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# THE JEWISH OBSERVER



“American Orthodoxy”  
Yesterday and Today

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The Orthodox Jew and  
The Negro Revolution

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The Professor  
and Bar Ilan

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Second Looks at  
The Jewish Scene

# THE JEWISH OBSERVER

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### the cover

HARAV CHAIM MORDECAI KATZ dedicating the new dormitory of the Telshe Yeshiva, and eulogizing the two young students who perished in the fire which destroyed the old structure. (See AN APPRECIATION on page 11, and ASPIRATION FOR TORAH on page 12.)

# "American Orthodoxy" Yesterday and Today

## *Some implications of the recent UOJCA convention*

*Orthodox Judaism in the United States in our own generation is far from identical with orthodox Judaism anywhere else. To some types of trans-oceanic Orthodoxy, it is hardly recognizable as such. . . . An American synagogue can be orthodox even though the ladies' gallery may not be blocked off by a curtain or lattice work, or the reading desk set in the center of the synagogue. American orthodoxy has tacitly almost forgotten the prohibition of shaving, the law forbidding the mixture of materials in one's garments, and hundreds of similar Jewish laws which in other ages and lands had unquestioned authority.*

The American Jew / Harper & Brothers

Such was the state of "American Orthodoxy" in 1942 when the work quoted from above was written. The words testify to a weak state of Orthodoxy as does the following paragraph which discusses the relationship between Orthodoxy and Conservatism.

*. . . . Today it is growing increasingly difficult to discern any essential organic difference between Orthodoxy and Conservatism. The main differentiae seem to be that conservative synagogues permit men and women to sit together, and make more use of English in the services than do most orthodox synagogues. Yet, some orthodox congregations use some English in the services, hold late Friday evening services and seat the sexes, if not together, at least on one floor. No logical or clear line can be drawn today between American Orthodoxy and Conservatism.*

The writer's prognosis for the future is contained in these words.

*What promise is there in Orthodoxy? In so far as it has been identified with the foreign-born, it is passing from the scene. Yesterday's immigrant population which maintained Orthodoxy will be the American population of tomorrow. We can look for no appreciable accessions from abroad to invigorate it. But American Orthodoxy no longer mirrors East European life. It is adapting itself to the American environment. Innovations like the late Friday evening service, or the*

*removal of the women's gallery, or the confirmation of girls or a community seder (celebration on Passover eve) would have shocked the worshippers of a generation ago. Today such practices are accepted in numerous congregations.*

It is small wonder that an "American Orthodoxy," having "tacitly . . . forgotten . . . hundreds of . . . Jewish laws"—hardly able to distinguish itself from Conservatism; and anxious to put behind it the patterns of East European life, should have entered into alliances with its stronger 'sisters,' Reform and Conservatism. Even smaller is the wonder when we note that the selections from *The American Jew* quoted above were written by a leading figure in 'American Orthodoxy,' at that time closely identified with the Union of Orthodox Jewish Congregations of America.

It is in the light of the Union's servile attitudes of the past that we must view current efforts to break them away from their liaisons with groups that are dedicated to the elimination of Orthodoxy from the American scene and from the world scene.

For a number of years the Union has been under pressure to renounce its membership in the Synagogue Council of America, where it gives tacit recognition to Reform and Conservatism as legitimate 'wings' of Judaism, and to join the mainstream of Orthodox Judaism which recognizes the authority of the *Gedolim* in every aspect of Jewish life. The pressures reached their peak when eleven American *Roshai Yeshivoh*, among them the late *Reb Ahron Kotler*, clearly stated that it is a violation of Torah Law to sit in bodies such as the Synagogue Council and the New York Board of Rabbis, since such participation grants legitimacy to non-Orthodox groups.

(This *p'sak din* by the *Roshai Yeshivoh* is often referred to as the *Issur*, a misnomer which has watered-down its importance. Implied in the term is the notion that the rabbis placed a 'ban' on membership in mixed groups. While rabbis have the power to declare such a 'ban,' this is not the nature of their ruling in this case. When a rabbi is asked to rule on a question of *Halachoh* and he states that something is *traif* or *awsur* (forbidden) he has not created the *issur*; he has ruled

that on the basis of Torah law, the object or act in question is forbidden. In the misnamed 'issur' the rabbis did precisely this: They ruled that Torah law forbids participation in agencies with non-Orthodox religious affiliates, since such participation gives tacit approval to deviation from Torah principles. Not a single Torah authority has disputed this ruling.)

In spite of the clear-cut ruling of the *Roshai Yeshivoh*, the UOJCA continued its membership in the Synagogue Council, following the lead of its rabbinic arm, the Rabbinical Council of America which, for close to ten years has been awaiting a ruling from its Halacha Commission.

In September of 1963 the issue was brought to a head when a group of yeshivoh students demonstrated against several missionary institutions in Israel. While the demonstrations were peaceful, the entire world press, lead by Israel's secular dailies, reported falsely that the demonstrators had been violent and had inflicted physical injury on missionary personnel. In support of these demonstrations, every national Orthodox organization in this country signed a cable to the Prime Minister demanding that missionary activity be outlawed in Israel. Following this united Orthodox action seven American organizations cabled Israel's Prime Minister protesting Orthodox imposition of "certain observances which impair the exercise of religious practices different from their own," and charging that Orthodoxy even proposed to restrict non-Jews in Israel in the practice of their faith.

Infuriated by this blatant attack by the very groups with whom they had collaborated for many years, the UOJCA set up a special committee to re-evaluate the Union's relationship with the non-Orthodox agencies.

At their convention, held in Washington, D.C. from November 25th to the the 29th, Rabbi Joseph Karasick, chairman of the special committee presented their findings in a resolution to be acted upon by the delegates. The text alluded to the arguments of those who favored a break with the Synagogue Council and other mixed groups, but fell short of calling for the Union's withdrawal. The resolution read, in part, as follows.

*The American orthodox Jewish community has experienced, by the grace of the Almighty, a tremendous upsurge of inner strength. Indigenous Rabbinic and lay leadership of high quality has come to the fore. Torah education on all levels is flourishing, holding out bright promise for the future.*

*We find, however, that the rich potential of the orthodox Jewish community to a considerable degree remains unutilized, for the lack of unified action and spokespersonship. The result has been that often the voice of orthodox Jewry, committed to the Halacha, is not heard on crucial issues confronting the Jewish and general community, with other voices presuming to speak for it which*

*do not reflect the Halachic point of view.*

*We consider the achievement of intra-orthodox unity the priority item on the agenda of the American orthodox community. We believe that such unity among all national Jewish organizations which accept the authority of the Halacha will open up for orthodox Jewry new dimensions of strength and independence which will make its cooperation with other segments of the Jewish community that much more productive and meaningful.*

The resolution then called upon the UOJCA administration to meet with leaders of other Orthodox national bodies to seek the means for creating an Orthodox co-ordinating committee.

Prior to the convention the Union invited the Rabbinical Council of America, the Religious Zionists of America, the National Council of Young Israel, the Rabbinical Alliance of America and Agudath Israel of America, among others, to present position papers on the proposal for a national Orthodox coordinating body.

Speaking for the Rabbinical Council of America, First Vice-President Rabbi Paul Z. Levovitz supported the Karasick resolution and argued against a break with the Synagogue Council. He pointed to the protection of Shechita on the national level, and the Fair Sabbath Bill recently passed in New York State as examples of gains effected by collaboration with the non-Orthodox agencies.

Rabbi Mendel Feldman, Past-President of the Rabbinical Alliance (composed largely of American rabbis who are closely tied to the *Roshai Yeshivoh*) reiterated his group's support of the *p'sak din* and urged a complete and immediate break as the prerequisite step to the creation of an Orthodox council.

Speaking for Agudath Israel of America, Rabbi Murray Weitman made note of Aguda's historic policy of independent Orthodox action as "the only course to take" and welcomed discussion of plans for a united Orthodoxy in America. However, he pointed out that Agudath Israel could not join such an agency unless all other Orthodox participants disassociate themselves from the 'roof agencies.' Nevertheless, Rabbi Weitman told the delegates, Aguda will continue to work with Orthodox groups on an *ad hoc* basis in matters of common concern.

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See: A POSITION PAPER on page 9.

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*(The Jewish Telegraphic Agency in a bulletin which was widely published in the English-Jewish press, reported that Agudath Israel "endorsed the [Karasick] proposal at the session, but reiterated the ultra-Orthodox organization's belief that withdrawal should take place without delay"—an obvious distortion of the Aguda position.)*

Since his organization had not yet formulated its position on the question, Rabbi Hershel Shachter, a

## With whom would you rather sit...?

The following passages are from "Can Faith Survive" published this year by the McGraw-Hill Book Company. The author is Maurice N. Eisendrath, president of the Union of American Hebrew Congregations.

Most of my rabbinic colleagues believe that the most important preventative against intermarriage is an unconditional refusal by the rabbinate to conduct a marriage between a Jew and an unconverted non-Jew. The Central Conference of American Rabbis follows a policy which declares: "... mixed marriages are contrary to the tradition of the Jewish religion and should, therefore, be discouraged by the American rabbinate." The Conservative and Orthodox rabbinate goes further and flatly prohibits rabbinic participation unless the non-Jewish party undergoes a conversion to Judaism. Within the Reform rabbinate there are conflicting interpretations of the CCAR policy. Some rabbis, having tried unsuccessfully to "discourage" the interreligious marriage, feel free to conduct the ceremony . . . (Page 14)

"... Frankly, I have often been troubled by the intolerance implicit in the decree that the rabbi should, under no circumstances, conduct a marriage ceremony, even for a loyal member of the congregation, where a Jewish partner is marrying a non-Jew, especially since this rigidity will not deter those determined to wed. (Page 16)

... as one surveys the lamentable state of religious affairs in Israel, one sees a rigid, petrified Orthodoxy as the only available spiritual alternative presented to its youth . . . (Page 63)

... What conceivable objection could there be — other than long-smouldering prejudice, however justified it may have been — to including the majestic sentences of the Sermon on the Mount among the other post-Biblical readings in our synagogues? Are not some of the down-to-earth, homely parables . . . [of the New Testament] of inestimable value as moral instruction for our children and youth? I would teach such moving stories and utterances diligently unto our children along with those of Moses and Hillel . . . (Page 202)

member of the Presidium of the Religious Zionists of America, spoke unofficially, but he cited his group's policy of collaboration with non-Orthodox bodies.

Reuben E. Gross, Chairman of the Union's Commission on Regions and Councils, who has led the fight for UOJCA withdrawal, offered an amendment to the Karasick resolution calling for an immediate break. Rebutting Rabbi Levovitz' claim that the secular groups had aided in the fight for Shechita and a Fair Sabbath bill in New York State, he charged that the secularists had actually stymied Orthodox efforts. Had it not been for their deviation from the Orthodox position, he told the delegates, the proposed humane slaughter legislation might not have been enacted into law. On the Fair Sabbath law he declared that when the Orthodox groups joined forces and met with Governor Nelson Rockefeller without the secularist groups, the New York State legislature passed the bill protecting *Shomrai Shabbos* in New York City.

The Jewish Welfare Board, Gross declared, has done nothing for Orthodoxy in its efforts to secure Kosher food for Jews in the Armed forces. Admitting that collaboration with the non-Orthodox offers more 'prestige' and more frequent publicity in *The New York Times*, Gross called out with tears in his eyes, "With whom would you rather sit: with Dr. Maurice Eisendrath or with Reb Moshe Feinstein?"

Seconding Gross' proposal was Michael Kaufman,

one of the younger Union leaders. Kaufman addressed himself to the halachic validity of the Union's membership in the 'roof agencies,' and said:

"Nine years ago . . . *Gedolai Torah* . . . the outstanding *Roshai Yeshivos* issued a *p'sak din* . . . making it a violation of the Torah for an Orthodox organization such as the Orthodox Union to belong to a religious body where non-Orthodox groups belong on an equal basis . . . such as the Synagogue Council of America.

"Instead of immediately resigning from the Synagogue Council as was the implicit intent of the clear, unequivocal *p'sak halachoh* of the world's leading Torah authorities, the Orthodox Union requested a halachic decision from the Rabbinical Council of America. The Halacha Commission of the Rabbinical Council decided to shelve the issue and during those nine years has failed to render a decision."

Urging the delegates to approve withdrawal, Kaufman declared, "How long will the Orthodox Union persist in violating a clear *halachoh* and *p'sak din*? Once and for all let us stop giving that recognition of equality as 'wings of Judaism' which is implicit in our membership in the Synagogue Council, to those forces in American Jewish life who deny *Torah Min Hashomayim* and who have dedicated their efforts to the spiritual erosion of the Jewish people."

