

# THE JEWISH OBSERVER

SHEVAT, 5737/JANUARY, 1977

VOLUME XII, NUMBER 2

SEVENTY-FIVE CENTS

*a car on an icy road*

## DIMENSIONS OF A TRAGEDY

*a Rosh Yeshiva comments*

## ANOTHER VIEW ON THE DAY SCHOOL, USA

*a Torah pioneer in colonial America*

## GERSHOM MENDES SEIXES

*a Rebbe takes leave in Antwerp*

## REB ITZIKEL, זכר צדיק לברכה

*second looks*

## WOMEN IN THE ISRAELI ARMY THE GOVERNMENT FALLS

*letters*

# THE JEWISH OBSERVER

## in this issue

---

THE JEWISH OBSERVER is published monthly, except July and August, by the Agudath Israel of America, 5 Beekman St., New York, N.Y. 10038. Second class postage paid at New York, N.Y. Subscription: \$7.50 per year; Two years, \$13.00; Three years, \$18.00; outside of the United States \$8.50 per year. Single copy seventy-five cents.  
Printed in the U.S.A.

---

RABBI NISSON WOLPIN  
*Editor*

---

Editorial Board  
DR. ERNST L. BODENHEIMER  
*Chairman*  
RABBI NATHAN BULMAN  
RABBI JOSEPH ELIAS  
JOSEPH FRIEDENSON  
RABBI MOSHE SHERER

---

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

---

JAN. 1977      VOL. XII, No. 2

Typography by **Compu-Scribe**  
at ArtScroll Studios, Ltd.

<b>Dimensions of a Tragedy</b> / <i>Nisson Wolpin</i>	3
<b>The Day Schools: Another View</b> / <i>Meir Belsky</i>	5
<b>The Day Schools: A Postscript — The Way Things Really Are</b> <i>Elchonon Oberstein</i>	7
<b>A Homegrown Torah Pioneer in America:</b> <b>Gershom Mendes Seixas</b> / <i>Shmuel Singer</i>	9
<b>Mrs. Rosenberg's Yeshiva</b> / <i>Yisroel Miller</i>	12
<b>Remembering Reb Itzikel</b> / <i>Pinchos Jung</i>	15
<b>Second Looks at the Jewish Scene</b>	
<b>Girls in the Israeli Army — A Crisis?</b> / <i>Ezriel Toshavi</i>	19
<b>The Neo-Hellenists, Shabbos, and Fall of the Government</b> <i>Ezriel Toshavi</i>	22
<b>A Home for the 'Talit'</b>	23
<b>Letters to the Editor</b>	24

# The Dimensions of a Tragedy

Based on some thoughts expressed in two chapters  
in *Michtav Me'Eliyahu*, Vol. III

THE TRAGIC ACCIDENT that took the lives of five *shochtim* and *kashrus* supervisors last month shocked the religious community. All hearts were deeply touched by the personal dimension of the tragedy, in which young families were struck, leaving some thirty children orphans, their mothers widows.

Details filtered out, regarding an imminent *simcha* in one family, a recent death in another, the total dependency on the father as much more than breadwinner in yet other families; the men's expertise at their craft, the deep *ehrllichkeit* and religious fidelity with which they had discharged their obligations, personal histories of decades of total dedication to Torah study in Lakewood and other *kolelim* ... all contributing to the sharpness of the pain of the terrible loss.

Within days of the accident, the many segments of the Orthodox community were galvanized to attempt to raise large sums of money to at least soften the financial blows to the families, to whatever extent possible.

There is another level of the tragedy that is not too easily detected, nor so quickly dealt with. The deaths of so many outstanding men in one bold stroke simply cannot be dismissed as happenstance. If "one does not strike his finger below unless it has so been ordained above" (*Chulin* 7:1), then surely it should be boldly apparent that a loss of such proportions is fore-ordained, and for reasons that G-d deems necessary.

We do not pretend to see beyond the tragedy to detect causes. But the reasons are there, and somehow a suitable response is expected of us.

## When a Tzaddik Dies

CHAZAL (the rabbis of blessed memory) commented on the death of men of unusual righteousness: "Tzaddikim are greater in their death than during their lifetime" (*Chulin* 7:1). Too often, we do not assess the many facets of a *tzaddik's* activities — his immersion in Torah study, his extraordinary views on life, the lofty selfless mode of conduct of his day-to-day affairs, his prescient leadership ... embodying Torah in a very temporal world. Our dealings, our awareness of his greatness is limited to a fragment here, another aspect there. By contrast, when he dies the full scope of his

personality strikes us in its absence — partly because of the vacuum that is left in the wake of his death, partly because the incident of his death, in itself, prompts us to evaluate his gifts and what he meant to us.

So the survivors are jolted into an attempt at filling the vacuum, which has two effects: we more fully appreciate the greatness of the *tzaddik* after his passing than we ever did during his lifetime; and we actually respond to his inspiring personality with even greater accomplishments in his absence than we did while he was alive.

## "The Sins of the Generation"

PERHAPS THIS CAN THROW some light on another rather ambiguous statement in the Talmud: "Tzaddikim are caught in the sins of the generation" (*Shabbos* 33b). This is a difficult concept — in our own range of experience and observation, and all the more so in earlier times, because great men of spirit are invariably so far above the petty pitfalls that ensnare others of their time. For instance, if one were to select a single spiritual malaise in mid-20th Century America as "the sin of the generation," it might well be a pursuit of material pleasures and comforts, while ignoring Torah values, forgetting spiritual goals. And if there was ever a group of men that succeeded in remaining above the morass of American materialism it was the corps of Torah giants who built Torah institutions of pre-War European calibre in post-War America, introducing by both example and instruction the fullest dedication to Torah, totally foreign to this pragmatic culture. Could one say that Reb Reuvain Grozovsky, Reb Elya Meir Bloch, or Reb Aharon Kotler זכרונם לברכה were in any way whatsoever ensnared in the sin of materialism of their generation?

— Unless one is to understand this Talmudic quote in a different way: At times, the people of a particular generation may fail to learn from the exemplary conduct of their leadership, so involved are they in the "sin of their generation." The *hashgacha* — the Divine governance — is then faced with a dilemma *kaveyachol* (as if one could employ such a term). Outstanding personalities are planted in their respective generations to teach very specific lessons, to correct the sins of the

generation. When the people respond to their presence, all is fine. That is as it should be; the sins of the generation are corrected. By contrast, when the people fail to take inspiration from the presence of the *tzaddik* of their times, they must be *forced* into evaluating his greatness — when all else fails, with his death. ... The *hashgacha* must resort to the *tzaddik's* greater impact in death as compared to the lesser impact of his living presence.

Because of the sins of the generation — its limitations in appreciating the *tzaddik* — he is ensnared: he does not fully succeed in teaching by living example, only by the vacuum that ensues after his passing.

\* \* \*

This discussion may well relate directly to the five who so tragically were killed. Moreover, it can guide us in viewing the Divine patterns that often underlie the seemingly inexplicable, and lead us to search for yet more enlightening remarks of *Chazal*.

### One of the Group

REBBE CHIYA BAR ABBA *said*, Rebbe Yochanan *said*: *Should one of a group die, then the rest of the group should be apprehensive. ... Some say this refers to the head of the group, others say it refers to the least member (Shabbos 105b).*

The gifts and talents, strengths and weaknesses with which a person is endowed — his financial assets or liabilities, the myriad circumstances of a person's life — all are means with which he is charged to manifest "*kovod Shomayim*." Riches — whether of material or abstract value — ideally should be understood as gifts coming directly from G-d, to be used in His service. When used in this manner, they express man's self-negation in deference to G-d's glory. And poverty, or personal limitations are understood as obstacles to be overcome — or to be endured, as ordained by G-d.

A company of men, a community, consists of individuals who share a common purpose — either by the very nature of the society that embraces them, or by likeness in personality or background. Regardless of the formal or informal nature of the group, its members are bonded together by some commonality of purpose: and this is meant to develop a specific type of action that brings to the fore their own brand of *kovod Shomayim*, in accordance with the gifts, talents or powers invested in them.

On occasion, such a unit may fail in its assigned task. How can its members be awakened to rise to their ideal role? There are many methods. There are even times when the *hashgacha* may deem it necessary, according to His supreme wisdom, to withdraw a leading member of the group, to force its members to assess their role as he personified it ... to appreciate their immediate loss as well as their long-term laxity ... to mobilize forces to

compensate for lost opportunities. ... When the one who is taken away is a younger member of the group — one who has not yet realized his potential — it is to call attention to shortcomings in involving him in the group's assigned task.

The six men who were travelling the icy stretch of highway between Brooklyn and their destination in Pennsylvania that pre-dawn Monday, certainly represent a commonality beyond their particular profession. A commonality that we, the survivors, share — or should aspire to share. We all may belong to various clubs, groups and associations. But above all, we are members of the Torah community, assigning to Torah study and fastidious mitzva observance the highest priority, seeing them as the very core of our existence ... or do we?

Each of the six men in the ill-fated car represented a very high calibre segment of this community. Not that they necessarily relished their professions. Few people really enjoy being a *shochet*. The work itself is strenuous — a monotonous, repetitious, physical labor. The responsibility is awesome — being accountable for the *kashrus* of the food consumed by thousands of people. The conditions are unpleasant — spending the good part of the week away from home. Yet people do work as *shochtim* — because it is imperative that the community have *shochtim*. And because these men in that car could not conceive of themselves engaged in any activity other than one that revolves around Torah: Torah study, propagation of Torah, or safeguarding of *mitzva* observance.

We — the survivors — have been very deeply jolted by this traumatic ripping away from us of men who were unusually dedicated to their calling, exceptionally gifted in their craft. How often do we ponder on the sense of obligation to *klal* that drives men to accept the hardships of such a calling, because they realize that as beneficiaries of *klal* they have a debt to pay! How many of us recognize such a debt — contrasting the America of 1976 with that of 1956 with that of 1936, and marvelling at how excellence in Torah education and, yes, *kashrus* observance have become so much an accepted feature of life because of the broad Torah community, its dedicated leaders and its cadre of selfless servants! And then, how many of us are impelled to act on this debt of gratitude to the point that it dwarfs petty personal considerations, ambitions, and plans!

There is not much that we can do to fill the void in the families so tragically smitten. There is not much that we can do to replace the services of these men in their chosen field of *klal* service. But there is much — very much — that each of us can do to fill the shortcomings within each one of us in *our* recognition of our *noblesse oblige* to that *klal* that sustains us, and in our actions to compensate for our own lack of dedicated activity. □

# The Day Schools in the U.S.

## ANOTHER VIEW

*A veteran Torah Educator, RABBI MEIR BELSKY, gives an insider's view of what's right and what's wrong with day school education.*

### Miracles and Myths

LIKE THE TALKING DOG ACT, the miracle of the Day School Movement is not in how well they have done, but in the fact that they could do it at all. Given the conditions of Jewish communities in America — all Jewish communities, large and small — it is truly a miracle that any day school survived, let alone prospered. For prosper they did — every day school community has students in yeshivos who are *bnei Torah*, every day school community has *ba'ale teshuvah*, and every day school community has a dedicated group of laymen committed to its welfare. The day school everywhere has touched the deep nerve of Jewish commitment to Jewish learning, and has prospered.

Many myths grew up around the Day School, which are now being questioned. There were those who expected the Day School to "conquer the community." But it was never explained why this was expected — since all the Torah talent in New York City never succeeded in conquering New York, not its synagogues, nor its cemetery committees, nor its *kashrus*, nor its Federation of Jewish Philanthropies with its Jewish Education Committee, nor even its schools. The "Ramaz and Flatbush" type of schools still have their prototypes in New York City.

