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...to eliminate Scriptural readings that
hurt the Jews...he was not advocating
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a matter of...**

choosing better passages...”

A documentary survey of the growing “dialogue” threat

THE JEWISH OBSERVER

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"choosing better passages"

A documentary survey of the growing "dialogue" threat

We have had much to say* in the three years of our existence on the subject of ecumenism and "dialogue." Torah scholars have unanimously agreed that the extension of a purely Christian movement to encompass Jews, will weaken the commitment to Judaism of masses of Jews, and ease the way to SHMAD (conversion). On February 20th, a front-page story in *The New York Times* (excerpts appear on page 8) detailed the growing proportions of Christian-Jewish "dialogue" and reported the opening of a "new phase" in which the Synagogue Council of America would take part in theological "dialogue," which their Orthodox constituents had until now restrained them from doing.**

What follows is a series of documentary citations from Jewish and non-Jewish sources—they are more reveal-

ing than anything we could write—which offer some indication of the scope of the problem as we see it through the mass of releases, pamphlets and books which reach our office. The problem will soon be compounded many times over by the use of television (see page 10) which a leading Jewish "dialoguer" regards as "the secret weapon of ecumenism," and will bring "dialogue" into millions of Jewish homes.

The documents also point up the confusions and contradictions of the Jewish sponsors of "dialogue" (who incidentally are paying a good part of the bill) and the determination of Church groups to continue their "mission to the Jews" while adopting a new set of terms to describe it. We welcome comments from our readers.

Y.J.

* Second Looks, Oct. 63; Nov. 63; Jan. 64; Rome and Cincinnati, May 64; The Vatican Council and the Jew, Nov. 64; Second Looks, Dec. 64; Rav Amnon's Dialogue, Jan. 65; Second Looks, Apr. 65; Emphasis . . . Ours, Oct. 65; The Declaration on the Jews and 'The New Theology,' Jan. 66; Second Looks, Jan. 66.

** A disclaimer appeared several days later in the Yiddish-language *Day Morning-Journal*. In answer to our inquiries we were told that a similar disclaimer would appear in *The Times*. When no such disclaimer appeared after a week, we called Edward Fiske of *The Times*' staff, who wrote the story, and he denied that any correspondence had been received from sca.

"Inter-religious Relationships"

An Ecumenical Inter-Religious Concert

This FIRST will be held
at Music Hall, Cincinnati

. . . the three religious groups involved are launching an ongoing program which will produce other ecumenical programs of the sacred and liturgical music of the faiths. Musicians from Cincinnati churches and synagogues will be asked to take part in future concerts.

—from a circular distributed in Cincinnati, upon which appeared a crucifix superimposed on the Tablets.

The Catholic Diocese of Brooklyn and the Anti-Defamation League of B'nai Brith today (Dec. 15, 1966) announced joint sponsorship of a standing committee on Catholic-Jewish relations, believed to be the first of its kind in the nation . . .

—from an ADL press release.

It should be said at the very outset that there is considerable confusion in the use of the term "ecumenical"—confusion both within Christendom and confusion

between Christianity and Judaism. In its strictest technical sense, the term *ecumenical* applies only to relationships among Christians—i.e., Catholic, Protestants, and Eastern Orthodox—and the ground of ecumenism is the shared Christology which is peculiar to Christendom. It is a misnomer and a misapplication of the term to apply it to relations between Christians and Jews. One can apply it, of course, to Christian-Jewish relations in its broadest, most generic sense but in its authentic, theological meaning, it is a term specifically applicable only to relations within Christendom. In this application, it deals with the activities of Cardinal Bea's secretariat relating to the reunion of the "separated brethren." Yet having said that, at the same time one cannot really explore nor exhaust the full meaning of what ecumenism means in its ultimate reaches without its application to relations between Christian and Jews, since the Hebrew Bible is the foundation of all monotheism. For reasons of clarity, however, it is probably wise and prudent that we use the term "inter-religious relationships" to describe the relations between Christianity and Judaism and between Christians and the Jewish people.

—Marc Tanenbaum in: *Vatican II: An Interfaith Appraisal* / University of Notre Dame Press, 1966

Some Recent Releases

NEW YORK. . . . A "how-to" *Guide to Interreligious Dialogue*, slated for practical use in the burgeoning area of interfaith discussion, has been launched by the American Jewish Committee.

Reviewing the dramatic growth and popularity of the dialogue movement in American life, Rabbi Marc H. Tanenbaum, Director of the Committee's Interreligious Affairs Department, stresses the fact that the dialogue is not a debate where points are scored and the opposite side wins. States Rabbi Tanenbaum, "Those who participate should not be motivated by a desire to convert or instruct their opposite number, but to understand and accept them in the fullness of their differences."

Rabbi Tanenbaum concedes that participants in a dialogue, may still disagree once they've exchanged viewpoints, but

he firmly believes that they will disagree in a more *informal* way and can then pursue the controversy on a reasonable plane. . . .

To encourage intergroup activity, the manual includes a list of provocative topics for discussion as well as a practical working plan which explains how to set up a dialogue, where to hold it and how to attract participants. In addition to local church and synagogue groups, the pamphlet suggests that local chapters of important national organizations such as the National Council of Catholic Men and Catholic Women, the National Council of Christians and Jews, the Christian Family Movement and the National Council of Jewish Women offer a fertile area for interested participation.

A truly successful dialogue can be achieved, the Committee suggests, if the

following primary rules are observed:

- 1) Clarify your own beliefs
- 2) Keep a completely open mind . . .

—AJC release

WASHINGTON. . . . In an event believed to be unprecedented in the history of America's religious communities, all five of the American Roman Catholic Cardinals and about 40 Archbishops and Bishops will join in a ceremony with Jewish leaders at a luncheon reception Sunday, November 13, starting at Noon at the Board of Directors offices of The Catholic University, Washington, D.C.

The occasion will be the presentation by the American Jewish Committee of commemorative plaques to the five Cardinals and to Archbishop Patrick A. O'Boyle of Washington, Chairman of the National Conference of Catholic

Nothing New

RABBI TANENBAUM: . . . I think that those of us who have been concerned about the passage of the Decree [on the Jews—ed.] and who have welcomed its passage have felt that the reality . . . of the [deicide] charge in terms of what it has meant in affecting attitudes on the part of many Christians across the centuries with regard to the Jews . . . that is a terrible reality. And the Vatican Council addressed itself to that reality . . .

MR. GOLDMAN: . . . am I right here with my little pile of notes, didn't the Church declare the same thing 400 years ago? . . . Perhaps Msgr. Oesterreicher can straighten us out on this . . .

MONSIGNOR OESTERREICHER: Yes. The Council of Trent ordered the issue of a catechism and there in that catechism this is stated and many other things besides. . . . This has been the doctrine of the Church all along . . .

—from a discussion of the Vatican Declaration, WNBC television, Sunday Dec, 27, 1964

"Madison Avenue" Agencies

A negative evaluation of the . . . Vatican statement is bound to shock many well-meaning people. It must come as a surprise to them after all the laudatory and grateful Jewish reactions and, indeed, after the strenuous Jewish organizational efforts to have it drafted and adopted. What has to be understood is that a considerable number of Jews—including rabbis and scholars—continue to suffer from the age-old memories of Jewish persecutions caused by the accusation of deicide . . . By and large, however, it has not been rabbis or scholars but civic organizations and individuals that have been actively concerned with this entire matter—i.e.,

not those primarily concerned with the truths and laws of Judaism but those who think in terms of the social, political and physical welfare of Jewry, who are concerned with the sociological order rather than the theological aspirations of Jews. They are often uninformed and even unconcerned with the faith of Israel, and to them the relationship between Jews and Christians as religious people is of the same order of significance as the anti-Jewish discrimination practiced by a golf-club or a "gentlemen's agreement" in a wealthy Detroit suburb. These Jewish "Madison Avenue" agencies are well financed, operate smoothly in the public arena and in smoke-filled conference-rooms, and in effect determine much of the "line" that sets the tone of what constitutes Jewish public opinion. . . . To assume that the resultant public image is a correct representation of the religious Jewish attitude is a miscalculation comparable, perhaps, to learning Roman-Catholic dogma from a poll of the local Knights of Columbus on a Saturday night or to deducing Protestant theology from invocations delivered at political rallies.

—Steven S. Schwarzschild, in *Scripture and Ecumenism*, the published papers delivered at the annual Ecumenical Seminar held at Duquesne University / Duquesne University Press, 1965

"Honey for Vinegar?"

. . . Despite the impressive growth in ecumenical understanding, suspicion continues to hover on both sides. Not all Catholics are aware of the great strides that have been made, especially in recent years . . . There are also many Jews who are totally ignorant of the Christian outreach to the Jew as a genuine expression of Christian love and charity. And among

The Jewish Observer / March, 1967

Bishops, in "heartfelt appreciation" for the leadership given by American members of the Roman Catholic hierarchy in behalf of the passage last year by Vatican Council II of the declaration on relations with non-Christian religions and of its implementation. . . .

— AJC release

CAMBRIDGE, MASS. . . . Creation of an international center for advanced studies in Jewish-Christian relations was proposed here by a rabbi who was a participant in the four-day International Colloquium on Judaism and Christianity.

The project, outlined at a dinner attended by 150 scholars from Europe, Israel, and the United States at Harvard Divinity School, was suggested by Rabbi Marc H. Tanenbaum . . .

"It would enable graduate and post-

graduate authorities in Jewish-Christian relations to examine historical, theological, and sociological issues on an ongoing basis located at a center of a major university of international reputation," Rabbi Tanenbaum said.

He proposed that the center would link together in scholarly dialogue Christian and Jewish scholars from Jerusalem, Rome, Geneva, Constantinople, and from American intellectual centers.

Rabbi Tanenbaum disclosed that he had explored the idea of such an international center with authorities at the Hebrew University in Jerusalem and with a number of Roman Catholic, Protestant, and Orthodox leaders. "Their reaction," he said, "was one of deep and sympathetic interest."

"The kinds of issues that could profitably be explored at the proposed center,"

Rabbi Tanenbaum said, "would include these: . . . "The development by Christian scholars of a theology of Israel that is constant with 'the reality of a living Jewish community and Jewish religious tradition;'

"The development by Jewish scholars of a religious outlook that deals seriously with 'the living theologies of contemporary Christianity and Christendom.' . . .

Commenting on the significance of the colloquium, sponsored by the 150-year-old Harvard Divinity School with the cooperation and support of the American Jewish Committee, Rabbi Tanenbaum remarked:

"It is rather significant that the participants regard it as natural and normal that this sort of dialogue on the deep level is taking place. In the perspective

those who have heard of the "new approach" there are some who are suspicious of its genuineness and of its motive. Are Christians changing their tactics, substituting "honey for vinegar" in order that Jews lower their defenses and become easier candidates for conversion, or are they prepared to love Jews as they are, loyal sons of the Covenant between God and Israel?