While the proposal for an immediate break was

defeated, the Karasick resolution, which was adopted by the convention, was amended to imply, that the Union would seek means of ultimately withdrawing from the Synagogue Council. In the course of the debate there was noticeable support for immediate withdrawal from delegates representing smaller Orthodox communities outside of New York City, with the opposition coming mainly from RCA and UOJCA administration leaders.

Rabbi Karasick, reacting to disagreement from the floor, agreed that his committee had found "that there is implied in such association the *ipso facto* recognition of non-Orthodox philosophies as legitimate alternatives to the historic and authentic Judaism of Orthodoxy." This admission was a departure from previous denials by RCA and UOJCA leaders that any such recognition was implied by their membership in non-Orthodox agencies. Karasick also stated the committee's fears that such continued association would, as reported by JTA, "blunt Orthodox initiative, fail to represent Jewish religious law effectively, and might impede unification and co-ordination within the Jewish community." Nevertheless, he opposed immediate withdrawal because he felt that Orthodoxy is not equipped to handle the many areas of external Jewish relationships now in the charge of the 'roof agencies.'

While the vote favoring the Karasick resolution closed the question formally, it flared up again during the Shabbos morning prayers. Rabbi Mendel Lewittes of Montreal, Canada, in the course of his sermon, found a parallel between *Yosef's* brothers' hostility toward him and the position of those who oppose collaboration with non-Orthodox groups in the 'roof agencies.' This opposition, he declared, is based on hatred and jealousy. When Lewittes had ended his remarks Rabbi Pinchas Teitz, a member of the Presidium of the Union of Orthodox Rabbis of the United States and Canada (Agudas Harabbonim) strode to the *bimah* and declared that he could not let such charges go unanswered. *Cholila* that we should believe, Rabbi Teitz emphasized, that *Gedolai Yisroel* should render so important a *p'sak din* out of hatred and jealousy.

Another issue which has divided members of UOJCA was discussed at the Friday afternoon session. At the convention held two years ago the Union dropped its opposition to Federal aid for religious schools, a position it had maintained in conjunction with the 'roof agencies.' However, supporters of federal aid within the UOJCA were unable to pass a favorable resolution. Herbert Berman, a UOJCA vice-president chaired the session which was to determine the Union's position. Reuben E. Gross, who served with Berman on the committee considering the question, sought to have the chairman disqualified because of Berman's declared opposition to Federal aid. When this failed, Berman presented his resolution which favored federal aid only

## WHO IS "NOT ENLIGHTENED"?

*Writing of the UOJCA convention in the Intermountain Jewish News, Rabbi Manuel Laderman reports that the proceedings received unusual press coverage, but that, "unfortunately much of the reporting failed to enlighten the readers about what actually took place."*

*Expressing his pleasure that the UOJCA did not withdraw from the Synagogue Council, Laderman writes that the decision of the Union's position on federal aid was another triumph for the liberal forces and "the UOJCA therefore is officially aligned again with all other branches of Jewry who hold that it is not advisable to seek federal funds for Jewish and other religious schools."*

*In fact, the delegates rejected a resolution opposing federal aid and passed a resolution favoring such aid. While there is now a dispute within UOJCA as to the effect of a motion to reconsider, the Union office insists that they now have no position on the question.*

*Rabbi Laderman is correct in stating that many readers of the press were not enlightened "as to what actually took place." This includes readers of the Intermountain Jewish News.*

to the extent that it would not tamper with the principle of separation of church and state. Such a program would permit personal services to the schools—already being provided—and tax write-offs for tuition payments, but it would forbid any outright grants and loans. Gross' resolution asked for direct aid to parochial schools for their general studies program.

The voting went as follows: A motion to table was defeated. The Berman resolution was defeated by a four-vote margin, notwithstanding a plea for its support by the Union's president, Moses I. Feurstein. Turning to the Gross resolution, the delegates approved it by a vote of 37 to 36, and again on a recount by a vote of 40 to 39. *The Washington Post* reports that "several delegates left immediately to prepare for the impending Sabbath. Berman then announced that 'the vote was not final.' Reuben Gross, leader of the pro-aid group, attempted to wrench the microphone from the hands of the chairman . . ." Failing to win the floor, Gross and many of his supporters left the meeting hall. After they had gone, Berman entertained a motion to reconsider, which was carried. According to Berman this action negated the previous resolution. Gross has since contested this ruling and maintains that the motion to reconsider simply means that at a future convention the question may be re-opened but until then his resolution stands.

The above report covers only those aspects of the Union convention which are of special concern to all

of Orthodoxy. There were, of course, reports on UOJCA activities and projects. Participating in the convention was a large representation of youngsters from the National Conference of Synagogue Youth (NCSY) sponsored by the Union, and college students associated with *Yavneh*, the national organization of Orthodox college youth, which is in the Union orbit. Participants report that a warm Torah atmosphere prevailed coming to a climax with the festive convention Shabbos.

Without doubt, the Union has come a long way from the time that one of their leaders could state that "hundreds of . . . Jewish laws which in other ages and other lands had unquestioned authority" had been tacitly forgotten. The Union has in recent years restored to the hundreds of its congregational affiliates a dedication to Torah standards and has reawakened in those under its influence a concern for Jewish law. The gap which separated "American Orthodoxy" from "East European" Jewish life has been narrowed. The notion that a schul can be Orthodox even without a *mechitza* has been struck down by a vigorous campaign for synagogue standards in Union congregations. Scores of youngsters in communities far removed geographically and spiritually from Orthodoxy, have been channeled into yeshivos and day-schools. In essence, the Union has come closer to the mainstream of the Torah community in America which looks to *Gedolai Torah* for guidance in these confused times.

### *Mutual Recognition*

It is because of this development, that we find it shocking that the Union has rejected the desire of our *Gedolim* to solidify American Orthodoxy by throwing off the compromising alliances which the Union has inherited from a not-so-glorious past. Should anyone doubt that Orthodox participation has, contrary to the Orthodox apologists, enhanced the prestige and strengthened the position of Reform and Conservatism, let him read the words of Dr. Joachim Prinz, Reform leader, who as president of the American Jewish Congress has become a leading ideologist of the secularist forces, spoken at the recent "Dialogue" conducted this past summer in Israel.

[“Judaism as direct social action is thus one of the facts of American Jewish life.] Another fact, in its own way as revolutionary, is the mutual recognition of the three denominations of Jewish religious life: Orthodox, Conservative and Reform. Each of the groups understands and respectfully acknowledges that the other groups have a right to exist and to consider their own Jewish concept as authentically Jewish. . . . In the realm of theology and ritual the three groups differ widely. In the realm of the Jewish community, however, they constitute a united religious front in America. In so doing, they have demonstrated to Jews in other parts of the world that such harmonious co-

existence is both desirable and possible; and it is a hope that the example of such religious co-operation, as it exists in the United States, might also set an example to the Jewish community in Israel.”

Dr. Prinz makes it perfectly clear that he wishes for Israel to import the American know-how in 'religious' harmony and the mutual respect of the three 'denominations' to the sacred soil of *Eretz Yisroel*. Speaking of Jews who may emigrate to Israel, he continues, "In their country of origin, these Jews have been told for generations that their leaders' interpretation of Torah and those customs which they observed are authentically Jewish. The authenticity of their Jewishness must be accepted by the country that invites them to come. The teachers and rabbis of the *gola*, ordained to interpret within their special theological discipline—Orthodox, Reform or Conservative, must be respected and their rulings must be accepted."

No 'ultra-Orthodox' polemicist could present a better case for an immediate and final break with those who would compound their felony and undermine Orthodoxy in Israel as they have succeeded in doing in America. One shudders at the thought of a 'Synagogue Council of Israel,' a monstrosity which brings into bold relief the absurdity of the Synagogue Council of America.

Yet, in the face of this threat to Orthodoxy, a prominent member of the Rabbinical Council of America told his colleagues at a convention several years ago, that Orthodox rabbis must continue to sit with their non-Orthodox 'colleagues' because, "Let's face it: When we sit with them, it gives us prestige." In the face of hostility to Orthodoxy which grows from day to day, the Union chooses to reject a *p'sak din* which no authority has disputed, and which opens the only way in which the UOJCA can regain its Torah-prestige and join the mainstream of the Torah community.

It has been charged that our position is motivated by hatred and jealousy and a desire to cut ourselves off from millions of our fellow Jews. It is not our fellow Jews we wish to break away from, but the false leaders who have robbed our brothers of their Jewish heritage; who have legitimized illiteracy and indifference and incorporated them into a new 'Judaism' for whose authenticity they seek Orthodox approval.

It is out of love for our fellow Jews, out of the deepest concern for their children and children's children, who are being swallowed up in a sea of intermarriage and assimilation, that we point the finger at those who have misled them and succeeded in doing what Crusades and Inquisitions failed to achieve. Would the prophets of Israel be revered today had they counseled harmonious relations with the worshippers of Baal and the Jewish collaborators with Hellenism, whose downfall we recently celebrated.

The late *Reb Ahron Kotler* אהרן קוטלר, was revered as a *Goan* in Torah and in *Harbatzas Torah*. He was no

less a *Goan* in his love for every Jew. He shuddered at the thought that a Jewish child in Oshkosh or in an Israeli kibbutz should be deprived of the chance to study and observe Torah. How dare anyone impugn his love for Jews? How dare a man entrusted with the leadership of a union of Orthodox congregations mouth the words, that a man like *Reb Ahron Kotler* whose powerful Torah leadership will be a model for centuries to come, was 'pressured' into taking a position for which he fought with every fibre of his sainted soul?

Those who opposed a break with the Synagogue Council argued that Orthodoxy does not have the facility to address itself to the non-Jewish world. A wise young man recently told us of an earlier period

in American Jewish life when people would say with adulation of an acculturated Jew: *Der mann ken reden tzun a polis-man*, "That man can speak to a policeman." In the year 1964 when Orthodoxy, which a reporter for *The Washington Post* called the Thursday Child of American Judaism which is beginning to flex its new-found muscles, must surely possess in its ranks leaders, *'voss kenen reden tzun a polis-man.'*

Let the Union of Orthodox Congregations flex its muscles; let it manifest love for Jewish children rather than 'harmonious coexistence' with the enemies of Torah. Let them sit with other Jews who are dedicated to Torah, and together we shall find "the rich potential of the Orthodox Jewish community."

To dispel the confusion in the minds of many Jews as to the precise nature of the *p'sak din*, we are publishing the exact text with an English translation.

### פסק-דין

בעזה"ת

כאשר נשאלנו מכמה רבנים במדינה ומכמה חניכי ומוסמכי הישיבות אם מותר להשתתף ולהיות חבר ב„ניו יורק באארד אוו ראבייס" וכמו כן במוסדות דומים לזה בשאר עיירות, אשר הם מורכבים יחד עם „ראבייס" הריפורמים והקונסרבטיבים.

והנה בהתאספנו יחד לברר הענין יצא מאתנו כי אסור על פי דין תורה"ק להיות חבר ולהשתתף בארגון כזה.

כמו כן נשאלנו אם מותר להשתתף ולהיות חבר ב„סינאגאג קאונסיל באמריקה" אשר הוא מורכב ג"כ עם ארגוני הריפורמים והקונסרבטיבים.

ויצא מאתנו כי אסור ע"פ דין תורה"ק להשתתף עמהם בין בתור יחיד בין בתור גוש ארגון צבורי. והש"ת ירחם עמו ויגדיר פרצותינו ונזכה להרמת קרן תורה"ק וישראל.

ולרא"י חתמנו יום ד', פ' כי תשא

ח"י אדר תשט"ז, פה ניו יורק.

- אברהם יפה'ן
- אברהם קלמנוביץ
- אהרן קטלר
- גדלי' שארר
- דוד ליפשיץ
- היים מרדכי קאטץ
- יעקב קמנצקי
- יעקב יצחק הלוי רודרמן
- יצחק הוטנר
- מנחם יוסף זקס
- משה פיינשטיין

**We have been asked by a number of rabbis in the country and by alumni and *musmochim* of yeshivos, if it is permissible to participate with and be a member of The New York Board of Rabbis and similar groups in other communities, which are composed of Reform and Conservative 'rabbis'.**

Having gathered together to clarify this matter, it has been ruled by the undersigned that it is forbidden by the law of our sacred Torah to be a member of and to participate in such an organization.

We have also been asked if it is permissible to participate with and to be a member of the Synagogue Council of America, which is also composed of Reform and Conservative organizations.

We have ruled that it is forbidden by the law of our sacred Torah to participate with them either as an individual or as an organized communal body.

May Hashem Yisborach have mercy on His people, and seal the breaches [in Torah life] and may we be worthy of the elevation of the glory of our sacred Torah and our people Israel.

Signed this fifth day, the week of *Parshas Ki Seesoh*, the Eighteenth day of Adar, 5716, in the City of New York.