Another myth is responsible for the furor raised by Dr. Fried's study. This study would suggest there is such a thing in Jewish America as communities with a strong Torah constituency which protects the Day School, and it is being weakened by Conservative infiltration. But the existence of such an Orthodox constituency is a myth, perhaps purposeful for synagogues, but totally irrelevant for the Day School. There is scarcely one community outside the major Torah centers where a Torah committed constituency ever existed; nor was the Torah ideology of the Day School ever protected by an Orthodox leadership.

Nor does the attack against the Day School and its Torah goals come from within the community alone.

---

RABBI BELSKY, who is the Rosh Yeshiva of the Yeshiva of the South, in Memphis, has served as Associate Director of Torah Umesorah.

Every organized agency in America has designs on the Day School, with programs to subvert it to their own ends. From the Holocaust to falafel, from Hebrew to touring Israel, every group has its own priorities for the Day School, and its machinery to bring pressure upon the Day School to achieve these priorities.

### Underestimating the Potential

ODDLY ENOUGH, among these myths is one that may well be at the root of a major mistake made by the early Day School pioneers — one from which flowed the rationale for most Day School failures. This mistake was to underestimate the deep subconscious commitment many Jews had for Torah scholarship despite their own lack of observance in their personal lives. By underestimating this commitment, and equating it to the level of religious behavior, the decision was made to "go slow" in the religious process. The same patience that was shown with *Shabbos*, *tzitzis*, and *kashrus* became the guide for the curriculum as well. Thus, neither *Chumosh* nor *Gemora* was pushed — in fact, no pushing at all took place. The "Judaism can be beautiful" syndrome included "learning can be fun."

The Day School saw itself as the fountainhead for *Yiddishkeit*, and its goals were developed in religious terms. This was a mistake. Though the road to religious change was slow and tedious, and involved the Day School with the synagogue in some form of power struggle, I believe the road to Torah learning was wide open. Had Day Schools become the force for accelerated Torah scholarship, had we heeded the Midrash — "Let them forget Me, but devote themselves to Torah study, for the light of Torah learning will bring them back" — then I think the day school success story would have been a far more dramatic one. Then the thrust of the Day School would have been to reach a far broader circle of Jews, and they would have avoided becoming enmeshed in the sterile polemics between Orthodox and Conservatives. While day schools were looking for an "Orthodox" constituency, they lost the opportunity to develop a Torah scholarship constituency. Thus, today, they are without any real constituency whatsoever.

### The Only Criterion: Continuation

THOUGH THESE MYTHS may have helped limit the influence and impact of the Day School, they are not crucial to the basic problem facing the Day School today. The real issue, and the only yardstick for measuring Day School success, is its graduates' continuation on to the mesivta-yeshiva high school level. Nothing else really matters. Obviously, it would be better if day schools did a more adequate teaching job, and the graduates came better prepared — there are still day schools that teach no *Gemora* at all — but this is only a preference. Prepared or not, let them come. And happily, neither the myths nor the statistics have any influence over the question of whether children will go to yeshiva high school.

Admittedly, no school controls completely all the factors that go into a parental decision to send children to yeshiva high school. Nor does the school control the decision as to which yeshiva high school children will select. However, there is much that the day school can do — administratively, socially, and communally. All Day Schools should proclaim, publicly and consistently, that their goals are to matriculate children into yeshiva high school. Instead of all the claims and commitments to excellence that appear on Day School stationery, Day Schools should candidly admit that unless all children continue into yeshiva high school, their program failed. (Certainly this would be true if the majority of students would drop out of secular elementary schools before completing high school.) Torah Umesorah should do more to prepare all the material and slogans necessary, and should take the initiative by including this message on all their own material as well.

### 7th & 8th Grades: Mesivta-Prep

ALL DAY SCHOOL SCHEDULES should call for increased hours — and Sunday attendance — in the 7th and 8th grades. This would soften the shock of going from a six-seven hour school day to the nine-thirteen hour mesivta high school day. The study of *Gemora* should be intensified in these classes, also, and the intensification should be presented as a mesivta-high school program.

The social life of day school upperclassmen should be discouraged — I am always startled at the amount of boy-girl activities in the upper grades. These are obviously poor ways to prepare for the *tznius* (personal modesty and restraint) of the yeshiva high school. It is not enough for the principal to claim that he "asked the *shaila* (halachic query) and it is permissible." This kind of *shaila*-asking, says the Ramban in *Kedoshim*, leads to becoming a "naval birshus haTorah."<sup>\*</sup> There is no day school program that would not be improved if this Ramban were applied more often.

Most important, the day school should seek ways to

<sup>\*</sup>Literal translation: Degenerate within the confines of the Law.

combat the often fierce anti-intellectualism that is part of the American culture — which, when turned against *Gemora* scholarship, becomes anti-Yeshiva. This can be done in many ways, but must always begin with the principal and faculty, who must see themselves as scholars, and show pride in scholarship. My impression is that most day schools pride themselves upon religious achievement — *Shabbos*, *Brochos Bees*, *tzitzis*, etc. — without any show of equal pride with scholarship, other than the common claim to excellence that all day schools make.

### Conflicting Visions of the Mesivta High School

THE QUESTIONS SURROUNDING the yeshiva high school itself do not lend themselves to simple or generalized solutions. Too much has been made over the question of regional versus local high school, or dormitory versus home facilities. These are not the essential issues at all — we have had years when our best *bachurim* were local students, who lived at home. Nor does the dormitory lack opportunities for mischief and *batolo* (time wasting). It is instructive to recall Reb Itzel Peterburger's comment, when told that his *talmidim* read newspapers: "If they learn, then it will be no problem. Should they stop learning, then they can climb into the *aron-kodesh* alongside the Torah scrolls and still read the newspapers there by light of a match." Of the five regional high schools listed in *The Jewish Observer*, and noted with "optimism as a healthy step in the right direction," at least one does not even call itself Yeshiva; and some may be funded by sources not publicly known. Experience has taught us the importance of public disclosure of funding sources.

The real issue in dealing with the problems of the yeshiva high school has been noted in the *Observer* article. The real question, the real problem is our image of the mesivta high school, our perception of what it really is. Is it a continuation of the day school: its 9th, 10th, 11th, and 12th grades? — or is it the lower school of a *yeshiva gedola*?

Interestingly, a growing hostility between the day school and the mesivta high school is discernible; reminiscent of the early hostility between the day school and the community, with the same language being used. The mesivta is seen by the day school as "too frum," "too intensive," "too isolated and isolating," "too elitist." There are day schools that blame the mesivtos for the day school's failures to enroll larger numbers of students, even in the lower grades, suggesting ironically that the mesivta gives the day school a bad image! What is even more startling is that there are day school graduates who enter the mesivta with this day school-bred hostility, and exhibit resentment toward the *Bais Midrash*, resisting attempts to assimilate within the *Bais Midrash*. It is this thinking that is providing the push for the yeshiva high school to become an extension of the day school, and thus quiet

all these fears of the "too much."

And, obviously, there are already those who do see the yeshiva high school as the beginning of the *yeshiva gedola*, as entering the new world of *brnei Torah* — of hats and jackets, *cholov Yisroel*, and night *sefer* — where the entire thrust of the program is the primacy and grandeur of Torah learning. Whether this acceptance of the new world of grown up learning includes a conscious, or sub-conscious, criticism of the day school, and its curriculum and public relations anxieties, is irrelevant. Their only concern is to begin, in the 9th grade, with the serious matter of *yegiah baTorah* (diligence in Torah study).

This may not be the time nor the place to argue these two images of, and visions for, the yeshiva high school — but it should be obvious that the two are incompatible and irreconcilable. The claim to espouse both, speak for both, program for both, represent both, is one of those unhappy illusions that Jews have a propensity for (in their eagerness to avoid *machlokes?*).

It is also abundantly clear that America is truly a free country — and that every kind of high school can be started. We could no more stop them than we stopped the Solomon Schechter Schools from starting. What we can do is strengthen those *mesivta* high schools that reflect the historic needs of *Klal Yisroel*, and the prophetic wishes of the *Gedolei Yisroel*, and make sure that their standards and goals are clear and vigorously pursued. The *yeshivos gedolos* have a major role to play in working with the yeshiva high schools to fashion a strong identity. What is most fascinating is that the means to do this already exists, in a classic example of preparing the solution in anticipation of the problem.

## Quality Control

SOME YEARS AGO, THE *yeshivos gedolos* became concerned over the need for formal and professional accreditation for their *Bais Midrash* learning programs. In their many relationships with government agencies, the yeshivos are viewed in the same category as colleges and universities. It thus became imperative to set up accreditation procedures to establish the higher educational nature of schools of Torah scholarship, and to gain for them recognition as a separate entity on equal footing with schools of secular scholarship. These procedures had to be highly professional, and had to be acceptable to the educational bureaucracy. The Association of Advanced Rabbinic and Talmudic Schools — AARTS — came into being, and had received U.S. Office of Education approval to accredit quite a few leading yeshivos. Thus in AARTS, there exists the outline of what Torah learning should look like and be like in terms of curriculum and administration, with the added, not inconsiderable, prestige of professional recognition.

By using the AARTS guidelines, the yeshiva high schools could be freed from having to independently decide curricular goals and administrative procedures. By adapting its methods to high school needs, every yeshiva high school could apply for AARTS accreditation. This would have a profound impact upon the broad segment of our population that, correctly, is impressed with educational integrity. And we would be assured that every yeshiva high school claiming to be a yeshiva high school — will verily be a yeshiva high school. In this most imperfect world of ours — an *alma d'shikra* — this is the most we can hope for. □

Elchonon Oberstein

# A POSTSCRIPT

## COMMUNITY CONTROLLED DAY SCHOOLS: THE WAY THINGS ARE

*The writer of the following lines has spent the past half dozen years as a mechanech in day schools "in the field" in several smaller communities — currently in Allentown, Pennsylvania. While other discussions on the*

*topic have dealt with the fullest range of day schools, from the traditional yeshiva ketana to the community-controlled schools with leftist leanings, Rabbi Oberstein addresses his remarks to conditions in the latter.*

THE DAY SCHOOL MOVEMENT in America has passed through its initial generation of rapid growth, of establishing schools wherever pos-

sible, and of popularizing the concept of the dual curriculum within one school. The time when accomplishments could be recorded

by additional flags on a map and the heady exultation of what this would portend for the next generations has passed. Today American

Orthodoxy is called upon to re-evaluate and to re-assess its priorities and indeed to examine the validity of a number of concepts that have prevailed in the first "pioneering" generation of American Day School education.

American Orthodoxy can be defined in various ways. Yet we must never lose sight of two facts: there are only approximately 250,000 *Shomrei Shabbos* out of 5,500,000 American Jews. On the other hand Orthodoxy represents, in Leibman's words, "the last vestige of Jewish passion" in American Jewry. What are the goals of American Orthodoxy vis-a-vis the total Jewish community?

One view frequently enunciated is that Day Schools will change communities, that large numbers of American Jews will become observant of *halacha* through their child's exposure to Torah Judaism from the ages of five to twelve years old. This is naive, unfounded, and simply a pipe dream. It demonstrates a condescending attitude towards other forces within the religious segment of the Jewish Establishment and ignores the sociological and psychological reasons for the present lack of mass Orthodoxy in Judaism and indeed in all Western religions (*lehavdil*).