—Marc Tanenbaum in *The Star and the Cross* / Bruce Publishing Co. / Milwaukee, 1966

"We are missionaries at all times"

That Jews should be concerned with proselytizing implications and overtones in Christian "ecumenical" approaches to them can hardly be surprising in view of two-thousand years of Christian endeavors in "the mission to the Jews"—by spiritual exertion, by stealth and by bloody force—in view of the agony of the body of the Jewish people in our own time at the hands of nations which were at least nominally Christian, and in view of actual explicit statements such as those of Msgr. John Oesterreicher, the head of the Institute of Judaico-Christian Studies. The latter is centrally involved in the [then] current Vatican Council deliberations regarding the Jewish people. He is also a Jewish apostate and, therefore, doubly a person of spiritual concern to Jews. He has said that "whether we will or no, we are missionaries at all times . . . we will win [the Jews] if we move on the height to which we are called . . ."

Fr. Gregory Baum (another Jewish apostate turned Roman-Catholic ecumenist) has given his reasons for wishing the chapter on the Jews included in the schema on ecumenism:* first because Christians are spiritually related to the "old Israel"; second, the division between baptized Jews and unbaptized Jews is symbolic of all

other schisms in the church; and third, because of the Christian eschatological hope of the conversion of the Jews . . .

It is inevitable . . . that the Roman-Catholic approach to the Jews should be essentially missionary in character. And this is characteristic not only of Roman-Catholics but of Protestants as well. Among the latter this is best discerned not among those who are actively engaged in "the mission to the Jews" but precisely among the few who have of late strongly opposed this ancient Christian enterprise. Even more than the famous statement of Reinhold Niebuhr, Markus Barth is a good case in point . . . [He argues that] the so-called "mission to the Jews" must be abandoned . . .

But we must clearly understand that Barth does not really abandon the Christian desire to [convert the Jews] . . . he merely suggests a new and perhaps better way of achieving the same end: ". . . only after the Jews have found reason to ask about the unexpected friendliness toward them will come the time and the opportunity to speak to them of . . . the king of the Jews."

* Quoted by Rabbi Arthur Gilbert . . . in "The Council and the Jews," *The Reconstructionist*, Jan. 10, 1964, p. 9.—This is a rather typical combination: the "Roman-Catholic" involved is a Jewish apostate, and the Jew is a functionary of one of the "civic organizations . . ." [s.s.]

—Steven Schwarzschild, *ibid.*

"Influenced by paintings"

Gregory Baum was born a Berlin Jew, reared as a nominal Protestant, and converted to Catholicism . . . his first exposure to Christianity was through the reproduction of religious paintings which hung in his Berlin home.

Some Recent Releases

of 2,000 years of history, this colloquium is a miracle." — AJC release

NEW YORK. . . . An ecumenic fearlessness is seeping into Catholic-Jewish relations which is in marked contrast to prior courteous but surface exchange.

The courtesy continues, but it is augmented now by honest probing of the areas of conflict and agreement and by an openness to the kind of learning which makes one-to-one relationship possible.

This much was demonstrated at the recent "Colloquium on Judaism and the Church School," held at Marymount Manhattan College under the auspices of the Catholic School Board of the Archdiocese of New York, the Anti-Defamation League of B'nai B'rith and the Metropolitan Council of B'nai B'rith.

For a solid seven hours Catholic and Jewish clergymen, educators and representative laymen exchanged views on what the parochial schools are doing—and not doing—to present an accurate image of the Jew, in order to combat anti-Semitism.

It was the initial program on secondary school curricula held under joint Catholic-Jewish sponsorship in the New York Archdiocese and, as such, a milestone in ecumenical relations.

The 200 participants heard, for example, a Catholic priest and author place the prime responsibility for historical anti-Semitism on the Church, while a noted Jewish historian defended the Church against this charge by demonstrating as myth the idea that Jews have always been persecuted by Catholics. They heard a nun who teaches in the

Bronx ask the question, "Who is a Jew?"—and courageously admit that a large gap existed in her information on the subject; and they heard a Columbia University philosophy professor, who is Jewish, answer her frankly and without a dissertation on credo. — ADL release

NEW YORK. . . . American evangelical seminaries and colleges are "ready to institute programs for combatting anti-Semitism," according to the only Jewish observer at the month-long World Evangelical Congress held in Berlin.

The observer, Rabbi Arthur Gilbert, director of the department of religious curriculum research of the Anti-Defamation League of B'nai B'rith, said presidents and deans of evangelical educational institutions he met at the conference voiced willingness and "in some

. . . . One of the men whose influence was felt by Baum . . . was Rabbi E. L. Fackenheim, now a philosophy professor at the University of Toronto. He says, "Gregory is remarkably sensitive to all genuine religious impulses. He has a great openness to both Protestantism and Judaism"

—from an article: Gregory Baum: Man For Our Times, *The Sign*, June 1965

"Dialogue" or "Mission"

It is not just Jewish attitudes which make genuine inter-religious dialogue impossible at this time. To the average Christian layman, the word dialogue is still equated with evangelism. As Lowell Streiker points out in his essay *The Modern Jewish-Christian Dialogue*, "many Christian laymen and clergy still look upon dialogue as an opportunity to demonstrate how Christianity fulfills the hopes and aspirations expressed by the particular religion in question." [In this case, Judaism—ed.] Despite the fact that theologians like the late Paul Tillich and Reinhold Niebuhr have condemned this attitude as morally wrong and fruitless, there remain millions of Christians who have not yet been able to distinguish between dialogue and mission.

—Balfour Brickner, director of Interfaith Activities for UAHC and CCRA (Reform) in an article in *American Judaism*.

"Choosing better passages"

New Rochelle, Feb. 20—A priest proposed today that the Roman Catholic church make further revisions in its liturgy to eliminate Scriptural readings that hurt the Jews

The Jesuit made it clear that he was not advocating

a deletion of passages from the New Testament. "It is simply a matter of choosing better passages for public worship," he said.

—The New York Times

"I think there is a definite place for more specific contacts between Jesuits and Jewish religious leaders . . . and I trust these will take place"

—the world leader of the Jesuits, quoted in *The New York Times*

. . . . Commonly known as the Jesuits . . . their chief labors are in teaching, literary work and foreign missionary work. They are known for their intensive scholarship

—*The Maryknoll Catholic Dictionary* / Grosset & Dunlap / 1965

"Freedom from the Law"

. . . . We Christians have told the Jews what they ought to be, religiously, and have not bothered to learn that they do not remotely fit our specifications. We have said, "You ought not to be Jews at all; but since you are you had better be Orthodox. That's the good kind." But when Jews became Conservative and Reformed and when some of them began to eat pork and everything else (saying that in those matters the Scriptures are not to be interpreted literally), we said they had lost all faith. What we forgot was that we, centuries earlier, had declared our own freedom from those prescriptions of the Law and any such view of the Scriptures.

Rev. Gerard Sloyan in *Torah and Gospel* / Sheed and Ward / New York, 1966

The Jewish Observer / March, 1967

cases, eagerness, to rethink their theology on Jews . . .

Evangelical Protestants, Rabbi Gilbert declared, have been largely inaccessible with Jewish community leadership despite the fact that Jews have engaged in education programs at an ever-increasing pace with liberal Protestants and Catholics. . . . He said he interpreted his invitation extended, by Dr. Carl H. Henry, editor of "Christianity Today," as "a direct sign" of change.

"It was for this reason that I accepted," Rabbi Gilbert said, "after hesitating because of the traditionally strong evangelical belief that Jews must be converted."

NEW YORK, Jan. 9. (JTA)—A special emissary of Pope Paul VI sent directly from Rome with a message from the

Pontiff was a highlight of a dinner at the Waldorf Astoria honoring Dr. Maurice Hexter and Joseph Willen on their retirement as executive vice-presidents of the Federation of Jewish Philanthropies of New York. . . .

The Pope's Emissary, Father Felix A. Morlion, O.P., president of the Pro Deo Free International University for Social Studies of Rome, read the message which was described as "a recognition in the spirit of the renewed brotherhood expressed in Vatican Council II."

. . . In his message, Pope Paul lauded the "precious work" accomplished by Dr. Hexter and Mr. Willen. In presenting this message, Rev. Father Morlion said: "Why should the head of the Catholic church himself decide to send a message to two Jewish leaders? The reason is that after the Ecumenical

Council, particular occasions have been sought to affirm the great principles that are common to Jewish and Christian traditions.

"One of those principles and perhaps the most important is the Mitzvah," the Pope's Special Emissary continued. "In this era which we can call the spiritual revolution of understanding and esteem, we do not want to honor a leader just because of the tenets he professes or the words he speaks. We now see that the best criterion to judge the value of a human life is to consider the deeds accomplished by man for his fellow man. The Mitzvah tradition, so profound and powerful in the Jewish people, never ceases to stress that the Torah cannot fulfill the requirements of religion without the Mitzvah which embodies in deeds God's commandments."

A Confession

Never before in history have Jews and Christians really confronted each other as brothers, each entitled to the dignity of his uniqueness, both respectful of the other's freedom of conscience and right to be . . .

In the past, Jewish-Christian confrontation was fraught with danger and physical violence. Both the New Testament and testimonies of Jewish history record a tragic tale of man's oppression of his brother because of religious difference. The truth is [sic] we have never really spoken words to each other—we persecuted, flogged, burnt at the stake, humiliated, mocked, murdered, feared, and hated the other . . .

—Arthur Gilbert in *A Jew in Christian America* / Sheed and Ward / New York, 1966

Is Conversion "Out?"

We hear it said that conversion is out in this ecumenical era, that the ecumenical movement has caused a drop in the number of converts to Catholicism throughout the world, that the old idea and approach of convert work is out of tune with the new ecumenical spirit of today. In fact, our own Diocesan Ecumenical Commission in No. 22 of its temporary directives, suggests that "it would seem only right to use such expressions as 'instruction,' 'formation' or 'training' of candidates rather than the familiar 'instruction of converts.'"

But all that concerns only words. What is of greater importance is misinterpretation of words and of the reality behind words . . .

Cardinal Suenens has said the Church must walk with two legs—one ecumenism and the other evangelization. Speaking on the Council's proposition on the

missions, he put the picture in focus: "The ecumenical approach is one-sided—an attempt to know each other better without the intention of conversion. We cannot, however, say conversion is no longer the duty of the Church. On the contrary, we must bring [the founder of the Christian faith] to the whole world, and this duty cannot be destroyed by ecumenical dialogues. Ecumenism might give rise to the idea that now the Church should leave everyone to follow his own conscience. [He] did not say this. He said to bring the Gospel to every creature—but with kindness. The priority of evangelization must be stressed, since this is what [he] wishes 'impatiently,' since love is impatient to communicate itself."

—*The Tablet*, Brooklyn's Catholic weekly, May 26, 1966

In Holland, the Dutch Reformed Church and the Roman Catholic Church have abandoned their missionary societies to the Jews and, in their stead, have created new agencies for "dialogue" with the Jewish people, concentrating their missionary programs "to the gentiles."

—from a report by Marc Tanenbaum, director of the inter-religious affairs department of the AJC

The Dialoguers' Credentials

Rabbi Marc H. Tanenbaum was born in Baltimore, Md. He received his B.A. at Yeshiva University in 1945; M.A. at the Jewish Theological Seminary in New York. He undertook graduate studies at Johns Hopkins and at the New School for Social Research, 1953. He has been a free-lance writer since 1952; public relations counsel, *Eternal Light* radio program, 1951. He was literary editor and public relations director of *Henry*

Schuman, Inc., publishers, and of Farrar, Strauss, and Young, publishers. He is director of the Interreligious Affairs Department, The American Jewish Committee. He was director of the Synagogue Council of America, and on the board of directors of Religion in American Life.

