Jewish history that we may clearly read its message. □

ר' ישראל הונגער, ע"ה

On Monday morning, the second day of Kislev, R' Yisroel Hunger departed this life. For twenty-five years Irving Hunger was a well-known figure in the field of Jewish publishing. He was in charge of production at the famed press of Shulsinger Brothers. It is safe to say that at any given moment in America today a Jew sits in a Beis Medrash or in his home and studies Torah from a *sefer* that passed through the hands of Irving Hunger—a *sefer* that is more beautiful, more 'learnable,' because of the love for Torah which motivated him in his work. He often reminded me that when as a young man he had to leave the Beis Medrash sooner than he had wanted to, to help provide for his family, his revered Rebbe counseled that he find work in the field of printing. Printing is known in classical literature as *M'leches Ha'Kodesh*, a sacred craft. Irving Hunger was a

craftsman who refused to allow any piece of work to pass through his hands that did not reflect the highest standards of his craft. For this he was loved and respected by the many *talmidei chachamim* whose writings he brought to the press.

IRVING HUNGER was dedicated to his craft and his work. He often bemoaned the passing of the printer's pride in his work. But he lavished on the pages of THE JEWISH OBSERVER, a special mixture of love and craftsmanship, because he believed so strongly in those ideals which stimulate and motivate all those who labor to produce our magazine. He left behind a generation with a dedication to *Avodas Ha'Kodesh* which was inspired by his *M'leches Ha'Kodesh* and his love for Torah. May his devoted wife and family be comforted together with all those who mourn for Zion and Jerusalem. Y. J.

A Plea for Humanity

Autopsy Abuses in Israel Continue Unabated

On November 22, 1967, Rabbi Menachem Porush, Member of Israel's Knesset, moved for debate on revision of the law which governs autopsy procedures. The following is adapted from his address to the Knesset supporting his motion. □

It is with a heavy heart that I arise to once again place before the Knesset the painful issue of governmental refusal to honor the citizen's desire that post-mortem operations not to be performed. Were it not for the recurring abuses in this area—documentary proof is readily available—where it not for the fact that these horrible abuses give me no rest, I would not have proposed debate on this subject.

I ask only this of you: Listen to what I have to say, and arrive at your own decision from the inner resources of your hearts. Set aside, just this once, coalition considerations, and arrive at a conclusion as Jews, as men, in terms of how this matter touches on the spirit and the soul of man.

On July 7, 1966, the Director General of the Ministry of Health issued a directive to all hospitals stating: "No medical attention shall be offered when the patient or his family make any conditions or express any demands concerning the manner of treatment or the performance of a post-mortem." I cannot adequately describe to you the anguish and the pain that has been engendered ever since that directive was issued.

The effect of that directive was to force every physician and hospital official to reject out of hand any request that a patient's body not be dissected after death. This in turn has caused observant Jews—believing as they do in the eternity of the soul and the dignity due the body—to deny themselves the medical attention they desperately need, thereby endangering their health and their lives.

I have turned over to the chairman of the Knesset the name of the patient and the name of the hospital involved in one recent case. The patient and his family are aware of his critical condition, and they fear the worst. They asked a prominent Torah personality to intercede with the hospital in their behalf, to assure them there would be no autopsy after death. The hos-

pital categorically refuses to give such assurance. (If anyone doubts these facts, I have available a tape-recording of the conversation with the family.) And it should be emphasized that the hospital concerned has the highest standards of service; the doctor is known for his eagerness to do all that is humanly possible for his patients. But, his hands are tied by the directive of the Ministry of Health, and by the law which this Knesset has enacted—and the end result is that this man's life lies in the balance.

"Take him out of the country . . ."

On the 22nd of Nisan a listener to *Kol Yisroel* (the official government radio) asked one of the broadcasters what he could do to avoid an autopsy for his grandfather who was afraid to enter the hospital. The answer was: "The only suggestion I can make is that you take him out of the country." Surely, members of the Knesset, we are not prepared to accept this suggestion.

My colleagues of the Knesset, these are not isolated cases—there are all too many. And while for many reasons it is distasteful to me to cite more cases, I feel compelled to do so. A year ago, a very close relative became ill. His doctors told him of a hospital which is technically equipped to cure him. Neither the family, nor I, was able to convince this patient to enter the hospital in the absence of any assurance that his body would not be subject to a post-mortem in the event of his death. He now lies seriously ill, his body wasting away so that he is unrecognizable. May G-d in His mercy cure him.

Why are we unable to grasp such an elementary human sensitivity? I am not at this moment referring to the halachic aspect of the problem, but simply to the human aspect. We who have been blessed to demonstrate before the world the unique nature of our people . . . we who are ready to make every sacrifice to save a single life . . . we whose sons gave their lives to save other lives—why do we find it so difficult to understand that a Jew who has lived his life in the spirit of Torah, will never agree that after his death his body should be treated in such a manner as to violate a fundamental belief upon which he based his life. Why are you prepared to undertake such a responsibility with the realization that human life is at stake?

The Ecclesiastical Court Digest

Signature: Bernard, Editor
Formerly
Assistant Attorney General
of the State of New York and
Special Counsel
New York State Department of Health

Vol. 5, No. 9
September 1967

UNAUTHORIZED AUTOPSY IS MUTILATION - MENTAL ANGUISH DAMAGES ALLOWED

French v. Ochsner Clinic, 200 So.2d 371, (Louisiana)
Court of Appeal of Louisiana, July 5, 1967

Action for damages for mental anguish, pain and suffering resulting from an unauthorized autopsy. Plaintiffs are the widow and two children of decedent. It appears that following extensive surgery decedent died of terminal lung cancer at defendant hospital. Immediately after his death, when a priest was in attendance and Mrs. French was kneeling at the bedside, a resident physician asked her to sign a document granting permission to perform an autopsy. She refused, stating she didn't want an autopsy performed, there was no need for one and her husband had gone through enough. She ordered the physician to leave his body alone. Despite that refusal and that conversation the defendant hospital performed an autopsy limited to the thoracic and abdominal cavities. The permission slip the widow was requested to sign already had been signed by a doctor and a nurse as witnesses. The autopsy did not result in disfigurement or mutilation noticeable to any one at the wake or the funeral; and Mrs. French did not discover it had been performed until she read the death certificate ten days later, after the funeral had taken place. She immediately contacted the undertaker who referred her to the hospital. The following morning, the chief of surgical service at the hospital called on her and apologized for what he described as an error committed by hospital employees. At the trial he testified the unsigned autopsy permit had gotten into the record when it went down to the hospital morgue; and apparently because it contained the signatures of two witnesses, the remainder of the permit was not examined further and the autopsy was performed under the mistaken impression that permission therefor had been obtained. He admitted he was out of town at the time. He testified the autopsy had medical importance because it revealed the type of cancer decedent had (mesothelioma) was not caused by smoking. Plaintiff testified that during his lifetime her husband had expressed objections to an autopsy.

The Court of Appeals affirmed judgment for plaintiff and increased the award indicating: " * * * the general rule * * * is that an unauthorized autopsy is a tort giving rise to a cause of action for damages; and * * * the courts are not primarily concerned with the extent of the physical mishandling, injury or mutilation to the body per se, but rather with the effect of the same on the feelings and emotions of the surviving relatives who have the duty of burial. * * * Mrs. French did not receive the body of her husband in the same condition it was at the time of death. * * *. Within the meaning of the rule under which defendants are liable, dissection is mutilation. * * *. If the mutilation had been sufficiently extensive as to interfere with burial, that fact would have been an additional element to be considered in determining the effect of the mutilation on the decedent's widow. * * *"

IT IS MOST unpleasant to cite precedent from other lands, but you leave me no choice. Here before us lies the September 1967 copy of *The Ecclesiastical Court Digest* issued in the United States, reporting a decision rendered by the Court of Appeals of the State of Louisiana. The court upheld a lower court decision granting damages for "mental anguish, pain and suffering resulting from an unauthorized autopsy," and the Appeals court saw fit to increase the damage award. The action was brought by a widow and her two sons after their husband and father died of lung cancer. Immediately after his death, the family was asked to sign a form granting permission for an autopsy, but they refused. When they later learned that the body had been dissected, they sued in a civil action and were awarded damages for mental anguish and suffering.

The Appeals Court decision noted that, "the courts are not primarily concerned with the extent of the physical mishandling, injury or mutilation to the body per se, but rather with the effect of the same on the feelings and emotions of the surviving relatives who have the duty of burial. . . ." Rather than taking the time to read all of the details, I am making the document a part of the record. (SEE CUT ABOVE)

The Minister of Health will forgive me if I note the surprise which greeted his denial that in the State of Israel the autopsy rate is higher than ninety per cent. He said there was "no semblance of truth" to the charge. I have here a copy of a citation in the *Hebrew Encyclopedia* (1966 edition) in the supplement to volumes 1-16, page 432. It reads:

The autopsy rate in hospitals in Israel is in excess of 50% and as high as 80% of patients dying in hospitals.

Already there is even more than a "semblance of truth" to the charge, and the Minister will forgive me if I point out to him that his experts have misled him, and the Knesset was similarly misled by his statistics on autopsies in the United States.

I have before me a copy of an official letter from the U.S. Department of Health, Education and Welfare dated, Washington, January 13, 1967 which states that the total autopsy percentage in the United States is 19.1%. In some states the percentage is lower and

in California which has the highest rate, it is only 37%.

The Minister of Health has cited the National Jewish Hospital in Denver which has a ninety percent rate, but he must be aware that this is a specialized institution for tubercular cases, and even there autopsy is performed only with the approval of the family and the counsel of an Orthodox rabbi.

A MOST UNFORTUNATE INCIDENT has been kept from the public and the members of the Knesset should know of it. Yaakov Cohen, a member of the crew of the destroyer *Elat* sunk by Egyptian missiles, was wounded and was brought to the hospital in Tel Shomer. His brother died in the same attack. When *he* died, the family objected to an autopsy. But the doctors turned a deaf ear to Rabbi Shlomo Cohen, the father, who had lost two sons in defense of their country, and who pleaded that his son's body not be abused. An autopsy was avoided only by the strenuous physical objections of the family which resulted in a doctor being hurt. Can anyone in this house justify inflicting such pain on an old father, a rabbi, who had lost two sons, and had to resort to force so that his sainted son's body should not be mutilated.

I must cite one more point—and frankly I would not have believed the charges myself if they were not so well documented. But it is here for all to see: a research report from the Tel Hashomer Hospital which indicates that there are monetary considerations involved in the autopsy abuses. It is shameful that I should have to mention this matter; the report concerns a research project on “the coronary arterial intima of Yemenite Jews” for which 160,000 lira was paid. The report further indicates that there was stiff competition

At this point Uri Avneri of the Olam Hazeq party interrupted: “It is shameful to talk of such things on the floor of the Knesset,” and Rabbi Porush replied:

These are facts—it is not I who have made them public, it is the Tel Hashomer Hospital.

Are you aware, members of the Knesset, to what extent the law permits indiscriminate autopsy without permission? This is a most serious problem, going to the roots of the sacred beliefs of tens of thousands of Jews, who are prepared to give their lives for these beliefs.

Gentlemen, let us debate this matter, not necessarily from a religious perspective, but simply out of concern for the right of each man to determine the disposition of his own body after death—a right which should not be compromised. I therefore propose that the Knesset open debate on the question of revising the present law and revoking the directive which is endangering human life. □

(The Knesset voted down the request for debate.)

The Drury St. Shul

Ursula Lebmann

YOUTH WILL LIKE MY STORY. Some of the older generation will too. That is, some will think it is a story of progress . . .

It concerns a shul; an old majestic shul and a proud one; a shul aware of its full heritage of the past, and confident in the promise of tomorrow. Do you know this shul?—well, maybe you do; maybe we all know one such . . . and we respect it as a remarkable institution and an enduring one.

That's what the members of the Drury Street Shul thought. That wasn't the official title, but it served its purpose well enough. Most folks liked it's homey sound . . . “I'm going to Drury Street this Shabbos . . .” and even those of a majestic turn of mind found it quick and convenient to dispense with the more formal name. They consoled themselves that they didn't daven in a basement, as some do, or even in a rented hall, as many do—they had a building all their own. And what a building! Even those who went over to Reb Schneier's had to admit that the Drury Street Shul made the word “shul” not only a respectable one but a proud one too.

This was the state of affairs in November of 1953. That is, this was the situation at the *beginning* of November; by the end of that fateful month—but wait, I'm getting ahead of myself. I think it was in fact

REPORT of Discussions of Cardiovascular Research Opportunities in Israel by a Group of Medical Research Scientists from the United States and Israel. Tel-Aviv, Israel, September 2-14, 1962

- (10) the control of planning and execution of . . . studies relating to health and disease in urban and rural areas.
- (11) a high autopsy rate in the country (about 60% adult and about 90% children dying in hospitals are autopsied), thereby forming a basis for medical investigations.
- (12) many . . . health centers and other health and clinical centers located throughout the country which could play a more important role in population studies.

for this grant, and that it showed a “profit” which exceeded the hospital's deficit incurred by handling non-paying patients. (On Nisan 23 of last year, *Ma'ariv* reported that a Yemenite father suffered a heart-attack when he saw the horrible mutilation inflicted on his dead son's body.)