The vast majority of day school parents outside of certain schools are non-observant. The majority of children in most schools do not receive enough exposure to the totality of *halachic* living within their elementary school years to demand that their parents change their life-styles. Most Jewish children leave the day school well before they have reached the age when they are capable of "rebeling" against their parent's non-observant life style. In short, there are two major handicaps faced by day school educators: the children leave the school too soon; and even while they are in the school, community and parental control of the curriculum make the dosage of *Yid-*

*dishkeit* weaker than would be necessary to offset changes.

### The Conservative Clout

Conservative Judaism is a major power in the Jewish community. These people can not be dismissed with condescension. Many day school parents themselves attended elementary day schools and are not naive about the "hidden agenda" of Orthodox education. They are on the the look-out for it and will resist efforts to turn "community schools" — where their children make up the student body and their money maintains the school — into Orthodox proselytising outposts. In most communities, the Orthodox synagogue does not have the financial clout sufficient for younger members with day school age children to control community wide schools and dictate the curriculum.

The declining birth rate and the financial crunch portends more, not less, "community wide" — schools, especially considering that the day school parent of today is different from the parents of the original "*yeshiva ketana*" type schools. His life style tends to be less traditional than his parent's. There are pockets of hope, side by side with these darker aspects of the picture — the remarkable growth of a new generation of native Americans totally committed to Orthodox living. To the extent that a community has a population of young Orthodox Jews who are active in the financial and cultural leadership of the community, the day school can feel secure enough to reach out for greater commitment to observance. But, as was pointed out, enrolling one's child in a day school does not necessarily reflect aspirations for immersion in a Torah way of life.

### Misreading Parental Intentions


American Jewry is going through a crisis of massive proportions. Everyone recognizes the alarming rise of intermarriage and what this tells us about the inner weakness of our community. There are

numerous individuals who are uneasy about the assumptions of their own past and are open to greater Jewish tradition in their lives. By sending their children to a day school, parents have made a commitment, conscious or unconscious, to greater involvement in their Jewish identity. But, along with this, the average day school parent is firmly acculturated and to a large extent assimilated into the mainstream of American life. Their yearning for tradition should not be interpreted as a willingness to adopt an "alien" life style. Jewish Orthodoxy, as found in certain pockets of certain cities, has no more chance of becoming the typical Jewish way of life in America than the Agudath Israel has of winning the next Knesset elections.

### A Matter of Individuals

This is not a rosy picture of the community day school population — and its general constituency. I believe it to be quite accurate — but it is not the entire story. There are two major factors that cannot be subjected to statistical analysis, and have little place on ideological-demographic tables. One is the gratifying success that a *mechanech* can occasionally achieve with a single responsive student, whose thirst for knowledge can carry him on to *mesivtos* and beyond. As far as the teacher is concerned, it makes all his efforts and frustrations worthwhile. It can answer the gnawing question: "Why did I ever leave Boro Park, anyway?"

The other factor is the charismatic leader who can enter a hostile community as rabbi, principal, or teacher, and can turn it right side up. I've had the privilege of working with such people who can enter the worst of situations and bring forth "*yokor mizoleil*" gold from dross.

In sum, the general complexion may be quite discouraging, but one has no choice but to work, and pray for miracles. They happen. 

Shmuel Singer

## 1776: A Homegrown Torah Pioneer in America



## Gershom Mendes Seixas

MAINTAINING JEWISH LIFE in Colonial America, which began over a hundred years before the Revolutionary War, was always a struggle. By 1776, only 2,500 Jews were scattered in various settlements dotting the countryside — in New York, Rhode Island, Pennsylvania, South Carolina, and Georgia. Yet out of this handful of pioneers we find a number of fascinating personalities well worth studying — and emulating. Undoubtedly, a leading force behind Torah observance in colonial America was Gershom Mendes Seixas (pronounced *Seishas*). He was *chazan* and general religious functionary in New York City's Kahal Shearith Israel, but his activities on behalf of Torah were spread all over the countryside.

### The Marrano's Son

GERSHOM MENDES SEIXAS was born in New York on January 14, 1745. His father, Isaac Mendes Seixas, had lived as a Marrano in Lisbon, Portugal, until he escaped to New York. At that time the various communities of the New World were major places of refuge for Marranos fleeing Spain and Portugal. In New York, Isaac Seixas married the American-born Rachel Levy, daughter of Moses Levy, a very wealthy German Ashkenazi immigrant, who had become *parnass* (president) of the New York *kehilla*. They came to head

---

RABBI SINGER is *Rav* of the Young Israel of Eltingville in Staten Island, N.Y., and a *Rosh Yeshiva* in the Hebrew Academy of Nassau County. He is a frequent contributor to these pages.

a large family that played a major role in the American Jewish world over the following century.

The young Gershom received both his Jewish and secular schooling in New York City. Kahal Shearith Israel, the New York *kehilla*, had for some time maintained a school teaching both religious and general subjects to children, with the *chazan* of the community serving as teacher. No permanent rabbis served Colonial America — perhaps because the *kehillos* had trouble attracting scholars willing to live at what was then, literally, the other end of the earth. True, visiting rabbis, such as Chacham Karigal, occasionally remained for a time to serve temporarily as local *rav*. This, however, was rare. Generally, the *chazan* of the community was also teacher, preacher and usually *shochet* (ritual slaughterer) and *mohel* (circumciser) as well. Not having *semicha*, he could not be called "rabbi," but resorted to the title "minister." Many of the *chazanim*, however, were scholars with a deep dedication to Torah observance.

The *chazan* of Shearith Israel at this time was Joseph Jessurun Pinto. He was originally from Amsterdam, where he had studied in the Sephardi yeshiva. When a vacancy occurred in New York in 1758, the officers of the *kehilla* wrote to the Sephardi community in London requesting "a young man of good morals and strictly religious" to serve as their *chazan*. Pinto, 29 at the time, was recommended and accepted the position. He left his fiance in London, commissioning Dayan David de

Castro of London to be his *shaliach* (proxy) and affianced her in his absence. She later followed her husband to New York.

During Pinto's tenure in New York, he drafted an official Jewish calendar for New York with the local times for the beginning and end of *Shabbos* and holidays. From his letters, which contain numerous quotes from the Talmud and Midrash, it is apparent that he was something of a *talmid chacham*. It was from Pinto that Gershom Seixas learned Torah.

#### Filling the Pinto Vacancy

IN 1766 Pinto left for Europe ostensibly on family matters, but actually to become *chazan* of the Sephardi community in Hamburg. The New York position remained unfilled until July 1768, when Gershom Seixas, then only twenty-three, applied for it. He was the only American-born candidate for the position — actually the first American ever to apply for *klei kodesh* — competing with several foreign candidates. Seixas's credentials: he had been taught by Pinto, and was fully qualified as *chazan*, *shochet* and *mohel*. Although not a *musmach* (ordained rabbi), he seems to have been well-learned and possessed a strong commitment to Jewish values. Seixas was accepted.

In 1775 he married Elka'la, daughter of Abraham Cohen, an Ashkenazi immigrant. Ten years later, after having borne four children, Elka'la died. Seixas then married Hannah Manuel who brought nine more children into the Seixas family.

#### In Flight From the British

IN AUGUST, 1776, when it was clear that the British army would occupy New York, Gershom Seixas, a strong supporter of the American Revolution, led the congregation in leaving the city. He took the *sifrei Torah* and other religious objects with him to Stratford, Connecticut, where he remained until 1780. In 1781 he was invited to serve as *chazan* at the Sephardi congregation, Mikveh Israel in Philadelphia. He remained in Philadelphia for a number of years and helped the local community grow. In 1782 he led the construction of a new synagogue building there.

When the Revolutionary War ended in 1783, many Jewish refugees from New York returned home and began reconstructing Jewish life there. An exchange of letters between the New York *kahal* and Seixas, asking him to return, revealed many aspects of communal life, some surprisingly similar to our own, including the low salary paid to communal workers.

Seixas returned to New York in 1784 in an agreement that placed the then-*chazan* in New York, Jacob Raphael Cohen, in Seixas's former position in Philadelphia. Seixas remained in New York for the rest of his life, assuming an active role in communal affairs.

#### Initiating Programs

IN 1802, a Jewish stranger who died in New York was buried in Potters Field. When Seixas learned of this, he was shocked and immediately organized the "*Hebra Hased Va'Amet*," the first free burial society for the Jewish alien and stranger. In 1798 Seixas had also led the way in founding "*Kalfe Sedaka Mattan Besether*" (Fund for Charity and Anonymous Gifts) to help local poor as well as needy in *Eretz Yisroel*. In an appeal in 1807 for the *Kalfe Sedaka*, he stated "There is not a prophet from Moses to Malachi . . . but what takes notice of the remarkable events that have attended us, from the commencement of our general captivity, even unto the present day. Twice have we been redeemed according to the sacred history and we have every reason to expect, the third time is rapidly approaching when we shall be established forever."

Seixas emphasized the imminent coming of *Moshiach* and the end of the Exile in speeches throughout his career. He may have felt that the success of the Revolution which granted equal rights to Jews, made it essential that he remind his people that they were still in *golus*. Indeed, there was a decline in religious observance and commitment among American Jews following the Revolution. Thus, in 1789, (in a sermon entitled "A Religious Discourse") he pointed out that attainment of civil rights did not signify the end of "the captivity." From 1799 to 1807 we have a string of sermons, reflecting a growing religious neglect, in which he appealed to his fellow-Jews to return to full Torah observance, and thereby fulfill a condition for redemption. Again, in a Thanksgiving Day sermon given in 1804, he reminded his listeners that "G-d will gather us again from all corners of the earth . . . and reinstate us in our former possessions."

#### The Financial Squeeze

GERSHOM SEIXAS had continual salary problems with his congregation. His pay was indeed quite meager and he was forced to subsist on a poverty line income. In 1803, his salary was \$500 a year while the *shochet* (who had meanwhile been employed separately) received \$250, and the *shammas* \$125. In 1808, after much effort, his annual salary was raised to \$750. He did receive extra income as an occasional *shochet* and *mohel*.

Seixas' dedication to the *mitzva* of *milah* was indeed exemplary. He was the sole *mohel* not only in New York but throughout the Northeast. He was frequently called to Newport and neighboring cities to perform this *mitzva*.

Probably his most strenuous trip was undertaken in 1811, when he was sixty-six. He left New York in October on a journey of several weeks to perform a *milah* in Montreal. He then traveled on to Three Rivers,


Canada, where he circumcised two more babies. He performed a fourth *milah* in the town of Berthieville, Canada. Seixas finally returned to New York at the end of November. The trip had lasted thirty-four days and had been undertaken for the sake of just four children. We must bear in mind that in those days, travel was truly hazardous. There were no roads through the woods and much of the territory was occupied by hostile Indians and infested with wild beasts. Also, Kosher food was not readily available along the way. The monetary compensation for *milah* was also quite modest. On one occasion, out of Seixas's fee of twenty-four shillings, twenty-two went for his carriage fare.

#### New York's Prime Authority

FOR MANY YEARS, Gershom Seixas was New York's prime religious authority. Although American born and educated, he was an acknowledged *talmid chacham*. In his early years, he organized a New York *beis din* (rabbinical court), consisting of himself, Abraham Abrahams, a learned immigrant from Brisk, Lithuania, and Isaac Pinto. Pinto translated the first *seforim* to be printed in English in America: *machzorim* printed in 1761 and 1766. Seixas was later assisted in religious matters by his son-in-law, Isaac Baer Kursheedt, a German immigrant, who had studied in the Frankfurt yeshiva.

We have records of a number of *halachic* questions asked of Gershom Seixas: One was *Must the kohein always be called first to the Torah?* to which he replied in the affirmative . . . This question still comes up in some American congregations. — Another question dealt with the removal of bodies from the New York cemetery when it was threatened with flooding. The records tell us that in response, Seixas opened the *Shulchan Aruch Yore' De'ah* and read the appropriate chapter to the assembled company.