—from *Vatican II: An Interfaith Appraisal*

Rabbi Arthur Gilbert, a native of Philadelphia, graduated from New York University in 1947 and in 1951 received his M.H.L. and Rabbinical Degree from the New York Branch Hebrew Union College—Jewish Institute of Religion.

A true ecumenical pioneer, Rabbi Gilbert has an impressive list of "firsts" to his credit, including: the first rabbi to be published in a Southern Baptist missionary magazine, *The Royal Service*; observer at the International Pentecostal Convention, the first Christian conference to be held in Israel; and the only rabbi to address the International Lutheran World Federation Consultation on the Church and Jews held in Logumkloster, Denmark.

From 1953 to 1960, he was the Director, National Department of Interreligious Cooperation, of the Anti-Defamation League. From 1960 to 1965, he served as Director, Project Religious Freedom and Public Affairs, of the National Conference of Christians and Jews. In October of 1965, he returned to ADL as Director, National Department of Interreligious Curriculum Research.

—from the dust-jacket of *A Jew in Christian America*, by Gilbert.

... As I read Rabbi Gilbert's book, I became particularly aware of two very complex problems. One may be called the problem of translating the religious and cultural experience of one group into the vocabulary of another.

Rabbi Gilbert, for example, has incorporated into his own way of speaking and writing the sort of phraseology which he might never have used in discussing Judaism with other Jews. For example, at the very beginning (p. 8), he describes a Friday evening when Protestant students visited a Jewish Sabbath service and then, at their suggestion, everyone danced the hora around the statue of Martin Luther. "Each inter-religious experience seems to me a new one, like the spirit renewing reacquaintance of brothers, long separated from each other . . . for at the depths this is exactly what we Jews share together: a sense of ourselves as being covenanted in community to God and obliged by faith to witness to Him and to serve our fellow man in love and justice."

These phrases: "brothers long separated from each other," "covenanted in community to God," "obliged by faith to witness," etc. are not indigenous to the

Jewish experience. This is not the way Jews have, as a rule, expressed themselves when describing the nature of their Judaism. Another example (p. 114): in speaking of the problem of secularism and indifferentism, Rabbi Gilbert says, "Even as we work at this problem in the decade to come it is clear that Reform rabbis will wish to engage their faithful in the practice of their particularism, and in this effort we are no different than other confessional churches in today's America."

—From a review of *A Jew in Christian America* in the *Reconstructionist*, Dec. 23, '66

Orthodoxy and "dialogue"

Pointing to the ever-widening areas of Jewish-Christian relations, Rabbi [Seymour] Cohen [president of the Synagogue Council of America] questioned the involvement of non-religious Jewish human relations and defense agencies in dialogues with Christian groups when they do so in a representative capacity.

"Only the religious agencies can serve as the authentic spokesman of the Jewish religious community in the area of Jewish-Christian interreligious relations," Rabbi Cohen stated. "Faith must come before interfaith, and meaningful interreligious understanding can flow only from the depth of religious commitment."

Acknowledging that there were differences of opinion among the Orthodox, Conservative and Reform constituents of the Synagogue Council with regard to the extent of such "dialogues," Rabbi Cohen stressed that only joint consultations by these religious groups could bring about a "responsible clarification of the proper range of the Jewish community's involvement in inter-religious activities."

—*Highlights*, Synagogue Council of America, Dec. 1966

The nation's principal Jewish, Protestant and Roman Catholic organizations, which until now have restricted their joint activities to secular matters, are preparing to move to a new stage—their first discussion of a religious subject.

The discussion, to be held at a meeting in Boston in May, is a significant development in what has become one of the fastest growing aspects of the contemporary ecumenical movement: interfaith dialogue between Christians and Jews.

The conference is being organized by the Synagogue Council of America, which includes all three branches of Judaism; the National Council of Churches, which includes most of the major Protestant and Eastern Orthodox denominations, and the National Conference of Catholic Bishops.

Its theme—the role of the religious conscience—reflects the growing desire of many Jewish and Christian leaders to move their dialogues beyond discussions simply of social issues to include mutual consideration of problems with religious dimensions.

The Jewish Observer / March, 1967

Movement to the next stage—discussion of such purely theological subjects as the nature of God—has not been considered by these national organizations because of opposition from Orthodox Jewish leaders in the Synagogue Council, who fear the talks could water down the faith. Conservative and Reform Jewish groups have had dialogue with Christians on such themes . . .

During the last year thousands of Christians and Jewish laymen and clergymen have been flocking to meetings in churches, synagogues, dormitories, offices and living rooms throughout this country and Europe.

The roots of the dialogues date to the nineteen-fifties and earlier, but the biggest stimulant was the Ecumenical Council from 1962 to 1965.

"It's now reached the point where the only limit on the number of dialogues is that there aren't enough Jews to go around," said Rabbi Arthur Gilbert, an official of the Anti-Defamation League of B'nai B'rith and a participant of many of the discussions.

The subjects of these meetings range from war and peace to the Torah and the Trinity, and the stated purpose is usually to increase understanding and to foster cooperation between Jews and Christians.

Participants frequently report, however, that they learn as much about their own faith as they do about the other and there are signs that the impact of the talks on both faiths may eventually be profound.

"The ecumenical movement has taught us that when we talk to representatives of other faiths we must expect to be changed—not just in personal attitudes but at the very least in the way we formulate beliefs," said the Rev. Filliam A. Norgren, executive director of the Department of Faith and Order of the National Council of Churches . . .

The scope of the increasing interfaith talks is exemplified in the following developments:

¶ The Episcopal Church and the Synagogue Council of America will hold their first formal discussions in New York on March 5 and 6. The meetings, which will deal with family life, are a result of a resolution passed by the Episcopal Church's triennial General Convention in October, 1964.

¶ Dialogues are organized on a continuing basis in virtually every country in Western Europe. More than 70 leaders of the two faiths met in Cambridge, England, in August for an eight-day International Conference on Jewish-Christian Relations.

¶ Augustin Cardinal Bea, chairman of the Vatican's Secretariat for the Promotion of Christian Unity, has named the Rev. Cornelius A. Rijk, a Dutch scholar, to be his personal representative in seeking ways of establishing formal contacts with Jewish leaders.

¶ Special councils have been formed for the same purpose by the National Conference of Catholic Bishops in this country and by local dioceses, including the Diocese of Brooklyn.

¶ The American Jewish Committee and the Union of American Hebrew Congregations together sponsor more than 300 formal dialogues annually. The Anti-Defamation League is involved in about a dozen seminars a year at Catholic colleges.

¶ The Greek Orthodox Archdiocese of North and South America has begun discussions aimed at initiating dialogues with Jewish officials this winter . . .

Rome is still searching for the best way to relate to the Jewish community.

Jewish leaders have expressed a desire not to work with Rome through Paolo Cardinal Marella's Secretariat for Non-Christian Religions. This is because they feel that the close historical link between Christianity and Judaism makes the relationship between the two different from the relations between Christianity and other religions. Another problem is that this secretariat is also intended to handle relations with Moslems.

So far the solution has been to assign Jewish relations to Cardinal Bea's personal supervision. His secretariat is charged with promoting "Christian unity," but he has the confidence of Jewish leaders because, at the Ecumenical Council, he championed a strong statement declaring that Jews as a people cannot be held responsible for the crucifixion. . . .

—The New York Times, Feb. 20, 1967

. . . Dialogue among Catholics, Protestants and Jews which was formerly limited to matters of social or economic concern, has moved into the sphere of religion.

It has been announced that three faiths are planning a theological conference to be held in May in Boston . . .

—from an editorial in *The Tablet*, Feb. 23, 1967

The debate on the merits of Jewish-Christian dialogue is flaring up again.

One objection, frequently heard before, is that exposure to Christian ideas will weaken the religious commitment of Jewish dialogue participants. But so far this remains unsubstantiated. Responsible agencies approach interfaith discussion with the idea that it should strengthen, not weaken, self-understanding (AJC makes the point in its *Guide to Interreligious Dialogue*), and that is what consistently does happen. Some rabbis call dialogue "the secret weapon of adult Jewish education." . . .

AJC's credentials for interfaith dialogue are beyond question. They include a staff of nationally recognized experts, plus more than 30 years of pioneering research, studies and experience . . .

—from an editorial in the AJC newsletter

"Mass media ecumenism"

NEW YORK . . . An unprecedented demonstration in ecumenical and interreligious understanding will be presented on the NBC Television Network next month when "Frontiers of Faith" brings together representatives of Judaism, the Greek Orthodox Church, Roman Catholicism and Protestantism for a four-week program series, "The Holy Seasons." . . .

In "The Holy Seasons" there will be exchange about the meaning of liturgical customs and usages of the festival cycle that has developed around Passover-Easter and Shavuot-Pentecost. It will show how intimately the different traditions are linked through the Mass, the Jewish Seder for Passover, the Eastern Orthodox ritual, the observance of Shavuot (by the Jewish people) and Pentecost (by the Christians). Viewers will see, for example, a Roman Catholic couple given Holy Communion, a part of the Jewish Seder for Passover, a performance by a Russian Orthodox choir.

Dr. Hagen Staack will be host for the series . . .

Guests and interpreters for their own faith traditions will be the Rev. Thomas E. Ambrogio, S. J., professor of ecumenics, Woodstock (Md.) College; the Rev. Robert G. Stephanopoulos, pastor of the Church of Our Saviour, Rye, N. Y.; and Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs, American Jewish Committee. All will appear on each of the four telecasts.

In Part One the origins of the Passover and the birth of Israel as a nation are considered, as are Easter and the birth of the Christian Church. In Part Two the rituals and symbolism of the Jewish Seder for Passover are portrayed and the relation of the Christian services of the Lord's Supper to Passover are discussed. In Part Three the timing of Good Friday in relation to the Jewish Passover is noted, and the Orthodox ritual is performed. Music is by St. Vladimir's Theological Seminary Octet of Crestwood, N. Y. In Part Four the completion of the Passover and Easter cycles with the observance of Shavuot and Pentecost, respectively, are examined.

All four participants have commented on the importance of the series.

Rabbi Tanenbaum said: "In light of the unprecedented character of 'The Holy Seasons' the National Council of Churches and the National Broadcasting Company are to be congratulated for their leadership in this pioneering undertaking. 'Mass media ecumenism' of this kind may well be the secret weapon of the entire ecumenical and interreligious movements . . . Mass media ecumenism represents one of the truly imaginative and powerful instruments to close the gaps between the generals and the ecumenical troops, and this series is a splendid and dramatic illustration of how it can be done."

Father Ambrogio said: "For a Christian to be exposed to the profound religious sense of the Jew, to try to understand in all sincerity just what a Jew believes through study of the way in which he worships—this is a stimulating force of genuine dialogue which can be very fruitful for mutual understanding. The same can be said of the dialogue between the separated Christian communions. Acquaintance with the different forms of worship of the divided Christian traditions can be a most creative, and as yet rather untapped, source of rapprochement between the churches."

Father Stephanopoulos said: "The series is a unique effort to present the richness and variety of two respective faith-traditions as they ritually and spiritually celebrate their own holy seasons . . . By their own nature the holy cycles are different, but careful discussion, conducted in a spirit of understanding and mutual respect, demonstrates how closely the two faith-traditions are interconnected at many points . . . It is greatly to be hoped that this series is a sign of the times in interfaith discussions and an indication of future hopes."