I have before me the list of the various grants totaling two million lira for the purpose of post-mortem research.

November 28th, the fourth Shabbos of the month when Mr. Grossbaum was first seen davening in Drury Street. Now don't get me wrong—this doesn't mean he was a stranger. On the contrary, since he lived only three houses down the block from the shul, his round flushed face was a common sight on Shabbos morning. Then why was this the first time he davened in Drury Street?

True enough the elders of the Drury Street Shul did see him every Shabbos morning, but he was going the other way! Everybody knew that on Shabbos morning Mr. Grossbaum walked seventeen and a half blocks over to Linden Avenue and went to shul there. Not that he especially liked the shul on Linden Avenue; he just didn't like Drury Street. So you see why I even remember the date when he first davened there. The thing is, Mr. Grossbaum was a *macher*. Or anyway, he *thought* of himself as a big-shot and I guess that's the same thing. Now whether or not it was a good idea for Mr. Grossbaum to think of himself as a big-shot, is not the point, though I have some opinions of my own on the subject, but one thing I know for sure; Drury Street Shul was *not* the place for Mr. Grossbaum, or any outsider for that matter, to become a big-shot, and that's a fact. I guess Mr. Grossbaum knew it too, and that's why he took that walk over to Linden Avenue every Shabbos. You see there are some people who just have to have a job to help run things, and if one place has no work for them, well, they just go some place else. But I better stop philosophising and tell you what happened.

WHEN MR. GROSSBAUM showed up that Shabbos, everybody had a theory. The theories didn't agree with each other very much, but everyone who witnessed the extraordinary event had some private opinions as to why Mr. Grossbaum—after having waged his own personal “cold war” for these many years—blandly took his seat at the front of the Drury Street Shul this *Shabbos Va-yishlach*. Now let me tell you, I am not so dumb as some of my friends like to think me, and I knew, as sure as my name is Yochanan, that some sort of foul intrigue was being planned behind Mr. Grossbaum's newly-acquired innocent look, but of course I can't prove that now and I can't even say, “I-told-you-so” since I was discreet and never mentioned a word of my forebodings to anyone. I must admit that some of my friends, in fact most of the younger crowd, didn't trust Mr. Grossbaum's seeming capitulation, but the big wheels of our shul—they were as proud as punch. To a man, they were firmly secure in the knowledge that Mr. Grossbaum had declared a truce at last. They thought he had come to terms, and they fairly strutted!

MRS. LEHMANN (*nee Sitzman*) studied at Wayne University and Beth Jacob Seminary. She is a staff writer for OLEMEINU, and a frequent contributor to JEWISH LIFE, and various other publications. She wrote this story a number of years ago, and it is published here for the first time.

Now let me explain how the whole board of directors of so respectable an establishment as the Drury Street Shul could have such poor judgement of human nature. Maybe your shul is something like this, as I said at the beginning, and then you'll understand, but if not, then I'll have to try and get you to see how it is when the same men run a shul for years and years and eons. First of all, with all that experience they get so darn ‘capable’ that they never make a mistake and not only can't you criticize them but you know very well that you have to vote them in again at every election because there just isn't anyone who can do the job as well. That, at least, is the way my father explained it to me. He seemed perfectly satisfied with the way things were, and so did all the other adults. But let me tell you, our crowd wasn't satisfied at all.

Now Drury Street wasn't a poor congregation by far—our people not only built Drury Street, they did much good for other institutions also. It was made up of what outsiders would probably call “aristocratic families” (even if I don't sound like an aristocrat), and its reputation was so good that it was known throughout the city. Now if anyone would say one wrong word about our shul, we young people would be the first to stick up for it, but on the inside, we sure weren't happy about things. In the first place we thought the executives and their assorted hangers-on were a bunch of bigoted, opinionated, high-hatted men who were entirely out of touch with the world and insisted on running things in their old established ways. Now instead of being smart and letting us have our way in a few little things, they were stubborn. Of course they realized that the congregation's future depended on us, but since the future seemed comfortably far away, and since they still felt hale and hearty, and since they more often than not disagreed with our views on almost anything, and since we were a group of immature adolescent ‘troublemakers’ who thought we were smart but were really too big for our britches, they let us do a slow burn. So you see the time was ripe for Mr. Grossbaum. Very ripe. And you see too how the board members were too smug and filled with their own importance to see anything threatening in Mr. Grossbaum's sudden peace offensive; all they thought was that their overpowering personalities had won out at last.

The first week, they really could think that Mr. Grossbaum was a model of co-operation throughout the minyon and even made a real effort to be jolly and polite by turns after shul, with those very men he had previously snubbed. I do think that he slapped some of them on the shoulder a little harder than was necessary since I saw one or two of them wince, but they may just have had colds, of course, and they did continue to be condescendingly gracious.

AS I SAID, ALL WENT SMOOTHLY. No one seemed to connect Mr. Grossbaum's appearance on that particular Shabbos with the large general meeting to be held the next week. But Mr. Grossbaum did. And seeing that the one prerequisite for admission to our general meetings was to have davened at our shul at least once, I am surprised at our stupidity. In fact even that Wednesday night when Mr. Grossbaum appeared, the only reaction was a ripple of amused surprise. The amusement lasted exactly ten minutes which was the amount of time it took the president to get to "new business." Actually, the new business slated for that meeting—in fact the reason the meeting was called at all—was the voting on whether we were to continue this year, our tradition of having the community gatherings every night of Chanukah for the purpose of playing draidle (us "youngsters"), smoking pipes and talking stocks (the men), and just plain gossiping (the women). We never got to voting. Before anyone knew what was happening, Mr. Grossbaum had the floor. I think a trumpet call should have announced that moment to herald in a new era, but no one knew it, so nothing happened. Anyway, Mr. Grossbaum began a tirade that lasted over twenty minutes and no one could stop him. The upshot of the harrangue was that the youth of the Drury Street Shul was shamefully oppressed and that everyone under thirty-five was "being denied his inherent civil liberties" in that he was allowed no voice in the shul's government. You can be sure that after his first few lines, when it became apparent what Mr. Grossbaum was talking about, I was all ears. So was everyone else under thirty-five! And even those who saw that Mr. Grossbaum was out for trouble could not accuse him of speaking for himself, since he was forty-two. So we listened. And let me tell you, he made sense! Not that we were fooled, you know; we didn't know just what his game was, but we were pretty darn sure by now that it wasn't youth, but he just managed to hit a sore spot that, like I said before, was about ready to blow up from underneath anyhow. So it blew. When he was finished someone else jumped up and gave him a verbal pat on the back and practically before I knew it I was agreeing with him too. After that our general meeting turned into a free-for-all of words, with everyone trying to get his two cents in, and no one hitting the real issue at all. We never did get to voting that meeting and the Board just decided by themselves not to change anything this year.

Well, if letting Mr. Grossbaum into that general meeting was their first mistake, having the Chanukah parties was certainly their second. That gave Mr. Grossbaum eight complete evenings for lobbying for his pet project—only lobbying is hardly the word. I never saw anyone inject so much discord so fast in what had been before so homogeneous a community.

That is, I never really realized just how homogeneous we were until we weren't any more, if you see what I mean. Somehow during those eight nights Mr. Grossbaum managed to find out just what the main issue was between the adults and the "youngsters." I never found out who told him, and I probably never will, but once he had his finger on a firecracker, you can be sure he knew how to explode it to the best advantage.

It wasn't a big thing really, but I guess you know how little things grow into whirlwinds when there is an issue at stake. And when the issue at stake is an hour longer in bed every weekday morning for seventeen high school boys, the whirlwind practically turns into a tornado. Now really, I'm no lazier than the next guy but when there is a way that I can stay in bed for an extra five minutes, let alone an extra forty-five, you can be sure I'll willingly move mountains to do so. And to tell you the truth, I really can't see that boys who don't have to be in school until nine o'clock should have to attend a seven o'clock minyon just because the men have to leave for work by eight. Mr. Grossbaum couldn't see this either (once he'd found out it was our pet peeve) and proceeded to air his opinions on that subject to anyone who would listen—and to quite a few who wouldn't. Pretty soon he got us so wound up on the subject that we, who had previously objected only sporadically, suddenly found our courage and protested loudly. What added insult to injury, was the *reason* that the men gave for not letting us have a late minyon of our own. They not only took our sleep away from us but offended our new-found teen-age dignity too, by telling us that they did not want to leave us in the building without supervision, they didn't want to leave us with the key since most of the time we'd forget to lock up (which was probably true), and that they didn't want our kind of high-jinks in their shul. Before Mr. Grossbaum, all this was couched in nice polite language, but afterwards—well everybody got blunt. In fact, at the beginning they even said that the main objection to a second minyon was the "unity" of the congregation; there had never been two minyonim before so why begin now; the youth should not be alienated from the older ones, and that sort of thing. We, of course, didn't believe that hooley and thought that it was just a cover-up, but now, to tell you the truth, I've begun to understand that this is really how they did feel, and the *other* reasons were just excuses when we refused to accept the truth as an honest objection and made the men sound ridiculous and old-fashioned. Of course, when they then said in effect, that they didn't trust us, there wasn't nearly as much we could say in return, except that we were "grow-up" now too, an answer we used so often at home for so many things that it sounded flat even to our own ears.

Now, of course, I see that we were all a little hasty and could have handled things differently; like maybe finding some adult to keep the key for us, to take care of the "trust" part, and then trying to demonstrate that we could not be alienated from the older members because we loved our shul. The adults would have had to take a bit on faith then, but it would have been a compromise. What they did do of course, was to see red, and we saw redder! And this simmering brew was constantly stirred by Mr. Grossbaum.

We finally found out what he was up to. By the time the sixth day of Chanukah came around, nobody came to play draidle anymore, or even to gossip. We all just came as spectators to watch a live play, all the more intriguing because we were sometimes able to forget our assumed roles of spectators and get into the act ourselves. Our members were so carried away by this unprecedented upheaval that no one even bothered to say polite hellos or offer a smile any more; we just frowned and said nothing, or immediately reviewed the latest events and quotes. In fact, I understand that in the neighborhood we were now known as the Drury Street *Scowl*.

GETTING BACK to Mr. Grossbaum; it was the last night of Chanukah that he exploded his bombshell. Everybody who was anybody was there since we all had a feeling that this night Mr. Grossbaum's endeavors would bear some kind of fruit. We were so right. Without any preliminaries, Mr. Grossbaum announced that he had the solution to our difficulties. With such great discrepancies between the youth and their elders, and with the rift growing wider this last month—he didn't mention whose loving care had fostered this growth—and with the situation in general becoming a deterrent to the proper running of our shul, said Mr. Grossbaum, he advocated the forming of a separate minyon by the boys to be located in the basement of the neighborhood community center, whose permission he had already requested and received.

The silence was absolutely sticky, but so complete, the room could almost have been empty. Finally one of the old-guard rose. We expected fireworks, but all he said was, "Well, boys, what do you think about it?" More silence. Finally a murmur started in our corner. We all sort of got into a football huddle and in about the time it would have taken the referee to blow his whistle, we'd planned our tactics. It was suggested by someone that we try one last time to compromise. But it was too late for that; we were just too wound up and had gone too far to run back now. We knew now that all Mr. Grossbaum wanted was to be a big-shot in a new shul of his own making, and we were to be the guinea pigs. But the idea was just too good. Why shouldn't we be the stooges, it was to

our advantage too. So we decided in less time than it takes to tell, if Mr. Grossbaum wants to be a big-shot, we'll let him, but at least we'll have our minyon. Anyway, we were smart enough to know that we needed a grown-up to help us run things, and if Mr. Grossbaum wanted to be in complete charge of everything, why we'd just help him to think so. That was our verdict and I was the one who got up to give it. They all listened. Can you imagine? The whole congregation actually listened to what one of us had to say, almost as if they were at last beginning to realize that we were able to think and plan and make decisions too. They even tried to argue, but of course that only made us more firm in our decision. We won.

TODAY, WE'VE GOT just what we want. We can't even be considered part of the Drury Street Shul anymore, not that we want to be, of course, since we've drawn so many other boys that we're a minyon in our own right now. We're happy, and Mr. Grossbaum's happy, and sometimes one of the old shul's members lets loose with something like, "Well, at least we're rid of those hotheads now." So I guess they think they're happy too.

It's almost Chanukah again. Only this year there won't be a community get-together after supper. Oh, the shul is having theirs as usual, but we won't go to that of course, so we'll probably have a draidle party of our own. Everybody but me thinks that's fine. You know what I think? I think it's a darn shame that the old feeling of family togetherness we used to have at those parties, just won't be there this year. In fact, I guess I'm the only one that's *not* so happy!