- Avraham Joffen
- Avraham Kalmanowitz
- Ahron Kotler
- Gedalia Shorr
- David Lifshutz
- Chaim Mordecai Katz
- Yaakov Kaminetsky
- Yaakov Yitzchok Malevi Ruderman
- Yitzchok Hutner
- Menachem Yosef Zachs
- Moshe Feinstein



# On a Central Orthodox Agency

presented by Agudath Israel

The following paper was delivered by Rabbi Murray Weitman, a member of the National Executive Board of Agudath Israel of America. The paper was presented in response to a request by the Union of Orthodox Jewish Congregations of America for statements of opinion on the creation of a central representative agency for Orthodox Jewry.

**A** GUDATH ISRAEL welcomes a discussion on the possibility of creating an independent unified Orthodox voice on the American and world scene as an important forward step. We view the new stirrings within the various Orthodox organizations to reassess their position on the overall problem of "roof agencies" as an indication that we are beginning to move forward towards Orthodoxy's ultimately throwing off its shackling alliance with the secularist and Reformist groups. Agudath Israel as a world movement has since its inception advocated effective independent Orthodox action as the only course to take.

These new winds that are blowing within Orthodoxy have developed not only because of the natural yearning of the Orthodox Jew to associate himself with like-minded Jews, but even more so, because of actions by the non-Orthodox groups and their leaders themselves.

It has now become abundantly clear that the oft-repeated justification for Orthodox groups affiliating themselves with Reformist groups in such agencies as the Synagogue Council of America, namely, the claim that it would contain the Reformers and restrict their expansionist aims, is a proven fallacy. Not only have the ambitions of the Reform and Conservative groups not been restrained, but they have cleverly and consistently exploited the religious status which the Orthodox groups have granted them as an effective means of furthering their own designs to win over broad masses of uninformed Jews to their "wings of Judaism."

It is our considered view that this concept of "three wings of Judaism" which some of the Orthodox have been aiding and abetting, is greatly responsible for the deterioration of Jewish life in this country by effacing the lines of demarcation between classical Judaism and the false "Judaism" offered by heretics who do not

believe in *Torah min Hashomayim*, and of whom many do not even believe in G-d.

Furthermore, this affiliation with the non-Orthodox in "roof agencies" has not only had a deleterious effect on Judaism and Torah interests in every part of the world, but it has not even been effective to blunt the edge of the sword which these Reformist groups have been brandishing in their all-out battle against Orthodoxy.

Only several months ago we sadly witnessed the infamous "Seven-Organization Declaration" against Orthodoxy in Israel, which stooped to the depths of encouraging missionary activity in the Holy Land. If such treasonable activity is the fruit of many decades of brotherly fraternization, whether it be in the Synagogue Council or other such groups—is this fraternization worth sustaining? Even if one were to disregard the *p'sak din* banning such fraternization, the realities of current events speak loudly and clearly.

**T**HE ONLY APPROACH LEFT for Orthodoxy, for its own vitality and for the safeguarding of Torah interests, is the creation of an independent Orthodox agency which would project Orthodox views in basic areas of mutual agreement vis-a-vis the general Jewish and non-Jewish world. This independent Orthodox agency would have to perform an aggressive public relations task to dispel the false image of Orthodox Jewry that our opponents have foisted upon an uninformed laity, and also act with dignity and vigor to present Torah views whenever developments in the general Jewish and non-Jewish world warrant such action.

There are of course many details which would have to be formulated regarding the method of operation of such an agency, and each organization will eventually decide its final position after consultation with its policy-making bodies.

At this time, we want to present two basic postulates that Agudath Israel considers essential for the consideration of such a project:

- In order for this Orthodox agency to be effective and meaningful, it is imperative that every participat-

ing organization realize that one cannot speak simultaneously from two platforms—on the one hand through the Orthodox agency, and on the other hand, through the non-Orthodox “roof agency.” *Speaking with two voices can only add to the chaos and confusion in Jewish life that we are so eager to eliminate.* It is also obvious that in any number of fundamental instances the non-Orthodox camps would incline to radically opposite policies of those adopted by the Orthodox community, and dual permanent affiliations by some of the Orthodox groups would create intolerable confusion.

If some Orthodox groups persist in continuing to speak through a permanent non-Orthodox agency, then the Orthodox agency can only be considered by us as an *ad hoc* relationship on specific problems. Such *ad hoc* meetings of Orthodox groups have occasionally taken place in the past, but this is certainly not the ultimate solution. If all these Orthodox groups will now be impelled by recent events to leave the permanent “roof agencies” and meet with the non-Orthodox only on an *ad hoc* basis, then the relationship with other Orthodox groups could be on a permanent basis. In short, there cannot be two permanent agencies voicing Jewish views, and the Orthodox face the choice as to which group they want to work with on a permanent basis and which on an *ad hoc* basis.

• It is also our conviction that a centralized Orthodox agency, in order to make certain that all basic policy decisions follow a true Torah course, must establish a policy body comprised of the acknowledged *Gedolai Torah*, whose decisions would be binding. Their *Daas Torah* is not only necessary to guarantee that the stand our Orthodox agency takes is consonant with Torah principles, but will also demonstrate to the world that the Orthodox method of finding solutions and adopting policies is radically different from that of the other camps. We feel that a formula could be found to determine who these *Gedolei Torah* should be; as a rule of thumb, it would seem that the *Roshai Yeshivos* of the major Yeshivos would fit this category. *The raising of the question of Daas Torah by any single constituent should automatically require referral of the issue to this policy body.*

**W**E EXTEND OUR HANDS in a plea for unity to our brethren in all Orthodox groups—despite our deeply-rooted differences in ideology and approach—to find common ground in the many areas where a united Orthodoxy can accomplish so much for Torah interests. The decision you are now called upon to make boils down to the following question:

With whom would you rather participate in a central agency? —

With Dr. Eisendrath who wants us to accept the founder of Christianity as part of the “prophetic tradition in Judaism”; with Dr. Louis I. Newman who shamelessly marries a non-Jewish girl to a Jewish boy before the eyes of millions, conveying the impression that such wedlock has Jewish legitimacy?

Or . . .

Would you rather associate with the giants of Torah, whose lives are saturated with a love for Torah and a love for Jews and Judaism, as well as with the masses of *B'nai Torah* and pious Jews who follow the leadership of those *Gedolai Yisroel*?

We pray that you will choose to cast your lot with those who cherish Torah, as *you* do, who yearn for the opportunity to work with you that we may together declare to the world *HASHEM HU HO'ELOKIM*.

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# Harav Chaim Mordecai Katz

## An Appreciation

**L**EADERSHIP IS TWO-FOLD in nature. There is the *Sar*—the post to which one ascends endows him with leadership. There is the *Gadol*—one in whom greatness inheres. The true *manhig* is one who is both *Sar* and *Gadol*—one in whom greatness inheres and is brought to full expression by virtue of the position of leadership to which he ascends. Such was the calibre of the late *Rosh Hayeshiva* of Telz, *Hagaon Reb Chaim Mordechai Katz*, זצ"ל.

From his earliest youth he spent his life within the portals of yeshivos under trying conditions. Upon being chosen as the son-in-law of the *Rav* and *Rosh Hayeshiva* of Telshe, *Hagaon Reb Yosef Leib Bloch*, זצ"ל, he immediately assumed the responsibilities of assisting in the development and expansion of the Yeshiva. He became the *Menahel* of the *Mechina* of the Yeshiva and an active member of the *Hanhala* of the Yeshiva. He was in great measure responsible for the development of the *Yavne Gimnazia* for Girls in Telshe which became the largest and most influential Orthodox Jewish High School for Girls in Lithuanian Jewry. He was actively associated with the development of the two Teachers' Seminaries in Telshe—one for men and one for women.

He became a leading factor in the development of Agudath Israel in Lithuania. Together with the late *Gaon Reb Elya Mayer Bloch*, זצ"ל, he bore the responsibility for the only Orthodox weekly published in Lithuania, the Aguda Weekly *Dos Yiddishe Vort*, with publication headquarters in Telshe. The extent of his *Klal-Yisroel* activity can be judged by the fact that when yet quite young he was chosen by the third Knessia as a member of the World Vaad Hapoel. With his demise, there passed away the last of Lithuanian Jewry accorded this singular honor.

In all these manifold activities *Rav Katz* never asserted himself personally. He was a loyal soldier in the army headed by the *Gaon* of Telz, *Reb Yosef Leib Bloch*, זצ"ל. Throughout the years of his many faceted pre-war activities for Torah, his personal life was beset with innumerable hardships which would have broken a lesser man. *Rav Katz*, however, was possessed with an iron will and indomitable spirit. His measure for achievement was never "can it be done," but rather "must it be done." *If it must be done, then it can be done.* Things can only be done if every last detail is attended to. *Rav Katz*, a master planner of great ingenuity and initiative, was always the master of the smallest detail.

His energy was unbounded. He could never understand the necessity for a vacation. He considered it a waste of time.

**T**HESE QUALITIES OF GREATNESS, inherent in the soldier, were brought to their full expression when he ascended to the position of leadership. Shortly prior to the outbreak of the war he came to this country together with his brother-in-law, *Hagaon Reb Elya Mayer Bloch*. The purpose of this visit was to bring the Telshe Yeshiva to the United States. Hitler disrupted these plans. They set about immediately to re-establish the Telshe Yeshiva in the United States. Their personal suffering defies description. *Rav Katz* lost his wife, ten sons, and one daughter born after he left his home. What was accomplished has become legend.

Telshe Yeshiva was the first European Torah center to be established upon American soil. They chose not New York, the throbbing center of American Jewish life, but the mid-Western center of Reform Judaism, Cleveland. They succeeded in building a Yeshiva which changed not only the atmosphere of Cleveland, but the entire climate of Orthodoxy in the United States. Torah values as understood in the Lithuanian Yeshivos were introduced to this country. Torah learning and study was raised to the standards of the *Litvishe Yeshivos*; it became *Torah Lishmah* with complete and total engrossment and involvement in Torah. The establishment of Telshe upon the shores of Lake Erie became the clarion call for the rejuvenation of Torah *Yiddishkeit* in this country.

Ten years ago—Teves 28, 5715—*Rav Bloch* זצ"ל, was taken from us. Under the dual leadership of *Rav Bloch* and *Rav Katz*, the Yeshiva had grown and expanded from a meagre minyan of students from all over the United States and many other countries. Together with the Yeshiva there were established the *Mechina*, the *Yeshiva Ketana*-Hebrew Academy, the *Kolel*, the Teachers Seminary-*Machon Limchanchin*, the beginnings of a Yavne School for Girls, and the purchase of the new home for the Yeshiva in Wickliffe, Ohio.

**U**PON THE DEATH OF THE *Rosh Hayeshiva*, *Hagaon Reb Elya Mayer*, זצ"ל, the mantle of leadership fell upon the shoulders of *Harav Katz*. In becoming the *Sar*—the *Rosh Hayeshiva*, there was brought to fullest expression the inherent *Gadol*. Under his dynamic leadership there developed

a new era of growth, development and expansion. The new campus in Wickliffe was developed. The student body grew to four hundred. The *Kolel* became a strong and inseparable adjunct of the Yeshiva. A *Mechina* was established in Johannesburg, South Africa. A *Yeshiva Gedola* was established in Chicago growing in three years to an enrollment of nearly one hundred students.

His stature as a *Manhig* became a recognized fact and his guidance and counsel was sought throughout the Torah world in problems of *Chinuch* and for the solution of problems of a *Klal-Yisroel* nature. His word was one of wisdom and vision tempered with a deep sense of practical reality.

*Rav Katz* followed the tradition of his grandfather, *Reb Laizer Telzer*, זצ"ל, his father-in-law, *Reb Yosef Laib Bloch*, זצ"ל, and his brothers-in-law, in his life-long efforts for the Agudath Israel movement. He saw Aguda as the practical fulfillment in the every-day life

of the Jew, of the ideals which motivated his massive efforts in building the *Telshe Yeshiva*.

His intimate association with Agudath Israel was climaxed by his service in the *Moetzes Gedolai HaTorah*, where his forcefulness and keen insight were a strong influence in the deliberations of Aguda's supreme policy-making body.

At the Fifth *Knessia Gedolah*, held in Jerusalem last summer, *Rav Katz* took a major role in the formulation of *Daas Torah*, as it applies to the many unprecedented problems facing *Klal Yisroel* today.

With his passing, an era in the history of the Yeshiva has come to a close. His legacy, the legacy of his generation, is now passed on to his younger colleagues who were his close associates in all his work throughout his life time. *Klal Yisroel* remains certain that *Telshe Yeshiva* will proceed forward in unbroken continuity.

## ASPIRATION FOR TORAH

*Harav Chaim Mordecai Katz, זצ"ל*

The following, an adaptation of a *שעור דעה* entitled *שאיפה* delivered by the late *Telzer Rosh Hayeshiva*, is presented as an example of his profound thought, and of the words of inspiration which had such a profound influence on his students.