Dr. Staack said of the series, which has already been taped: "We have tried to show how intimately our different traditions are linked and how we can borrow and learn from each other . . ."

—NBC NEWS release

Where Will it End?

MADRID, Feb. 28—The rich voice of the young cantor in the black ritual skullcap filled the vast Roman Catholic Church of Santa Rita tonight as he intoned the old Hebrew peace prayer "Hashkivaynu avinu leshalom" ("Our Father, grant us sleep in peace").

Standing to the right of the cross-adorned rectangular altar of the modernistic church of the Augustin fathers . . . the cantor of the Madrid Synagogue—chanted in Hebrew as the congregation of nuns, monks and a thousand Catholics and Jews listened intently . . .

The organ in the loft of the church accompanied him softly.

It was not a joint religious service, in the strictest sense of the word, because there were no purely liturgical elements of the Catholic mass or of Jewish ritual . . .

In any event, no such sight has been seen in a Roman Catholic church in Spain, which 475 years ago expelled some of her Jews, forced others to convert to be able to stay and for centuries persecuted those who converted or chose to return.

The priests wore the black robes of their order and large crucifixes hung from the belts.

—The New York Times

Journey Through A Haunted Land

"The . . . generation which . . . put Hitler into power . . . still holds on."

TWO SIGNIFICANT BOOKS recently published by journalists whose work normally appears in Israeli newspapers, gives us some notion of what journalism can contribute to the illumination of areas of Jewish concern. Both were published by Holt, Rinehart, and Winston—a New York house that has a growing list of Jewish titles.

"The New Germany," a concept popularized of late by Jewish leaders to justify their relationships with West Germany, is carefully analysed by Amos Elon, an Israeli journalist, in *Journey Through a Haunted Land*, a report on an extended trip through the cities and towns of Germany.

German propagandists have been pushing the idea that the majority of Germans today are young people who had no part in Nazi Germany. Elon puts this idea to rest with the following facts:

"The older generation which helped put Hitler into power, cheered him on, waged his wars, watched while the synagogues were burning and their Jewish neighbors were led away—this generation still holds on. In cultural life it has little influence; press, radio and television are mostly in the hands of the young. But economically and politically this older generation still controls the new West German Republic. Adolf Hitler's generals, officials and industrialists are respected citizens today. They are found among the mighty in Bonn: in leading positions as members of parliament, as secretaries of state, lawyers and commanders of an army wholly integrated into NATO. Some two-thirds of all West German judges practised 'justice' during the Third Reich. Sixty-four percent of all army officers once belonged to the Nazi *Wehrmacht*. Half of all federal officials served the Nazi administration. When one considers that more than twenty years have passed since the end of the war, these are astonishingly high figures. The age group of senior executives (those between forty and sixty today) was severely decimated by the war. One would consequently expect to find younger men advancing more quickly. Rather than former Nazi judges handing down the law, or former Nazi generals planning Germany's defense against Russia, one would expect to see younger judges, generals or ambassadors. But in Germany forty or forty-five is still considered too young for such a job.

"The first president of West Germany, Professor Theodor Heuss, tried hard to ban the wearing of World War II decorations and service medals. Eventually he had to give up. Cabinet members and deputies, professors and judges, generals and managers of the new economy adorn themselves with Hitler's decorations—from which the swastika has been carefully removed. Few miss an opportunity to prove on white, starched dress shirts how hard they worked to help Hitler to victory. When queried, they say 'objectively' it was a bad war, but 'personally' they were fighting for 'good': loyal service being always honorable. West Germany—though a democracy—is marked by moral schizophrenia. At official receptions in Bonn, proud memories of war clink and shine on the breasts of the prominent. What clinks inside? The same decorations sat on the chests of men who stood guard in Auschwitz (awards that were won there because their recipients were good at throwing cyanide gas into sealed chambers packed with screaming naked human beings)."

Elon vividly describes the visit of a West German court to Auschwitz, to determine if a witness is telling the truth about one of the defendants, Franz Bernhard Lucas, a gynecologist, who was an SS officer in the infamous camp. He is charged with the murder or abetting the murder of "an undeterminable multitude" of people in Auschwitz in 1944. The court has decided that his innocence or guilt hinges on the distance the witness stood from where he testified he saw the defendant sending Jews to their death. In Elon's words, "*The Frankfurt Court has sent them here to measure an outrage with a yardstick.*" Someone asks the judge if he had ever been a member of the Nazi Party; Elon reports: "*He couldn't remember. 'You see, all that lies so far in the past. As much as I would like to, I simply can't remember.'*"

In the course of the trial, Lucas is free on bail.

"An Israeli witness, alarmed at seeing him [Lucas] at Frankfurt International Airport shortly after facing him in the courtroom, called the police. Was Lucas trying to flee the country? No, he was merely using the shuttle service to Hamburg to see his patients on days when his trial was in recess. His practice apparently has not suffered. He is widely praised by his patients. At Hamburg, he is said to be a doctor who cares, a Samaritan anxious to alleviate pain, good-

natured and conscientious. At Frankfurt, he is accused of having selected the doomed from the living, telling them to step aside and move towards the gas chambers, a master over life and death at the railroad platform of Auschwitz."

The Judge dictates to the court stenographer: "Thereupon the Court went to the trenches in which the corpses were burned."

"One of the defense attorneys questions his wording. Shouldn't it say: ' . . . in which corpses were allegedly burned?'"

Is this only the attitude of a defense attorney working to acquit his client—Elon thinks not.

"Others [Germans] go still a step further, and actually rationalize Nazi crimes. This is nothing new. One reads about it before coming to Germany. Hearing it with your own ears and, of all things, from the mouth of a twenty-five-year-old, has a shattering effect. A young man sat next to me in a railroad compartment: 'Oh, it can't have been as bad as all that,' he said idly stretching his legs. That stuff about the six million murdered Jews is enormously exaggerated. I heard it from an absolutely trustworthy source . . ."

"Today even those who admit that millions of Jews were murdered often pretend that Germans murdered

only Jews. The Soviet Union, not counting ten million dead soldiers, lost thirteen million people in occupied territories, including four million prisoners of war, shot, gassed, worked or starved to death. The Soviet Union, says Alexander Werth in *Russia at War*, did not have just one Lidice, not only one Oradour, but hundreds. Lesczynski estimates the number of dead Polish civilians at two and a half million people. At least one million Poles died in extermination camps.

"It has become common to compare—even equate—the extermination camps of Auschwitz and Treblinka with the destruction of Dresden by Allied bombers a few weeks before the end of the war, or with the expulsion of the German population from East Prussia, Silesia or Czechoslovakia in 1945. Some people demand trials against 'Allied War Criminals.' Prominent politicians, led by former Minister of Defense Franz Josef Strauss, render lip service to this demand. It is politically useful."

The latest upsurge of neo-Nazi strength, and their victories in Bavaria and Hesse, should give pause to Jewish leaders who speak of "The New Germany." Elon's *Journey to a Haunted Land* points up "The New Germany" as in reality the old Germany, wrapped in the garb of democracy, patiently awaiting *Der Tag*.

The Jews of Silence

"As I stood among the Jews of Russia, I became a Jew."

In *The Jews of Silence*,* Elie Wiesel, an Israeli correspondent whose novels on the Holocaust have gained him popularity, offers a journalistic report of a visit to Soviet Jewry. Wiesel writes little that has not been reported before. His description of visits to synagogues, of Jews whispering to him in public places, his visit to Babi Yar—these have become the standard appurtenances of the visitor returning from the Soviet Union. The feeling that Wiesel experienced have no doubt been felt by other Jews; but Wiesel adds to our understanding of the situation of our Soviet brothers . . . the poetic dimension, and thereby says infinitely more than others have said.

Whoever reads a poem carries away from it his own unique reaction; perhaps the poet did not have that in mind; perhaps he would even disagree with his reader's reaction. For me, Wiesel has made clearer the nature of the tragedy of Soviet Jewry; it is the tragedy of all Jewry today. In America, in Israel, in Russia; it is the tragedy of Jews seeking their identity; the soul-pains

* I cannot pass without commenting on the beautiful design of the book, which makes it a masterpiece of the bookmaking art, and enhances the effectiveness of the literary product it contains.

of Jews who appear to have made peace with living their every-day lives almost as non-Jews, but whose souls yearn for a return to their Torah, to their G-d, and to their people. It is the frustration of Jews loyal to Torah, searching for direction, and consoling themselves that this is a *Dor Yosom*, an orphaned generation.

Whether it be the temptations of an affluent, materialistic society, the restrictions of a government tinged with Jew-hatred, or a Jewish state which offers the choice of a complete Jewish life based on Torah, or a life based on an ersatz Jewishness—all these have in common the stumbling block of believing that a Jew can survive without Torah. Certainly the problems of Russian Jewry are vastly different from ours, but the Russian Jew must ask himself the same question that all of us must answer: Am I to accept the values of an age which has fostered mass destruction of human life, or can I somehow find my way back to the eternal verities of Sinai and base my life and aspirations on these verities?

Wiesel's description of the Simchas Torah celebration in Moscow is masterful:

" . . . The people crowding into the synagogue tonight

were simple Jews who had come to learn that it was possible to be a Jew and to find reasons for rejoicing . . . or to rejoice for no reason at all. Long-beards and workers, old and young, widows and girls, students and bureaucrats. Among them there were many who had never prayed but who had come to watch the procession and to honor the Torah . . .

" . . . The entire Israeli diplomatic corps was present, together with their wives and children. We sang, *Gather our scattered ones from among the nations, and our dispersed from the corners of the world*. Five times, ten times. A number of the diplomats belonged to left-wing parties. In their youth they had scorned religion, and religious people in particular. Tonight they celebrated the holiday with *hasidic* enthusiasm and abandon. Differences of opinion and class were left behind. An American writer once told me, 'As I stood among the Jews of Russia, I become a Jew.' He was not alone; many who come here as Israelis also return home as Jews . . .

" . . . Men who had not seen a Torah all year long were embracing and kissing it with a love bequeathed to them from generations past. Old men lifted their grandchildren onto their shoulders, saying, "Look and remember." The children looked in wonder and laughed, uncertain what was happening. No matter; they would understand later, and they would remember . . .

"The dignitaries had made their way back to the pulpit. The first procession was over. The *gabbai* announced that all guests were to take part in the second, and the congregation responded with new bursts of song. From one corner came an Israeli tune, '*Heivenu Shalom Aleichem*, We have brought peace unto you;' from another '*Hava Nagilah*, Come let us rejoice.' A third group preferred a traditional song, 'Blessed is our G-d who created us in His honor and separated us from the nations and implanted in us eternal life.' Instead of resisting one another, the various songs seemed to fuse into a single melodic affirmation. Those who had spent years in prison or in Siberia, those who had only recently become aware of their Jewishness, now proclaimed their unity: one people, one Torah. Each of them had stood once at the foot of Mount Sinai and heard the word, '*Anochi—I am the Lord thy G-d*.' Each of them had received the promise of eternity . . ." This Simchas Torah phenomenon raises these questions:

Is it an accident that these young Jews choose to proclaim their Jewishness within the walls of the synagogue, or even in the surrounding streets?

Is it an accident that of all festive days in the Jewish calendar, Russian Jews single out the day of Simchas Torah, the day when the Jewish people pours out its gratitude to the Almighty for making us His people and giving us His Torah?