Gershom Seixas was also active in dealings with non-Jews. He was highly respected in the general community. Indeed, soon after the Revolution he was appointed a trustee of Columbia University, a position he held for a number of years. He was also adept in his dealings with leaders in the Christian world. For example, when George English, a missionary, attempted to engage him in theological correspondence and discussion, Gershom Seixas declined to involve himself, but remained friendly with him.

Seixas remained in his position in New York for the rest of his life. With advancing age, he became progressively weaker. He fell seriously ill in 1813, lingering on for several years, until July 2, 1816, when he died. His death not only ended an interesting life filled with Jewish devotion, it also brought down the final curtain on the Jewish colonial period in America, typified by the *mesiras nefesh* and devotion to Torah demonstrated by Gershom Seixas's own life. 

## Announcing Graduates of **PROJECT COPE'S** Vocational Education Program

have completed their training  
and are available  
to fill the following positions:

*Dental Ceramists*

*Clerk Typists*

*Computer Programmers*

*Dental Assistants*

*Medical Assistants*



Prospective employers are invited to call

**PROJECT COPE**

*Vocational Education Division,*

*to avail themselves of*

*these qualified employees.*

Telephone 964-1300

**Project COPE**

**A Division of Agudath Israel of America**

Suite 814 / 5 BEEKMAN ST. / NYC 10038

Funded by a CETA Grant Administered by the New York State Education  
Department

# Mrs. Rosenberg's Yeshiva

*Where little scholars grow in a carefully controlled atmosphere combining the best elements of Kelm, Slabodka, and Novardok*

In these days of Women's Liberation, I know that a woman isn't considered "fulfilled" unless she's a bank president, astronaut or congressman (congressperson?). Still, I'm sure you'll understand my cousin Miriam's not opting for any of these. When still an idealistic teenager she read a short biography of Rav Aaron Kotler זצ"ל, and the story of his fight to build Torah and yeshivos in America. She became inspired by the idea of training young people in Torah, *yiras shomayim* (fear of G-d) and good character, and by the thought of actually making a yeshiva, a "*mikdash m'at*," a place of holiness for the Divine Presence . . . the *Shechina*.

Today, still idealistic (though no longer a teen-ager), Miriam — now Mrs. Rosenberg — has made her yeshiva. The work is hard, like that of every Rosh Yeshiva, but she has the rewards that come from true accomplishment, and from seeing one's dreams come true.

The yeshiva is small — only four students — but she's more concerned about quality than quantity, and is kept pretty busy as it is. There's Dovid, 5 years old; Esther, 2; Shaindy, 6 months; and of course the oldest, who also helps in running the place, Shlomo, who's 31.

Mrs. Rosenberg is also *Mashgiach* (spiritual supervisor and counselor) in her yeshiva, and the day begins early. Like Rav Elia Lopian זצ"ל, she personally awakens her *talmidim* (except for Shaindy, who usually gets up even earlier), encouraging them to look forward to a wonderful Torah day. An enthusiastically sung "*Modeh-ani*," a *shiur* (class) in correct *netilas yodayim* — washing (2 yr. old level), and a brief talk on the joy of *tzitzis*-wearing all punctuated with a general air of optimism and *joie de vivre*.

## Breakfast Session

The *shiurim* continue through breakfast, though more by example than by precept: A child who hears an audible *brocha* tends to make one as well, and no better

way exists to teach "saying thank-you to HaShem" than to do so wholeheartedly oneself.

Like every good *rebbe*, Mrs. Rosenberg is equally concerned with her *talmidim's* physical well-being. She chooses food for her dining room and mattresses for her dormitory with careful deliberation, knowing that these are *mitzvos* to compare with presentation of any *shiur*.

Lessons in *mitzvos* "between man and man" are an integral part of the curriculum. Kindness, courtesy, taking turns and sharing are taught not as necessary peace-making compromises, but as ethical principles; and, like any good *Mashgiach*, Mrs. Rosenberg teaches without overly moralizing, intimidating or boring her listeners.

Opportunities for teaching basic Jewish *hashkofa* (world-view) are also not missed, again without sermonizing. When a child sees that a broken vase arouses parental disapproval, while slanderous *lashon hora* does not, the lesson is not lost as to the relative importance of the two. The wise teacher makes the proper adjustment in her reactions (not to mention her conversational topics), preferring a smashed vase to a smashed character.

## Outdoor Learning

As Mrs. Rosenberg bundles Dovid up for the trip to his "other" yeshiva (she cheerfully admits Rabbi Goldstein's superiority in explaining *Chumash*, and readily sends Dovid to better equipped *rebbeim* for a good part of the day), she notices that it's begun to rain. Rather than teach Dovid that life is one vast panorama of human suffering ("Raining again? My new hair-do — my day is ruined!"), she tries a different tack. "Isn't it fun to walk in the rain? And Hashem is giving us water to drink, and making the flowers grow," etc. With a bit of forethought this *shiur* can be said with real sincerity, especially if one practices by learning it for oneself. And even if Dovid does not get a full appreciation of the wonders of Creation, he at least escapes the fate of most people, who feel doomed to misery at the slightest change of climate not to their expectation.

YISROEL MILLER is a member of the Kolel of Beth Medrash Govoha in Lakewood, N.J.

## Just Like in Kelm

The next few hours, given over to dishwashing, bed-making and meal preparing, are also special training for two year old Esther, instructing her in needed skills and a sense of responsibility. As in the great European yeshiva of Kelm, all the *talmidim* do their share of housework, and consider themselves honored to have a share in the yeshiva's upkeep.

Mrs. Rosenberg is also in charge of the purchasing department, and plans her shopping carefully. Although Shlomo is executive director and chief fundraiser (he views his 9-to-5 real estate job in a light similar to that of *Roshei Yeshivas'* fund-raising trips), she, in charge of the budget, fully feels the importance of not wasting the yeshiva's income on extravagances of little benefit. Of course, the little pleasures needed for happiness and a relaxed atmosphere are also given their due, just like any other *mitzva*.

Included in today's shopping is the search for a living-room couch. After consideration of the issues ("Do we really need it? Will it make guests feel more at home? How much shall we spend?"), inspection of the potential purchase is made with all the scrutiny of a professional *esrog* dealer ("Is it too ostentatious? Does it add a feeling of warmth?"). Likewise in buying a new record ("Is this Jewish music? Will it give over something beneficial to the children?") or a wall decoration. According to the importance one gives one's sanctuary, so is the importance attached to details.

## Supper, Slabodka-Style

Comes suppertime, and Shlomo returns home. Tired though she is, Mrs. Rosenberg remembers reading how the *Mashgiach* of the Slabodka Yeshiva worked two years on "greeting every man with a smiling countenance" (*Avos*), and she hides her own troubles, to listen instead to the troubles of others.

Listening, sympathizing, comforting and counseling, she helps Shlomo forget the hard day at the office, and gives him the encouragement and incentive to go off to his nightly *Gemora* class. She would like to have his company, of course, but she willingly trades it for something higher, sublimely sweeter.

And retiring at day's end, she emulates Rav Yosef "Yoizel" Horvitz זצ"ל, of Novardok, thinking of each *talmid* before going to sleep, trying to help each one with a plan, a thought, a blessing and a prayer. With a concluding "*Shma*," another link is quietly added to the eternal Jewish chain.

Mrs. Rosenberg's yeshiva isn't famous, and she herself speaks at no conventions, makes no headlines. But glory does not interest her, and she feels too full inside to have need of the applause of others. Praise just embarrasses her, and I had to change her real name in writing this article. But you'll recognize her, I'm sure; if

she's not seated at the head table, it's because she'd rather be taking the guests' coats and making them feel comfortable.

Like Rav Nosson Tzvi Finkel זצ"ל, the "Alter" of Slabodka, she has no official title, even in her own yeshiva. But she's always there; taking care, keeping things running, bringing the *Shechina* into the hearts of her *talmidim*, and daily thanking Hashem for her lot, portion and inheritance — that of a Jewish wife, and a Jewish mother. ✠

והגית בו יומם ולילה

## DID YOU STUDY TORAH TODAY?

There are a thousand reasons why it's difficult, but not one reason why it's impossible.

Let us help you (free of charge) with:

- a study group in YOUR home or neighborhood
- learning what YOU want to learn
- ... and when it's convenient for YOU.

Or arrange:

- A personal "chavrusa" for you
- A telephone "chavrusa".

All levels of study!

Call us at (212) 964-1620, or write:

**TORAH EDUCATION NETWORK**  
A division of Agudath Israel of America  
5 Beekman Street / New York, N.Y. 10038  
Absolutely no charge or fee.

## The Tragic Chronicle of A Family of Renown in Jerusalem:

**Pesach, 1970** — father suddenly passes away . . . youngest child two months old.

**Shevat, 1977** — after a long illness, mother passes away, leaving nine children, ages 7 and up, without parents of any means of support.

FUNDS are desperately needed to provide for the marriages of three children and to cover the day-to-day needs of the younger members of the shattered family . . . **Need we say more?**

YOUR generous donation will do much to relieve some of their suffering. Upon request, funds received by Thursday, March 3 (Taanis Esther) are guaranteed delivery on Purim to qualify for *matanos l'evyonim*.

Horav Yaakov Yisroel Kanievsky (the Steipler)	Beis Din Tzedek—Eida Hachareidis, Jerusalem
Horav Sholom Yosef Elyashuv	Horav Yaakov Kamenetzky
Horav Moshe Feinstein	Horav Moshe Stern (Debretziner Rav)
Horav Eliezer M. Schach (Ponovezh)	Horav Shneur Kotler

Rabbi Yisroel Friedman	Rabbi Nosson Scherman
Rabbi Chaim Yitzchok Trenk	Rabbi Nisson Wolpin

Make checks payable to **Mifal Tzeddaka Va'Chessed**  
(tax deductible)

c/o Yonoson Israel/1680 59th St./Brooklyn, N.Y. 11204

# Give a Thoughtful Gift:

One year's subscription to The Jewish Observer only \$7.50

- or -

# Renew Your Own Subscription

for three years, a \$22.50 value, for only \$18.00

- and -

# Receive a Gift of Distinction:

The Passover Haggadah, with a clear English translation and illuminating commentary, by Rabbi Joseph Elias noted author, lecturer, and educator. It offers the reader invaluable insights and elucidations and embraces the full sweep of the Pesach Seder, thus bringing to life the Exodus from Egypt that it commemorates.

## The Jewish Observer

5 Beekman Street / New York, N. Y. 10038

- One Year \$7<sup>50</sup>
- Two Years \$13<sup>00</sup>
- Three Years, only \$18<sup>00</sup>

Send Magazine to:

Name .....

Address .....

City ..... State/Zip .....

From:

Name .....

Address .....

City ..... State/Zip .....

Enclose gift card

Send the Passover Haggadah

or

Megillas ...

- Esther
- Ruth
- Eichah
- Kohelles
- Shir Hashirim

To:

Name .....

Address .....

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

(Add \$1 per year for overseas subscriptions)



The Passover Haggadah is published by Mesorah Publications, Ltd., with the care and excellence you have become accustomed to expect from the ArtScroll Series.

To retail for \$5.00 (soft-cover edition)  
**Yours absolutely free!**

(projected delivery date: February 22, 1977)  
If you wish, you may select any one of the ArtScroll Megillah Series instead

Before the devastating *churban* of 35 years ago, there were about one million *Chassidim* in Europe, with hundreds of *tzaddikim* to guide them. After the destruction, when new centers developed in *Eretz Yisroel* and America, only one major haven of *Chassidus* remained on the European continent — namely in Antwerp, Belgium.