AT THE BEGINNING I said that some of you would think this is a story of progress. I guess it is in a way; before we had only one shul on Drury Street and now we have two. It even looks like ours might grow into something, and of course it's progress when you get a modern, forward-looking Orthodox shul like we're going to continue to be. But somehow all this progress just isn't my type anymore. I've been doing some thinking, and it seems to me that there won't ever again be anything to replace the Drury Street Shul for us. Since it's youth is gone, it's got to happen someday that the shul begins to decline. In fact, I guess it reached it's climax on that eighth day of Chanukah when we decided to leave . . . or maybe it was before when no one would give in even a bit. We've got our shul of course, but you know, we're not so proud or so stately and we never will be because we have no tradition behind us, and I've begun to think that history is a very important thing for a shul; it gives you something to live up to.

I do have one hope. It's a funny thing, coming from me; I have to have it though, because I don't like the picture I'm painting. I hope that next year at this time we'll be planning our Chanukah party together with the Drury Street Shul. It would be a start, anyhow. □

Elisha Roseman

A New Torah Institution

Orthodoxy Confronts the Challenge of the Broken Home

Torah Jewry is maturing; Orthodoxy is coming into its own. This growth is evident in many ways:

- Orthodoxy has demonstrated the ability to look at its own problems with a complete lack of self-consciousness.
- There is an ever-growing circle of American-born, yeshiva-educated laymen, loyal to the Gedolim and eager to follow their lead.
- Orthodoxy is learning to formulate its own viewpoints and to function independently of the Jewish Establishment.
- Orthodoxy is being strengthened by broader cooperation among its different trends.

The practical manifestation of maturing Orthodoxy is multi-faceted; it ranges from the increase in yeshiva gedolos and the growing acceptance of the concept of Kollel, to independent political action based on Torah perspectives, rather than the clichés of the Jewish Establishment.

We will here focus our attention on one specific new development which clearly demonstrates the ability of various groupings within Orthodoxy to function together in diagnosing a problem and creating an independent, Torah response under the guidance of Torah leaders.

The problem of the homeless Orthodox child has for years plagued the Torah community, and it has until now been met in a piece-meal fashion. The founding of the Ohel Children's Home in Brooklyn, New York, is the first step forward in meeting this problem on an organized basis.

Certain questions must be answered to establish the background of this new development in Orthodoxy: What are the problems confronting homeless children? How have they been resolved in the past?

IN THE EUROPEAN shtetl and even in the cities, membership in a family meant belonging to a closely-knit, extended family. Ever-present were deep relationships

ELISHA ROSEMAN is a Musmach of Torah Vodaath and studied at the Beth Medrash Elyon in Spring Valley. He is a teacher in a New York City High School.

The Jewish Observer / December, 1967

between friends and neighbors, with great mutual loyalty. The community—the live kehilla—provided a sound foundation for meaningful social relationships. These positive forces stabilized and strengthened family life. Concomitantly, they also served to protect and shelter, both physically and emotionally, those comparatively few people who suffered the consequences of family disintegration.

The Dehumanizing Society

Today, in our competitive industrial economy with its strains, pressures, and other de-humanizing forces, the extended family has been broken down to its smaller, more vulnerable nuclear components. Far too often, relationships, friends and neighbors, are transient. The kehillos are all but gone. In those few cases where they do function they lack the broad scope of former years. The family is left exposed to the debilitating forces of our environment, while at the same time little physical and emotional shelter or protection is provided for those people—especially the children—who suffer the consequences of disrupted family life.

Many Orthodox Jews seem to think that the curses of our modern society such as family breakdown following the death of a parent, emotional illness, and the rest of their tragic genus, are so rare that they do not present a serious communal problem. Whether this is due to lack of information or to an unconscious suppression of what we would rather not think about, is not clear. Yet the fact is that many families do suffer the full impact of these shattering problems with their tragic aftermath of demoralization, confusion and despair. The following typical cases, and their broader implications, tell the story.

CASE HISTORY: A brother and sister from a religious home were placed by an agency in a home where they were well provided for—but it was a non-observant, non-kosher home. The children ran away—even though they had no place to go.

Very often, displaced yeshiva children were placed in institutions that, at best, had no kosher facilities, and no significant program for religious education. The attitude of the institution official to the religious needs of their charges varied from indifference to ridicule—and worse.

CASE HISTORY: A youngster in a Jewish institution in upstate New York asks for tzitzis and kosher food. The officials decide he is disturbed and have him committed to a mental hospital. Officials of the hospital released him because they found no abnormality.

Attempts by individuals to find suitable homes for yeshiva youngsters often ended in anguish, frustration, and despair. Unbelievable as it may appear, in all of New York City—with its multiplicity of institutions, *there was not a single agency to help Orthodox members of broken homes with their problems, and there was no residence facility to house Orthodox children without parents.*

The Rosh Yeshivos React

The first to appreciate the gravity of the situation were the Roshei Yeshivos. They had to deal with the many *shailos* and problems resulting from this void. Consequently, they were keenly aware of the need for a family social service agency, and a residence home, both to be under Torah auspices. The oft-repeated myth that the Roshei Yeshivos are confined to an ivory-tower and are not concerned with “real live problems” was once more proven false. Not only were they concerned—they were the first to become *involved* and their efforts brought tangible results. Their call went out—and it was answered.

A SMALL BUT DEDICATED group of volunteers stepped into the breach. With a filing cabinet and telephone as an office they commenced their sacred work. When word spread that there was an Orthodox group, dealing with Orthodox people in a Torah-true manner, many serious problems which had been tragically neglected in the past, were now brought to light. The committee acted as a vital liaison agency between clients and existing municipal agencies, and also counseled and advised troubled families.

CASE HISTORY: A member of a large chassidic community, in a chassidic neighborhood, has a wife and three small children. The wife became unstable and had to be committed to a municipal mental hospital. A local group of sincere, well-meaning chassidic women took an interest in the case. However there was little they could do. They lack the contacts as well as the experience needed in such circumstances. There was no choice—the children were placed in a so-called Jewish children’s home where the lack of kashrus in the kitchen was exceeded only by the *traifkeit* of the atmosphere. Furthermore, the children stood in constant danger of being taken in, on a permanent basis, by a secular or religiously indifferent foster family. The distraught father is overwhelmed. Not only has his

family disintegrated before his eyes, but his children face the constant threat that they will be shorn of their Yiddishkeit. The committee is informed of this tragic case. Visits to the wife, as well as consultations with her doctors are arranged. Tireless efforts are expended. The two older children are finally transferred to proper foster homes. However, the resulting financial burden is becoming too much for the hard-working father to bear. Meanwhile, the father is notified by the children’s home that his youngest child will be placed in a foster home. Clearly the child must be removed immediately. The father, with a representative of the committee, visited the child. Physical attempts to restrain them were unsuccessful and the father succeeded in “kidnapping” his own child. During this whole period the committee had utilized its contacts with city agencies effectively. It is now seeking a suitable housekeeper to care for the mentally-ill mother who was released from the hospital and it will be possible for the two older children, at least, to live at home with their parents. Thus, while many problems still remain unsolved, the work of the committee was eminently successful in re-establishing the home.

Seeking Foster Homes

At the outset, the major thrust of the committee was directed toward finding appropriate foster homes for Orthodox youngsters who couldn’t live at home or had no real home. Every aspect of the work was done in consultation with Rabbi Moshe Feinstein, Rabbi Yaakov Kaminetsky, Rabbi Shmuel Ehrenfeld (the Matesdorfer Rav), and Rabbi Reuvain Feinstein. Indeed, it was these men who often referred cases to the committee. However the difficulties of finding foster homes were not always surmountable, and many youngsters, despite the debilitating effects of their present life, could not be placed in foster homes.

CASE HISTORY: A young boy, student of a well known yeshiva, cannot be given proper care by his grandmother. His drug-addicted mother will not permit him to be placed in a foster home, but she will not object if the youngster is placed in a children’s residence facility.

The urgent need for a children’s home operated under Torah auspices was most evident. A prerequisite for such a project is the granting of a charter by the State. Legal counsel was retained, the proper papers were drawn up and submitted. The committee’s application was subjected to innumerable delays and unexplained postponements. It is sufficient to state that the efforts of the committee were stymied. At this critical juncture, the committee was able to enlist the aid of several prominent Orthodox communal leaders

who wrote letters to and intervened with state officials. Finally, a State Charter was granted for the creation of the Ohel Children's Home.

The increasing burdens of such an ambitious enterprise brought to the fore a number of b'nai Torah who are in the fields of social work, psychology and guidance counseling, who gave of their time and talents without any fees.

In the very near future, a modern, fully-equipped residence home for children will grace the Boro Park section of Brooklyn. The financial responsibility has

been undertaken by a group of laymen—many of them newcomers to this country—who have zealously thrown themselves into this work.

The building of the Ohel Children's Home* will be another witness to the ability of the Torah community to meet the challenges of modern society in the ways of Torah.

* Rabbis, principals, and other interested parties are invited to refer cases to the OHEL CHILDREN'S HOME by telephoning 494 7978, or writing to the Home at 1481 58th Street, Brooklyn, New York 11219.



BOOKS

This book is "a study of the origin and historical development, from the earliest times to the present day, of the tradition that the written Torah contains six hundred and thirteen *Mitzvos*." The author demonstrates that this tradition is not—as some modern scholars would have it—a mere educational device, or based on numerical symbolism, but grounded in *Halachah*.

TARYAG

by Abraham Hirsch Rabinowitz

Jerusalem, Boys Town Publishers, 1967, \$3.75

Hence the great importance of the concept, and the attention given to it by the Rabbis.

The *mitzvos* explicitly ordained by the Torah have, in various respects, a legal status distinct from those rooted exclusively in the oral tradition or derived from the Torah text by interpretation. The principle that there are six hundred and thirteen such *mitzvos*, by necessity led to the various efforts by the Rambam and others, to determine which of the *mitzvos* belong to the 613. The author analyzes the points of disagreement between the various scholars and provides a tabulation of the 613 *mitzvos* according to the different views.

Rabbi Rabinowitz also points out how the *taryag* tradition entered the liturgy in the form of special *piyutim*, the so-called *Azhoros*; many of them listed the 613 *mitzvos* grouped under the ten sections of the Decalogue, or linked with its letters. He suggests that

these *Azhoros*, usually recited on *Shavuot*, were to counteract the possible error that only the "Ten Commandments" were G-d given, and to demonstrate the inner organic unity between the Written and the Oral Law.

We have touched on some of the many interesting points made in this work which covers a wide range of matters in a mere 169 pages. Perhaps as a result of this brevity, a few issues are left unduly vague—such as the Sinaitic origin of the *taryag* concept—or even quite misleading—such as the relationship of Halachic discourse to the Written Law (p. 68). The author occasionally advances some highly speculative theories and interpretations (the passage in *Zevachim* 115b,

"Leave the Caring to Us"

A Superior Hotel
for Senior Citizens

WALDMAN'S

MIAMI HOTEL

375 WEST BROADWAY, LONG BEACH
Tel. 516 GE 1-5500

Under the personal Management of
MR. and MRS. ISAAC WALDMAN
who have many years of experience.

Strict Kashrus observed • Friendly, homey atmosphere •
Delicious balanced meals • Special diets upon request •
Telephone in every room • Shul with Chazan • Entertainment
• Elevator service • Very reasonable rates.

The Beth Sarah School for Girls
 an outstanding Beis Chinuch where
 leading mechanchim entrust their children

cordially invites you to their

Annual Dinner

*honoring a true y'rai shomayim and
 dedicated worker for Torah causes*

*Mr. Jack Kiel
 and Mrs. Kiel*

on their departure to settle in Eretz Israel

on Sunday, January 28th, 1968

*U. M. H. A. of Borough Park
 4910 14th Avenue at 50th Street
 Brooklyn, N. Y.*

Reception 6:15 P.M.

Dinner 7:00 P.M.

quoted on p. 48, certainly does not bear out the point he makes in connection with it). The epithet "zealot," applied to Rabbi Moshe Hagiz, grates on the reader's ears (p. 139), and so do the remarks on the origin of the *Zohar* (pp. 140-141).

In general, however, this work will prove a very valuable and stimulating source of information on a

major area of Jewish thought—of particular interest to the scholar who will appreciate the extraordinary range of references given in the hundreds of footnotes.

THE EAST-WEST CONFLICT

by Dr. Rafael Eisenberg

New York, 1967; Diplomatic Press, \$4.95

This book, subtitled "Psychological Origin and Resolution," is a study of the conflict between Western individualism and the communist world. It finds the roots of this conflict in the modern identification of happiness and material advancement—capitalism and communism are both fruits of this development, and generate conflicts that cannot be resolved except by rejection of the quest for material happiness.