A poet once said, "How odd of G-d / To choose the Jews." Not odd at all; the Russian Jew, heir to a vast heritage of Jewish living and learning—a heritage which

has been denied him—is demonstrating the wisdom of G-d's choice of the Jew, his stubborn determination to be G-d's people. How else explain the following story Wiesel tells:

One morning there was a knock at the door of a man who for some years had secretly and at great risk brought dozens of children into the covenant of Abraham. His wife opened the door, and was confronted with a Russian colonel. "Does Comrade K . . . live here?" Terrified, she answered yes. The officer demanded to speak to her husband. "I have heard that you are a mohel; true or not?" The man tried to deny it. "Don't waste your breath." The officer commanded the man to get dressed; his wife packed his personal belongings in a satchel. "Take your instruments," the colonel ordered.

They got into an army vehicle, and the man was blindfolded. They rode for about half an hour, then got out; the colonel opened a door and removed the blindfold. They were standing in a well-furnished apartment. A woman lay in bed, a crib by her side. "You must circumcise my son," the colonel said. The ceremony took five minutes. The father asked the price, but the mohel refused to take money. The colonel would not hear of it. He gave the man 25 rubles and two bottles of vodka, blindfolded him again, and drove him home.

Did this happen just as it was told to Wiesel? Did Wiesel take poetic license in his telling?—no matter. If Jews only *tell* such a story, it is a miracle—the miracle that is the Jewish people.

Wiesel tells us that his visit changed his opinion on what Jews outside the Soviet Union should do; he now believes that there should be protests; that protests will influence Soviet policy toward the Jew for the better. In this, of course, he differs with the position of leaders of Torah Jewry who have counseled against public protests and demonstrations. (Prudence does not permit us here to argue, or to defend the position of men steeped in the ways of Torah and in understanding of the non-Jew world.) But Wiesel has produced a work that makes a major contribution to the understanding of the situation of Soviet Jewry.

We would not seek here to quarrel with the groups that have chosen the way of public protest. It is not to be expected that Jews who look for guidance to the political and social scientists rather than to Torah and its teachers, should suddenly react differently in this area. But Wiesel's work should make it clear to all Jews that the problem of Soviet Jewry is a problem that goes to the depths of Jewishness, and the answers must be found in the depths of Torah, and the experiences of the Jewish people through centuries of adversity.

YAAKOV JACOBS

Programmed Instruction — Its Potential for Torah

As a result of the education explosion in this country, and the constant development of new techniques, educators have developed and introduced various types of "teaching machines." DR. LOUIS NULMAN, Director of Research for Torah Umesorah, the National Society of Hebrew Day Schools, was the first to apply the technique of programmed learning to Torah education in his "What is Chanukah?" We asked Dr. Nulman to outline some of the work being done in this area and to indicate its possible use in the Yeshiva and Day School curriculum. □

EDUCATION IN AMERICA is experiencing a technological revolution. In response to the many rapid changes in teaching technique, universities throughout the nation have established institutes and departments of educational technology in their schools of Education. In order to further the scientific knowledge of the learning process, researchers must closely examine the theories, methods and techniques underlying such new ideas as programmed-instruction, computer-assisted education, learning laboratories and educational communication.

But, it is not the universities alone that are interested in these developments. As the revolution gains momentum, industry is showing a good deal of interest. Several of the big corporations have already bought out major textbook publishing houses, an indication of the growing relationship between the communication industries and education.

Our Federal government is deeply interested and involved in these new developments in education. The United States Office of Education has established a special department to guide the education consumer in the selection and purchase of 'software' (programmed-text materials) and 'hardware' (teaching machines).

Jewish education cannot escape the impact of this revolution, and we will here consider only one of the educational technologies, programmed-instruction, and its possible application to Torah studies.

Chavrusa Learning

WHAT IS programmed instruction? This new technology can best be understood by an analysis of a classical learning system practiced over the centuries and still widely used in Yeshivos today.

The basis of actual instruction in the Yeshivos is the *shiur*, the lecture delivered by the *rebbe* each day. After the *shiur* has been delivered, the students pair in groups

of two known as *chavrusa*. For the major part of their learning day, the members of the *chavrusa* work as a team, reviewing the day's *shiur*, going over new material, preparing for the next day's lecture. Throughout this period of *chavrusa* learning, each member of the team is forced to defend the correctness of any statement he makes. His own superficial understanding of any material being studied, will quickly be challenged by his *chaver*. The stimulation, the inter-action of the two students makes for an exciting—and productive—learning experience. This *chavrusa* system has been used successfully over the centuries by students of the Talmud. It is the embodiment of the advice of the Mishna (*Pirkei Ovos*), *Knai lecho chaver*, "Get yourself a companion."

In programmed-instruction, there is a similar type of inter-action, naturally more mechanical, between the student and the programmed text which substitutes for the second member of the *chavrusa* team. This learning technique, which has evolved in the last six years, is a departure from the conventional methods of instruction such as the lecture, use of the textbook, workbook, or film.

In programmed instruction, the unit of study is structured to meet the following basic criteria:

- The information is divided into small, sequential steps.
- At each step, the learner is asked to respond.
- The student is immediately informed if he has responded correctly or incorrectly.

This general procedure is followed whether the material is presented on a printed page or in any of a variety of teaching machines.

Among subjects already available in programmed instruction are mathematics, science, English, and

PART I
KOSHER ANIMALS

READ CAREFULLY

Before you begin, cover up all the written material found in the left side of the page. Use a card or ruler for this purpose.

Uncover the answer(s) only after you have filled in your own answer(s).

1. The bottom part of the horse's foot is called a "hoof." The part of the horse's foot, similar to the toes of man, is known as the _____.



**COMPARE YOUR ANSWER WITH
PRINTED ANSWER IN LEFT COLUMN.**

**ANSWER TO
"FRAME" 1:**

1. hoof

2. The horse's hoof is shaped like one toe of a man. Donkeys and zebras have hoofs similar to the hoof of the horse. The hoofs of a horse, _____ and _____ look like _____ toe(s) of a man's foot.
two / one / three



**COMPARE YOUR ANSWER WITH
PRINTED ANSWER IN LEFT COLUMN.**

**ANSWER TO
"FRAME" 2:**

2. donkey
zebra
one

3. What is found at the bottom of the horse's foot? _____

**TURN TO NEXT PAGE. THE ANSWER TO "FRAME" 3 IS FOUND
IN THE LEFT COLUMN.**

Agnon and the Nobel Prize

SHMUEL YOSEF AGNON has said that he enjoys reading the critics because he then learns what he meant when he wrote what he did. He playfully notes that his writing is said to be influenced by writers he has never read and some he has never heard of.

No doubt he enjoyed the game played by the Israeli press: *Agnon is ours—No, he's ours.* Some insisted that Agnon was honored as a representative of Israeli literature. Some observed—with justification—that Agnon writes in a talmudic, midrashic style about life in the East-European *shtetel*, a period which the typical Israeli writer either ignores or treats with scorn. Still others angrily disputed any attempts to claim Agnon for religious Jewry, betraying their uneasiness that a religious Jew was awarded the Nobel Prize for Literature. One Israeli journalist wrote:

While Agnon today lives the life of an observant Jew, does not care for outsiders to see him with his head uncovered, makes a great to do over eating in the houses of friends because the food may not be kosher, goes to the

synagogue and is careful not to travel on the Sabbath — this observance is part of a totality of Jewish outlook, of a mind schooled in traditional Jewish learning and a spirit nourished by warmth and security of this closed world whose rules supply answers to every question man might ask. He is observant, but not Orthodox in the sense of being rigid.

We do not feel it necessary, nor do we feel called to render judgment between the disputing parties on the fundamental character of Agnon's life and letters. Nevertheless, some of the things he said and did since becoming a Nobel laureate, were—in their own terms—a rare and inspiring proclamation of the divine holiness of the Torah and the people of Israel, in the midst of the nations and their wisdom. To the best of our knowledge, no Jewish literary figure has ever spoken in *such accents* in the ears of the non-Jewish world—and at the very moment when that world conferred its highest honors upon him. It is strangely ironic that the world Jewish press—which gave Agnon's Nobel award such

extensive coverage — should have consigned to oblivion these actions and words of Agnon.

"The Swedes made sure everything was kosher for me," he told a reporter. He lamented that Swedish Jews had forgotten about Kashrus, but, he said, "Now they know." Asked in Israel what he thought of Stockholm, he said, "There happened *there* what does not happen *here*. The Swedes did everything for me to observe the Shabbos. They cleared the street. When I go to schul in Jerusalem I have to pass 600 cars." Wherever he went in Stockholm, he wore a black velvet yarmulka and carried a small siddur in his hand. When he was greeted on his return to Jerusalem by a children's band, he walked over to them and said:

"I wish you should all have the honor of playing for the arrival of *Moshiach*. That will really be worthwhile."

Agnon opened his response to the Swedish Academy by reciting the traditional *brochos* said in the presence of a king, and of men of learning. The following excerpts are from the remainder of his address.

IT IS SAID in the Talmud (Tractate Sanhedrin 23a): 'In Jerusalem, the men of discrimination did not sit down to dine in company until they knew who their companions were to be'; so I will now tell you who am I, whom you have agreed to have at your table.

As a result of the historic catastrophe in which Titus of Rome destroyed Jerusalem and Israel was exiled from its land, I was born in one of the cities of the Exile. But always I regarded myself as one who was born in Jerusalem. In a dream, in a vision of the night, I saw myself standing with my brother-Levites in the Holy Temple, singing with them the songs of David, King of Israel, melodies such as no ear has heard since the day our city was destroyed and its people went into exile.

I suspect that the angels in charge of the Shrine of Music, fearful lest I sing in wakefulness what I had sung in dream, made me forget by day what I had sung at night; for if my brethren, the sons of my people,

were to hear, they would be unable to bear their grief over the happiness they have lost. To console me for having prevented me from singing with my mouth, they enabled me to compose songs in writing.

I belong to the Tribe of Levi; my forebears and I are of the minstrels that were in the Temple, and there is a tradition in my father's family that we are of the lineage of the Prophet Samuel, whose name I bear.

I WAS FIVE YEARS OLD when I wrote my first song. It was out of longing for my father that I wrote it. It happened that my father, of blessed memory, went away for business. I was overcome with longing for him and I made a song. After that I made many songs, but nothing had remained of them all. My father's house, where I left a roomful of writings, was burned down in the First World War, and all I had left there was burned with it.

The young artisans, tailors and shoe-makers, who

used to sing my songs at their work, were killed in the First World War—and of those who were not killed in the War, some were buried alive with their sisters in the pits they dug for themselves by order of the enemy, and most were burned in the crematoria of Auschwitz together with their sisters, who had adorned our town with their beauty and sung my songs with their sweet voices.

The fate of the singers who, like my songs, went up in flame, was also the fate of the books which I later made. All of them went up in flame to Heaven together in a fire which broke out one night at my home in Bad Homburg as I lay ill in a hospital. Among the books that were burned was a large novel of some seven hundred pages, the first part of which the publisher had announced he was about to bring out. . . .