The word *שאיפה*, which is the title of this essay, is a difficult one to translate. Its root is *שאף* "to breathe." For the purpose of this adaptation the word "aspiration" has been chosen, with its root in the Latin *spinare*—"to breathe." *Webster's Collegiate Dictionary* defines it as "a longing for what is elevated or above one." It is in this sense of the striving after that which is uplifting or ennobling in which it is here used.

The adaptation and translation is by Rabbi Chaim Dov Keller, a *talmid* of *Rav Katz*, and *Rosh Yeshiva* of the Chicago branch of the *Telshe Yeshiva*.

IT IS IMPOSSIBLE FOR A MAN TO REACH THE HEIGHTS of ennoblement, to attain any degree of greatness of soul, if he does not acquire the quality of aspiration. Deep within him there must be implanted a profound longing, an encompassing desire to reach great heights. His whole being must be impregnated with ambitions to raise himself to all which elects and ennoble man. Only then can he expect to achieve greatness. But if he lacks aspiration he may expend great energies but he will remain much the same.

Our father Yaakov on his way from B'er Sheva to Charan dreamt a dream: *ויהי חלום וראשו*...

*מניע השמימה... (בראשית כ"ח. י"ב) And behold there was a ladder set upon the earth and the top of it reached to heaven... There are many explanations and interpretations of the dream. The Malbim explains that Yaakov was shown in this prophetic dream how he himself connected all the worlds; standing on the earth, as he did physically, yet reaching spiritually to the very heavens.*

It would seem to me that Yaakov was shown in his dream that which he had always thought in his heart, *אין מראין לו לאדם אלא מהרהורי לבו (ברכות נ"ה ע"ב)*. *A man is only shown [in his dreams] the reflections of his heart (Berachos 55b)*. Our father Yaakov constantly aspired in his heart to grasp the Divine mysteries of the Universe. He therefore was shown that, in truth, this was neither above nor beyond him; just as the ladder was set upon the earth and had its top in Heaven, so can man, step-by-step, rung-by-rung, ascend the ladder of eternity and reach, at its top,—*Heaven itself!*

All depends on man's ambition; on the strength of his aspirations. Whatsoever goal he sets with his boundless vision and his firm determination—to that measure he will gain Divine assistance and will be enabled to reach it.

THE "SEFER HACHINUCH" IN THE EXPLANATION OF the *mitzvoh* of *ספירת העומר* (the counting of the 49 days between the first day of *Pesach* and *Shavuot*) writes as follows: "Since the whole purpose and goal of Israel is nothing but the Torah and since the whole

of Heaven and Earth was created for the Torah . . . and since the main purpose for which they (Israel) were redeemed from Egypt was to accept the Torah on Sinai and to fulfill it . . . and since it is their ultimate good; since [Torah] is the purpose of Israel and . . . because of it they were redeemed, and achieved all of the greatness that they ever possessed—we are therefore commanded to count from the second day of *Pesach* until the day of the giving of the Torah (*Shavuot*), to manifest the great longing in our hearts for that glorious day, just as a slave longs for the evening shadows and constantly counts toward the day when he will be free. For when a man counts toward something it shows the greatness of his longing for the appointed time."

From this we can see how vital is *the longing for greatness*—for the Torah makes it a positive command to count days in order to instill within us a longing and a desire to receive the Torah. Moreover it would seem that were it not for this striving, this aspiration, *Israel would not have been worthy of receiving the Torah*. Indeed they would have been incapable of grasping the vastness of Torah, nor would they have been able to absorb the Divine Wisdom into their lifeblood, were it not for the yearning of their souls after it.

Now it is a matter of history that the *Gedolai Yisroel*—the saints and sages of Israel that lived in all generations—attained their greatness because of their lofty aspirations, which, coupled with their unremitting toil in the study of Torah, drove them ever onward and upward. For the quality of aspiration is such that it enhances one's potential for accomplishment, opens one's mind and gives one greater ability to grasp and absorb. Yet beside all this, the aspiration itself raises and makes man great. When a person's mind is occupied with thoughts of greater achievement he rises above that which is crass, that which is ignoble; his inner self becomes finer, *his soul is ennobled by the desire itself*.

THE SAINTLY RABI AKIVA, WHO IN LATER LIFE achieved universal fame and who transmitted his spiritual inheritance to thousands of disciples, attained his pinnacle of greatness only because of his extraordinary desire to learn Torah.

The Sages, seeking the secret of his greatness asked: (מה היה תחילתו של ר' עקיבא? אבות דרבי נתן ד' / 7) *What was the beginning of Rabi Akiva?* Confronted with the staggering magnitude of *Rabi Akiva's* grasp of Torah, they sought the key to it all; they sought that quality which made possible this wondrous spectacle of greatness that was the saintly *Tanah*. And, in answer, they related the event which set *Rabi Akiva* off on his ascendant road to glory:

When he was forty years old he still had learned nothing of the Torah. One day he stood

by a well and asked, 'who carved this stone?' Those standing by answered, 'The water which continuously drops upon it! Rabi Akiva wondered at this. They said to him, 'Akiva, do you not know the verse, *the waters ground down the stones?*' Rabi Akiva at once reasoned to himself, 'If that which is soft can hew out that which is hard, how much more then, can the words of the Torah which are hard as iron carve out my heart which is flesh and blood.' Immediately he turned to the study of Torah. . . . He was forty years old when he went to study Torah and at the end of thirteen years he taught Torah in public.

We see that the *Chachomim* ascertained that the greatness of *Rabi Akiva* came as a result of this aspiration which was given impetus by the reasoning which showed him that nothing is impossible with time and with incessant effort; even a hard stone can be bored through by the constant dripping of water alone; for each drop—no matter how seemingly insignificant—makes its impression, and in the end, drop by drop, drop by drop, the "impossible" was accomplished, the stone was hewn through. If so, reasoned he, how then can the words of Torah, each one of which is so powerful, fail to penetrate my heart and carve it to fit the Divine pattern? And it was this burning desire to be transformed by the words of Torah which made possible the emergence of that Torah giant, *Rabi Akiva!*

Unfortunately, in our time, especially here in America, this is sorely lacking. The drive for great spiritual achievement is missing and we are willing to be satisfied with little.

It is hard to find young men (such as were prevalent in the European yeshivos)—who dream of *gadlus hatorah*, whose enthusiasm and imagination know no bounds in their drive for greatness.

What talented young scholar of the the European yeshivos did not plan on learning through *shas* (the entire Talmud) or at least through the three *sedurim*: *nashim*, *nezikin* and *moed*?

The spirit of ambition for greatness in Torah and in piety ruled in the yeshivos—and we were therefore blessed with great saints and sages.

We also saw in the European yeshivos a keen competition in the study of Torah. *But here there is no such problem—no competition, no jealousy. There may be jealousy in other matters, but not in Torah learning. There are precious few who are at all ashamed of their ignorance of Torah.* All of this bodes little good.

The truth is that jealousy is a low and unworthy trait; *but in the study of Torah it is good and praiseworthy.* "Jealousy is like rot in the bones" says Shlomo (Proverbs 14:30); yet the jealousy of Torah scholars is a precious thing, for through it wisdom grows.

\* The three (of the six) divisions of the Talmud usually studied in the yeshivos.

LET US LOOK AT AN UNUSUAL DECISION OF THE *gemora*.

There is a law which bars intruding on the business rights of one's neighbor. Under certain circumstances it is illegal to open a business next to a similar one for the proprietor of the first one can say *you are taking away my livelihood*. Yet if one who teaches Torah to children wishes to enter into competition in the same location as another teacher, the first one cannot stop him, for *קנאת טוברים הרבה חכמה תבא*. *The jealousy of sages will increase wisdom*. Each one will be forced, in order to compete with the other, to strengthen his own knowledge—and although ordinarily such a move would be improper, in this case the law allows seeming disregard for another's livelihood for the compelling and all-important reason that the Torah will be enhanced. If the first man is not as good as the second let him improve himself. For when we deal in the wisdom of Torah we deal not in livelihoods—but in the essence of life itself! This is how our sages understood the value of Torah learning!

What is more, aspiration to greatness in Torah and in G-dliness is not only a much-to-be-desired quality but, it would seem, is a *duty*. Our Sages tell us: *חייב אדם לומר מתי יגיעו מעשי למעשה אברהם אבינו*. *A man has the duty to say, 'when shall my deeds reach those of our father Avraham.'* One must strive to reach the pinnacle of greatness—the level of Avraham—that is to set as his goal the complete realization of his own potential which can only be accomplished if he aims for the level of the *Avos*.

It has thus been shown that aspiration is a quality, among the other qualities of Man, which must be cultivated. Each must consider if he has used this quality to the full, each must give an account of the degree to which he has used it for good.

The *Chovos Halevovos* (Duties of the Heart by Rabbi Bachya Ibn Pakuda—*Shaar Cheshbon Hanefesh* Ch. 21) writes as follows:

"The account which a person must make with his soul concerns those abilities to serve G-d which he already has; to constantly make use of these abilities, to pursue them diligently until they become second nature. Then he must try to *increase his power*; and he must long in his heart for this and raise himself in his mind, pray to G-d to help and strengthen him to do more than he is able, in knowledge and in deed, with a faithful heart. If he continuously does this, the Creator will grant him his prayers and will open the gates of his knowledge and will strengthen his mind and his limbs to fulfill His commandments *above and beyond his ability*, step after step, as it is said (Isaiah 48:17) *I am the Lord your G-d, who teaches you for your good, who leads you in the way you shall go.*

THIS ASPIRATION IS ITSELF A MEANS BY WHICH A man can reach greatness. Even though there are, thank

G-d, in the yeshivos, many gifted individuals with exceptional young talents who exert themselves in the study of Torah, we must raise our aspirations for true greatness in Torah and *Yiras Shomayim*. We must set our sights to become the *Gedolai Hador*, to become the *Tzadikim* of this generation. Let us not be satisfied with a minimum—for man must strive for that which is *beyond* his ability. We shall then, with G-d's help, see true Torah greats emerge on this continent whose light will shine as the stars in Heaven!

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# The Orthodox Jew and The Negro Revolution

*A hard look at religious Jewry's attitudes*

IN THE ABSENCE of any controlled survey of opinion on the subject, we can not have a completely reliable picture of the attitude of Orthodox Jews toward the Negro, and the Negro's demands for social and economic rights. An educated guess is that the distribution of opinion among Orthodox Jews resembles in some important respects, the views held by other White ethnic groups on the same subject, in the sense that our respect and acceptance of the Negro and his revolution vary according to the distances separating White and Black.

The anger against Mississippi lynch mobs gives way to indifference and even resentment in relation to the Northern Negro's demands for better jobs, housing and education. And when all distance is obliterated and the Negro seeks to penetrate the White neighborhood, he arouses open hostility.

Since Orthodox Jews do not accept *a priori* the moral and social standards of society, even on questions not inherently Halachic, the Orthodox position on Civil Rights does not depend on the values of the general White community. This article is primarily an expression of one Orthodox Jew's concern over his co-religionist's attitude toward the Negro Revolution.

From both a liberal and a religious standpoint, the Orthodox attitude toward the Negro is not commendable. To be sure, there is something of an ideological commitment to Negro rights that concern such situations as Mississippi-style oppression and Congressional enactment of Civil Rights legislation. While there are unfortunately some religious Jews whose pronouncements on the issue border on ugly racism (I am unable to bring myself to include here some of the statements I have heard), they are unrepresentative; the inane expressions of small men with little intellect and compassion.

Orthodox Jewry's greatest vulnerability (this is true of other groups) in the area of Civil Rights lies in the failure to link a liberal position on what the U.S. Congress should do, with a moral and intellectual commitment in behalf of the Northern Negro's struggle

for decent housing, decent wages, and social dignity. The Southern White's determination to keep the Negroes "in their place" through coercion and terror is of a piece with the Northern desire to keep their own Negroes "in their place" through discrimination, however more reprehensible we regard the former. We cannot be consistent when we condemn the *one* and practice the *other*.

If evidence be needed of Orthodoxy's resistance to the Negro Revolution, it can be supplied by a quick evaluation of pro-Civil Rights sentiment within religious Jewry. Not only is the liberal voice generally muted, but worse still, the tone of those liberals who *do* express themselves, is usually apologetic and defensive. This is symptomatic of the psychological clash between the personal and atomized commitment to Civil Rights and the enduring relationship to the Orthodox community, whose attitude on the subject is often radically different.

## *The Attitude of White America*

The roots of the antipathy of some religious Jews, toward the Negro are found in their daily experience. The first and perhaps most common source is the prevailing attitude of White America, of which we are a part. It is true, of course, that in most of our behavior patterns that involve religious activity or belief we have resisted assimilationist pressures of American society. But elsewhere we have frequently adopted and adapted to the conduct of gentile, urban America, even to the extent of adopting their prejudices.