The *tzaddik* at the helm was Rabbi Moshe Yitzchok Gewirczman זצ"ל a man of few words and profuse deeds. He was a descendant and spiritual heir of the renowned *Noam Elimelech* and inherited the *derech* of Shinive, Tshechenov and Stropkov, all off-shoots of Tzanz from which he absorbed *kedusha* that accompanied him throughout his life.

The significance of his presence in Europe was that, without intending to establish any movement or dynasty, he attracted many hundreds of followers from that continent and beyond. Forty or fifty visitors for *Rosh Hashana* or *Shevuos* was routine, a *Shabbos* without guests was unknown. They would not only come to taste the sweetness of his *Shabbos* and the joy of his *Yom Tov*; they would frequently come to find a sympathetic ear and consolation in times of distress. It is in this field that he became legendary — a *baal mofes* of the old school.

Material is now being collected for a booklet relating the countless *mofsim* brought about through his *tefillos* — the end product will read rather like a biography of one of the *talmidim* of the *Besht*.

The leading *Rebbes* of our day had enormous regard for him. During the Six Day War the *Gerer Rebbe*, שליט"א, sent a request to Reb Itzikel זצ"ל that, "since his *tefillos* are known to be effective," he should spare no effort in pleading for his brethren endangered in the battle-torn *Yishuv*. He, in turn, had tremendous regard



*Pinchos Jung*

## Remembering Reb Itzikel

### Rabbi Moshe Yitzchok

### Gewirczman

זכר צדיק לברכה

for them. The writer was privileged to be present when Reb Itzikel זצ"ל, having held a *tisch* with a large group of followers one Friday night in London in the 1960's, made his

way to the *tisch* of the Satmar Rav, שליט"א who was then visiting London. Reb Itzikel זצ"ל sat there, gazing at the Satmar Rav שליט"א as a little boy gazes at his father.

He would speak of *Rebbes* he remembered from his youth with such humility that one would almost forget that he was a *Rebbe* of consequence himself.

## At the Tisch



“ויראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך” And all the people — even the simple folk — will see that the Name of Hashem rests upon you” — *Kedusha* surrounds you and reaches all those who come into contact with you. And thus they will learn to respect you.

It is this intangible, electrifying spiritual force, which defies analysis and description, that attracts people to a *tzaddik* and enables them to benefit from his company. It is a very subtle form of spiritual energy — not necessarily generated by eloquent *mussar* discourses or visible acts of *mesiras nefesh*. The influence of *tzaddikei-emes* is entirely spiritual, detached from plain words and deeds, highly sensitive and unlike the usual methods of *chinuch* known to all of us.

Those who ever had the *zechus* to find themselves at Mercatorstraat 56, Antwerpen, when the Rebbe, זצ"ל was present, could not but feel the atmosphere of elevation, of *Shechina*<sup>2</sup> that prevailed in his *Beis Hamedrash*. They could not explain what they felt, they could hard-

ly understand it, but it was absolutely clear that they were standing in the presence of one of the spiritual giants of the generation — in fact of the last two generations. It is impossible to describe what was so impressive about his placid, careful movements, the external simplicity of his *tefilla* and the profound look of *dvaikus* (cleaving to G-d) on his face — it is unimportant to define all that. We knew that he was a genius at concealing his true *gadlus* (greatness) — a *tzaddik nistar*<sup>3</sup> (secretive saint) in all that term implies — yet known and loved by thousands of admirers, recognized by the *tzaddikim* of the past and present generations as unique in every way. Few knew of his knowledge of *Shass* by heart<sup>4</sup>; no-one knew what he added quietly before *Kiddush* every Friday night or knew what he was saying quietly throughout the *Shabbos Tisch*<sup>5</sup>; but we all knew, without the slightest doubt, that here stood a man whose constant *dvaikus* was part of his personality.

The wealthy man, who has prepared generously for

*Shabbos*, invites the less fortunate, who cannot afford their own *Shabbos* meals, to join him at his table and to partake of his *Seuda*. The possessor of spiritual wealth acts likewise, explained the Koznitzer Maggid.<sup>6</sup> Prepared to receive the *Shabbos* appropriately, he welcomes those who are unable to perfect their own spiritual preparation to join him and thus they can benefit from his superior *avoida*.

This is exactly what we experienced in Antwerp at the *Shabbos tischen*, where the unspoiled spirit of the day of rest reigned supreme<sup>7</sup>, as we sat, unable to take our eyes off the Rebbe's radiant countenance. His house was as open as that of *Avrohom Avinu*, offering hospitality to visitors from far and near. On the one hand it was left *hefker* to the needy; on the other hand everyone recognized and revered the master of the household — a master of *tzedaka* and *chessed* from his earliest youth till his very last days. In his usual discreet and quiet way he provided for countless poor families and helped hundreds of young men to establish themselves as self-respecting bread-winners.

Incredible amounts of *tzedaka* funds passed through his hands — to him a coin was a *mitzva* artifact just like an *esrog* or *tefillin*<sup>8</sup>. Yet, for himself the Rebbe kept nothing, living on the basic minimum and deriving no benefit from *Olam Haze* (this world) at all.

Despite all this, a *tzaddik* of this calibre cannot be described in a few lines of writing. An essay cannot do justice to his true essence. Appreciation of *tzaddikim* is a *תורה שבע"פ* — Oral Law — in that it cannot be committed to writing. It is not for nothing that people with shelves upon shelves of *seforim* at home, wander across continents and oceans in order to spend a *Shabbos* or *Yom Tov* with a *tzaddik*.

\* \* \* \*

DESPITE HIS VERY ADVANCED AGE of almost 95, people were stunned at the sad news; they found it difficult to believe that a man whose existence had been above natural forces for so many years, had left this life for good. Never again will we be able to watch *Reb Itzikel* kissing the *mezuzah* with that determined look of *dvaikus* on his face as he walks humbly and slowly from his small room into his *Beis Hamedrash*, ready to pierce the heavens with his silent *tefilla*. Never again will we be able to sit quietly around his table, elevated to another world, as the Rebbe sits peacefully partaking of his *Seuda*: with tightly closed eyes, as if to say *My soul thirsts for You*.<sup>9</sup> *Reb Itzikel's* living example of visible and invisible *tzidkus* will be sorely missed by all who knew him. □

PINCHOS JUNG, who is active in Agudah youth work in London, was represented by "Walkie-Talkie Mania" in the March '76 JO. He is author of two books on Torah hashkafa: *The Truth Need Not Hurt* and the recently published *The World Is My Teacher*.

1. *Devorim* 28:10.
2. Reb Avrohom Chaim of Plantsch (father-in-law of the Satmar Rav שליט"א) saw Reb Itzikel in Shiniveh (where the latter became acquainted with the Shiniver Rov, son of the Sanzer Rov) and said, "The *Shechina* accompanies this young man".
3. It is said that the '36 hidden *Tzadikim*' could well be amongst those we know, since most of their greatness is concealed.
4. His Rebbe, Reb Simcha Yissochor Ber of Tshechenov, recommended him to adopt the *Gemora* as a *chaver*. At the time, Reb Itzikel learnt vast amounts of *Gemora* by heart and was known as an *Illuy*.
5. When Reb Chone Halberstam of Koloshitz a contemporary who perished under the Nazis enquired about this, Reb Itzikel refused to comment.
6. *Avodas Yisroel, Sedra Mishpotim*: on Chap. 23, 12.
7. Standing amongst the large crowd before the *Kevura*, the *Yashlisker Rov* commented "In my youth I visited many great Rebbes and felt the richness of the spirit of *Shabbos*, but the *Neshama-Yeseirah* I experienced together with my father-in-law was unique". (The author was present.)
8. Mentioned by Rabbi E. Halpern in his hesped before the funeral.
9. *Tehillim* 63:2.

**Do you have ideas  
which you can't  
get off the ground?**

**Call Zelman Studios  
for a lift!**

You might be the head of an organization, or business. You may want to raise funds, introduce or sell a product, and realize the best way is to SHOW them thru a film or slide presentation. Give us a call.

No studio in New York is as involved in films and slide shows as Zelman. Zelman Studios can handle the entire presentation from creative concept thru writing and photography.

For portable presentations Zelman Studios can prepare a completely self-circulating, self-contained projection unit that can literally tell your story, by itself, anywhere.

So give us a call today, for a free 6-minute demonstration and let us help your ideas really take off.



**ZELMAN STUDIOS**

U.S.A./Israel

623 Cortelyou Road (off Ocean Parkway)  
Brooklyn, N.Y. 11218 • (212) 941-5500



חברות אגודת ישראל באמריקה  
**AGUDATH ISRAEL OF AMERICA**  
 5 Beekman St., New York, N.Y. 10038  
**MEMBERSHIP CARD** No.....