After all my possessions had been burned, G-d gave me the wisdom to return to Jerusalem. I returned to Jerusalem, and it is by virtue of Jerusalem that I have written all that G-d has put into my heart and into my pen. I have also made a book about the Giving of the Torah, and a book on the Days of Awe, and a book on the books of Israel that have been written since the day the Torah was given to Israel. . . .

I have already told how my first songs came out of longing for my father. The beginnings of my studies also came to me from my father, as well as from the Rabbinical Judge of our town. But they were preceded by three tutors under whom I studied, one after the other, from the time I was three and a half till I turned eight and a half.

WHO WERE MY MENTORS in poetry and literature? That is a matter of opinion. Some see in my books the influence of authors whose names, in my ignorance, I have not even heard, while others see the influences of poets whose names I have heard but whose writings I have not read. And what is my opinion? From whom did I receive nurture? Not every man remembers the name of the cow which supplied him with each drop of milk he has drunk. But in order not to leave you totally in the dark, I will try to clarify from whom I received whatever I have received.

First and foremost, there are the Sacred Scriptures, from which I learned how to combine letters. Then there are the Mishna and the Talmud and the Midrashim and Rashi's commentary on the Torah. After these come the *Poskim*—the later explicators of Talmudic Law—and our sacred poets, and the medieval sages, led by our Master Rabbi Moses, son of Maimon, known as Maimonides, of blessed memory.

When I first began to combine letters other than Hebrew, I read every book in German that came my way, and from these I certainly received according to the nature of my soul. As time is short, I shall not compile a bibliography or mention any names. Why,

then, did I list the Jewish books? Because it is they that gave me my foundations. And my heart tells me that it is they who recommended that I be honored with the Nobel Prize.

There is another kind of influence, which I have received from every man, every woman, every child I have encountered along my way, both Jews and non-Jews. People's talk and the stories they tell have been engraved on my heart, and some of them have come up into my pen.

It has been the same way with the spectacles of nature. The Dead Sea, which I used to see every morning at sunrise from the roof of my house, the Arnon Brook in which I used to bathe, the nights I used to spend with devout and pious men at midnight besides the Wailing Wall—nights which gave me eyes to see the Land of the Holy One, Blessed be He, which He gave us, and the city in which He established His Name.

Lest I slight any creature, I must also mention the domestic animals, the beasts and birds from whom I have learned. Job said long ago (35:11): *Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?* Some of what I have learned from them I have written in my books, but I fear that I have not learned as much as I should have done, for when I hear a dog bark, or a bird twitter, or a cock crow, I do not know whether they are thanking me for all I have told of them, or calling me to account.

Before I conclude my remarks, I will say one more thing. If I have praised myself too much, it is for your sake that I have done so, in order to reassure you for having cast your eyes on me. For myself, I am small indeed in my own eyes. Never in all my life have I forgotten the Psalm in which David said (13): *Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me.*

If I am proud of anything, it is that I have been granted the privilege of living in the land which G-d promised our forefathers to give us, as it is written (Ezekiel 37:25): *And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever.*

Before concluding, I would say a brief prayer: He Who giveth wisdom unto the wise and salvation unto kings, may He increase your wisdom beyond measure and exalt your Sovereign. In his days and in ours may Judah be redeemed and Israel dwell in safety. May the Redeemer come to Zion, may the earth be filled with knowledge and eternal joy for all who dwell therein, and may they enjoy much peace. May all this be G-d's will. Amen.

Israel Digest

Menachem Greenberg

Knesset Rejects Opposition Demands For Military Response to Arabs

The Knesset has voted approval of Prime Minister Levi Eshkol's policy on the Syrian border crisis. Opposition parties *Gahal* and *Rafi* had demanded military reprisals against el-Fatah terrorists on the grounds that the Syrians understand only the use of force. The Eshkol government withheld retaliatory action and agreed to meet Syrian representatives at the negotiating table of the United Nations Mixed Armistice Commission.

In the Knesset vote-of-confidence, only one opposition party—Agudath Israel—supported the Eshkol policy. Speaking on the Knesset floor, Rabbi Yitzchok Meir Lewin, head of the party's delegation, declared that Israel should not follow Syria's militant example until every non-violent method had been tried.

"On the other hand," continued Rabbi Lewin, "we must not rely on world public opinion." He reviewed recent efforts to solve the problem by diplomacy, recalling the rejection by the Security Council of Israel's complaints following raids of murder and destruction by terrorists supported by the Syrian government. But a full-scale Israeli retaliation against the Es Samu base of el-Fatah guerillas in Jordan brought a unanimous, sharp censure of Israel by the Security Council, led by the Soviet Union, Great Britain, and the United States.

"There is no doubt," Rabbi Lewin said, "that even those who are considered our friends, value their good relations with the Arab nations more than the concept of justice. For the very reason that we are all alone in our demand for justice and truth in a world which accepts every outrage without pangs of conscience—it is for this very reason that we must continue our thoughtful, careful policies; we must not be incited by provocations."

Rabbi Lewin noted the military advantages of the hostile Arab states over Israel, as well as the continued military build-up of these nations by powers less concerned with maintaining peace than with securing political, military and economic advantages in the Cold War.

"And at a time like this, when our sole response must be to unify and strengthen all our internal forces," declared Rabbi Lewin, "we are divided among ourselves as never before."

"There was a time when security questions stood above all our inter-party rivalries. Over the years many have accepted the idea that stability was synonymous with the State of Israel, while the surrounding Arab nations were plagued by unstable, ineffective governments. Today we are a tiny nation whose spokesmen tear at each other like *gabboim* in the *shtetl*. Who cares about security—about the future? The major goal is to win, to hurt your rival even at the expense of all values, even at the expense of basic security considerations."

Rabbi Lewin apparently was referring to the continuing flow of hostility between leaders of *Mapai* and of the faction which left it before the last election to form the *Rafi* party; to the split in the Communist party, and to the current feuds threatening to split the *Herut* party.

"Many of us have sunk into battles of personalities and mutual insults," Rabbi Lewin said. "After such abuses, can we expect the nations of the world to respect us? Can we expect our children to rush to spill their blood at the order of such heads of our State?"

"What is the root of all this evil? Why have all these troubles come upon us? A nation without spiritual content, without a central idea, an elevating purpose, cannot escape decline. Clearly, one who wishes to inquire deeply will realize that only G-d has saved us and only He will continue to save us. Today more than ever one can sense that *Hashem Shochen Betziyon*—the Lord dwells in Zion—and it is only thus that we have remained alive; but our's is a life full of tension, fear, and insecurity, with the future beclouded.

"The moment we all reach that conclusion—I am confident that moment will come—the moment all eyes open to see that the Almighty is the essence of our lives, that there is no rallying point for the people of Israel other than G-d's Torah, only then will we be saved and

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"And I will permit myself to note with caution," Rabbi Lewin concluded, "that all the disturbances which surround us have come upon us because we have estranged ourselves from our source of life, from the Almighty. If we attempt to come closer to Him, our victory will come, and the promise *You shall dwell in your land safely, and I will give peace to the land* will be fulfilled." □

Educator Blames His Colleagues For Lack of Values in Students

IN A SYMPOSIUM on secondary education, Dr. B. Ben-Yehuda, principal of the famous Herzliyah High School, complained that Israeli schools do not teach "Love of values."

In placing the blame on educators, Dr. Ben-Yehuda, a veteran secularist educator, admitted that schools do not teach students to differentiate between right and wrong. He charged that Israel's high schools do not celebrate Jewish holidays properly and do not implant the spirit of Shabbos in their students.

Similar concern was expressed by Israel Rogosin, the American industrialist who has brought money and jobs to Israel by building industrial plants and by huge contributions to the United Jewish Appeal. "Ask every boy and girl what is their aim in life," Rogosin said, "and they will tell you that they want to become millionaires. In 1951 the Israeli children spoke differently. They then said they want to do everything for their country." □

Israel Information Campaign To Increase Religious Tourism

THE MINISTRY OF TOURISM's Office for Stimulating Domestic Tourism has embarked on an information campaign designed to increase religious tourism in Israel.

The project is designed to make Israel's religious community travel-conscious by emphasizing the avail-

ability of accommodations in hotels which are *mehadrin* in kashrus and Shabbos observance. To this end, the Office will send questionnaires to tourist establishments to ascertain the nature of their services and their suitability for religious tourists.

The Office will also promote tours to places of special interest to religious tourists. □

Jerusalem's Religious Council Ups Expenditure by \$600,000

JERUSALEM's Religious Council has announced a budget of IL 1.8 million (\$600,000) for the coming fiscal year, an increase of 29 percent over the present budget.

Among the items in the budget are salaries of rabbis, *shochtim*, *mashgichim*, and workers in *mikvo'os*; maintenance of *mikvo'os*; support for *bnai Torah*; purchase and distribution of religious articles (*tashmishei kedusho*); and welfare assistance for the poor. The Council also approved a three-year development budget of \$500,000 for the construction of a new *mikvah* in the Kiryat Yovel quarter, new synagogue and other buildings for religious institutions.

The Council's budget is covered by the city government, which contributes two-thirds, and the Ministry of Religions, which gives one-third. □

THE NATIONAL CENTER for *Taharas Hamishpochoh* (observance of the laws of family purity) spent \$215,000 in 5726, three times the sum spent five years ago, but closed the year with a deficit of \$20,000. The Center supports *mikvo'os* in 82 communities throughout Israel, including all parts of the Galil, the Negev, the Lachish development area, and the Jerusalem Corridor.

Ten-Point Program Issued To Avoid Forced Autopsy

FORCED AUTOPSIES continued to be the number one problem facing religious Jewry in Israel. The Committee for Safeguarding Human Dignity has issued a ten-point list of instructions to patients entering Israeli hospitals.

The patient is advised to send a registered letter to the hospital indicating his objection to post-mortem dissection in the event of death, and asking the hospital to issue written orders to the appropriate departments to carry out the patient's wishes.

(In a recent case, an American tourist had her lawyer write such a letter upon her admission to Hadassah Hospital in Jerusalem. The letter was acknowledged by Dr. Kalman Y. Mann, director of the hospital. *When the woman died, her body was dissected.*)

The Commission also advises relatives to attend a seriously-ill patient day-and-night, and in the event of death, not to leave the deceased unattended at any time. If the relatives arrive at the hospital after death, they are advised to immediately ascertain the location

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of the body and to demand its return from the hospital without delay.

In the event that an autopsy has already been performed, the family is directed to demand of the hospital the return of all organs and limbs removed from the body and to make certain that the organs returned are the ones which were removed. Tourists and residents without close relatives are advised to send copies of their letters to the Commission.

One Israeli weekly predicted that American *Gedolei-Torah* would soon issue a ban on settling in Israel or making an extended visit until a satisfactory autopsy law is passed. Such a move would be a blow to tourism, which is already in a slump.

A huge public demonstration brought thousands of persons to Ohel Shem Hall in Tel Aviv, where mass autopsies were termed inhuman coercion of 90 percent of the population. Rabbi Solomon Reichman of the Agudas Horabonim, who represented American Orthodoxy at the rally, declared that the Government's policy "was closing the gates of the country" to immigration of Orthodox Jews. Among the speakers were the famed *rabbonim* and *Roshei Yeshiva* Rav Yosef Kahaneman, Rav Yaakov Kaniefsky, Rav Eliezer Shach, and Rav Michael Feinstein.