A second source of hostility is the awareness of the high crime rate among the Negro population, and the real fear that increased rights for the Negro will mean greater contacts with a group that is crime-ridden and hence greater exposure to the dangers of violence. Following this reasoning, Civil Rights must be suspect. As I shall show later, invoking anti-social Negro conduct to justify opposition to Civil Rights is irrational and works to the disadvantage of both Black and White.

A third source of Orthodox resistance lies in the economic relationship between the Negro and White,

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a factor that is especially relevant to an understanding of those few whose attitudes are tinged with racism. This is a most sensitive question and I do not propose to examine it fully, except to point up some clear correlation between the way one earns a living and his outlook on Civil Rights. As a rule, the businessman is less liberal than the public school teacher, both of whom are Orthodox. The landlord and employer who are engaged in business enterprises, bringing them into regular contact with the Negro, are most disparaging of Negro rights, although without the Negro they could not maintain their economic position. This is perverse of course, but it is also rational in the sense that it proceeds out of an awareness that the success of the Negro Revolution would undermine that position.

### *Priorities in Jewish Life*

In spite of the views expressed above, I do not advocate the active participation of the several major Orthodox organizations in the Civil Rights movement. The agenda of these groups is too crowded with unfinished business to permit the luxury of involvement in problems outside the periphery of Jewish life. The meager staffs of these organizations, overburdened as they are, are committed to vital programs such as *Chinuch*-expansion, youth activities, and community building, and it is at least a serious question whether Orthodox Judaism's resources will be equal to the challenges of the coming years. So limited are our resources, that even within the sphere of Jewish activity there is a constant need to establish priorities and, in the process, many worthwhile programs are often scrapped.

Moreover, it is perhaps symptomatic of the spiritual bankruptcy of certain American Jewish organizations that the problems of the Jewish world are unable to fully occupy their large staffs and seven-figure budgets and they must divert a considerable portion of their resources to ailments of the larger American community.

*Most emphatically, though, it is necessary to insist that neither the organizational limitations of Orthodox Jewry, nor the identification of non-religious Jewish groups with the Civil Rights movement frees the individual Orthodox Jew from a personal responsibility in the matter, or even remotely justifies an anti-Negro position.* Without delineating the exact character of this responsibility, although obviously it encompasses a moral and intellectual involvement with Civil Rights, at the very least, active participation by individual Jews must not be deprecated. An Orthodoxy that values more highly or subjects to less criticism the purchase of an *Irish Sweepstake* ticket, than a contribution to NAACP or CORE, distorts the ethics of our faith and is in need of much soul-searching. Likewise, participation in a Civil Rights rally is not ethically or

Halachically inferior to a long wait on line at the Radio City Music Hall.

As was suggested earlier, a well-used argument confronting the advocates of Civil Rights is that because the Negro population includes many persons of criminal and anti-social tendencies, the enforced interactions between the races resulting from Civil Rights pressure will be adverse to the interests and even safety of White urban dwellers. The data concerning Negro crime and juvenile delinquency are widely available and not the subject of any serious dispute. However, the proper conclusions to be drawn from this record, insofar as Civil Rights advocacy is concerned, are consistent with the liberal position. The resistance to Civil Rights predicated on Negro crime is not only illogical but it also reveals how the irrational force of prejudice tends to blind people to the preservation and promotion of their own interests. For unless we are completely resigned to Negro crime, it is critically important that we strive for those social goals, i.e., improved housing, better education, and job security, that past experience has demonstrated help to reduce crime and juvenile delinquency and promote a healthier society for all.

Nor is the usual *bugaboo*, "Do you want to live in the same neighborhood or house with Negroes?" an any more impressive rejoinder to the advocate of Civil Rights, if only for the reason that this is not the basic issue raised by the Negro Revolution. The real question Orthodox Jews must answer is whether we accept our moral and intellectual responsibility to support decent treatment of an underprivileged minority and not whether we will rent apartments to Negroes. I do not suppose that anyone seriously maintains that the rights of Italian-Americans or, for that matter, Jews, depend on whether other people want to share their neighborhoods with them.

Moreover, the suppression of Negro rights in the North has not effectively impeded Negro penetration of neighborhoods that are centers of Orthodox Jewish population. To the contrary, the larger effect of the exclusion of Negroes from such White sections has been that even minimal Negro entry unlooses panic, often nourished by the efforts of realtor-blockbusters, and within a relatively short period of time the racial distribution has shifted dramatically and the neighborhood is in a process of deterioration.

In marshalling arguments in favor of Orthodox support of Civil Rights, the problem of neighborhood deterioration deserves special attention. Independent of any ideological impulse, Orthodox Jews have a special reason for desiring improvement of the Negro's lot. We have seen in New York City, Detroit, Baltimore, Chicago, and elsewhere, that many of our most developed neighborhoods, in terms of the attributes of a community, were vulnerable to mass Negro entry. Only the simple minded will regard moving out when Negroes move in as an adequate response (which is what



happened in the above-mentioned cities), when the total cost of the abandoned community investment of yeshivos, synagogues, *mikvaos*, and centers—was in the millions of dollars, and replacement elsewhere (which is never fully possible) is even more costly. A mature regard for the position of religious Jewry involves doing all that is possible to retain and improve the old neighborhoods even if Negro families have moved in. And, while at present this is not an easy task, the achievement by the Negro of his just demands when translated into decent jobs and education will contribute handsomely to the accomplishment of this end.

The nature of Orthodox Judaism as it functions in American society, will require, for a long time to come, that the bulk of observant Jews continue to live in the major cities. Increasingly, these cities also serve as centers of Negro population. In a sense, therefore, accelerated interaction between the observant Jew and the Negro (as we now interact in our cities with White groups) is inevitable, and consequently the betterment of the condition of the Negro in the cities will benefit Orthodox Jewry.

### *Resisting the Melting Pot*

In American society, Orthodox Jews and Negroes, perhaps more than any other minority groups, resist the pervasive influence of the culture of the Melting Pot, and this is another reason why our own interest should lead us to support Civil Rights. Associated with the two groups are certain signs (his color, for the Negro) that separate them from the whole of society. For the Jewish people, throughout their history, a distinctive dress and language and a Torah ethic have served to deflect the assimilationist pressures of the time. But these have also served as objects of scorn to stimulate anti-Jewish passions by segments of the non-Jewish majorities.

In this country, few of us have come into contact with anti-Semitism, but this should not blind us so that we do not understand that our way of life is a source of derision for others. (What is it that some Jews have said of Williamsburg dress?) Legal guarantees of Civil Rights and the proper respect for the rights of all minorities, products of the Negro Revolution, offer still another benefit, linking us to the thousands of irreligious Jewish people who are active participants in the Civil Rights struggle, and through our concern we may establish channels of communication to the alienated Jewish youth of this country. Admittedly, this is an *iffy* proposition, but one that deserves a chance in view of the alarming developments of recent years. What was previously simply a polarization of American Jewry into religious and non-religious camps now threatens to become a complete rejection of Jewish identity by the children of non-observant Jews.

I know that there are some who would deny this gloomy outlook; my own experiences with college youth in New York City convinces me that the situation is desperate.

This alienation is the product of numerous forces, not the least of which are the years of religious neglect by the parents, and even the most dedicated efforts will not be able to easily arrest the trend. But we must strive to reach these youth, and while religious compromises must be ruled out, advocacy of Civil Rights by the Orthodox community can help to prepare the way for a relationship with alienated young Jews. Certainly, it is urgent that we do not write off as permanently lost ninety per cent of this country's Jewish population. One of the surest signs of the infirm condition of religious Jewry in this country is that we so readily accept without any battle the defections of our co-religionists. This is our great religious compromise! Over one hundred years ago Rabbi Samson R. Hirsch refused to agree that the city of Frankfurt-on-Main, with barely a minyan of Torah-true Jews, was lost to the Reformers and out of the strength of his convictions he managed to rescue much of German and Western-European Jewry. And, it was Hirsch who championed the rights of all minority groups as a member of the Austrian Parliament.

In the final analysis, it is our historical and religious heritage that compels us to sympathize with the plight of the Negro. It is unthinkable that a people so oppressed throughout history would not today rally to support the cause of the American Negro, now afflicted by the irrational forces of hatred and bigotry. Anything short of this by American Orthodox Jewry, is to reject the principles that we have stood by through the millenia of persecution and to which we must remain equally faithful in a free society.

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# The Professor and Bar Ilan

## *The storm surrounding Israel's religious university*

Cecil Roth is a Jewish historian who recently retired after a long career at Oxford University. He soon afterwards accepted an invitation from Bar Ilan University to come to Israel and join their faculty as professor of Jewish history.

In an interview with the Israel-daily *Davar*, Prof. Roth told a reporter that he was pleased to be able to teach in a Jewish university where he would not be inhibited in stating his opinions as he had been at Oxford. As an example he said that in England he could not freely discuss the fact that throughout Jewish history many great Torah scholars, among them the *Bal'ai Hatosfos*, were forced by discriminatory practices of that time to draw their livelihood from the lending of money at interest. At Bar Ilan, he said, he could freely discuss such matters.

This interview brought forth a torrent of criticism, interestingly enough, from rabbinic leaders of Mizrahi, which sponsors Bar Ilan. Roth was accused of having slandered leading Jewish scholars whose works and memories are revered by all of religious Jewry. Among his severest critics was Rabbi Zvi Yehuda Kook, head of the Yeshivah *Merkaz Harav* and son of the late Rabbi Kook, first Chief Rabbi of the Holy Land. Rabbi Kook addressed a letter to Mizrahi leaders warning that he would not participate in any Mizrahi activity so long as Cecil Roth remains a member of Bar Ilan's faculty.

Following attacks on Roth based on his statements to *Davar*, new attacks were made quoting from the published works of the professor, charging that Roth was "revealed in his books as a detractor

of the image of the holy patriarchs and the principles of our faith, which guide us daily." So stated Rabbi A. Blomberg of the Mizrahi education department (quoted in the *London Jewish Chronicle*) insisting that Roth had "no place in an institution bearing the name of authentic Judaism."

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### *Charge Witch-hunting*

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Roth was defended by leaders of Mizrahi who said that the charges were based on citations taken out of context; a group of professors at the Hebrew University came to his aid by charging that attacks on their colleague were a breach of "academic freedom," and *Hatzofe*, Mizrahi's daily accused the rabbinate of "witch-hunting." Finally, the Faculty Senate of Bar Ilan reiterated its "complete and unshakable confidence in Professor Roth as an historian and as a teacher qualified to lecture at this religious university. . . ."

An attempt to view soberly what has become an emotionally-charged issue requires a closer look at Bar Ilan University and at the writings of Professor Roth.

This is not the first time that Bar Ilan has been in the eye of a storm, but by whatever criteria journalists decide on what is, or is not newsworthy, this incident has become a "big story," occupying Israelis for many weeks, and receiving coverage in New York and London newspapers.

From its inception, religious leaders in Israel were divided as to whether Bar Ilan could successfully carry out its objective to serve as a training center for religious Jews

who needed grounding in secular disciplines for careers in the professions, in government service and in the diplomatic service. Many felt that the pitfalls were too numerous to overcome—and pitfalls there have been.

First came the problem of assembling a faculty composed of men well grounded in their fields and yet committed to a belief in Torah. This proved to be impossible in the so-called secular studies, and it soon became evident that even among those teaching religious studies were men who had no commitment to Torah and in some cases were hostile to Torah thought and belief.

The problem of faculty is closely tied to the problem of curriculum. Should a religious university, for example, teach Bible Criticism? Yes, said some, so that students could learn to refute the critics. Others strongly opposed teaching the subject, citing the fact that even the Hebrew University had until recent years excluded Bible Criticism from its course of study. However, the dangers of teaching the subject became more apparent when it was revealed that some professors of Bible were men who had been Reform "rabbis" prior to coming to Israel. (In this context it is worthy of note that in the Hildesheimer Seminary in pre-war Germany, where Criticism was studied, it was taught by rabbinic scholars of unquestionable religious repute.)

The low religious standards of the faculty reflect in the general laxity of the student body. While male students are required to wear a "kipah" (yarmulka) they frequently remove it when they leave the campus, an indication that the religious

atmosphere originally hoped for has not substantially materialized. Many yeshivoh students who desire higher education, find it more desirable to attend the Hebrew University, not only because of the higher standing of the school, but also because they are more comfortable on a campus where there is clearly no religious orientation, than they would be in the confused atmosphere of Bar Ilan.