Dr. Eisenberg argues that no proposal for world peace can succeed unless it is based on the sublimation of man's material strivings by religion—specifically, by the realization of G-d's concern for each individual. The yearning for G-d is inherent in man's psyche, even if temporarily submerged. He points to regular historical cycles of dependence and independence of G-d, and he sees in our age signs of a revulsion against materialism and pleasure-seeking which could and should be channelled into a real return to G-d, in order to prevent a world cataclysm.

The ideas expressed by the author represent of course an application of the Torah teachings to which he is committed, to the understanding of world history in all its facets. It is most remarkable that this work, expressing the worldview of a Jew in the very fullest sense of the word, should have received the kind of welcome it got from the world at large. Perhaps we may see in this a hopeful portent for our future. □



Imaginative Monograms & Invitations

designed and printed by

ARTSCROLL STUDIOS

156 FIFTH AVE., NEW YORK, N. Y. 10010, Tel. (212) 989-4114

Write for our free invitation-brochure

Creative Art Work • Hebrew & English Lettering for:

SCROLLS • Letterheads • כתובות • סמיכות • Diplomas • Brochures

בשנת ה'תשכ"ח
 אשה בראשית
 ושלום
 תעשי כבוד ודעות
 לבוא לקנות
 תבואה הוותיק
 הנה הנה יעקב
 עגל המלה
 מרים בילאש
 שנתקיים
 אף ליום
 בשעה שבע בערב
 באולם בראון
 755 בראון
 אנה בום
 הרב אהרן

second looks at the jewish scene

The World Conference

A WORLD CONFERENCE of Orthodox synagogues would appear to be a most worthwhile endeavor—certainly beyond any reproach. Yet, the forthcoming World Conference of Orthodox Synagogues to be held in Jerusalem has become the focal point of the latest manifestation of an ideological split in American Orthodoxy.

The Conference is being spearheaded in this country by the Union of Orthodox Jewish Congregations of America. The National Council of Young Israel, with over a hundred Orthodox congregations in America, is also participating, but over the objection of some of its rabbis. A meeting of the Young Israel Council of Rabbis called to discuss the Conference—after the lay leadership had already endorsed it—found the rabbis sharply divided and ended in a deadlock.

The Conference has been publicly criticized by the Agudas Harabbonim, the Union of Orthodox Rabbis, in a statement signed by presidium-member Rabbi Moshe Feinstein.

ON THE SURFACE, the Conference seems innocent enough. It was planned as a demonstration of the renewed strength of Orthodoxy throughout the world, and its goal is to bring about closer relationships between Orthodox synagogues, particularly between Ashkenazic and Sephardic groups.

In Israel, the Conference has

been vigorously opposed by leaders of the Torah Yishuv, including Rabbi Yechezkel Abramsky, former head of the London Beth Din, Rabbi Elazar Shach, the Ponevehzer Rosh Yeshiva, and the famed Stipeler Rav, Rabbi Yaakov Kanivsky.

Opponents of the Conference in America point out that UOJCA has among its constituents, congregations which by the Union's own standards are far from Orthodoxy. On the European scene, many of the participating congregations and their rabbis are manifestly un-Orthodox; and authentic rabbinic leaders of these communities whose Orthodoxy and scholarship is firmly established—including the London Beth Din—have refused to support or participate in the Conference.

The pitfalls inherent in any Orthodox world association were enunciated by Rabbi Chaim Ozer Grodzensky, ר"צ, in reaction to demands for the creation of a world rabbinic body. More recently the famed Brisker Rav, ר"צ, expressed similar opposition to any world religious center which could be construed to be a central religious authority. They feared that such a body would be prone to enter into sensitive areas of Halacha, undermining the leadership of Gedolei Torah, and creating irreparable divisions among Jews committed to Torah. While sponsors of the Conference have agreed to avoid any discussion of halachic questions, such distinctions are unworkable and have notori-

ously broken down in the past. In the present instance, given the mixture of ideologies of the Conference participants, and the refusal of the Conference to heed the warnings of the outstanding Torah leaders in America and Israel, the fears of the possible outcome of such a conference are all the more aggravated.

THERE IS ALSO great concern about the impact of the Conference on the Israeli scene. The confusion of boundaries in American Orthodoxy—the 'Orthodox' shul which is indistinguishable from the Conservative . . . the 'Orthodox' rabbi in a Conservative congregation . . . and the "three-branch" mentality which places Orthodoxy on an equal footing with non-Orthodoxy—all these are unknown in Israel, where whatever the magnitude of the religious problems, there is only one kind of Orthodox shul. To introduce these ambiguities and compromises into Israeli life is a disservice to all of Orthodoxy in Israel and could set off a chain-reaction of unpredictable proportions. (*Cont. on p. 18*)

Young Israel of Staten Island

invites you to locate in a
dynamic new Orthodox community.
Choice of 1 & 2 family homes —
5 minutes from Bridge, near
new Young Israel and Orthodox
yeshiva. For information call:
Herb Moscot at 273-8423
Avery Gross at 273-9852

We need your help

READERS SURVEY

Most everyone who reads a newspaper or a magazine is at times stimulated, or provoked, to write a letter to the editor. But most of those readers who are so motivated . . . never get around to writing. Why this is the case we leave to the students of human behavior; but it is a journalistic axiom, that only a small fraction of a periodical's readers do actually react *in writing*. Yet, as we have often noted, the editors of a publication most urgently need to know how their readers are reacting—and if indeed they are reacting at all.

THE JEWISH OBSERVER receives letters to the editor in a number which is commensurate with the size of our readership. These letters give us some idea of what our readers are thinking. But there is a good deal we would like to know about our readers that the letters do not reveal. We are therefore calling upon *you* to perform an important service to THE JEWISH OBSERVER by responding to the questionnaire which follows, and adding any further comments you wish to make.

In filling out and returning this questionnaire promptly you will help us in two distinct ways:

- 1.) Your reaction and the information about yourself, will help us to improve our publication and bring you more articles and features that *you* would like to see.
- 2.) We will be able to give our advertisers—and potential advertisers—a better picture of the kind of people their message will reach through THE JEWISH OBSERVER. In this way, you will be helping us to increase the volume of advertising, which will in turn make possible a better publication.

If you feel, as we do, that THE OBSERVER is contributing to the betterment of Jewish life, but could stand a good deal of improving, please take the time to express your opinions; if your reactions are negative—we welcome them nonetheless. It is not necessary that you sign this questionnaire but you may if you wish. If you do not care to answer a specific question, simply omit it.

PERSONAL AND FAMILY DATA

1. Are you the head of your household? yes no

2. How many people read your copy?

3. What is your business or profession?

4. If you are a student, name the institution you attend

5. Please indicate briefly your educational background, religious and secular

6. Please indicate your family's approximate annual income.

YOUR READING HABITS

7. List some of the publications you subscribe to

8. Which other Jewish publications do you read regularly?

9. Do you frequently purchase books seforim. Approximately how much do you spend for this purpose in a year?

THE JEWISH OBSERVER

10. What do you like most about *The Jewish Observer*?

11. What do you dislike in *The Jewish Observer*

12. What would you like to see more of in *The Jewish Observer*?

13. What do you think will improve *The Jewish Observer*?

14. What do you think of our regular features?

SECOND LOOKS AT THE JEWISH SCENE

BOOK REVIEWS

LETTERS TO THE EDITOR

15. Use this space for comments not covered by the questions — better still, write us a letter. It will be carefully read and appreciated.

You may publish my comments if you care to. They are not for publication.

(Readers whose comments are published will be able to send a free gift subscription to anyone they designate.)

Name..... Address.....

City..... State..... Zip Code.....

World Conference

(Continued from page 15)

The proponents and the opponents of the World Conference of Orthodox Synagogues will debate the issues at the heart of the matter for months to come, but out of the smoke that beclouds all such disputes certain facts emerge in clear outline:

- A world conference of Orthodoxy will convene against the oppo-

sition of the foremost Torah authorities in the world.

- A world conference of Orthodox congregations will take place with the conspicuous absence of rabbinic leaders who represent the hard-core of the surviving Orthodox communities on the European continent.

- A world conference of Orthodoxy will convene with the absence of the acknowledged leaders of the

Yeshiva world in the Holy Land and the United States.

Leaders of the Agudas Harabbonim have urged, at the very least, postponement of the Conference, so that its structure and implications can be better explored outside the public arena. The absence of Torah leadership from this Conference, for whatever reasons, makes it hardly an opportunity to do very much for the future of Klal Yisroel. □

J. T. A. — A Golden Anniversary

A large manufacturer of candy was once enjoined by the federal government from using dextrose—a cheap form of sugar—unless they indicated its use on the candy wrapper. The company wasn't fazed; they emblazoned their wrapper with the words: CONTAINS DEXTROSE; made the words their new slogan in a large advertising campaign, and

their sales went up. Some time ago we bought a pair of shoe-laces made of nylon in the hope that they would never break. The wrapper read WILL NOT UNTIE. The laces never broke, but we had to throw them away—they wouldn't stay tied. This advertising technique of anticipating a weakness in the product by making a big thing of it or by saying it isn't so, often manifests itself in other areas of American life. (Incidentally, it is interesting to note that in American life specific types of anti-social behavior are called by different names on different levels. What is a "technique" on one level, or "persuasion" on another, is on a lower level simply a "lie.")

All this comes to mind as the Jewish Telegraphic Agency, which supplies news to virtually every Jewish newspaper in America, is celebrating its golden anniversary. Retiring editor Boris Smolar, reminiscing about his forty-five years with JTA, recalls that attempts were made to create other news agencies, but only JTA survived. Why didn't the efforts of the Jewish Agency and the World Jewish Congress to establish a world-wide Jewish news agency succeed?—"Because of the partiality they showed in their news—and they could not do otherwise—they only strengthened the JTA position as an impartial news agency

servicing all elements of . . . Jewry."

The journalistic inadequacies of JTA during Smolar's tenure have been summed up in a study, *The Religious Press in America* (Holt, Rinehart & Winston, New York, 1963) in these words:

It is almost impossible to secure a comprehensive account of news-worthy Jewish religious events. There is no English-Jewish daily newspaper either secular or religious. The major Jewish news agency, the Jewish Telegraphic Agency, provides both the denominational and the a-denominational press with news and feature articles. Despite a career dating back to 1919, however, it is woefully inefficient with regard to news of Jewish religious institutions.

But, inadequacy is a relative term—innacuracies are more easily pinned down. Mr. Smolar writes—and this goes to the heart of the matter—that other news agencies failed because they were not impartial as the JTA. He lists among those who *were* partial a Jewish news agency sponsored by the Jewish Agency, leading the reader to believe that JTA itself never was burdened by such a relationship.

On May 23, 1963 an official of the Jewish Agency testified before a committee of the United States



one of
**AMERICA'S LEADING
CAMERA STORES**

**Wall Street
Camera Exchange**

120 Wall Street
New York, N. Y.
Telephone: WH 4-0001

**Complete Line of
Cameras, Projectors
and Photo Supplies**

Closed Saturday
Open Sunday — 10-2:30

Wholesale — Retail
Mail Order

Senate. The following is an extract from the official transcript.

THE CHAIRMAN. . . .

Mr. Hammer, are you acquainted with an organization known as the Jewish Telegraphic Agency, Inc. (JTA)?

MR. HAMMER. Yes sir.

THE CHAIRMAN. Prior to March 13, 1960, what was the relationship of the Jewish Agency for Israel, Inc. to the Jewish Telegraphic Agency?

MR. HAMMER. The Jewish Agency for Israel, Inc. held the voting shares of the Jewish Telegraphic Agency.

And in addition —

THE CHAIRMAN. Was the Jewish Telegraphic Agency a corporation?

MR. HAMMER. The Jewish Telegraphic Agency is a corporation.

THE CHAIRMAN. Did you own all of the stock?

MR. HAMMER. With the exception of a few shares, I believe we held all of the voting shares.

THE CHAIRMAN. But you did, through the Telegraphic News Agency, of course, control the Jewish Telegraphic Agency? You had all the stock of the Jewish News Agency?

MR. HAMMER. Yes sir; we had the voting shares, we owned the Agency, that is right.

THE CHAIRMAN. And it in turn owned the voting shares of the Jewish Telegraphic Agency?

MR. HAMMER. Yes sir.

And Mr. Smolar would like the hundreds of thousands of readers of Jewish newspapers which carry his column to believe that his agency, unlike others, is totally unbiased because it has never been beholden to anyone.

Hope springs eternally from the Jewish heart. Perhaps Mr. Smolar's successor may achieve a greater measure of objectivity, and be more willing to recognize the existence of a vibrant Orthodoxy in America

today, which JTA in the past seems to have been not quite aware of.

POST SCRIPT Mr. Smolar has himself written a post script to his absurd claim of impartiality. In a column reporting on his "Impressions of Old Jerusalem" he writes:

. . . Of the Temple itself nothing was left, except the ground where it stood. These grounds are on a mountain known as "Har Habais" (The Mountain of the Temple) and to reach them one has to climb stone stairs from the Wailing Wall. Orthodox Jews stand at the stairs, which start from the Wailing Wall, and warn

IN A RARE INSTANCE of criticism of JTA in an 'Anglo-Jewish' newspaper, Philip Hochstein writes in The Jewish Week (Nov. 9, '67):

The JTA . . . is compelled by circumstances that the Establishment has not seen fit to correct to function primarily for the purpose of serving and satisfying those limited thousands of people who control the purse strings of contributing organizations [those who support JTA—ed.] in the cities of the nation.