The unwillingness of leaders of *Mafdal* (Mizrachi) to exercise their power as members of the Government coalition to force an end to the abuses by passage of an effective law was condemned by Young *Mafdal*, the party's young-adult group. At a meeting, the group criticized the leaders' support of a "watered-down" amendment to the present Anatomy and Pathology Law, which would in many cases aggravate rather than alleviate the situation.

Meanwhile, fears of increased autopsies mounted as Hadassah Hospital secured a grant of IL 1,050,000 (\$350,000) from the U. S. Department of Health, Edu-

cation and Welfare to conduct a five-year "clinical, laboratory, and epidemiological research study" of bone fragility in persons between the ages of 55 and 84. "Jerusalem is particularly suited for this research," wrote one Israeli periodical, "since apart from the different ethnic groups who reside there, its population includes a high percentage of old people, many of whom have come to spend their last years in the Holy City."

In a newspaper symposium on the deficiencies of the Israeli medical profession, Dr. Mann said "Our trouble is that our training is so hospital-oriented that it places all emphasis on the test-tube rather than the patient." □

Election Reform Proposed

THE LARGER PARTIES in the Knesset are proposing a revision of Israel's election law which would in effect eliminate the smaller parties and redistribute their seats among the larger parties.

Under the present law, any party which polls at least one per cent of the total vote has a right to be seated in the Knesset. The proposed revision would change this figure to five per cent. Since the Knesset is composed of 120 members, the effect of such a revision would be to bar from representation all parties which do not poll enough votes to win six seats under the present system. At least eight parties holding 19 seats in the present Knesset would be affected by such a law, which would disenfranchise nearly one-sixth of the voters or force them to vote for one of the larger parties.

The proposal is supported by *Mafdal*, which holds 11 seats. If enacted into law, it would eliminate Agudath Israel (4 seats) and Poalei Agudath Israel (2 seats), thus leaving *Mafdal* the only religious party in the Knesset. □

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second looks at the jewish scene

Thanksgiving Day – 1884

May the State take cognizance of the religious sensibilities of a minority without offense to the majority?

Is the complete disregard of religion a solution?

Many thoughtful persons who have given serious consideration to these matters in the last few years may think that these problems are novel. However, they have existed wherever and whenever men of diverse faiths have sought to live together as civilized beings. An interesting instance of conflict over such an issue took place in the State of South Carolina in the year 1884 between Governor James H. Hammond, a brash young man of 37, and the Jewish community of Charleston.

Governor Hammond, it appears, had issued a proclamation on September 9th, 1884 appointing the first Thursday of October as a Thanksgiving Day. In this proclamation he invited and exhorted "our Citizens of all denominations to Assemble at their respective places of worship to offer up their devotions to God, the Creator, and his Son . . ." He promptly received several private letters of protest and a letter was addressed to him in the public press, all of which he ignored. When he received a letter signed by over one hundred leading Jewish citizens of Charleston he felt compelled to answer. The letter by the Jews pointed out that the wording of the proclamation was repugnant to them and that they, therefore, kept their two houses of worship

closed on the appointed day. They charged the governor with a violation of the South Carolina constitution which provided:

The free exercise and enjoyment of religious profession and worship *without discrimination or preference*, shall forever hereafter be allowed within this state to all mankind.

In a fifteen-hundred-word, closely-reasoned reply, the governor, bristling with restraint, declined to apologize. Admitting that he professed no religion and that he was attached to no particular denomination, he nevertheless insisted that he

lived in a Christian land . . . [as] the temporary chief magistrate of a Christian people . . . that a Proclamation for Thanksgiving which omits to unite the name of the Redeemer with that of the Creator is not a Christian Proclamation and might justly give offence to the Christian People whom it invited to worship. If in complaisance to the Israelites and Deists, His name must be excluded, the Atheists might as justly require that of the Creator to be omitted also; and the Mahometan or Mormon that others should be inserted.

After pointing out that there was no compulsion to worship in accord-

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ance with the proclamation and that he would have felt the manifestation of disapproval by the closing of the synagogues more severely if it had stopped there, without indications of scorn for Christianity, he made this telling thrust:

I would not have hesitated to appoint for them [the Jews], had it been requested, a special day of Thanksgiving according to their own creed. This, however, was not, I imagine, what the Israelites desired. They wished to be included in the same invitation to public devotion with the Christians! And to make that invitation acceptable to them, I must strike out the cornerstone of the Christian creed and reduce the whole to entire conformity with that of the Israelites; I must exhort a Christian People to worship

after the manner of the Jews. The Constitution forbids me to 'discriminate' in favour of the Christians; and I am denounced because I have not 'discriminated' in favour of the Israelites . . .

The Jews published a lengthier reply in the *Charleston Mercury* which really shed no new light on the controversy. They were apparently taken aback by the governor's position, having expected an inconsequential acknowledgement of an oversight. Both sides, driven by principle, felt extremely unhappy over the whole affair which ended so unpleasantly and inconclusively.

The above extracts may not fully reveal the gravity, care and profundity that each side exercised in developing its position. Both displayed a thoughtfulness that is not common in parallel discussions today.

Later governors of that state avoided the controversial terminology in their proclamations, so that it might be said that the Jews of Charleston established their point. Yet the *kashe* of Governor Hammond stands. How does one answer it? Is the answer to be found in a thorough-going secularist state which leaves no one but the Humanists happy, or are we *taken in golus*? REUBEN E. GROSS

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IMAGEIMAGEIMAGEIMAGEIMAGEIMAG

The word 'image' is defined as a representation of a person as opposed to the person himself. Semanticists have warned against confusing a word with the object which the word represents. The 'national image,' the 'corporate image,' and the 'personal image' are all concepts which the politician and public relations expert would have us believe are one and the same with the nation, the corporation or the person

itself; that the 'image' which they project is a perfect likeness of the thing itself.

The word 'image' is also defined as an object set up for worship. The two meanings often overlap; the image a man attempts to project is often indicative of what he 'worships,' what he believes to be worthy of emulation.

In announcing the appointment of Rabbi Emanuel Rackman to the Fifth Avenue Synagogue, *The New York Times* attributes to Rabbi Bernard Twersky, press secretary of the Rabbinical Council of America, the statement that:

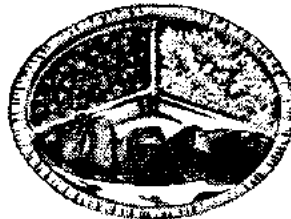
"the Fifth Avenue synagogue is the 'jewel' of Orthodox Judaism. Its location, wealth and influence have together made it comparable to Temple Emanuel in Reform Judaism . . ."

Is this the 'image' Orthodoxy seeks to achieve? Is this the 'image' which Orthodoxy sets up for emulation—"location, wealth and influence?" Does being "comparable to Temple Emanuel" make a congregation "the 'jewel' of Orthodox Judaism?"

We refuse to believe that Rabbi Rackman, or the former rabbi of the congregation, Rabbi Jakobowitz (now Chief Rabbi of Great Britain), or the RCA itself, subscribe to such nonsense. It is time that RCA put a stop to the absurd machinations of their press secretary, and his asinine declarations in *The Times*. A good place to start is with the repudiation of this latest absurdity. The hectic search for an 'image' can easily deteriorate into 'image'-worship, which can only be a disservice to Orthodoxy. Enough already.

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The American Council for Judaism is 'getting religion.' Their monthly bulletin, *Education in Judaism*, has featured articles by a Y.b.S., the 'b' presumably standing for *ben*. Y.b.S. writes on religious matters, and his articles are sprinkled with rabbinic quotations, i.e., "cf. b. Sanhedrin 90a, b." He recently urged members of the Council to study the Hebrew language in order to understand Judaism better. He was promptly taken to task by a reader who was shocked at the suggestion that Jews pore over Hebrew tomes every day and master the Bible in the original, and another reader rushed to his defense to say that Y.b.S. certainly didn't mean to go that far.

Y.b.S.'s latest excursion into religious matters takes him into the SCA dinner affair, which he says "is really an inner-Orthodox affair, in

which we have no wish to take sides . . ."; yet he is disturbed by Orthodox Jews using the phrase "Torah Judaism," especially in the now-famous ad of the Igud Harabonim in *The New York Times*. With a tortured twisting and turning of talmudic erudition, Y.b.S. concludes that the Rabbinical Alliance, and all those who maintain that Reform and Conservatism are inauthentic manifestations of Judaism, are themselves heretics, rather than Orthodox Jews. They are, he charges, no better than the Sadducees and Karaites, who rejected all but the *written* word, since the Orthodox Jew insists on the authority of the Shulchan Aruch—which is *written*—and rejects the new interpretations of non-Orthodoxy. He insists non-Orthodoxy must be granted validity on the basis of

"Rabbinic tradition . . . which is characterized by the multiplicity of opinions it records, by its recognition of the fact that 'the Torah speaks in the language of man.'"

WE MIGHT ORDINARILY HAVE IGNORED this 'Purim Torah'—any child in a yeshiva or day school could easily refute it. But Jews who are exposed to this arrogant illiteracy, are often more illiterate than Y.b.S., and the myth that the difference between Reform and Orthodoxy is analogous to the differences between Hillel and Shammai, continues to flourish in the American countryside, and like the Great Lie that it is, it grows in acceptance.

It recently was aired in the mass-circulation TIME magazine (June 24, 1966) in a report on the JUDAISM symposium on Jewish Unity:

A necessary first step toward unity, suggests Conservative Rabbi Seymour Siegel of Manhattan's Jewish Theo-

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logical Seminary, is a recovery of Judaism's ancient tolerance. In the 1st century B.C.[E.], for example, the Saducees and Pharisees and the rabbinical schools of Hillel and Shammai differed bitterly in their interpretations of the law; yet they did not seek to exile opponents from the ranks of accepted Judaism. Siegel concludes that in today's Judaism there can be no single interpretation—which means that Orthodoxy in particular must surrender its exclusive claim to represent true Jewry.

Without belaboring the point: Hillel and Shammai functioned within the same system; a complete acceptance of and commitment to

Torah. Their disputes arose in their attempt to learn what it is that the Torah wants of them. In the dispute between Orthodoxy and non-Orthodoxy, the non-Orthodox have changed the ground rules; they seek to salvage from a Torah that they have rejected some 'mitzvohs' that are still acceptable to the climate of the times. By rejecting the ground rules they have taken themselves out of the contest; they are no longer in the tradition of Hillel and Shammai, but in the tradition of the nations of the world who centuries ago rejected G-d's offer of the Torah by asking: "what is written therein?"

Y.b.S. consoles himself that the dreadful ad in *The Times* "has performed a real service" by upholding the traditional line of the American Council for Judaism which seeks to "guard us from the danger of having any individual or group speak for all Americans of Jewish faith." We too have cautioned against any group speaking for all American Jews; but Jews loyal to Torah, and loyal to the leadership of *Daas Torah* will continue to speak out against those who seek legitimacy for their distortions of Torah—whether they justify themselves with the 'Purim Torah' of Y.b.S., or the more sophisticated 'scholarship' of the spokesman for non-Judaism. Having maintained the integrity of Torah since Sinai (even when we sinned and were driven from our Land) against constant physical and spiritual attacks, through a long and bitter *Golus*, we are not about to give it up as the end of our *Golus* appears in sight, for the sake of 'Jewish unity.' Such unity could leave the *Moshiach* with no one to come for. □

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letters to the editor

Synagogue Council

To the Editor:

I concur in your evaluation of the importance of the Synagogue Council as an issue in Jewish life today, but I must disagree with your overemphasis of certain aspects and under-emphasis of others.