In a letter to the Israeli weekly *Panim el Panim* last year, Rabbi B. Techoresh, who had been a strong supporter of Bar Ilan, wrote of his disillusionment with the university. "I am not referring to the charges against the curriculum, to the charges that many professors and lecturers on the faculty hold heretical views, but to more public events which have caused actual *Chilul Hashem*," the rabbi wrote, and listed these examples:

- The University published a book containing a chapter written by Moshe Shamir, an Israeli writer, who on the eve of Yom Kippur released a statement "filled with hatred to Torah and the Jewish faith, and written in actual anti-Semitic tones."
- Justice Haim Kohen of Israel's Supreme Court, whose infamous comparison of Torah law concerning marriage, with the Nuremberg laws of Germany, still makes one shudder, lectured at Bar Ilan on criminology.
- Professor Levinger of the Bar Ilan faculty publicly favored the institution of civil marriage in Israel.

In this context, the controversy concerning the opinions of Cecil Roth can only be viewed as the climax of a long series of developments which seriously question the religious standing of Bar Ilan University.

One of the most popular and

widely-read works of Roth, *A Bird's-Eye View of Jewish History* was published in 1954 under the aegis of the Union of American Hebrew Congregations (Reform). It was published in 1961 in a paperback edition by *Schocken Books*.

The book opens with a chapter on *The Birth of the Hebrew People* tracing the years from the life of Avraham until the emergence of "a certain Israelite named Moses" without once making reference to G-d. "Moses," the author writes, "a stupendous figure, welded the jealous tribes into a people. He inculcated a purer idea of monotheism. (purer than what?—ed.) He laid down the basis of an advanced moral and ethical system. He promulgated a code of laws, which has formed the foundation of Jewish practice and jurisprudence to our own day. . . ."

One can sense in these words, the author's awareness that his work was to be published by a Reform body, which could hardly tolerate a "supernatural" approach to Jewish history. Yet, Roth seemed to be wrestling with himself, for in a note appended to this chapter he writes:

In dealing with the biblical age, the author has made what must nowadays be considered the innovation of adhering in general outline to the traditional account; though presenting it as far as possible in a coherent fashion, neglecting the miraculous element, and using a vocabulary such as one would in dealing with any other people.

He goes on to say that this approach is not due to his ignorance of the conclusions of Higher Criticism, but rather to his belief that the "critical attitude . . . is by no means unimpeachable in every detail; and "its conclusions are constantly changing. . . ." Until this point it appears that Roth is uncomfortable with the Higher Criticism and not ready to accept its conclusions because, as he writes,

"it has failed thus far to provide any alternative account" of the Biblical period. But . . . he clarifies his own opinion in these final words of the note:

. . . A personality which a people has cherished in its heart for a score of centuries, whether he existed or not, attains an importance of his own in sentimental reality. The incidents legendarily connected with his name crystallize, in some measure, the national idea of conduct. The mere fact that they were believed to have taken place may itself exercise a profound influence upon the course of events. The lives of the Patriarchs and the subsequent episodes, *whether story or history* (emphasis ours) thus constitute an essential part of the background of the Jewish people; and it is out of the question to neglect them.

One need not go further into Prof. Roth's book; he has already stated his case clearly. While he takes exception to the Bible critics, so too they differ with each other, yet he accepts their basic premise that *Avraham, Yitzchok and Yaakov*, may or may not have existed. This raises the following questions:

- By what sort of semantic intrigue is such a man called an Orthodox Jew?
- By what right does *Hatzofe* accuse its own rabbinate of "witch-hunting" for demanding that Roth be dismissed by Bar Ilan?
- By what standards does such a man belong on the faculty of a religious university?
- By what right does Bar Ilan describe itself as a religious university?



## BOOK REVIEW

CHILDREN OF THE GILDED GHETTO, by *Judith R. Kramer and Seymour Leventman* (Yale University Press, 1961, \$5.00).

This is a sociological study of an average American Jewish community that the authors call North City, U.S.A., and which very obviously is Minneapolis, Minnesota. It is designed to trace the changing reactions of three generations of American Jews to the problems of minority life in America.

Once the lay reader penetrates the barriers set up by the sociological jargon of the authors, he finds a host of interesting data. There are shortcomings in this volume; some of them are matters of interpretation

(there is an undercurrent of Jewish self-hate that seems occasionally in evidence); others are matters of observation (thus, no attention is given to a very real, though still limited, revival of Torah values, which runs contrary to the general trends studied by the authors). But the general thesis of this work deserves our careful attention for it has significant implications for us.

"A sociological sketch of three generations of American Jewry illustrates the ways in which age and social position influence the response to the minority situation" (p. 4). The authors point out that (1) the further removed the generation is from its immigrant forbears, the stronger its pursuit of non-Jewish values; (2) within each generation, 'high status' (based primarily on money) is accompanied by increased assimilation to the non-Jewish world; (3) yet at the same time the *high-status* Jew of the second generation has had to seek social recognition within the Jewish community, in large measure through playing a dominant role in Federations and Welfare Funds.

"The Federation, critically related to the major institutions of the Jewish community, exercises powerful social controls" (p. 49); its power to allocate charity funds gives it a dominant voice in the direction of the community. Yet who are the leaders of Federation? The authors point out "the significant link that exists between Pinecrest Country Club and the Federation. The latter exploits the financial resources of the club membership in return for which the club gains greater power and prestige in the community. This mutually agreeable exchange is worked through the interlocking directorate of the Pinecrest executive board and the Federation lay board" (p. 65). As the authors point out, Pinecrest members, who must belong to a synagogue as evidence of Jewish identity, "favor the fashionable Reform Temple and its religious concessions to the social interests of high-status Jews." (p. 65)

IS IT SURPRISING, THEN, THAT THE STRUGGLING Torah Academy in Minneapolis, praised by local educational authorities for its work, has consistently been refused a Federation subsidy? And since our authors' findings apply equally to so many other large communities, need we wonder why *Yeshivos Ketanos* and Torah institutions in general have always fared so badly at the hands of most Federations and the National Council of Jewish Federations and Welfare Funds?

We do not believe in economic or any other form of determinism. We do not believe that the trends which our authors demonstrate statistically in such impressive detail are inevitable and necessary. We believe that, given proper education and guidance, Jewish religious loyalties can be strengthened rather than weakened as a new generation grows up. But at this moment these trends are a fact—in effect the organized power of the Jewish community in most places is thrown against the preservation of Jewish values. We have always felt this—but maybe the time has come now, when statistical documentation of such

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a situation has been furnished, to make yet another effort to bring about a strong united stand of all those interested in Torah, to provide a counter-pressure to the forces that have captured leadership in American Jewish life.

WHAT IS THE REASON? Vol. 1: ROSH HASHANAH, by Rabbi Chaim Press (New York, 1964, \$2.25).

This little volume is modestly subtitled "an anthology of questions and answers" on Rosh Hashonoh. But this description does not do justice to it. The author uses 46 questions, ranging from the significance of the month of Ellul to the recitation of *Tashlich*, in order to give to the reader an insight into the reasons behind most of the laws and customs connected with Rosh Hashonoh. In the case of *Minhogim*, and ordinances issued by the Rabbis, he traces them back to their origin, while in the case of the biblical laws connected with the day he quotes our great commentators concerning the lessons that the Almighty may have wanted to teach us through the observance of these laws. In other words, this book does not deal with the reasons why we should observe the laws—our obligation to do so rests upon the will of the Creator—but with the reasons, insofar as we can perceive them, why these laws were ordained. In his preface the author warns that the information he gives is not exhaustive; but it more than adequately covers the subjects dealt with, and the 12 pages of source references show the range of the sources that he drew upon. It is greatly to be hoped that this book will have the widest distribution among all those who do not have direct access to all these sources, and that it will be followed shortly by companion volumes on the other special occasions in our calendar.

### Taharas Hamishpocha Booklet Available Free

To accommodate the increasing interest in *Taharas Hamishpocha*, a free 76-page book, JEWISH FAMILY LIFE is once again being distributed by Agudath Israel of America. JEWISH FAMILY LIFE, now published in its 8th revised edition by the Spero Foundation, is the work of Dr. Sidney B. Hoenig.

The book, of which Agudath Israel has already distributed thousands of copies, has won worldwide acclaim as the outstanding source of information in the English language on the meaning and practice of the traditional sanctity of Jewish married family life.

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## Stephen Klein Honored At Chinuch Atzmai Dinner



Stephen Klein, national chairman of the American Friends of Chinuch Atzmai, is shown receiving a special award from Rabbi Yaakov I. Ruderman, *Rosh Yeshiva* of Ner Israel in Baltimore, in behalf of all the *Roshai Yeshivos* in the United States, at the 12th Anniversary Dinner of Chinuch Atzmai, held on December 22nd at the New York Hilton Hotel. The dinner, chaired by Mr. Irving Bunim, was attended by the foremost rabbinic and lay leaders of Orthodox Judaism in this country. It served as a springboard for the launching of the new Mesivta (secondary school) program which Chinuch Atzmai is launching to accommodate the large number of students graduating from this vast network of elementary schools, educating 45,000 children in the Holy Land. Speakers at the dinner included Rabbi Moshe Feinstein, head of the *Moetzes Gedolei Hatorah* in America and rabbinic head of the American Friends of Chinuch Atzmai; Rabbi Mordechai Gifter, *Rosh Yeshiva* of Telshe Yeshiva of Wickliffe; Rabbi Emanuel Jacobowitz and Mr. Samuel C. Feuerstein. Rabbi Menachem Porush, member of Knesset and a founder of Chinuch Atzmai — Torah Schools for Israel, made a special trip to the United States to bring greetings to the dinner's guest of honor Mr. Stephen Klein, from the leaders of Chinuch Atzmai in the Holy Land. Dr. Ernst L. Bodenheimer is chairman of the organization's national executive board and Rabbi Henech Cohen, who opened the gathering, is executive-director.

# SECOND LOOKS

*at the Jewish scene*

## "Vanishing Teachers"

To the spectre of the 'vanishing American Jew' has been added the 'vanishing Jewish teacher,' writes Trude Weiss-Rosmarin in the *London Jewish Chronicle* Feature Service. "American Jewry has another serious problem of 'vanishing' to contend with," she points out, "the progressive diminution of its Hebrew and religious school teachers."

"According to Dr. Zalmen Slesinger of the National Association for Jewish Education, American-Jewish schools 'need about 1,000 new teachers a year to replace those who leave the profession . . .' At the same time, thousands of teachers

are needed to replace the men and women without adequate training and diplomas who teach in Sunday Schools and some afternoon religious schools where classes could not be held without their aid."

What of the graduates of Jewish teachers' training schools? Slesinger reports that they produce only 120 teachers (presumably each year) and that half of them leave the profession after a brief period of teaching. Reacting to these figures Mrs. Weiss-Rosmarin observes that "Although the American Jewish community spends about \$60 million a year on its schools and educational projects, no effective strategy has been devised to attract young people to the Hebrew teaching profession and especially, to provide stimuli and incentives for keeping them in the Jewish classroom."

Again, Jewish 'experts' are reacting to a single symptom, without realizing that attempts to foster 'Jewishness' without Torah are doomed to failure. We can readily understand the frustration of the 'Jewish teacher.' He is untrained, and confused about the whole business of Jewishness; he is confronted by children whose parents are even more confused and less committed than the teacher; he functions very often in an environment that is

either hostile or at least indifferent to actual observance of what is being taught in the classroom. Under such conditions it is no wonder that the teacher leaves the profession and seeks greener pastures.

Mrs. Weiss-Rosmarin recognizes this fact when she writes, "It should be noted that there is no lack of teachers in the Orthodox schools, especially the Jewish Day Schools. The yeshiva high schools supply a steady and ever-growing number of American-born graduates who opt for the modest livelihood of the Jewish teacher because of the pious merit vouchsafed to those who disseminate Torah among the children of Israel." The crucial word here is Torah; teachers committed to Torah and functioning in an atmosphere of commitment to Torah, will continue to carry out their holy work in spite of the difficult conditions which sometimes prevail in yeshivos and day schools. What possible 'strategy' can be devised to keep teachers in a situation where there is little financial reward and no spiritual satisfaction.

However, there is a solution suggested to this problem faced by the non-Orthodox Jewish schools. Mrs. Weiss-Rosmarin points out that yeshivos and Beth Jacob seminaries produce enough teachers to relieve the shortage in the Reform and Conservative schools, "but these young men are reluctant to set foot in non-Orthodox schools, because such a step is frowned upon by heads of yeshiva . . . Professor Ezra Shereshevsky of Philadelphia . . . is convinced that, with good will and tolerance, yeshiva high school graduates can teach in non-Orthodox

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schools without compromising their piety or embarrassing the children."

The inability of Reform, and even Conservatism, to produce a corps of teachers for their schools is, as we have noted, testimony of their bankruptcy in the spiritual realm. Their multi-million dollar temples and schools are a manifestation of affluence, but they mask the spiritual poverty which is rampant within.