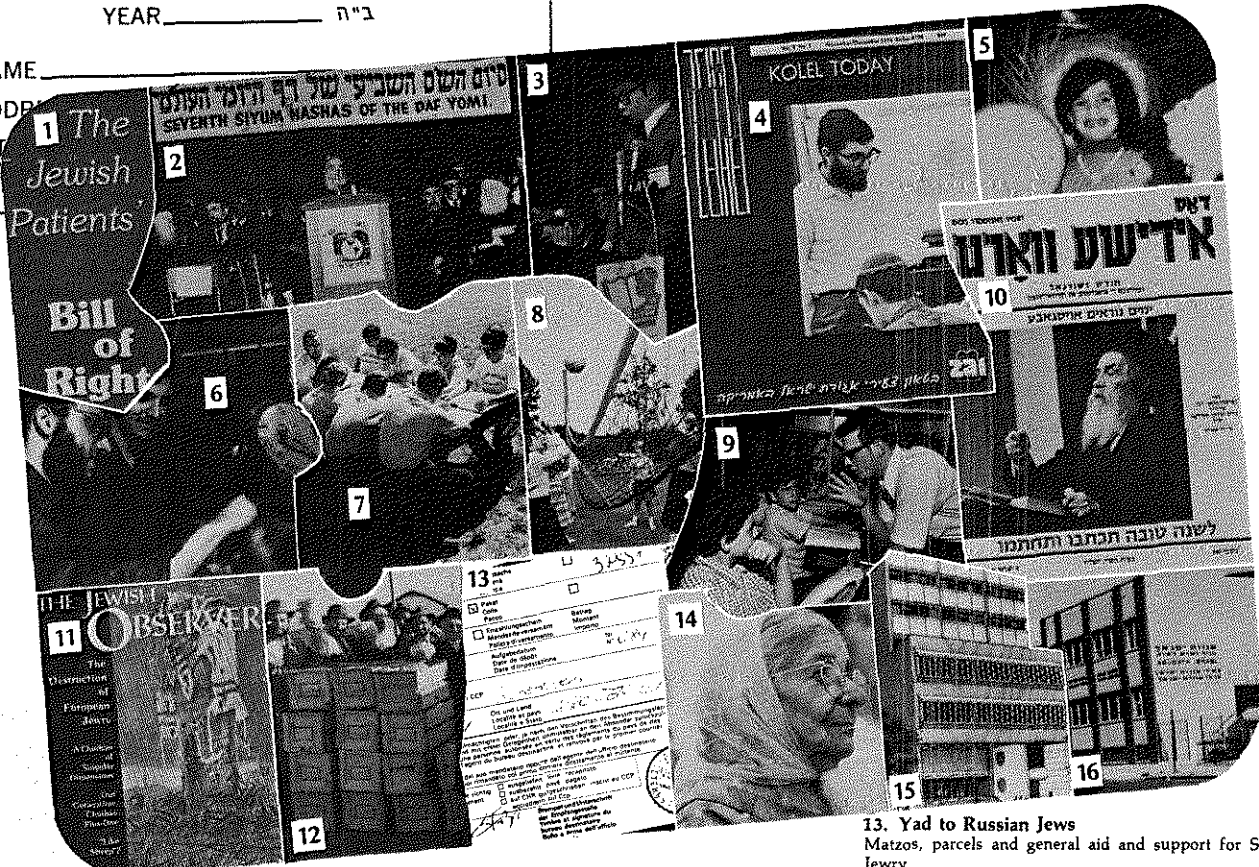
# One Card = 16 Memberships

YEAR \_\_\_\_\_ ב"ה

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_



- 1. Commission on Legislation and Civic Action**  
Advocate to government agencies, defending rights of Orthodox Jews, spokesman for government aid to Yeshivos.
- 2. Commission on Adult Torah Education**  
Daf Yomi information, propagation, and Siyum celebrations; Torah Education Network: setting up Torah classes and chavrusas — free of charge.
- 3. Pirchei/Bachurei Agudath Israel — for boys**  
Five regional Siyum Mishnayos gatherings; 50,000 Mishnayos memorized; semi-annual Hasmodah contest: 10,000 extra Torah study hours.
- 4. Zeirei Agudath Israel — for young adults**  
Manning Megilla, Shofar, and Bikur Cholim programs; leading TAP (for Soviet Jews), JEP & Torah classes as volunteers; sponsoring shiurim, Melave Malkas; publishing "Zeirei Forum," "Am HaTorah," "Daf Hachizuk."
- 5. Bnos Agudath Israel — for girls**  
CHAI and NAJR chessed projects, hospital visits, publishing Kol Bnos, leaders' seminars.
- 3,4,5:**  
15,000 volunteers leading 20,000 children in 200 chapters — in Shabbos groups, rallies, and holiday outings.
- 6. Project C.O.P.E.**  
On-Job-Training, professional guidance and counselling, vocational education and Job Club: 8,000 people served since January 1975, 20% of them Russian Jews.
- 7. Camp Agudah**
- 8. Camp Bnos**  
Making kids' summers fun-filled and meaningful for thirty-five years ... over 1000 children from North and South America each year, many on scholarship.
- 9. Jewish Education Program**  
Shabbatons, festival rallies, Release Time class for public school children ... bringing them home to Torah.
- 10. Dos Yiddish Vort**  
The only Yiddish monthly in America.

- 11. The Jewish Observer**  
The highly respected English language journal.
- 10, 11:**  
Telling you what's happening and why, from a Torah perspective, in voices that speak with dignity, making people listen.
- 12. Commission on Israel**  
Support for Torah institutions and social projects in Israel; explaining issues, aid to Israel's security.

- 13. Yad to Russian Jews**  
Matzos, parcels and general aid and support for Soviet Jewry.
- 14. Commission on Senior Citizens**  
Five centers, 10,000 members ... providing nourishing meals, comfort and meaningful activities to lonely lives.
- 15. Commission on Latin American Jewry**  
Strengthening Yiddishkeit south of the border: initiating the Buenos Aires Kolel and Yeshiva Gedola, among others.
- 16. Branch Services & Development**  
Guiding communal and political action, meeting specific needs — from Boston to Los Angeles, as well as in Brooklyn, New York.

All 16 together, adding up to one historic effort to make Torah sovereign in Jewish life.

## Make this card yours

and join the battle to develop a dynamic Torah Jewry through concrete action programs. Become a member in

**AGUDATH ISRAEL OF AMERICA**  
 Where Judaism's Tomorrow is Today's Agenda for Action

Presidium: Rabbi Moshe Feinstein, *Chairman* / Rabbi Moshe Horowitz, (Bostoner Rebbe)  
 Rabbi Shneur Kotler / Rabbi Boruch Sorotzkin / Rabbi Chaskel Besser / Rabbi Moshe Sherer

Fill out and mail this application today. Become a member now!

Agudath Israel of America 5 Beekman Street New York City, 10038

Enclosed please find my check for \$10 for my membership in Agudath Israel. (\$15 annual membership. Only \$10 for new members: includes free one year introductory subscription to *The Jewish Observer* or *Dos Yiddische Vort* — saves you \$12.50.)

Name .....

Address.....

City, State, Zip.....

I'd like to know more about Agudath Israel. Send me a directory of Agudath Israel's services.

*The costs of this advertisement were paid by friends of Agudath Israel of America*

---

# second looks

---

Ezriel Toshavi

## *Girls in the Israeli Army: A Crisis?*

IN RECENT WEEKS, Jewish media have been headlining an old controversy sparked anew regarding draft of women in Israel. The latest chapter stems from violations of the rights of exemption of religious women from service; it seems that a number of local draft boards have been harassing girls in spite of their claims to being religious. True, girls of Beth Jacob education are customarily granted exemptions without difficulty, but those who attended "public schools" — usually girls from Sephardic families — can face severe harassment. A local administrator may choose to reject such a girl's protestations that she is indeed religious, and to prove his point, he often will test her on scholarly information not usually expected of *any* religious girl of average education. ("How high may a *succah* be?" "What blessing is recited first on Friday night Chanukah — Shabbos candles or Chanukah lamps?") As a result, there are situations where girls of religious upbringing and conscience are being drafted into the army. There are even some cases of girls who have gone into hiding for fear of being forcibly inducted into the army.

This breach of rights was brought to the attention of the Knesset by Agudath Israel representatives, and negotiations at the highest level brought forth promises to put a halt to these tactics. In addition, names of girls who have been caught up in this controversy as well as those who already have been drafted over protest will be submitted for review.

While these are indeed appreciable accomplishments, the greatest loss is the continued conscription of women in general and the unrelenting social pressures exerted on girls of marginal religious background to submit to conscription. This involves far more girls than the handful of special cases that have attracted so much attention as of late. More alarming than the number of girls in hiding is the precipitous drop of requests for religious exemptions — from 60% years ago to 19% today.

### The Tactical Role

The protest may strike some as rather strange, in view of the State's continual state of seige. Pitting the scant three million Israeli Jews against the 100 million hostile Arabs that surround them may well require the participation of *all* able-bodied men and women in *Zahal*. True, there is not one Western democracy that ever drafted women into the army under any circumstances. But which country in all history has ever suffered such constant threat of annihilation?

In truth, the role of women in the army involves much less than meets the eye . . . and much more. Several passages in a massive book by *Haaretz's* military expert, Zeev Schiff, throw some interesting light on the topic. The book, "A History of the Israeli Army," is a Simon-Schuster publication produced with the acknowledged assistance of top-level members of Israel's army command. The book's chapter on "Chen" (*Chayal Nashim* — the Women's Army) unflinchingly

describes the dubious tactical necessity of women in the armed forces, as well as other disturbing facets of the situation.

Whereas some women actually were assigned combat duty during the War for Independence in 1948, since then "the emphasis in women's service is placed on . . . non-combat activities . . . The Army profits from the service of the IDF woman. In every place and every unit where women are to be found, they contribute to improved operations and morale. The IDF does not have the look of an austere armed force."

### The Initial Objection

Twenty-three years ago, when the law to draft women had been enacted, it was immediately perceived that an army's view of "morale" is in direct conflict with a Torah view of morality and traditional Jewish modesty. In fact, the Torah leadership of the time, led by the Chazon Ish, the Tchebiner Rav, and the Brisker Rav, זכרונם לברכה, viewed a woman's service in the army as tantamount to the most severe breach in personal morality, to be ranked with the three cardinal transgressions of "*yehoreig v'al ya'avor*." It was only after Agudath Israel precipitated a government crisis by walking out of the cabinet in protest that religious girls were granted exemptions.

The scrubbed-up wholesome public relations image of "the nice kids in the Israeli Army" of the early 50's may have made the proclamation of *Gedolim* and the subsequent action taken by Agudath Israel seem unduly suspicious and severe to outsiders. Today, we surely know better, for the matter-of-fact treatment of phases of life that were previously taken for granted by the knowledgeable, but never dreamed of by the uninitiate, demonstrates that the fears of *Gedolei Torah*, unfortunately, had been only too well placed. The following passages are

YOU'VE SEEN OUR ADS!

NOW READ BETWEEN THE LINES

# CAMP AGUDAH

(For Boys)

Announces the Opening of Registration  
By Proudly Introducing Its Staff

Program Supervisor: Rabbi Syshe Heschel □ Program Director/Head Counselor: Rabbi Simcha Kaufman □ Director: Rabbi Meir Frischman □ Learning Programs: Rabbi Yisroel Belsky / Rabbi Yisroel Mayer Shain □ Division Heads: Morty Ettinger / Moshe Lowenthal / Moshe Mishkowitz □ Avrumie Sofer □ Waterfront: Rabbi Raphael Andruiser

- Individually Tailored Learning Programs
- Masmidim Program
- Spirited Davening
- Midos Development
- Taryag Mitzvos
- Mishnayos Baal Peh

**NEW "KTAN-TAN" Program**  
for our Dear Junior Campers (ages 6-8)  
Supervised by **Naftali Blau**  
• Special designated play areas • Trips • Specially Supervised Junior Minyon • Professional Mechanchim for Learning Groups • **INDIVIDUALIZED TENDER LOVING CARE**

### • New Bunks

- Indoor Gym
- Olympic Size Pool
- Indoor Hockey
- Lighted Handball Courts
- Boating on our Private Lake
- Lighted Indoor/Outdoor Basketball Courts
- New Miniature Golf Course

Plus That ...

"Unbeatable Camp Agudah Ruach" and Experience  
Thousands of satisfied parents and campers from coast to coast

For registration information or Staff application write:  
Camp Agudah/5 Beekman Street/New York, N.Y. 10038  
/or call (212) 964-1620

A non-profit project of Agudath Israel of America

*35 years of experience*

*experienced, professional - combined with warmth and heart*

*with long-lasting effects!*

*constant new ideas!*

*never cutting corners -- every moment supervised and exciting!*

*and South America too!*

*someone always anxious to help you before, during and, yes, after the camping season too!*

NOW IS THE TIME!

*While your children enjoy, you will have peace of mind*

*Constantly improving*

*special emphasis on shivrim and midos development plus that unmatched Camp Bnos Shabbos*

*someone always available to help you before, during and after the camp season*

NOW IS THE TIME!

YOU CAN RELAX WITH CONFIDENCE WHEN YOUR DAUGHTER ENJOYS THE PROVEN BENEFITS OF

# CAMP BNOS

- NEWLY REMODELED MAIN BUILDING
- NEW INDOOR RECREATION AREAS
- FOUR NEW SPACIOUS BUNKS
- NEW PLAY-GROUND AREA FOR YOUNGER BUNKS
- AND MUCH, MUCH MORE OF THAT GOOD OLD CAMP BNOS "RUACH"

EXPERIENCE COUNTS! THOUSANDS OF SATISFIED PARENTS AND CAMPERS FROM COAST TO COAST

for registration information or staff application write:  
CAMP BNOS/5 Beekman Street/New York, New York 10038  
or call (212) 964-1620

a non-profit project of Agudath Israel of America.

partial quotations from Zev Schiff's report:

"Entering the Army at eighteen, for most young women, means their first experience away from home and their introduction to . . . (outright promiscuity). As is true for men, Army life serves as a rite of passage for the women. It is widely believed that most women come of age sexually at some time during their military service. Strict separation of the sexes is the rule during training, but permanent postings bring many of the women into daily and close contact with men. At headquarters units there is much socializing, encouraged by regular army officers. Frequent parties are held and the easy-going familiarity promotes an eroticism that is distinctly Jewish (sic): matter-of-fact and controlled." The text goes on to discuss policy in regard to dispensation of birth-control medicants and treatment of pregnant soldiers.