The millions who should be helped to become well-informed Jews are not served, except as an after-thought.

you not to climb them. "It is forbidden to ascend," they tell you. They are being brushed aside by people who know better and by Israelis who guide tourists.

There is no regulation forbidding to go up to the mountain where the Temple stood, but religious Jews believe that no Jew should stand on the soil of this holy place before the Messiah comes. And zealots try to impose this religious prohibition on any Jew seeking his way to the mountain. . . .

But there is much more in his words than partiality—he betrays a hostility to Orthodox Jews of such intensity that he has evidently lost any semblance of sensitivity to all things sacred. Every rabbinic authority including the Chief Rabbinate of Israel, has pleaded with Jews not to go up to the *Har Habayis*. Who are those people who "know better"

about Jewish sanctity? Who is Smolar to dare to speak so vilely, and to poison the minds of innocent Jews who are exposed to viciousness under the guise of journalism? And what of the Orthodox "uncle-toms" who grace the board of directors of JTA—where are their protests? And where is the integrity of the Jewish establishment which gathered at a luncheon honoring JTA's anniversary, and hailed the agency as the "eyes and ears of the Jewish world," and honored Smolar for his "devoted and dedicated service?" □

KOSHER

—but strictly!



Cleaned, Fresh-Eviscerated
Soaked & Salted
READY-TO-COOK
Fresh and Fresh-Frozen

U Supervised and endorsed by The Union of Orthodox Jewish Congregations of America. Inspected for wholesomeness by the U.S. Dept. Agriculture.

SOLD COAST-TO-COAST

**The Most Trusted Name
in Kosher Poultry**

Empire Kosher Poultry, Inc., Mifflintown, Pa. 17059

"Shuckling With McLuhan"

When we read about Orthodox Jews in newspapers and periodicals, even the Jewish ones, we often feel a little like an aborigine might feel reading about himself—if he could read—in a textbook on anthropology. The mood of such articles is often aloof; the writer seems to be saying, "Isn't this all very quaint, and wouldn't it be fun to study these people in their natural habitat."

With the new interest of the gentile in the Jew, and the concurrent interest of non-Orthodox Jews in their Orthodox brothers—"if goyim are interested in Jews, then we should be interested in religious Jews"—there has been a toning down of the anthropological approach. The new mood seems to be, "Say, maybe these primitives have something; after all, didn't we develop penicillin from bread mold."

Yours for the asking

Delicious GLATT KOSHER Breakfast, Lunch, Dinner served to you by most Airlines at no extra cost. When arranging for your next air trip be sure, request "Schreiber Kosher Air Meals." Available in over 50 cities.

Prepared under Rabbinical supervision of the Union of Orthodox Jewish Congregations. U. S. Government Inspected.



Glatt Kosher

Schreiber
Kosher Airline Caterers

9024 Foster Ave., Bklyn, N.Y. 11236 Phone: (212) 272-9184

The Summer/1967 issue of *Jewish Heritage* (published by B'nai B'rith) contains an article called "Shuckling With McLuhan" by a spiritual leader from Massachusetts who has discovered "the custom of swaying the body during study or prayer (known to most Jews by its Yiddish term, 'shuckling') . . . the most immediately visible characteristic of these activities." Although he notes that non-Jews who visit a synagogue find shuckling fascinating, he admits that "untraditional Jews usually find it upsetting . . . they prefer a form of worship more restrained and decorous. The custom has been in decline."

MARK TWAIN ONCE SAID: "It ain't the things people don't know that's a problem—it's the things they *do* know, that ain't so." We could not possibly react to the dozens of articles that appear in Jewish periodicals written by people who "know" things "that ain't so," but we have singled out "Shuckling with McLuhan" as a prototype which sheds light on the species as a whole, and is therefore worth examining more closely.

Now the writer says that shuckling is on the decline; if he means in Reform temples, it's not on the decline—it just isn't there. If he means among Orthodox Jews, we hadn't noticed any decline. We often differentiate between non-Orthodox Jews who are so easily misled—they may often be classified as *koton sh'nishba*, a child captured and raised by non-Jews who is not held responsible for his non-observance—and the spiritual leaders who mislead them. But there is a new species of spiritual leaders who are so far removed from the mainsprings of Jewish learning as to qualify themselves as *koton sh'nishba*. We do not say this critically; we say it painfully. These are our brothers; the anguish which their souls must suffer, being cut off from the knowl-

edge of their tradition is *our* anguish. But, hundreds of thousands of such Jews are fed a constant diet of illiteracy and nonsense which leads to a spiritual malnutrition that can destroy them. If our words will reach even a small number of these Jews, and make them question the literacy of their spiritual leaders, perhaps they will be willing to send their children to a yeshivah or a day school, and the spiraling illiteracy may be checked.

Our writer, however, takes an interesting turn on the question of shuckling and his article becomes an even more valuable prototype. He makes a startling prediction: "instead of disappearing, the custom of 'shuckling' will become more common in the synagogue a decade from now than it was ten years ago." Has he discovered the Orthodox renaissance; has he heard about the blossoming of yeshivos across the country; perhaps he has discovered the world of Chassidus, albeit through Buber, or Norman Mailer in *Commentary*? But . . . let him answer for himself:

The authority for this prediction lies not with any Jewish scholar, but rather with the famed professor of the University of Toronto, Marshall McLuhan . . .

A word is here in order about the phenomenon so inadequately called "Marshall McLuhan."* McLuhan is an authority in the field of mass communications who has some startling things to say about electronic media. He believes that the medium of communication is more significant than its content; as he puts it, "the medium is the message." When man relied on the printed word for communication, the orderly nature of the lines of type caused his thinking to follow an orderly, linear pattern. The electronic media, notably television which involves communication on various levels at the same time, have radically altered the thought patterns of electronic man. The non-traditional Jew, our writer tells us, who stands erect as he

prays, is 'linear'—like lines of type. The traditional Jew who freely stands, sits, sways and moves, is more like electronic man. And so he concludes:

the "traditional" form of Jewish service is actually more contemporary in feeling and form than the "modern" service found in many Reform and Conservative or modern Orthodox synagogues!

WE HAVE OFTEN noted the difficulties our non-traditional brothers find in generating what some have called "creative prayer," and their flirtations with new forms of 'prayer' such as the jazz and 'happening' services. Recently, the chairman of Reform Judaism's committee on liturgy bemoaned the antiquated character of their *Union Prayer Book*, which has not been revised for thirty years. He cited, among others, a prayer for coal miners—"those who dig far away from the sun," which he says may have been relevant in 1940 "but is meaningless today," and he proposes that the prayer book be revised or replaced. But given the rapid changes taking place in our age of technology a new edition of the *Union Prayer Book* will be obsolete before it comes off the press.

Perhaps this problem could be licked by using the technique of stock-market-report publishers who distribute to their subscribers a loose-leaf binder so that it can be quickly added to and brought up to date. New prayers could be issued with instructions like: "Remove page 53, PRAYER FOR JET-TRAVEL.

* We are not here quarreling with McLuhan. In his *Understanding Media*, (McGraw-Hill, New York, 1964), and *McLuhan / Hot & Cool* (The Dial Press, New York, 1967)—a critical symposium in which he participates—McLuhan offers many insights into the implications of the new electronic media. Orthodox Jews will have to confront the influences of these media on traditional beliefs and McLuhan, one of the first scholars to "probe" these media, may have much to offer, in meeting these new challenges to Torah.

Insert PRAYER FOR TRAVEL ON SUPER-SONIC AIRCRAFT." But, there is a more practical solution to the problem of staying "modern"—a return to the traditional siddur and the traditional mode of Jewish worship which binds Jews together not only geographically, but in eternity as well. Does the author of "Shuckling with McLuhan" really think that Jews, for example in the staid confines of Temple Emanuel, will soon be shuckling to the sonorous tones of organ music?

In a world that has gone mad—where a diplomatic crisis of the smallest proportions conjures up fear of the mushroom cloud, our non-traditional brothers still crave to be *modern* and take solace in the thought that the Jew who shuckles is really more *modern* than someone who prays while standing perfectly still. Isn't it time that we purge the word 'modern' from the lexicon of Jewish life, and replace it with the word "eternity" embodying the concept of *Netzach Yisroel*.

A Personal Note

The average reader is totally unaware of the process of converting a written manuscript into a printed page. This is as it should be; the mechanics of type-setting and printing are a vehicle for transmitting ideas from the writer to the reader, and should not intrude between the two. But it is precisely this ability to use type in such a subtle manner that is an art—specifically, it is the art of typography.

When confronted with the need to use this art, it was my very good fortune to be able to turn to a dear friend who was a master of this art, for instruction, for guidance, and for inspiration. For the past six years I have had the benefit of the teaching and the friendship of Arnold Shaw, a truly human and artistic soul—until, on the last day of Succos he was struck by a heart attack, and left this life. Apart from all else that he leaves behind, Arnold Shaw

has left his mark on every page of THE OBSERVER.

His willingness to help at any time was an act of personal kindness to the writer of these words, but everyone who has ever read our magazine and found it readable, easy on the eye, and esthetically pleasing, is in his debt.

THERE IS A feeling of utter futility in the awareness that someone who was close in life is no longer among us. You want to pick up the phone and call; to get on the subway to see him about a particularly vexing problem. The futility is compounded with the awareness that a debt remains unpaid. Perhaps in such a case, all that is left is to record the debt—to let it be known how great it is. And to record our debt to Arnold Shaw in the medium that he had mastered he would perhaps have deemed to be payment in kind.

Y. J.

"Why doesn't someone tell me?"

HE WAS TIRED. The day had not been unusual; just an ordinary day in the life of Israel Goodman. It started in the early hours of the morning with a dash to make the first minyan, a hurried cup of coffee at home and the race to catch the express to Manhattan.

On the way to the station, where he would shove and be shoved before finally getting squeezed into the crushed, rush-hour train, he remembered there was to be an important meeting that night at the local yeshiva. They called and told that his presence was urgent . . . it would be a brief meeting . . . it would start on time . . . it would end no later than 10:30 P.M. Reluctantly—he had agreed to come.

There were many problems Israel faced in the office. Nothing out of

the ordinary—the regular routine of a busy office that required his total concentration and demanded decisive solutions.

IT WAS AT lunch that he recalled his promise to study his *Mishnayos* with Chaim and to help Malke with her report on the significance of *Hachnosas Ohrchim*. "I've really neglected them," he thought. "How many evenings a week *should* I spend with them," he asked himself as he thought of the regular evening *shiur* that he had been attending less and less frequently. His excuses were not only good, they were noble—he tried to convince himself. There was an emergency at the girls' school . . . a crisis in the community youth program . . . problems with the mikvah . . . preparations for the annual Melave

Malka . . . parlor meetings for yeshivos . . . banquets he *had* to attend.

During the afternoon, his wife called to remind him that they were supposed to look at a new sofa they badly needed on their way to see a sick aunt they hadn't visited since she was taken to the hospital.

It was snowing as he left the office to fight for the privilege of being crammed into a standing-room-only train that would bring him home after an hour and eight minutes of near suffocation.

He was tired though the day had not been so unusual. Trudging slowly home in the sleet and slush, he thought to himself, "What should I do tonight . . . tomorrow night . . . the next night. Where does my responsibility to Klal begin and where does it end?" "Why doesn't someone tell me?" AVRAHAM DAVIS

For the first time in the English language!

THE EXCITING STORY OF THE 50-YEAR, WORLD-WIDE BATTLE FOR AUTHENTIC JUDAISM

will come to life before your eyes when you read

The History of Agudath Israel

— just off the press, richly illustrated with over 70 historic photographs of the famous Torah personalities of the last two generations. You will receive as an extra bonus, bound together with this English-language account of the struggle to save authentic Judaism

the Yaakov Rosenheim Memorial Anthology

containing interesting biographical sketches, essays and addresses by the famous long-time president of the Agudath Israel World Movement.

200 pages limited supply an excellent gift!

ONLY \$2.00

Mail \$2.00 for each copy you order TODAY, while the supply lasts, to:
ORTHODOX LIBRARY, DOS YIDDISHE VORT, 5 Beekman Street, New York, N. Y. 10038

Conservative "Overalls"

During the Depression—so the story goes—a clothing dealer rented a store on Stanton Street, located between two other clothing stores that were themselves having a hard time. When a friend asked him how he expected to make a living in his new store, he proudly pointed to a large sign he had hung over his door—MAIN ENTRANCE. Conservative Judaism, located somewhere between Orthodoxy and Reform, is more and more anxious to bring the uncommitted Jew under their 'wing' by presenting Conservatism as the MAIN ENTRANCE to Judaism.