Reform and Conservatism grew in this country by the systematic piracy of Orthodox congregations and communities. Many of their spiritual leaders received some if not all of their training in Orthodox institutions. We find it no less abhorrent that they should now seek to solve the problem of a shortage of teachers, resulting from their own failure to produce them, by pirating the graduates of Orthodox schools. These graduates are the products of years of effort by dedicated teachers and *Roshai Yeshivo*, and large sums of money contributed by Orthodox Jews for the purpose of stimulating the growth of Torah, not to abett those who would destroy it.

Of course, this is a two-way street. Those who have benefited by a Torah education in a yeshiva or Beth Jacob school owe it to themselves and to the Torah community not to sell themselves, no matter how noble their purposes and no matter how much "good will and tolerance" is manifested by the non-Orthodox schools.

The problem of the 'vanishing Jewish teacher' can not be viewed apart from the failure of the masses of American Jews to make a commitment to Torah as the only Jewish way of life. The masses of Jews who have been misled into an adulterated 'Judaism' must somehow find their way back to the eternal wellspring of Jewish belief and Jewish life.

This is a difficult path to travel, no doubt, but it offers rich rewards; it will not only solve the problem of 'the vanishing Jewish teacher'; it will solve the problem of 'the vanishing American Jew.'

## Missions in Israel

It is sixteen months since yeshivoh students in Israel demonstrated in front of various Christian facilities in Israel, focusing attention on the stepped-up pace of missionary activities in the Holy Land. One year has passed since a statement bearing the signature of six outstanding *Roshai Yeshivos* and the head of every Orthodox organization in this country, was addressed to the Prime Minister demanding that the government make it illegal for missionaries to operate in Israel.

In response to this demand, Eshkol wrote that he had instructed a committee of members of the cabinet to draft a law which would make it illegal for a child to be converted without parental permission. As of this date, not even that small step has been taken to stem the tide of *Shmad* in Israel.

Attempts by Christian missionaries to proselytize Jews in the Holy Land, after the destruction of European Jewry, stands exposed as an immoral act in the light of admitted Christian indifference to the slaughter of Jews. This blatant immoral-

ity is further compounded by the base tactics of missionary groups who have used material inducements to wean poor immigrant families away from their faith; a faith which many of them had maintained over centuries of hardship and persecution.

The techniques are well known: offers of money, offers of free transportation to South America with the prospect of good jobs . . . and *Shmad*.

Christian missionaries and their Jewish supporters, have discounted the charges made against them. They have waved the banner of freedom of religion in defense of their work. In this light, we find especially interesting what may be a change of heart by at least one missionary group, or at least a questioning of the validity of their position.

The Lutheran World Federation recently gathered 40 theologians,

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## Orthodoxy a la Lincoln Square

The title above is not ours. It appeared in the *London Jewish Chronicle* above their regular feature, "A Letter From New York" by Trude Weiss-Rosmarin. The title is sarcastic; it is biting . . . and it hurts.

Lincoln Square is an area in midtown Manhattan that reflects New York City's attempt to renew blighted sections of the city. In addition to a large cultural center, huge apartment houses are being built which will house 10,000 families. In the close to 4,000 apartments already rented there is an estimated 80% Jewish occupancy, a percentage which is expected to be maintained in the remaining 6,000 units.

Mrs. Weiss-Rosmarin tells this story of how Judaism came to Lincoln Center.

"A few weeks ago the Lincoln Square Synagogue, housed for the time being in temporary quarters, held its first Sabbath services. Nominally Orthodox, the synagogue began, about a year ago, as a Conservative congregation. Some of the . . . officers, however, would not submit to the strict Conservative rules governing the placement of rabbis, so the congregation engaged a young Orthodox rabbi . . . on the condition that he would agree to mixed seating of men and women at services."

"Reluctant to make this major decision," the article continues, the rabbi consulted the president of Yeshiva University, and the new congregation was welcomed into the Council of Synagogues served by graduates of Yeshiva University's Rabbinical Seminary, permitting them to continue mixed seating "in the interest of the long-range goals of Torah Judaism."

The *Chronicle* goes on to quote the rabbi and Y. U.'s president who are not happy with the situation, but fear "unless we make concessions, they will drift and affiliate

with a non-Orthodox group."

Meanwhile, somewhere in the Southeast, somewhere in the Middle-West, other young rabbis are struggling with their *bale-batim* to build a *mechitza*, to strengthen or to reinstate Torah standards in their congregations. Perhaps some of them are fellow alumni of the young rabbi of Lincoln Square. What will they think, what will their *bale-batim* say, when they hear that in the heart of Manhattan, a stone's throw from Amsterdam Avenue, Orthodoxy has been compromised—"for the long range goals of Torah Judaism."

Given the obvious indifference of the congregation's officers to Orthodoxy—they chose an Orthodox rabbi because the Conservatives were too rigid in their placement requirements—what chance is there that the long-range, or even the short-range "goals of Torah Judaism" will be served? Knowing the permissiveness of their Orthodox mentors and their fear that they may "affiliate with a non-Orthodox group," it is likely that the indifference of the officers will fare better than the Orthodox leadership.

The *Chronicle* chuckles at "Orthodoxy a la Lincoln Square." It makes us want to cry.

### Where Do They Go?

The Associated Synagogues of Massachusetts ran a full-page advertisement in the Boston Jewish Advocate on December 3rd of this year headed: THE QUESTION . . . WHERE DO THEY GO? The ad, in answering the question, listed the various services rendered by the Associated Synagogues:

Where do they go . . .

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tion on the Jewish religious view of artificial insemination or birth control. . . .

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every imaginable religious need of the Jew . . . but read on. . . . Where do they go. . . .

When a group of students at the campus wish to conduct a liberal or Reform service and are in need of a soloist or organist. . . .

When a family in Oklahoma or California, wishes to move into Massachusetts area and wants to know the location of an Orthodox, Conservative, or Reform Congregation, Hebrew School. . .

This in turn raises a question: When the Jew who has a question on intimate matters of family life applies to the Associated Synagogues, who answers his question? When one requires a "Jewish divorce" is it written as Torah law requires or on a sheet of the "rabbi's" stationary? No, the ultimate has not yet been achieved; confusion still reigns in Massachusetts . . . but it is organized.

### Jewish "Ecumenicism"

Two Jewish leaders, Rabbi Emanuel Rackman of Yeshiva University and Dr. Mordecai Kaplan, founder of the Reconstructionist Movement, have in recent weeks called for "ecumenicism" in Jewish communal life. The word, in this context, is so ambiguous as to be utterly meaningless, and its use is hardly likely to contribute more than confusion.

That two men so far removed from each other ideologically could glibly use this word is further indication of its ambiguity.

Part of the watering-down process which has hurt Judaism in America is the adaption of words with a christological origin into Jewish thought. When we speak of the 'High Holy Days' and the 'Sabbath' the loss is greater than the normal loss in translation; we lose a good deal of the awe of the *Yomim Norawim* and the beauty of the *Shabbos*. Even the seemingly neutral word

"religion" does violence to an accurate understanding of the depths of Torah and *Yiddishkeit*.

The glib use of the word "ecumenicism" seems to say: "Look here—Christians are working to overcome their differences, why don't we do the same and bring about the unity in Jewish life we need so badly." (Since writing the above words our attention was called to an editorial which appeared in the *Intermountain Jewish News* on December 4th, which, in speaking of the relevance of the Vatican Council to American Judaism, states: "We believe it is within the power of the modern Orthodox rabbis of the Rabbinical Council of America . . . to reinterpret and to modify outworn and outdated rules and regulations to achieve for Judaism what the Ecumenical Council accomplished for Catholicism. Both need the fresh winds of change.") This oversimplified approach to the problem of disunity in the Jewish community overlooks the absurdity of the comparison.

Christians are divided on dogma and worship patterns which developed within the various churches. They can be modified or changed; witness the radical changes in the Catholic liturgy enacted by the Vatican Council; yet no one dares even hope that unity can be achieved in even a hundred years.

What divides Orthodoxy from other versions of Judaism is the very basic belief in the Divine origin of our Torah. No group that has rejected this belief has ever survived for any significant period of time; they have all vanished into oblivion. Already there are signs that the modern-day deviationists are suffering from the onslaughts of intermarriage and assimilation.

What divides us is the question as to whether we are to be guided by that which was revealed to us on Sinai or by the Pittsburgh Platform of Reform Jewry as interpreted in the minutes of the Central Conference of American Rabbis? Are we to be guided by the sages

of our time who are the repository of Torah wisdom or by a show of hands at a convention of the Rabbinical Assembly?

It grieves every believing Jew that Jewry is so divided; it is a catastrophe of monumental proportions. But catastrophes are not wished away by the use of meaningless words or slogans. The categories of "ecumenicism" simply do not exist in Jewish life.

The enemy of the Jewish people is not disunity, it is illiteracy, which has been institutionalized and legitimized in Reform and Conservative Judaism. Not slogans are needed, but literacy; not "ecumenicism," but a resurgence of Torah education.

Injecting one more meaningless word into the vocabulary of Jewish life can only further befog the truth.

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## Religion and Politics

Americans, with a high regard for religion and a low regard for politics, strongly believe the two should be kept separate. The doctrine of the separation of church and state has indeed served the interests of both religion and democracy in this country. Superimposing this belief on the Israeli scene, many sincere American Jews find it disturbing that Orthodoxy in Israel seeks to achieve its goals by political means. The idea of a religious party functioning in the 'dirty' arena of politics touches many people's sensitivity.

During the recent presidential campaign fears were expressed that the Republican candidate, if elected to the presidency, would undo many of the major advances of recent decades in the area of social welfare; that he would abolish Social Security and sell the T.V.A. to the highest bidder.

How were these cherished institutions achieved? Had the working men, the farmers, the orphans and the widows, who benefit from these laws only appealed to the conscience of the lawmakers for legislative relief, this would not have done the job. Had their cause not been championed by master politicians, among them Franklin D. Roosevelt, using every device of political action, farmers in Tennessee might still be using kerosene lamps instead of electric lights; senior citizens

might be selling apples instead of enjoying retirement benefits, and widows and orphans might still be in the sweat-shops.

Israel is a secular, political state; the socialist, the capitalist and even the Communist, seek their own goals through political and legislative means. The Torah Jew who seeks a greater recognition and a greater role for Torah in Israeli life, must continue to pursue these purposes and advance his cause in the arena of Israel's political life.

### Post Script to: The Vatican Council

The Vatican Council has ended; the "Jewish" schema has been passed, tentatively at least; screaming headlines in New York's afternoon papers announced: ROME ABSOLVES JEWS OF BLAME (*New York World-Telegram*), ROME'S HISTORIC ACT GREAT BLOW AT ANTI-SEMITISM (*New York Journal-American*); and the next morning in *The New York Times*, as was to be expected, the Jewish "hailers" hailed their absolution.

It is a strange feeling to be absolved of guilt for a crime allegedly committed nineteen centuries ago.

One feels a need to react; but hailing seems hardly in order.

One question plagues us. A basic aspect of Catholic dogma is confession of sin, followed by a prescribed penance. In speaking to the "separated brethren" and attempting to mend Christian fences, the Vatican Council asked forgiveness for its share in maintaining the schism between the churches.

In the schema on the Jews the Church took note of the erroneous doctrine that Jews were guilty of deicide. Many Catholics have openly admitted that the false charge of deicide has been responsible for the death of thousands of Jews throughout the centuries and helped to create the climate for the destruction of European Jewry.

In setting the record straight, the Church fathers did not deem it necessary to confess their guilt nor to ask forgiveness. May we conclude that in the Church's eyes, contributing to the separation of Christian churches is a crime that calls forth a request for forgiveness, but that killing Jews is not?

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*Post Script to:*  
**Preventing Intermarriage**

The Essex County Board of Rabbis in New Jersey has refused to bar from membership 'rabbis' who perform marriages where one of the parties to the marriage is not Jewish. The reasoning was quite simple: The Central Conference of American (Reform) Rabbis does not forbid such marriages; why should a local group be more rigid than the national body. The logic is irrefutable.

The "rabbi" whose case brought the question before the board has performed ten mixed-marriages in the past eighteen months, but only one involved a member of his congregation. The others were referrals from other "rabbis;" he is obviously considered a specialist in the field. But let no one think this man is unprincipled; he will not participate in a ceremony with a minister of another faith—which leaves him open to being charged with bigotry.

One of the reasons he cites for his willingness to marry mixed cou-

ples is that it would create an 'unfavorable impression' if he turned them down.

Here we find the logic weak. Could not a physician justify an illegal operation, or an attorney justify an unethical legal procedure, in order not to turn down his patient or client?

*Post Script to:*  
**The Jerusalem Post**

The *Jerusalem Post* continues to take to task the Israeli Rabbinate for not operating their kashrus-supervision structure precisely as the *Post* would like them to. In a recent blast (The *Jerusalem Post Weekly*, 12/4/64) they express their chagrin that the Rabbinate has imposed unnecessarily severe restrictions on hotels in Israel whose kashrus they certify.