One of the unfortunate consequences of the attack on Dr. Belkin is that it is creating the impression (to the delight of the non-Orthodox) that there are two Torahs, one for the West Side and another for Boro Park. Not once have you mentioned those parts of Dr. Belkin's speech which was uttered to a politely silent gathering of the SCA dinner "... a traditional Jew will not compromise either with his universalism or with his particularism. But to attain this end, we need not belong to a Synagogue Council. Furthermore, some say that the main goal of the Synagogue Council is to help in creating a spirit of unity in the American Jewish community. Here, again, I disagree. In the things in which we differ we can have no unity, nor should it be expected of us—particularly of Jews of Orthodox orientation."

Instead of applauding Dr. Belkin for these statements—which were courageous, considering their time and place—we have joined in a general condemnation that has compounded his own error. Unfortunately his actions spoke louder than his words. His presence at the dinner drowned out his own voice. Many people are totally surprised when his actual words are quoted. They actually think that he stands for full cooperation with SCA. Instead of dispelling this notion, his critics have actually re-enforced the idea that there is a difference as to this fundamental in Orthodox ranks when the only difference is really one of tactics: Does one unduly risk recognition of deviationist Judaism by breaking bread with them on quasi-religious grounds. Dr. Belkin says, "no." But he cannot be so isolated in his ivory towers of Washington Heights as not to know how unrealistic his position is: His office is the command post on the frontier between

Torah Yiddishkeit and deviationism. I am sure that his heart is torn by the many young men whom he has sent out to do battle who have never returned. The tragic truth is that Dr. Belkin is caught in the foils of a situation beyond his control. He has a great insititution on his hands with a monumental budget, and he has lost a great deal of freedom of action. He needs our sympathy, not our condemnation.

The truth of the matter is that the **כלפי חוץ** versus **כלפי פנים** distinction is a purely theoretical division bearing no correspondence to the facts of the real world. Whoever first came up with this distinction would seem to be a keen theoretical mentality, of no practical experience. The irony of the matter is that those who rely on this distinction claim a monopoly of practical experience! Yet, the utter confusion in the

ranks of American Jewry caused by the SCA dinner shows that razor-edge distinctions which may be clear to trained minds are not appreciated by the masses; that despite Dr. Belkin's clear words to the contrary, his attendance at the Synagogue Council dinner constitutes an endorsement of deviationist Judaism by one of our acknowledged leaders.

REUBEN E. GROSS
Staten Island, N. Y.

P.S.—And under all circumstances let us avoid the street urchin prerogatives of Rabbis Lookstein and Levovitz or getting down to that level.

To the Editor:

I am a trial lawyer, having been born in New Haven, Connecticut (where I have lived all my life) in 1910. I am a member of the Young Israel and have for a score of years been an officer

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and director of the local day school which is a Lubavitch affiliate.

For all practical purposes my adherence to traditional Judaism commenced in my 35th year (I am now 56) when I became interested in the day school movement. Prior to that time, I had been indifferent to religious values, infrequently attended both Orthodox and "Conservative" services and on rare occasions even Reformed services.

I can confidently state that prior to the time I became—out of intellectual curiosity and then conviction—Orthodox in profession and practice, I was a "typical American Jew." Now what does that mean? It means one without any Jewish religious learning in depth, with no knowledge of talmudic sources and scanty knowledge of the written Torah; with inability to distinguish the philosophical differences between traditional Judaism and "liberal Judaism;" with corresponding inability to distinguish between the nature, function and sources of authority of the Orthodox rabbinate and that of the Conservative or Reformed movements. To me, then, a "rabbi" was a "rabbi" from whatever group he was ordained.

Having reference to those who now

are like I was then, Orthodox participation in the Synagogue Council is a distinct disservice to traditional Judaism and a violation of the ordinance prohibiting putting a stumbling block before the blind.

For those who are torch bearers of traditional Judaism, our rabbis, to dignify "Conservatism" or Reformism as equal partners in the religion of American Jewry strongly serves the purposes of the religious philosophers or clergy of pseudo-Judaism, enhances their prestige, causing a disservice to Torah.

Many years ago an emissary from a Polish yeshivah seeking funds in the United States for an institution was addressed in an open letter by Abraham Cahan of the *Jewish Daily Forward* asking why Poland needed all its yeshivahs, since—as Cahan said—there was no profusion of pulpits to accommodate Polish Jewish rabbis and consequently Poland had enough rabbis. True, said the emissary in an open letter, we have no need of yeshivah graduates or rabbis to fill pulpits. Our graduates will not be rabbis in that sense but they will be *maivanim* on rabbis.

In the United States, where the masses are not *maivanim* on rabbis, participation

by Orthodox rabbis in joint religious associations with "Conservative" and "Reformed" rabbis leads to a further confusion of the already confused masses.

CHARLES G. ALBOM
New Haven, Conn.

Early Marriage

To the Editor:

Enclosed, please find some clippings which may interest your talented staff.

Congratulations for your superbly thought-provoking magazine, which we hope, is here to stay.

There is an item I would like to see discussed some day in the pages of THE JEWISH OBSERVER: early marriage. As a practicing physician, I have become convinced, over the years, that a return to that wise tradition of our forebears would offer the solution to many of the problems that are plaguing our youngest generation.

I know that, to many, this sounds quite old-fashioned and impractical; I sincerely believe, however, that with effort and dedication early marriage could be effectively restored, in spite of the changed circumstances.

To sum up, I would state that, in my opinion, early marriage is the best polyvalent vaccine against immorality, selfishness and intermarriage.

A. PODRIZKI M.D.
Shreveport, Louisiana

Antisemitism

To the Editor:

Your article "Anti-Jewish or Anti-Torah?" in the Shevat issue was very much to the point.

CORRECTION

In the article *Credo of a Scientist*, which appeared in our issue of December, 1966, a reference foot-note was omitted in error. The reference was to a quotation from an article by Prof. Sanford Aranoff, *The Age of the World*, which appeared in INTERCOM, August 1962, a publication of the Association of Orthodox Jewish Scientists.

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The word antisemitism was first used only 86 years ago by Wilhelm Marr, the son of a Jewish actor, in his *Zwanglose Antisemitische Hefte* (Occasional anti-semitic cahiers).

This is another case where the popular interpretation of Yeshayahu 49, 17 applies:

"Your destroyers and they that make you waste descend from you."

ERNST S. KOPLOWITZ
Cincinnati, Ohio

A Compliment

To the Editor:

I haven't had a chance to write you earlier, but I must compliment you on THE JEWISH OBSERVER. It is excellently written and is a welcome and necessary voice on the international Jewish (not just Orthodox) scene.

SAMUEL SPERO
S. Euclid, Ohio

Mazel Tov to My Dear Friends

AVROHOM CHAIM FEUER
upon his engagement to
Luba Rochel Gifter

YEHUDA DOVID FEUR
upon his engagement to
Chavi Potashnik

MOSHE ELOZOR LLPKA
upon his marriage to
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YOSEF BECHER
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Agudath Israel Dinner Hears Rabbi Feinstein Condemn Ecumenical "Dialogues"



The three prominent New York State legislators who received awards at the Agudath Israel dinner being introduced to several of the leading Roshei Yeshivos who graced the dais. From r. to l., seated: Rabbi Yaakov I. Ruderman, Rosh Yeshiva of Ner Israel, Baltimore; Rabbi Yitzchok Hutner, Rosh Yeshiva of Mesifita Rabbi Chaim Berlin; Rabbi Mordechai Gifter, Rosh Yeshiva of Telshe Yeshiva, Wickliffe, Ohio; Rabbi Shneur Kotler, Rosh Yeshiva of Beth Hamedrosh Govoha, Lakewood; Rabbi Boruch S. Schneerson, Tshebiner Rosh Yeshiva of Jerusalem. Standing, r. to l., Assembly Speaker Anthony J. Travia, Rabbi Moshe Sherer, Senator Edward J. Speno, Senator William J. Ferrall.

AN OVERFLOW AUDIENCE of 1,000 at the 45th anniversary dinner of Agudath Israel of America heard one of the world's foremost Torah authorities, Rabbi Moshe Feinstein, label the recent wave of ecumenical "dialogues" as bordering on *avodoh zoroh* (idolatry). Rabbi Feinstein, chairman of the *Moetzes Gedolei Hatorah*, spoke with deep anguish about the recently-announced religious ecumenical conference to be held in Boston in May with the co-sponsorship of the Synagogue Council of America. He issued a stern warning against participating in such dialogues, which he condemned as contrary to Jewish law and inimical to Jewish interests.

The dinner, which took place on Sunday evening, February 26th in the Hotel New Yorker, was the largest in the history of Agudath Israel's annual anniversary celebrations. Seated at the two huge

dais tables were leading rabbis from many communities, including the foremost Torah authorities. An interesting highlight of the event was a pledge by New York State Assembly Speaker Anthony J. Travia to block "humane slaughter" legislation. The assemblage warmly applauded Speaker Travia's declaration that "the American tradition of religious freedom speaks against the 'humane slaughter' bills because Orthodox Jewry considers them a threat to Jewish ritual slaughter."

Speaker Travia was the recipient of an award at the dinner because of his concern with the legislative interests of the Orthodox Jewish community. Awards were also received by State Senators Edward J. Speno and William J. Ferrall for co-sponsoring the New York State Textbook Bill, which provides textbooks for non-public-school children from the

7th to the 12th grade. The presentations were made by Rabbi Moshe Sherer, executive vice-president of the organization. Senator Speno was cheered when he stated that "Albany now knows that the American Jewish Congress does not speak for the Jewish people." The legislators warmly lauded Agudath Israel's major efforts to help the passage of the Textbook Bill.

THE GUEST SPEAKER, Rabbi Mordechai Gifter, Rosh Yeshiva of the Telshe Yeshiva, commended Agudath Israel for projecting an independent Orthodox position in Jewish affairs. He decried the secular concepts that have crept into policy-making even among a number of Orthodox groups, and scored the spirit of conformism which has brought chaos into Jewish life. Rabbi Gifter's call for a universal reaffirmation of Torah sovereignty received an ovation.

SPECIAL AGUDIST SERVICE AWARDS were presented to Rabbi Joshua Silbermintz for many years of leadership of the Agudist youth movements, and to Mr. Pesach Dovid Schonfeld for spearheading *chesed* activity in the organization. An award was also presented to Agudath Israel of Long Island for establishing the newest Agudah branch—in Far Rockaway—which was accepted by Israel Katz, Abraham Septimus and Rabbi Moshe Spiegel. A telegraphed greeting from President Lyndon B. Johnson declared that Agudath Israel's "unflinching

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Rabbi Feinstein addresses dinner. Seated on his right: Rabbi Moshe Horowitz, Bostoner Rebbe.

concern for the education and spiritual welfare of young people has enhanced the quality of life in our society."

The evening was chaired by William K. Friedman, national treasurer of the organization. A beautiful musical program was rendered by the choir of Pirchei Agudath Israel, of PIRCHEI RECORDS fame, led by Rabbi Eli Teitelbaum. Among the cities that were represented at the dinner with delegations were Boston, Chicago, Philadelphia, Baltimore, Toronto and Montreal.

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