There's nothing new about this, of course. Conservatism came into its own in this country after 1901, when the Jewish Theological Seminary was reorganized by a group of philanthropic German-Jewish bankers, merchants, and attorneys. The Seminary had floundered since its creation in 1866. Its purpose was to counteract the growing influence of the Hebrew Union College, the Reform seminary which opened its doors in 1875.

Marshall Sklare in his classic work, *Conservative Judaism*, points out that the group of men who poured money into the Seminary in 1901, were themselves not interested even in the traditionalism of the Seminary. But they were worried about the masses of Russian Jewish immigrants, who they knew would reject Reform, and they feared they would build congregations that might become, in the words of H. P. Mendes at a convention in 1898, "the shame of American Judaism." Sklare writes, "The philanthropists recognized that Reform had little appeal to the immigrants. They felt that a modified Orthodoxy, stripped of ghetto characteristics, would be the type of Judaism most suitable . . ." for the poor cousins from Eastern Europe. While Conservatism eventually developed support from its own adherents, the move-

ment never quite managed to shake off the ambivalence of their Reform big-brothers. Sklare documents this ambivalence in a chapter on "*The Question of Ideology*" which anyone who wants to discuss Conservatism intelligently must read and ponder. Sklare documents the most scathing criticisms of Conservatism emanating from within their own ranks. Robert Gordis, for example, a leading ideologist, wrote in the first issue of *Conservative Judaism*:

Our failure to evolve a philosophy has led to several unhappy consequences. Conservative Judaism has been accused of seeking to straddle the issues by making a principle of unclarity . . . Characteristically, when the National Academy for Adult Jewish Studies wished to publish a manual on Conservative Judaism, it could only issue a collection of papers concerning which it confesses that "the points of view expressed are often at variance with one another."

Gordis puts it quite well—Conservatism has made a "principle of unclarity," and there is an apparent campaign emanating from the public-relations mill at 3080 Broadway to capitalize on their unclarity and convince American Jewry that theirs is the MAIN ENTRANCE to the emporium which is Judaism—"you name it—we've got it." We first noted this new campaign in a news release issued before Succos, headed NEWS OF CONSERVATIVE JUDAISM.

New York, N. Y. — The Jewish Festival of Thanksgiving, Sukkot, known as the Feast of Booths, will begin at sundown Wednesday, October 18, and will be observed by Orthodox and Conservative Jews for nine days, and by Reform Jews for eight days . . .

A recent trend throughout the country has been the building of family home "sukkot," bringing the holiday back into the home . . . The home "sukkah" also

provides for better understanding of the holiday by non-Jewish neighbors . . .

A holiday project of the United Synagogue Department of Education (Conservative*) encourages each child attending a Conservative religious school to acquire his own "lulov" and "etrog" . . . The ceremonial objects are being used across the continent for educational as well as ritual purposes.

The release then describes the celebration of Simchas Torah and concludes, "Children find particular joy [in Simchas Torah] since they, too, have an opportunity to participate in the celebration of the holiday."

But, the all-inclusiveness—read "unclarity"—of Conservatism, is not being confined to these shores; in a neat little package it is being merchandised for the Israel market. And if we would believe their PR-man, Conservatism has received a new impetus in Israel since the Six-Day War. How?—it's very simple. Read all about it in a release dated September 3, 1967—the heading now reads NEWS—the words of CONSERVATIVE JUDAISM have been dropped. "Members of the Israeli

* Their parentheses—ed.



UNITED

Chevra Kadisha

D'chasideim • Har Hamnuchoth

Founded 1856

BURIAL IN JERUSALEM

AND ALL CEMETERIES IN ISRAEL

**maalin Bakodesh
SOCIETY**

44 CANAL ST.

NEW YORK CITY 10002

Nr. E. Broadway Sta. "D" Train

Day & Nite Phone
WA 5-2277

Army, including Defense Minister, Moshe Dayan, have expressed the belief that "an aura of mysticism, the supernatural perhaps, or God guided them during the War." What has this to do with Conservatism?—"These views, representing both religious and secular elements of the Israeli army, were related to Henry N. Rapaport, Scardsdale, N. Y., president of the United Synagogue of America, during his recent visit to Israel."

The director of the Seminary's branch in Israel nails down the Conservative angle on the story by reporting that since the War "Isra-

elis from all walks of life . . . are asking me to explain the Conservative point of view . . ." With this whirlwind of excitement about Conservatism, Mr. Rapaport wants a "stepped-up program to send Conservative personnel to meet with the Israeli people on the grass-roots level." But, he cautiously adds, "This does not mean any acceptance of American Conservative Judaism; on the contrary. Israelis will eventually develop their own interpretation in the same way that South American Conservative Judaism differs from North American Conservative Judaism." They're just selling "uncertainty"—Israelis can do whatever they want with it.

(A report in *The New York Times* of the recent Conservative Convention referred to "the World Council of Synagogues, a Conservative Judaism over-all organization . . ."—if it's not MAIN ENTRANCE, it's overalls.)

The newest project of Conservatism's "overall" program is a course at the Seminary for rabbinical students to be taught by "Orthodox, Conservative and Reform rabbis." In a *New York Times* report, Dr. Louis Finkelstein notes that it is "the first time that representatives of the three branches of Juda-

ism would be teaching together at an American Jewish seminary," and he called it "an effort to prevent a new sectarianism within Judaism."

Dr. Michael Wyschograd, the "Orthodox rabbi" of the teaching team, is a philosophy professor at City College, and is not a member of any Orthodox rabbinic body. He is a self-designated spokesman for Orthodoxy. (The public relations office of the Seminary informs us that they made no claim that Dr. Wyschograd is a rabbi, but neither the Seminary nor *The Times* made any effort to correct the error.) When the Rabbinical Council last year withdrew from the controversial "Boston dialogue," leaving them without an Orthodox spokesman, Wyschograd mounted his charger and rode to Boston to fill the gap. He explains his participation in the Seminary course in this way:

From an Orthodox point of view both Reform Jews and Conservative Jews are in rebellion against the faith, so this course is bound to arouse a certain amount of opposition. But I think a new generation of Orthodox Jews now feels secure enough to respect and co-operate with the other traditions.

NewFeldheimPublications

A HEDGE OF ROSES by Rabbi Norman Lamm. This best-selling book was out of print and has just been re-published in a new revised second edition. An intelligent and lucid interpretation of Taharath Hamishpachah (Family Purity). \$1.95

AHAVATH CHESED (*Kindness as Required by G-d*) by the Chofetz Chaim, zt'l. Translated into English for the first time by Rabbi Leonard Oschry. \$4.75

TARYAG by Abraham Hirsch Rabinowitz. A study of the origin and historical development from the earliest times to the present day, of the tradition that the written Torah contains six-hundred and thirteen Mitzvos. \$3.75

JEWISH CHRONOMY. The Calendar and Times-of-Day in Jewish law. Together with Extensive Tables by Dr. Leo Levi. 320 pages \$6.50

THE DUBNO MAGGID AND HIS PARABLES by Dr. Benno Heinemann. The fruit of many years of study and research, The Maggid of Dubno and his Parables is not only a reference work of great value but also makes enjoyable and informative reading. 304 pages, clothbound. \$6.95

THE GOLDEN SHOES AND OTHER STORIES by Dr. Gershon Kranzler. A new collection of interesting and inspiring stories written by the well-known educator and author. Illustrated by Zalman Kleinman. 196 pages, clothbound. \$3.50

PHILIPP FELDHEIM, Inc.

The House of the Jewish Book

96 EAST BROADWAY
New York, N. Y. 10002
Tel. WA 5-3180

BERKOWITZ'S
Coronet HOTEL
ON THE OCEAN AT 20th to 21st STS., MIAMI BEACH

Early RESERVATIONS Suggested

Fully Air Conditioned & Heated

\$80 PER WEEK
* per person double occ.
INCLUDING STRICTLY KOSHER MEALS & DELUXE ACCOMMODATIONS
*25 of 185 rooms
12.50* daily per person double occ.

17.50* daily per person double occ.
Jan. 19-March 2
Including Kosher Meals

HOLIDAY PACKAGES AVAILABLE
10 & 14 DAY SPECIALS-Attractive Family Rates on Request.

ALL THIS FREE

- Full Block of Private Beach
- Olympic Salt Water Pool
- Chaise Lounges & Mats
- Ample Parking on Premises
- Mid-Day Fruit Drinks at Poolside
- TV in Every Room
- Oceanfront Dining Room
- Strictly KOSHER Meals under Supervision
- GLATT MEALS ONLY
- Daily Synagogue Services
- Planned Entertainment & Activities from DAWN to YAWN. Supervised by our Social Hostess & Staff.

Your Host the BERKOWITZ FAMILY

N. Y. OFFICE: PL 7-7491 • MIAMI BEACH: 305 - JE 1-0761

Wyschograd has often manifested an ability to becloud issues which is unseemly for a philosopher. He raises the spectre of insecurity, shoots it down, and q.e.d.—we must now respect and co-operate with the other “traditions.” But there are hundreds of Orthodox rabbis with much more scholarship than Wyschograd, and that much more security, who would not do what he has done—but that’s really not the point. The Seminary is prepared to ‘ordain’ Wyschograd—that sort of defeats the purpose—and accept him as an Orthodox spokesman, just to pump a little more neon into their MAIN ENTRANCE sign.

NOW, DEAR READER, let us reason together. We can hear some of you saying with a trace of anger: “*You fellows at it again; got nothing better to write about than attacking the*

Conservatives?” The attempt of Conservatism to mislead the American Jew is itself an attack on Orthodoxy; it is an attack against Torah and traditional belief; it is a planned program of confusing the

lines which separate belief from non-belief. It makes use of the powerful media of the press to implant the idea that the differences between the branches are due to—these are the words of the Reform member

From the Crown of Torah Publication Society of America

**Dear Chaim: Judaism in the Space Age —
Nineteen Letters of Torah Dialogue**

by RABBI DAVID EIDENSOHN
\$1.20 (Half rate for students)

NEW EDITION of *Dear Robert: A Jewish College Student Seeks the
Great Truths from a Talmudist*, by RABBI DAVID EIDENSOHN
60¢ (Half rate for students)

WRITE TO: 2201 Clover Drive, Cinnaminson, N. J. 08077

Orthodox Jewry takes a major step forward
by establishing the very first and only
Jewish Children’s Home & Family Service
under Torah leadership
Every Jew must help in this great mitzvah

*You are cordially invited to attend
Groundbreaking Ceremonies for the
OHEL CHILDREN’S HOME
Sunday Jan. 14 (13 Teves) at 2:00 P.M.
Chairman: Mr. Mechel Rabinowicz*

at the Beth Jacob of Boro Park, 1371 46th Street, Brooklyn

Guest Speaker: RABBI PINCHAS M. TEITZ

Musical Rendition: by CANTOR DAVID WERDYGER

the world-renowned cantor & composer — cantor of Talmud Torah of Flatbush

THERE WILL BE NO SOLICITATION OF FUNDS.

BOARD OF GOVERNORS: *Harav Hagoan Moshe Feinstein, Harav Hagoan Yaakov Kaminetsky, Harav Hagoan Shmuel Ehrenfeld (Matesdorfer Rav)*, DEAN: *Harav Reuvain Feinstein*, STAFF PSYCHOLOGIST: *Rabbi Moshe I. Selengut, M.A.*, PRESIDENT: *Mechel Rabinowicz*, VICE PRESIDENTS: *Leo Gartenberg, Kieve Stubenhaus*, EXECUTIVE SECRETARY: *Mrs. Bathsheva Mandel*, TREASURER: *Bernard Tepper*, PRESIDENT LADIES AUXILIARY: *Mrs. Rose Stubenhaus*, CHAIRMAN OF BUILDING COMMITTEE: *Stanley Mitchel*, LEGAL ADVISOR: *Leonard J. Fassler (of Buchner & Fassler)*, ARCHITECTS: *Paul Feldman & George Mandelbaum*.

All work for the OHEL CHILDREN’S HOME is done by volunteers.

of the Seminary's teaching team—a lack of “tolerance” that is “fanatical” and “tyrannical.” A similar program of subterfuge embarked on by, let us say the White House, would have loyal Americans up in arms shouting “news management.” We cannot allow *their* attack to go unanswered, even though we will

not reach anywhere near the number of Jews who read—and believe—*The New York Times*.

If Conservative Judaism wants to compete in the market-place of ideas, it is their right as Americans to do so. But we challenge their right to deceive American Jewry. When they stop trying to disguise

their efforts to make their own “uncertainty” the hall-mark of all Jews, and take down the MAIN ENTRANCE sign, we pledge a moratorium on criticism. Until then, to remain silent would be a betrayal of our beliefs as Jews, and a failure to meet our responsibilities to our readers. □

A Jewish Educator?