Modern society's tendency toward openness in regard to personal matters may make the Torah community's objections toward women in the army seem an anachronism — belonging to some older, more innocent era. Yet, the numerous Israeli successes in the

battlefield were not won by guns and bullets. Even secular-oriented generals confessed that they saw the hand of G-d in any number of events. Moreover, even if there would be any military value in having women serve in the army, does it make sense to sacrifice a nation's spiritual existence for the sake of physical survival?

Obviously, then, the only meaningful strategy for military security of the beleaguered state is "Vehaya machanecha kodesh — and your camp shall be holy," so the Guardian of Israel may without hesitation dwell among the tents of Israel, without being repelled by outrageous immoral conditions.

This cannot be achieved until *Zahal* is exclusively a men's army. But at least until that time, the rights of any girl for a religious exemption must be unconditionally safeguarded . . . with respect.

**Lapidus Bros. Gemilath Chesed  
Ass'n of the Crown Hts.  
Agudath Israel, Inc.**

*For Applications:*  
Call RABBI JOSHUA SILBERMINTZ  
at: WO 4-1620 or write:  
c/o AGUDATH ISRAEL  
5 Beekman St., New York 10038



**Adopt A Special Child**  
Jewish children with handicaps need warm, loving Orthodox homes to give them a fair chance in life. Can you provide a permanent home for such a child?


For further information call:

**(212) 851-6300**

**OHHEL**  
CHILDREN'S HOME

4907-16th Ave.  
Brooklyn, N.Y. 11204  
**(212) 851-6300**

"The only professional  
child care agency under  
Orthodox Jewish auspices  
in the U.S.A."



חברה קדישא גחשא  
**Chevre Kadisha**  
Har Hamenuchot • Har Hazeisim  
Eretz Hachaim  
Burial in Jerusalem  
And All Cemeteries In Israel

**maalin Bakodesh**  
**SOCIETY**  
26 CANAL ST.  
NEW YORK CITY 10002

Day & Nite Phone  
**233-7878**  
In Canada:  
Montreal Tel.: 273-3211

RABBI JOZEF KATZ AND MARK LOVINGER  
83 Division Avenue Brooklyn, N. Y. 11211

OF

*Parkside Garden Caterers*

ALL LEADING HOTELS BANQUET HALLS  
AND JEWISH CENTERS AVAILABLE

ג ל א ט כ ש ר

388-4204      388-3590      863-8892

• Caterer for Agudath Israel Conventions and Dinners •

## The Neo-Hellenists, Shabbos, and Fall of the Government


ON THE FRIDAY before Chanukah, Jewish children all over the world were preparing for the holiday. In Torah schools, the stress was on the cultural clash, never fully resolved, between Jewish spirituality and the Greek-inspired stress on physical glory. By no means were the military victories glossed over, but the truth is stated clearly: the Maccabees were "weaker ... and fewer." Their saving grace was that they were also "pure ... righteous ... and delved into Torah," as we say in the "Al Hanissim" prayer. In summary, the Greco-Syrians had sought to abolish *Shabbos*, *bris milla*, and the laws of the Jewish calendar in confrontation between "The might of my hand brought me this glory" and "Whoever is for G-d, rally to me!"

On the Friday before Chanukah, America delivered to Israel the first installments of its promised F-15 Phantom jets — a much needed shot in the arm. Somehow, on the eve of the festival that celebrates the triumph of spiritual prowess over physical might, the sanctity of the


*Shabbos* was trampled on, and — in spite of warnings that the schedule was too tight — the welcoming ceremony on behalf of this enhancement of Israel's military might did not permit participants to return home without violating the *Shabbos*.

The Torah Front in the Knesset (consisting of Agudath Israel and Poalei Agudath Israel) initiated a vote of No Confidence against the Rabin government, and the rest is history: the government toppled and elections are to be held this coming May.

Now, the fall of Rabin's government can be traced to all sorts of causes, political and otherwise. But the entire crisis was undisputably triggered by a public violation of the *Shabbos*.

Several weeks ago, Premier Rabin made a widely publicized tour of Israeli yeshivos. It is unfortunate that during these visits he failed to learn that even the mighty Antiochus was toppled by the *Shabbos* defenders. While there can be no comparison between the two, it is nonetheless obvious that today as ever the *Shabbos* wields a mighty force of vengeance. 

One of  
WORLD'S LARGEST  
CAMERA STORES  
שומר שבת



**Wall Street  
Camera Exchange**  
Complete Line of Cameras  
and Photo Supplies  
82 WALL STREET  
NEW YORK, N.Y.  
Telephone: (212)344-0011

— Wholesale — Mail Order — Retail

Special Reductions to all  
Readers of  
THE JEWISH OBSERVER

**DON'T GET MARRIED!!**  
DON'T MAKE A BAR MITZVAH OR A SIMCHA

before SEEING  
Our outstanding line of  
HEBREW & ENGLISH

PAIRED OR COPPERPLATE ENGRAVED  
**INVITATIONS**

LOWEST PRICES  
LATEST STYLES

100  
INFORMALS FREE!  
WITH INVITATION ORDER  
AND THIS AD

ANNOUNCEMENTS  
POSTERS & CIRCULARS  
JOURNALS—YEAR BOOKS


**GOLDSTEIN PRESS**  
OFFICE ON PREMISES  
3602 16th AVENUE • BROOKLYN, N.Y. 11204  
CALL: UL 3-7444  
OPEN SUNDAYS OUT OF TOWN ORDERS PROMPTLY TAKEN CARE OF



**TRADITION PERSONNEL — HCUC**

"At Your Service With All Your Employment Needs"

Need A Shomer Shabbos Job?  
Looking For A Shomer Shabbos Person?  
For Fast, Efficient and Courteous Service  
18 W. 45th St., New York, N. Y. 10036 • 563-3994



Come To


# Kosher Country

U gIatt Supervised

Formerly Kosher King  
1501 Surf Ave., Coney Island  
Whitehead Hall Brooklyn College

**Enjoy...**

Eat in  
good health!



**KOSHER  
Empire  
POULTRY**

The Most Trusted Name  
in Kosher Poultry

PREFERRED WORLD-WIDE

## A Home for the 'Talit'

IT WAS 30 years ago that I told my mother that Josef and I were going to get married. She liked Josef and she was pleased. Always a practical woman, she immediately began to make plans.

"I'm afraid I can't give you a proper dowry, Ruth," she said, "but there are a few things I'd like you to have.

"There's the carved wooden armchair, the one I like sitting in. Your grandfather left it to me and I'd like you to have it."

"But, mother, we won't have room for it. We shall be living in a tent or a hut to begin with."

"Never mind," my mother said and went on; "then I've been keeping that lovely table-cloth, with 12 matching napkins, for you. Do take them. They will come in so useful in the future."

"But, mother," I tried again to explain things to her. "We're going to live in a kibbutz and we shall be eating in the communal dining hall. I know it's a lovely tablecloth, but it will be wasted on us."

My mother was not easily discouraged. "Well, later on, when you're tired of the kibbutz. Josef is a clever fellow and I'm sure I can help him to get a job in an office and he'll get ahead fast."

"Why should we get tired of kibbutz life, mother?"

A few days later, my mother broached the subject of my marriage again. "When I married your father, my mother gave him a *talit* as a wedding present. When your sister got married, I gave her husband a *talit*. Now that you're going to be married, I shall give Josef a *talit* as a wedding present. I don't believe in favouring one daughter more than the other."

I tried to be very tactful about that, as I didn't want to hurt my mother's feelings. "The kibbutz we're going to is not a religious one and Josef really won't have any op-

portunity to put on a *talit*. Please try and understand, mother."

That was 30 years ago.

TODAY, I am talking to my daughter Rina about her wedding.

"What do you think of a very small affair, just with very close relatives and a few of our best friends? You could use the money to buy things you need for your home."

"Oh, mother," Rina protests. "Marriage is a very big and important thing in our movement. We have to have a proper meal, a *Seudat Mitzva*, with lots of guests."

"Alright," I say, "if you insist. Anyway, I'll give you that lovely dinner service my mother gave me; we rarely used it and nothing has been broken."

"Thank you, mother. But you know I can't use those plates. You used them sometimes and you didn't keep a kosher kitchen. We're going to be strictly kosher and so I can't use them."

Like my mother before me, I began to make plans. "When Gedalya finishes his studies at the

yeshiva, after all, he's got a good brain, he could . . ."

Rina interrupts me. "But Gedalya wants to study in a yeshiva all his life and I want that, too. We want to live a life dedicated to the Torah. Please try and understand, mother."

She is right, I think. It is her life and she is entitled to live it as she thinks fit, even if it's not what I wanted for her.

And I find myself talking in my mind to my own mother. "That *talit* that Josef wouldn't accept from you and that you bought for our son Gideon on his barmitzva and which he doesn't wear. At last it has found its destination and the wheel has come full circle. I will give it to Rina's husband, your new grandson Gedalya. He will wear it all his life."

The above extracts from a diary were sent to us from a reader in Tel Aviv. He asks us not to divulge the name of the writer who is a veteran settler of a Western Galilee kibbutz.

Reprinted from the *Jerusalem Post*, Jan. 11, '77.

רופט הצלה  
EV 7-1750  
פאר פרייע  
עמורדרזשענטי אקסידזשען

**Have it your way...  
Have it their way...  
Have it our way.**

It's lunchtime. You're in the mood for moo-goo gai pan. But your friend won't settle for anything less than a hot pastrami sandwich. Topped off by a delicious bagel. Or a tasty knish. And someone else feels like getting a bucket of chicken. With all the fixin's. Or maybe just a fast burger and fries.

There's no need to rush off in six different directions. When you can all head to the House of Taam. Home of outstanding Chinese dishes. Delectable Jewish delicatessen. Plus a variety of all-American favorites to please any fast food gourmet. All under one roof. All prepared under strict supervision in our

kosher kitchens to insure quality and freshness.

PLUS with every purchase from 10 a.m. to noon and from 2 to 9 p.m., you'll receive a free fortune cookie. With a real fortune tucked inside. Like a free beverage. Dinner for two. Or the grand prize of a week for two in the beautiful Algiers Hotel in sunny Miami Beach.

Why split up for lunch? When you can have it your way — and theirs, too. And maybe even win a fabulous prize.

At House of Taam. Conveniently located in the heart of Herald Square.

**HOUSE OF TAAM** 968 6th Ave. (Bet. 35th & 36th Sts.)  
New York, N.Y. (212) 244-2525

Under the strict supervision of Rabbi Bernard Levy, with the high Kashruth standards of the owners and operators Yossi and Moshe Pruzansky

# "HAOLAM" CHEESE



From Switzerland and the U.S. come these fine cheese delicacies. Made for Passover and throughout the year, from "CHOLOV YISROEL" (100% supervised kosher milk) to the highest standards of KASHRUTH and QUALITY. All under strictest Rabbinical supervision.

- \* SWITZERLAND PORTION GRUYERE
- \* SWITZERLAND SLICED EMMENTHALER
- \* PROCESS AMERICAN SLICES ALSO IN 3 LB. SLICED LOAVES
- \* SLICED MUENSTER
- \* SLICED EDAM
- \* MONTEREY JACK

Thurm Bros.—World Cheese Co., Inc.  
New York, N.Y. 10013

*The Sefer "Geder Olom"*  
by the

Chofetz Chaim,  
now available in  
English translation  
only \$.35 per copy  
10 for \$2.50

write to:

Zichron Shlomo Publ.  
5 Beekman St., N.Y.C. 10038

Home for adults seeks capable licensed administrator. Experience preferred, but not necessary. Submit resume to M. Siamowitz, c/o Project COPE, 5 Beekman St., N.Y.C. 10038

## Letters to the Editor



### Day School Discussion: Can We Afford to Criticize?

To the Editor:

In your recent day school movement analysis, (Oct. '76), you compare expended efforts with results on a national level. I can only address myself to this comparison on a personal level.