The *Post* objects to the intrusion of the Rabbinate in such extraneous matters as waiters writing out checks on Shabbos; having music on Friday nights and what the *Post* calls "the wrong kind of night club." A spokes-

man for the Chief Rabbinate told the *Post* that rabbis are simply following the dictates of the *Shulchan Aruch* and that any hotel owner "who finds these dictates unworkable has already admitted that he should not have a *hechsher*."

What brings on this admonition to the rabbinate, is the *Post's* concern that rabbinic restrictions are hurting the blossoming tourist trade. What they are demanding then is that tourists coming to visit the Land of the Bible should not have their pleasures dampened by the Laws of the Bible.

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## Chinuch Atzmai Enters New Era

At the initiative of Israel's outstanding *Roshai Yeshivoh* and rabbinic leaders, Chinuch Atzmai, the network of 240 Torah schools in Israel, has taken a major step in meeting the growing need for *Mesivta* (secondary Yeshivoh) facilities in the Holy Land. As a complement to the vast network of primary schools scattered throughout the land, Chinuch Atzmai will now build a system of *Mesivtos* to be known as Chinuch Govoa Yeshivati (abbreviated *CHAGY*) Secondary Yeshiva Education.

In past years the graduates of the Chinuch Atzmai independent Torah schools have been absorbed into existing yeshivo *mechinot* where they continue their Torah studies in the same spirit of dedication to Torah which is the hallmark of the Chinuch Atzmai schools.

More recently, the number of graduates has grown to approximately one thousand each year and existing preparatory yeshivos are unable to absorb such a large number of new students.

Torah education leaders face the reality that secondary education in Israel will soon be compulsory and the fact that the United Jewish Appeal has recently undertaken a

fund-raising drive in the United States to raise \$127,000,000 for the construction of sixty-three high-schools. This will increase the danger that graduates of the Chinuch Atzmai schools may gravitate to schools where they will be cut off from the Torah *chinuch* with which they have been inculcated in their early years. This would place in jeopardy the entire concept of Chinuch Atzmai and threaten the vast investment of funds and energies invested over the past twelve years.

The announcement of the creation of *CHAGY*, signed by the *Tshebiner Rav*, R' Dov Berish Weidenfeld; the president of the *Vaad Hayeshivos*, R' Yechezkel Abramsky; Chairman of the *Moetzes Gedolai Hatorah*, R' Zalman Sorotzkin; the *Mirer Rosh Haleshivoh*, R' Eliezer Yehuda Finkel; the *Chevroner Rosh Hayeshivoh*, R' Yechezkel Sarna; and the *Mirer Rosh Yeshivoh*, R' Chaim Shmulevitz, reads as follows:

**A**FTER TWELVE years of Chinuch Atzmai we see today, wherever we turn, the continuing results of this holy work.

Each year hundreds of students

conclude their studies in the elementary schools of Chinuch Atzmai equipped to continue their Torah studies in the various yeshivos. This year alone, a thousand young men will come to the end of their Chinuch Atzmai training. This presents a most serious problem.

The existing yeshivos can not keep up with the flow of graduates; they can only admit a percentage of the Chinuch Atzmai graduates. This raises the frightening question: Can we abandon those who can not be admitted? Can we stand aside and not hear their pleas, "We want desperately to study Torah—give us a place to study."

This problem is even more acute in regard to the students from the Sephardic communities, who for various reasons are not always prepared for the curriculum of some of the existing yeshivos. Also, because of their unique way of life it is necessary to establish yeshivos in their actual communities in order not to break their ties with their families and homes. This means in the majority of cases establishing schools in new cities and areas of settlement.

In order to meet the challenge presented by these problems, a group of *Roshai Yeshivoh* have met and established a new structure for this urgent work.

We bless this inspired project to establish a network of secondary yeshivos throughout the land, to absorb the many youngsters who yearn for the study of Torah, and thereby to protect them from the spiritual perils which await them. To this end a fund will be established with the name: *CHINUCH GOVOHA YESHIVATI (CHAGY)*.

We therefore appeal to those with means and to all those to whom the Torah education of our youth is dear: *Lift your hands in holiness for this sacred cause. With your hearts and with your might allocate your share in this Torah project. Do not forsake the Tinokos Shel Bais Rabon.*



Rabbi Schneir Kotler (on the left), *Rosh Yeshiva* of Beth Medrosh Gevoha of Lakewood, is shown in a conversation at the Chinuch Atzmai dinner with the two distinguished *Roshai Yeshivos*, Rabbi Shlomo Schwadron and Rabbi Yisroel Grossman, who arrived this month from Israel as a delegation to mobilize support for the new *Mesivta* (secondary schools) program of Chinuch Atzmai.

**AGUDA RADIO PROGRAMS  
AROUSE INTEREST**

A series of weekly radio broadcasts sponsored by the New York Branch Presidents Council of Agudath Israel, which began in October and will continue until March, has been received with enthusiasm. It has brought to listening audiences Saturday nights at 9:30 P.M. over Station WEVD, discussion of a wide variety of issues and events, covering Jewish problems in *Eretz Yisroel*, Europe and the United States. Special programs were also held devoted to evaluations of the departed Torah authorities, *Harav Aharon Kotler*, and the Telzer *Roshai Yeshivos*, *Harav Elya*

Meier Bloch and *Harav Chaim Mordechai Katz*, *Zichronom Livrochoh*.

Among the distinguished personalities who have appeared on these weekly broadcasts, which are prepared and introduced by Mr. Joseph Friedenson, editor of *Dos Yiddishe Vort*, are Rabbi Moshe Feinstein, Rabbi Mendel Kra-wiecz, *Rosh Yeshiva* of Yeshiva Rabbi Jacob Joseph, Rabbi Mordechai Gifter, Telzer *Rosh Yeshiva*, Rabbi Chaim Krieswirth, Chief Rabbi of Antwerp, Knesset members Rabbi Menachem Porush and Rabbi Shlomo Lorincz, the delegation of Israeli *Roshai Yeshivos* Rabbi Sholom Schwadron and Rabbi Yisroel Grossman, Dr. Isaac Lewin, chairman of the American section of

the Agudist World Executive, Rabbi Moshe Sherer, executive vice-president of the American Agudath Israel Organization, and Mr. Stephen Klein, national chairman of the American Friends of Chinuch Atzmai.

**RABBI LORINCZ TO ISRAEL**

Rabbi Shlomo Lorincz, distinguished Agudist leader and member of Knesset returned to Israel after a four week visit to the United States and Canada, during which he met with Jewish leaders on the expansion programs of Agudist projects in Israel that he heads. He also addressed a series of forums and lectures in New York and several Canadian cities.

<p><i>Reserve</i></p> <p><i>Sunday Eve, February 28</i></p> <p>for the</p> <p><i>43rd Anniversary Dinner</i></p> <p>of</p> <p><i>Agudath Israel of America</i></p> <p>at the</p> <p><i>Hotel New Yorker</i></p> <p><i>New York City</i></p>	<p><i>Guest of Honor:</i></p> <p><i>The famed Torah Authority</i></p> <p><i>Harav Yaakov J. Ruderman</i></p> <p><i>Rosh Yeshiva of</i></p> <p><i>Ner Israel,</i></p> <p><i>Baltimore</i></p>
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# Return to Torah Leadership, World Jewry is Told

A manifesto to the Jewish people "to return to the leadership of Torah authorities" was issued at a huge public gathering sponsored by Agudath Israel of America on Sunday evening December 13th, at the Sheraton Atlantic Hotel in New York City. Pointing to the "increasing evidence of the bankruptcy of secular Jewish leadership and its total collapse throughout the world," the Orthodox call declared that "only those leaders who are motivated by a personal commitment to Torah and to the Giver of Torah are qualified to guide *Klal Yisroel* through the many perils threatening the very existence of *Am Yisroel*."

Over one thousand persons from every part of New York participated in the gathering which concerned itself with the problems facing Orthodox Jewry, in the light of the deliberations of the recent Fifth Knessia Gedolah (World Congress of Orthodox Jewry) held in Jerusalem. The chairman of the evening, Rabbi Moshe Sherer, executive vice-president of Agudath Israel of America, reviewed the broad sweep of problems with which the Knessia Gedolah came to grips.

Turning to the American scene Rabbi Sherer declared that "while many former adherents of so-called 'modern Orthodoxy' have swung over to the Torah-authority oriented camp, the 'Establishment' of this segment of Orthodoxy has within recent months become more outspokenly defiant of the *Gedolai Torah*. He deplored this development and called for all Orthodox Jews to cast off their alliances with non-Orthodox 'religious' groups, and to unite under the banner of the *Gedolai Torah*."

The distinguished Torah scholar, Rav Moshe Feinstein, chairman of the *Moetzes Gedolai Hatorah* of America, stated in an impressive address that *Klal Yisroel* has always been able to exist against all odds only by clinging without compromise to the Torah and its standard bearers. Every revolt against Torah authority in our long history has brought in its wake serious crises within the Jewish people, the revered *Rosh Yeshiva* declared, and he appealed to religious Jews not to be misled into following a so-called mainstream of Jewish life which is in reality a stream drawing people away from the Jewish faith.

Rav Feinstein urged Orthodox Jewry to mobilize within Agudath Israel as the only organized group in Jewish life which completely subjugates its policies to *Halochah* and *Daus Torah*.

The assemblage enthusiastically greeted the announcement by the Agudist leader and Member of the Knesset, Rabbi Menachem Porush about the new

*Mesivta* (secondary yeshivoh schools) network which the Chinuch Atzmai school system has launched. Rabbi Porush, who had come to the United States on a ten-day emergency mission on this new project, declared that this new *Mesivta* building program has become a necessity in order to provide continuation courses for the approximately one thousand children graduating from the Chinuch Atzmai elementary schools each year.

An analysis of the problems facing religious Jewry in the Holy Land was then rendered by the popular Agudist leader and Member of the Knesset, Rabbi Shlomo Lorincz, whose address was punctuated many times by rousing applause. He stressed that the Knessia Gedolah last summer, in contrast to world-gathering of other groups, devoted itself primarily to the problems of the totality of *Klal Yisroel* and not to the immediate problems of Orthodoxy alone. "When we fight in Israel for religious principles, our battle is not motivated by self-interest, because our Torah camp could live without the religious Jews we demand—it is a fight to save the entire population of Israel from spiritual self-destruction" he declared.

Lorincz scored the secular leaders of Israel for their "irresponsible wrangling in recent weeks over a senseless matter motivated by personal hostility and glory-seeking." He charged the Israeli press with "double bookkeeping" because when Agudath Israel criticizes the government on purely religious grounds affecting the very foundations of the Jewish faith, immediately a hue and cry ensues that such criticism is "destructive."

Rabbi Lorincz concluded with an appeal to the Jewish masses to strengthen "the only genuine Torah leaders—the

Torah authorities—in their efforts to save Israel and the Jewish people the world over from the collision course towards which the secular leadership is guiding the Jewish Ship of State."



RABBI MOSHE FEINSTEIN



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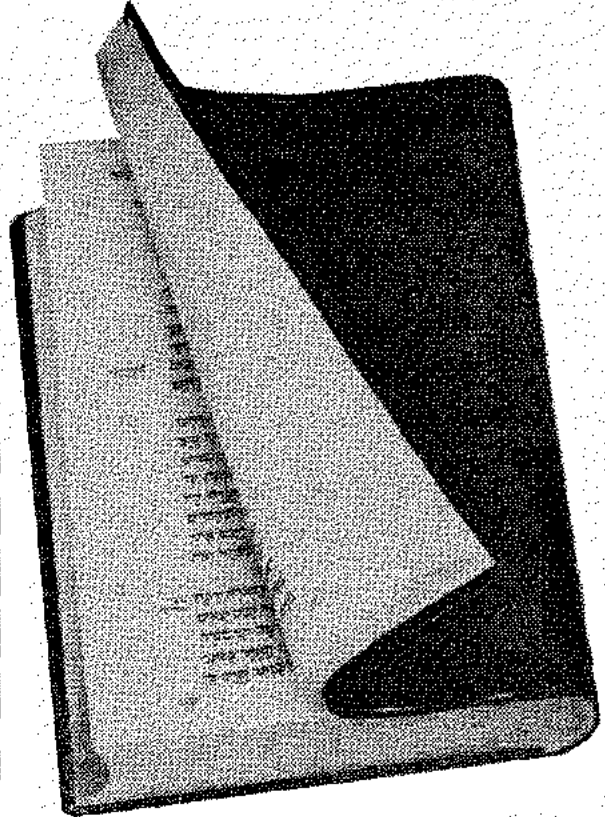
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