THERE IS NO AREA of Jewish life which will escape the refining influence of Israel's latest battle for survival. The weakness, the mediocrity of ‘Jewish education’ has been obvious to even its own exponents. We have often noted criticism of the non-sectarian Hebrew School and boards of education coming from non-Orthodox and even secular sources. We have questioned the credentials of many so-called ‘ex-

perts’ in Jewish education.

Louis Kaplan is President of the Board of Jewish Education and the Baltimore Hebrew College in that city. His approach to ‘Jewish education’ is fairly well-known, but it took the war in Israel to bring forth from his own lips the severest indictment of his right to control the destiny of Jewish children.

While Jews throughout the world were basking in the light of Israel's

miraculous victories, Louis Kaplan was addressing a rally of Jewish teenagers, for support of the Israel Emergency Drive. Pointing to a sign on the wall of the auditorium which read: “Not by might, nor by power, but by my spirit saith the Lord,” [Kaplan] “shouted ‘Israel would be in one hell of a place if it weren't for power!’” (Reported in the *Baltimore Jewish Times*, June 16).

Jewry is in “one hell of a place” having entrusted the sacred task of training Jewish minds to such as Louis Kaplan. □

Before the Chulent

FOR A NUMBER OF YEARS, THE *New York Times* in its Sunday news section reported the sermons preached in a select number of Jewish houses of worship in New York City. It was obvious that they did not have reporters scurrying around the city listening to sermons. The procedure was simple: rabbis would send several paragraphs of sermons to be preached and the *Times* would

select those which were most closely related to the day's news.

When it became obvious to the more sophisticated reader that not only was the *Times* not covering the sermons, but that many of them were not even being delivered, the *Times* insisted that each rabbi wire the city editor after the sermon was delivered on *Shabbos* morning to confirm the fact that the sermon

had indeed been delivered.

Needless to say, this created a problem for Orthodox rabbis who were anxious to be covered in the *Times*. For reasons unknown to us, the practice of reporting sermons on Sunday was ultimately discontinued.

After a brief hiatus, the practice was resumed and again New York Jews may read on Sunday morning while performing the “bagels-and-lox” ritual such tidbits as the following:

... Rabbi William F. Rosenbulm . . . told his congregation that “pressing the panic button” on increased dating and marriage between Jews and Christians will not solve the problem of mixed marriages.

“Mixed marriages are here to stay,” he said, “because modern young people are taking seriously the age-old proclamation of all the major religions, with Judaism in the vanguard, that all human beings are children of the one God and equal in His sight.”

SCHECHTER & HIRSCH'S CARIBBEAN

♥ is a Great Kosher Hotel ♥

-you'll love it!

Rates as Low as
\$14 *daily per
person
dble occ.
TO JAN. 23
*25 of 155 rooms
Including Meals

Write Dept. A for FREE Brochure and Booklet

For Reservations Phone: (305) 531-0061

N.Y. PL 7-4238 • Eves. & Sun. FA 7-1742

On the Oceanfront • 37th to 38th St., Miami Beach, Fla.

UNDER © SUPERVISION

Letters to the Editor



Wants Helpful Articles

To the Editor:

... Wouldn't we all benefit more if we had articles of a helpful nature rather than of a tear-them-apart type?

I'd like to know how, as a middle class earner, I'm expected to pay \$4,000 a year to educate my kids in Torah. Couldn't your editors and contributors deal with this and similar problems? Resolution of these matters is really of more concern, at least to this reader, than is all that stuff about SCA, etc.

MANFRED J. SCHMIDT
Washington, D.C.

Jewish Survival

To the Editor:

I find it difficult to encapsule my comments on Prof. Weinberg's article *The Challenge of Jewish Survival* (Nov. 1967). . . .

I wish to address myself to the main points Prof. Weinberg makes, namely: 1) the Spanish Jew did not assimilate to his milieu and keep his identity; proof: he turned Marrano at the crucial moment. 2) "only" the isolationist with all his limitations survived.

In drawing historical parallels to document his case, Prof. Weinberg is highly selective. What exactly does Avram's stay in Egypt prove regarding our own relationship to host countries that we make our home in? When Jacob spent the last 17 years of his life in Egypt, the Torah states "he lived in Egypt"—not in Goshen where he had established a home base so as not to lose his identity, but in Egypt. No less a comentator than the *Malbim* quoting the *Yalkut* states that this span of 17 years made

all the 47 years of his life worth living in retrospect—that the 130 "poor" years had suddenly assumed a new perspective. When he blessed Joseph's children "through you will Israel bless; may G-d make you as Ephraim and Manasseh," he presumably set up Joseph's children as examples to teach us for all times how to cope with the "golden eras of Spanish exile," how to assimilate and retain our identity.

I am familiar with the famous comentary of the founder of the Torah-imderekh-eretzt shittah, Rabbi S. R. Hirsch, that Isaac stayed among the Philistines only as long as antisemitism manifested itself through the dispute over the ownership of the wells, but that as soon as the Philistines acquiesced at Rehoboth—he felt the new climate was too dangerous for him to raise his children in, and he moved on to Beersheba. Notwithstanding the above, no one will accuse Rabbi Hirsch of preaching the "isolationist" approach. A Mordecai at the court of Ahasverus or a Nehemia at the court of Cyrus certainly did not hurt Jewish causes and had they not been engaged in a measure of participation in—at least the political life of the host country if not its cultural life—such benefit would not have accrued to us. The comparison of Spain and Poland is not valid as Jews in Poland were admitted to provide skills not possessed by the host country. Polish Jews therefore had nothing to gain by cultural interchange with the host nation. The amazing aspect of Spanish Jewry's history is, that after over five centuries of meeting the challenge of intergration offered them, there was still the need to force them out, that five hundred years of freedom had not produced wholesale *schmad*, wholesale defection. Compare this with the latter-day Western European countries and see the wholesale defection in less than two generations. Similarly, the ravages visited upon Polish

Jewry in one generation and the secularization of Jews whose desire to integrate was thwarted, and who chose national secularist Zionism as a desperate move to maintain their self-respect. These Jews had all been raised in the shtetl—in the isolationist environment, and had rebelled at the first opportunity

SOME KEY QUESTIONS...

WHAT IS THE AUTHENTIC JEWISH APPROACH TO DATING AND MARRIAGE? IS JEWISH "MORALITY" THE SAME AS NON-JEWISH? WHAT IS THE HIGHER PURPOSE AND MEANING OF HUMAN SEXUALITY? WHAT IS THE JEWISH ANSWER TO THE "NEW MORALITY"? WHY MUST A NEW WORD, "TSNIUS", FIND ITS WAY INTO OUR VOCABULARY?

MANY YOUNG PEOPLE know how to behave "instinctively"—or because parents have set a good "example". But will they be able to defend these standards when they are challenged by the new professors of "situational ethics", "the new morality" or the "hippie", "beatnik", or "playboy" crowd?

NOW, FOR THE FIRST TIME, IN CLEAR, LUCID LANGUAGE —

THE ROAD TO RESPONSIBLE

JEWISH ADULTHOOD

JEWISH INSIGHTS INTO
DATING AND MARRIAGE

BY PINCHAS STOLPER

published by

National Conference of Synagogue Youth /
NCSY / Youth Division / UOJCA

soft cover edition \$1.25 / \$1.00—5 or more

NCSY PUBLICATIONS

84 Fifth Avenue, New York, N. Y. 10011

Enclosed is \$..... for.....copies of
THE ROAD TO RESPONSIBLE
JEWISH ADULTHOOD

To/Name

Address

State/Zip

MOVING?

Be sure to notify us in
advance so that your copies
will continue to reach you.

when isolation was no longer imposed upon them from *without*.

Historically, one may summarize our attitudes thus: Jacob blessed twelve sons individually, recognizing the dictum of Proverbs 22:6, *Chanoch lanaar al pi darko*, "make allowances for the individual differences between children in the way you educate them." By and large we fall into several categories. Some of us thrive on difficulties and challenges, others are extroverts by nature. We do not all respond equally to identical challenges. When the Talmud enumerates dozens of reasons for the destruction of the Temple, it ascribes part of the guilt to all strata of society; the Rabbis and the laymen each bore their share of the guilt. Similarly, the challenge of regaining the presence of the *Schechinah* can only be met by meeting our former shortcomings on their various levels. If, broadly speaking when on our own Land our people could not resist the lure of a foreign culture, then we must overcome this by proving ourselves within a foreign environment. Since obviously such a task would be too gigantic to be mastered in a short space of time, such challenges will face us step-by-step. Only when we will have learned how to retain *and deepen* our identity in a society that permits us to submerge in it, will we finally have proven ourselves worthy of redemption. How this is to be achieved differs, however, according to our individual makeup. Some of us like the *nazir*, the nazirite, will voluntarily impose upon ourselves a measure of isolation similar to that of the *shtetl*—avoiding the pitfalls of contact with *tumah*, contamination. Others, not out of a spirit of bravado or exaggerated self-confidence in their ability to withstand such *tumah* will immerse themselves in such environment to acquire the *chochmah*, wisdom, which it is permitted to learn from goyim, and at the same time be careful to examine every shred of wisdom gained through the lenses of Torah to see if it is contaminating or enhancing our Torah personality. Let us not force one another into a straight-jacket of believing that there can be only one legitimate approach.

When Isaac loved Esau because he was an "*ish sodeh*" a man of the field, and gave him preference over Jacob the "*ish ohalim*" the stay-at-home introvert,

A week-day Bar Mitzvah, either with or without Krias Hatorah, can be an inspiring experience and will avoid Chilul Shabbos.

his error lay in misunderstanding the *use* Esau made of his talent to move freely in the world, there was nothing basically wrong in being an *ish sodeh* or Isaac would not have loved Esau for this very trait of his.

In conclusion, statistically speaking it is probably true that Western European Orthodox Jewry has shown at least as high a percentage of loyalty to Torah ideals as those whose conduct was based on cultural isolationism and who have often failed to carry their children with them.

ELIAS MUNK
Downsview, Ontario
Canada

MEMO

To: Program Chairman

The contributors to the columns of THE JEWISH OBSERVER have demonstrated their ability to articulate the positions of Torah Jewry on the problems confronting our people throughout the world.

These outstanding personalities of Torah life in America have authorized us to arrange a limited number of lecture engagements for them to discuss before interested audiences throughout the country matters on which they have written in the columns of The Jewish Observer, and other vital questions confronting Jewry

WRITE TO:
Speakers Bureau

THE JEWISH OBSERVER
5 Beekman Street
New York, N.Y. 10038

HELP WANTED

We have jobs for all types of office personnel with salaries ranging from \$70 to \$150. Our clients are looking for the kind of people who read The Jewish Observer. See us NOW.

**Open Monday nights —
by appointment only.**



Tradition Personnel

147 WEST 42nd ST., N. Y., N. Y.
Room 1111 Tel. 563-3994

Auto Service

16th AVENUE GARAGE CO. Expert Repairs, Free Road Service Big Discount on Tires Plaid Stamps with Every Sale
1602 — 62nd Street, Brooklyn, N. Y. 11204
 DE 1-0229, BE 2-9513 GULF GAS

Real Estate

LOFTS-FACTORIES To Rent or Buy
All Areas EARL H. SPERO 33 West
42nd Street, New York, N. Y. 10036
BR 9-1539

For
Service and Savings
on your
General Insurance
Mutual Funds
and
LIFE
call



189 Montague Street
Brooklyn, N. Y. UL 2-8200

List Your Business or Service.
Call WO 4-1620 for information
on LOW Annual Rates.

The Jewish Observer / December, 1967

45th Convention of Agudath Israel Calls To Channel Religious Stirrings into Torah Commitment

A call to religious Jewry to "channel the new religious stirrings among Jews in the aftermath of Israel's Six Day war into positive Torah commitments" was issued by the 45th National Convention of Agudath Israel of America. One thousand delegates from 30 cities in the United States and Canada participated in the convention, and the attendance at the Saturday night keynote sessions swelled to over 2,000 persons, in what turned out to be the largest convention in the history of the American Agudath Israel movement. The president of the executive of the Agudath Israel World Organization, Rabbi Yitzchok Meier Levin, flew from Jerusalem to join in the discussions.

The convention was opened on Thursday afternoon by Rabbi Chaskel Besser, member of the organization's presidium. Under the chairmanship of Rabbi Mendel Chodorow, the session heard greetings from Rabbi Moshe Feinstein, chairman of the Moetzes Gedolei Hatorah (Council of Torah Sages), who described Agudath Israel as "a major weapon in the struggle to preserve authentic Judaism." Rabbi Nochum M. Perlow (Novominsker Rebbe) memorialized the Jews and Jewish communities lost in the Holocaust. Yitzchok Pinter, presidium-member of Pirchei Agudath Israel Leaders Council, in his greeting on behalf of the Agudist youth organization pledged "disciplined loyalty to the Torah authorities who shape the Agudah's policies."

The keynote address was delivered by Dr. Isaac Lewin, chairman of the American section of the Agudath Israel World Organization, who traced the history of Agudath Israel since its inception 50 years ago as a positive force for Jewish survival. He also greeted the convention's guest from Israel, Rabbi Yitzchok Meier Levin. Rabbi Levin was greeted with a thunderous ovation when he rose to briefly greet the convention in behalf of the organization's world executive.

ACTIVITIES REPORT At this session a 16-page written report by Rabbi Moshe Sherer, executive vice-president of Agudath Israel of America, was distributed, outlining the organization's activities and accomplishments since its last convention two years ago. The report, which was warmly received, covers a broad range of activities on the American scene and throughout the world. Included are Agudath



WORLD AGUDAH LEADER AT CONVENTION Rabbi Yitzchok Meier Levin addressing the Shabbos night session—a convention highlight.

dath Israel's efforts to obtain government support for non-public schools; the defense of Shechitah; a youth program by 650 volunteer group leaders; the publication of two monthly magazines expressing Torah views: *The Jewish Observer* and *Dos Yiddishe Vort*; the huge summer educational program of Camp Agudah and Camp Bnos; the battle against inter-religious dialogues; mobilizing Orthodox Jews for the physical and spiritual survival of Israel, and its ongoing struggle for an independent Orthodoxy.

The Thursday evening session, chaired by Rabbi Dov Greenbaum of Spring Valley, New York, was the occasion for intensive soul-searching on "relating Agudath Israel to the American Jewish mainstream." The participants in a symposium on this topic were: Rabbi Gedalia Anemer of Washington, D. C., Rabbi Yitzchok Kerzner of Wilkes Barre, Pa., and Dr. Marvin Schick of New York, president of COLPA. The panelists pointed to the huge opportunities for reaching into the hearts and minds of America's young Jews who are groping for answers and being offered the wrong solutions. They called for a more direct relationship between the Torah camp represented by the Agudah movement and the grassroots of America's Jews. A lengthy discussion ensued into the early morning hours.

The growth of Agudath Israel's organizational activities in recent years were

reflected in the reports heard at the Friday morning session, chaired by P. D. Schonfeld of Far Rockaway. Rabbi Boruch Borchardt, director of the Organization Division and Rabbi Syshe Heschel, Director of Youth Activities, presented encouraging statistics on the progress of the affiliated chapters and moving vignettes of the manner in which these activities affect the lives of thousands of Jews, young and old. The reports on out-of-town Agudah branch activities were rendered by representatives of the delegations from many communities, including Los Angeles, Philadelphia, Chicago, Montreal, Toronto, Baltimore, Detroit, Cleveland and Boston.

THE SHABBOS SPIRIT With the arrival of Shabbos, a new spirit of sanctity and religious fervor permeated the entire convention. At *Kabolos Shabbos*, the delegates were inspired by the unusual scene of Jews from so many diverse backgrounds—chassidic *Rebbeim*, Roshei Yeshivos, professionals, businessmen, yeshiva students, academicians, *chassidim* and *misnagdim*—all united through the Agudah movement by their common commitment to Torah law. The *sh'liach tzibur* for Friday night and Shabbos morning was the famed Dovid Werdyger. Following *Kabolos Shabbos*, an inspiring address was heard from the distinguished Rabbi Moshe Feinstein, who called upon Orthodox Jews to improve their own religious standards and concentrate on self development, together with their

efforts to lift the religious levels of the entire Jewish community. Rabbi Feinstein also praised the educational work of the Agudist youth movement.

The Friday night symposium on the recent historic events in Israel, which was chaired by Rabbi Levi Yitzchok Horowitz of Boston, turned into a provocative analysis of the Six Day War and its spiritual implications for world Jewry. Rabbi Boruch Sorotzkin, the Rosh Yeshiva of the Telshe Yeshiva of Wickliffe, Ohio, described the "wondrous events that saved the Yishuv from imminent destruction" as a "challenge to Torah Jews which can be met only by constructive activity." Rabbi B. W. Hennes, presidium member of the organization, warned that the exultation over the recent victories in Israel should not make Torah Jews lose sight of the peril of national assimilation which threaten Jewish survival as a result of secular Zionist philosophy.

The Shabbos morning *d'roshoh* was delivered by Rabbi Yaakov Yitzchok Ruderman, Rosh Yeshiva of the Ner Israel Yeshiva of Baltimore, who was introduced by Rabbi Shmuel Blum of Baltimore. Rabbi Ruderman projected Torah as the centrality of Jewish aspirations, and urged Torah Jews not to be dazzled by penaceas that aggravate instead of cure Jewish problems. He also urged Yeshiva students to involve themselves in the youth movements of Zeirei and Pirchei Agudath Israel.

At the Shabbos Seudah, Joseph Friedenson, editor of *Dos Yiddish Vort* introduced Rabbi Jeruchem Gorelick, who interpreted the events in the Holy Land against the backdrop of 2,000 years of Jewish experience. The distinguished Rosh Yeshiva of Torah Vodaas, Rabbi Yaakov Kamenetsky, was the guest speaker at the *Seudah Shlishis*, and on behalf of the Agudas Harabonim he clarified the objection of many prominent Torah scholars to the World Conference of Orthodox Synagogues scheduled to convene in Jerusalem in January. He was introduced by Dr. Henry Biberfeld, president of the Agudath Israel chapter in Montreal.

KEYNOTE SESSION The keynote session of Saturday night, chaired by Rabbi Moshe Sherer, was attended by an over-

flow crowd and became an impressive demonstration for the Torah ideals of Agudath Israel. Rabbi Sherer asked Orthodox Jews "to take a more militant stand in coming to grips with Jewish issues, so that a distinctive Torah-oriented Jewish voice be clearly heard in every area of communal relations and internal Jewish affairs." The opening speaker, Rabbi Moshe Horowitz (Bostoner Rebbe), chairman of the administrative committee of Agudath Israel, called upon all Jews to see the hand of G-d in what transpired in Israel and to draw the natural consequences in their own personal lives.

A moving memorial tribute to the

recently-departed leader and founder of the Agudah movement in the United States, Elimelech G. Tress *zichro livrocho*, was rendered by Rabbi Yaakov Goldstein. Rabbi Yehudah Oelbaum, a dynamic young Agudah leader, delivered an incisive portrayal of the role of Agudath Israel on the American scene in building an independent Orthodoxy. Rabbi Shneur Kotler, Rosh Yeshiva of Beth Medrash Gevoha of Lakewood, was greeted by the assemblage.

The address of the guest speaker, Rabbi Yitzchok Meier Levin, was interrupted many times by applause, when he outlined a series of practical programs as a meaningful response to the wave

Are you a sidewalk superintendent? Don't watch from the sidelines...

**while the battle for Torah rages
on all fronts the world over.**

- The pace-setter for this battle is Agudath Israel, led by the Torah authorities.
- YOU can help achieve *more* gains for Torah by strengthening the voice of Agudath Israel through your personal identification with independent Orthodoxy.
- The leading Torah authorities have called upon loyal Jews to join Agudath Israel and become part of the struggle for authentic Yiddishkeit.

Answer this call now!

Agudath Israel of America / 5 Beekman St., New York 10038

I hereby apply for membership in Agudath Israel. Enclosed is \$10.00 for the national membership dues for the current year.

Name.....

Address.....

City..... State..... Zip No.....

Invited to a

SIMCHA?

Send a

**THREE-YEAR
SUBSCRIPTION TO
THE JEWISH OBSERVER**



NEW AGUDAH LEADERSHIP ACTIVE AT CONVENTION Pictured above addressing convention sessions are (left to right) Rabbi Gedaliah Anemer, of Washington, D.C.; Rabbi Yaakov Goldstein; Dr. Marvin Shick; Rabbi Yehuda Oelboun; and Rabbi Yitzchok Kirzner, of Wilkes-Barre, Pennsylvania.

of religious fervor that overwhelmed Israel after its miraculous rescue by the Almighty this past summer. He also called for a huge emigration of religious Jews to Israel. Rabbi Levin pointed to Agudath Israel's uncompromising program as the only true means to restore the Torah soul to the Jewish people.

Rabbi Gedalia Schorr, *menahel* of Torah Vodaas and Rosh Yeshiva of Beis Medrash Elyon of Monsey, was the main speaker at the Melave Malke. In an inspiring address, he lauded Agudath Israel for keeping Torah authority intact, and asked the delegates to spend more time in Torah study. Hershel Rubenstein of Toronto was chairman.

The Sunday morning session began with a detailed financial report rendered by Wolf Friedman, on behalf of the organization's treasurers. Rabbi Avrohom Davis, Director of Development of Agudath Israel described the groups V.I.P. Plan. Julius Klugmann chaired the session.

The nominations session headed by Rabbi Chodorow, and the slate of nominees was submitted by the chairman of the election board, Chaim Hertz. The election of the new administration was held by secret ballot.

The following plenary session, directed by Rabbi Anshel Fink, took up the organization's Israel resolutions. A long debate ensued, with over 40 delegates participating.

The convention closing banquet on Sunday afternoon, at which David Klein was toastmaster, featured as its guest speaker Rabbi Isaac Small of Chicago. Rabbi Leiserowski of Philadelphia extended greetings. The convention was closed by the distinguished guest from Israel, Rabbi I. M. Levin.

The convention adopted a series of resolutions calling for increased government aid to Yeshivos, intensification of

Agudath Israel's effort to project an independent Orthodox Jewish position, expanding the Agudist youth movement which now embraces over 10,000 children, increasing the organizations' activities for religious projects in Israel, and spreading *Daf Yomi* study groups to every possible area.

A resolution was also adopted "deploring the convening of a world conference of Orthodox synagogues in Israel this winter without the advance sanction of leading Torah authorities, who have since expressed strong disapproval of an international religious gathering in which the overwhelming majority of Israel's Torah scholars refuse to participate as a matter of principle." The convention also resolved to "continue the organizations maximum efforts to help save Israel from its physical dangers, without forsaking its historic struggle to prevent the corrosion of Israel's soul by national assimilation, which threatens Israel's spiritual survival."

The delegates warmly received a greeting from President Lyndon B. Johnson, who commended Agudath Israel's "local chapters throughout the land for their diligent work to perpetuate the enriching traditions of a great religious heritage."

NEW ADMINISTRATION The new administration elected at the convention is headed by a 5-man presidium, consisting of Rabbi Moshe Feinstein, Rabbi Mordecai S. Friedman (Boyoner Rebber), Rabbi Moshe Horowitz (Bostoner Rebbe), Rabbi Benjamin Hendles and Rabbi Chaskel Besser.

Rabbi Moshe Sherer, who had served as the organization's executive vice-president for many years, was elected executive president.

The vice-presidents are: Dr. E. L. Bodenheimer, Rabbi S. B. Friedman, Wolf Friedman, Chaim Hertz, Julius Klugmann, P. D. Schonfeld, Rabbi Me-

nachem Shayovitch, and David H. Turkel. The Finance Cabinet consists of W. K. Friedman, Chaim Hertz, Frank H. Klein, Julius Klugmann, Irving Schonbrun, Aaron Seif and D. H. Turkel. Joseph Friedenson was re-elected general secretary, and Rabbi B. Borchardt, recording secretary. A Vaad Hanhala of 31 persons and a Vaad Hapoel of 75 persons was elected, as well as an honorary presidium, secretariat and regional vice-presidents.

P. Feldheim now has a limited number of copies of a rare classic, **MAGICIANS, THEOLOGIANS AND DOCTORS** by Dr. H. J. Zimmels, (Jews' College, London). A contribution to Jewish Folk-Lore and Folk-Medicine derived from the Responsa of the 12th-19th centuries. A real gem of this interesting subject which was out of stock for a long time with extensive notes and Bibliography. 302 pages\$6.95

(See our listing on p. 24)

HELP

yourself . . .

to the products and services

advertised in our pages . . .

HELP US . . .

by telling our advertisers

you saw their message in

The Jewish Observer

give a gift ...
 get a gift
free

it's very simple — no gimmicks

*for every gift subscription you give
 we will show our appreciation by sending to you
 this beautiful plaque that will grace your home*



*(richly laminated, with built-in hanger, 11" x 6"
 — created by ARTSCROLL STUDIOS)*

* * * GIFT CERTIFICATE * * *	* * * GIFT CERTIFICATE * * *
Start a gift subscription for:	Start a gift subscription for:
Name.....	Name.....
Address.....	Address.....
Rush your free gift to:	Rush your free gift to:
Name.....	Name.....
Address.....	Address.....
\$5.00 is enclosed	\$5.00 is enclosed
* * * GIFT CERTIFICATE * * *	* * * GIFT CERTIFICATE * * *
Start a gift subscription for:	Start a gift subscription for:
Name.....	Name.....
Address.....	Address.....
Rush your free gift to:	Rush your free gift to:
Name.....	Name.....
Address.....	Address.....
\$5.00 is enclosed	\$5.00 is enclosed

Write: Gift Dept. / THE JEWISH OBSERVER / 5 Beekman St., N. Y., N. Y. 10038