I can identify with the despair and frustrations of the teacher and administrator in the article who saw their students and their school drifting away from our culture. The *chinuch* profession is no easy life. (Neither are very many other professions, for that matter.) To enter the field, and to stay in it, one may have to put security and self-importance on the line. Are the results worth such expenses? 'Tis quite a gutty question, with a different answer for each person involved.

The Torah tells us that we must take action and perform, but nowhere does it guarantee the encouragement of continuing tangible success for our efforts. So often life demands courage and strength to go on.

For many in *chinuch*, the going gets so rough that survival rests on subjugating one's hopes and decisions to our great sages, who usually encourage all who are capable of doing so to reach out to spiritually care for fellow Jews.

*Harbotzas HaTorah* is not easy on a personal level. Nor is it easy on a national level. Without the advice and encouragement of the *Gedolei HaTorah*, the self-sacrificing people of Torah Umesorah could never have gone this far. For that matter, without the advice and encouragement of the same *Gedolei haTorah*, Agudath Israel of America could never have gotten this far, either — no SEED, no JEP, no *Jewish Observer*.

Your critical analyses of the day school movement raises some serious concerns:

First, as *bnei Torah*, can we afford not to publicly give our enthusiastic support and encouragement to all organizations with which our *Gedolim* are associated? I say *no*, and disagree with the tone of the article. The article itself raises the issue of who has the right to question our *chinuch* efforts. Who asks the questions is not of any concern. It's to whom the question is asked that counts. Society asserts that public issues belong to the public: Everyone has an opinion and we have many "experts." Few are willing to relinquish this assumed authority to competent and honest leaders. Differences of opinion create spokesmen; and spokesmen create differences. People follow spokesmen; spokesmen follow the people.

We as *bnei Torah* are fortunate to know that we can follow our *Gedolim* with confidence and that we can bring our concerns to them for clarification, advice and decision. I feel that the critical comments that were suggested in the article would have been more con-



**SCHECHTER'S**  
**CARIBBEAN** HOTEL

KOSHER CLATT HOTEL

ENTIRE OCEANFRONT BLOCK — 37TH to 38TH ST. MIAMI BEACH  
... is a **GREAT Kosher Hotel** — you'll love it!

<p>• <b>DIAL MIAMI BEACH FREE!</b></p>	<p>Write for <b>FREE</b> brochure and booklet or call <b>800-327-8165</b> FLORIDA AREA CODE <b>(305) 531-0061</b></p>	<p>• Private Pool and Sandy Beach • Oceanfront Synagogue <b>FREE</b> Parking</p>
--	---	--

## Torah Schools for Israel



**Facts  
You  
Should  
Know  
About  
Torah  
Schools**

## CHINUCH ATZMAI

40,000 students in 200 Talmud Torah and Beth Jacob elementary schools  
140 Kindergartens, 24 Junior High Schools-Mesivtos, 2 Teachers Institutes.

3,000 employees receive their salaries through Chinuch Atzmai teachers, supervisors, secretaries, and maintenance men.

1,300,000 dollars needed to cover budgetary needs of various educational programs for the balance of the school year.

*CHINUCH ATZMAI TORAH SCHOOLS system is world Jewry's greatest united effort for Torah Education which is the very base of religious life in the Holy Land.*

### Join in making Torah in Israel secure

**Torah Schools for Israel — Chinuch Atzmai**  
167 Madison Avenue, New York, N.Y. 10016  
Tel. (212) 889-0606

Gentlemen:

I hereby pledge the sum of \$..... as my contribution in answer to the current emergency appeal.

( ) Amount enclosed ( ) Kindly mail statement

NAME .....

ADDRESS .....

CITY ..... STATE ..... ZIP .....

Contributions are tax exempt — Tax ref. BK-EO-60-46

*The Aperion Manor*  
**A perfect place for that precious moment**



*Matrimony. A precious moment when loving hearts share a certain sentiment that only the Aperion Manor can value.*

*The Aperion Manor is the unique place for such precious moments where the plush and lavish elegance add a certain touch of emotion to the atmosphere, which you and your guests will so pleasantly absorb. We combine this elegance with the unsurpassed service of the popular Schick Caterers, known for their unique concept in service and catering. Your guests will indulge in a meal of mouth watering delicacies of the finest quality cuisine. Your affair will be a breathtaking experience to all who attend.*

*Inquire now about our special money saving package.*

## Schick Caterers

*"We know that your once in a lifetime occasion gives us only one chance to prove we're best."*

◆ OPEN CHUPAH

815 Kings Highway  
Brooklyn, N.Y.  
339-4466

◆ PARKING

◆ Trainer Studio

◆ Neginah Orchestra

## ISRAEL

**Burials and American Disinterments**

שְׂמֵחָה שְׂאוּלְמֵת

announces that RIVERSIDE continues to be the only licensed funeral director in the U.S. able to effect

**Transfer to Israel within the same day**

Har Hazeitim

Har Hamenuchot

**And all Cemeteries in Israel**

RIVERSIDE also is available as the

**Sole agent for Sanhadrea Cemetery**

RIVERSIDE only can offer this service

**Enroute to Israel within the same day**

- Strict adherence to Halacha and Minhagin.
- Arrangements made during lifetime with no obligation
- Chapel secured in any community.

## RIVERSIDE

Memorial Chapel, Inc. / Funeral Directors

MANHATTAN:

180 West 76th St. (at Amsterdam Ave.) N.Y., N.Y. / EN 2-6600

BROOKLYN: 310 Coney Island Ave. (Ocean Parkway at Prospect Park)  
Brooklyn, N.Y. / UL 4-2000

BRONX: 1963 Grand Concourse (at 179th St.) Bronx, N.Y. / LU 3-6300

FAR ROCKAWAY: 12-50 Central Ave., Far Rockaway, N.Y. / FA 7-7100

And The Westchester Riverside Memorial Chapel, Inc.

21 West Broad Street, Mt. Vernon, N.Y. / (914) MO 4-6800

Chapels in Miami, Miami Beach, Hollywood, Sunrise, Florida

Carl Grossberg / Andrew Fier / Solomon Shoulson



For generations a symbol of Jewish Tradition.



**LETTERS CONTINUED**

as a part of yeshiva education per se. The years in yeshiva must be geared toward *gadlus* (greatness in Torah); only upon leaving does the *Klal* become a consideration. In a sense, of course, this is true, in that a yeshiva cannot be reduced to being a training ground for teachers and rabbis, and the experience of *talmud Torah* is an end in itself. This evades, however, a significant point, which may lie at the root of the entire problem.

*Gadlus* cannot be defined only in

terms of an individual's growth in learning. Growth in and through Torah is a continual process of expansion — that is, the boundaries of a *ben Torah's* personality must gradually cease to be limited by his personal wants and desires, to the point that he encompasses within himself various gradations of *Klal* — *chaveirim*, *mishpacha*, *talmidim*, and ultimately, *Klal Yisroel* as a whole. It is within this element of growth in Torah that a very real continuum exists between the yeshiva years and eventual dedication to *harbotzas Torah* — spreading Torah to others. This is the true import of the words of Chazal concerning appointment to a position of authority in *Klal Yisroel*: "Do you think then that I

am giving you power (*s'rova*)? I am making you servants (of the *Klal*)!"

This concept is beautifully expressed by Rav Shimon Shkop ז"ל in his Introduction to *Shaarei Yosher*. It also forms a central theme in the *darkei-hachinuch* of the *ba'alei mussar* (see *Chochma U'Mussar*, Chapter 2, for example).

The practical difficulties involved in galvanizing our potential captains and generals for *Kibush Kehillos* cannot be minimized. But only the dedication toward the *Klal* which comes from this inner growth through Torah can find a solution to them, and reverse the drain on these invaluable resources.

BEN TZION KOKIS  
Fallsburg, New York

**Zeirei Agudath Israel  
Of America**  
announces a series of *shi'urim*  
on

**Hilchos Pesach**

a comprehensive *shiur* on the intricacies of Hilchos Pesach with an emphasis on practical applications

given in English by

**Rabbi Shimon Eider**

Author of "Halachos of Shabbos",  
"Halachos of the Eruv"  
*Chaver Hakolel*

Beth Medrash Govoha, Lakewood  
the *shiurim* will take place

Sunday — March 6th, (16 Adar)

Topic: A discussion of products, medications and cosmetics for Pesach.

Sunday — March 13th, (23 Adar)

Topic: A discussion of *bedikas chometz*, *b'iyur*, *bitul* and *mechiras chometz*.

Sunday — March 20th, (1 Nissan)

Topic: When *Erev Pesach* occurs on *Shabbos*  
Sunday — March 27th, (8 Nissan)

Topic: The *mitzvos* and *shiurim* for the *seder*.

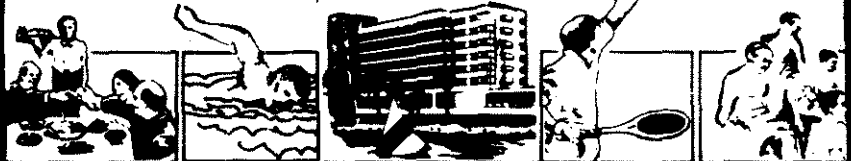
Cong. B'nai Yosef

1614 Ocean Parkway — Cor. Ave. P  
Brooklyn, N.Y.

TIME: 8:00 p.m.

**Don't PASSOVER this Ad!**

And we'll tell you why this kosher resort is different than any other.



- Sports complex including 2 Tennis courts on premises, volleyball and basketball
- Free Dine-a-round (Chinese & Italian cuisine) Oceanfront rooms only
- Sauna and steam room, masseur
- Olympic size swimming pool
- 21" color T.V. in every room
- Boating available on premises
- Nightly entertainment

OPEN ALL YEAR



**HIRSCH'S  
Algiers**

Toll Free (800) 327-8755

N.Y. Sun. & Eves. (212) 684-1170 or 377-1545

On the Oceanfront bet. 25th & 26th Street,  
Miami Beach, Florida

Miami's only Kosher Chinese & Italian restaurant ("Club Internationale") open to the public.

**PASSOVER**

Mar. 31 -  
Apr. 11  
3 Meals Daily  
2 Siddorim

FROM  
**\$500** per person  
double occupancy  
Min. 11 Nights

Inexpensive full pkgs. available based on excursion and charter air fares.

**ANY 8 DAYS / 7 NIGHTS**

Mar. 6 - from  
Mar. 31 **\$342.**

Including  
Day Coach  
Air Fare Via



YOUR PACKAGE INCLUDES ■ transfer to Hotel from Airport ■ all meals ■ free admission to Jai Lai & Calder Racetrack ■ souvenir Algiers beach bag ■ chaise lounge ■ welcome fruit basket

For Reservations call your Travel Agent, Eastern Airlines or

**TRIPMASTERS**

WORLD TRAVEL SERVICE  
(212) 689-7600  
or toll free

**(800) 223-7676**



**LETTERS CONTINUED**

**Cheers for "Ben Ish Chai"**

To the Editor:

Cheers on "The Ben Ish Chai" biographical portrait of not only the man but also his environment.

As an American-born Ashkenazi of Galician descent and Litvishe-yeshiva, upbringing, I have too often felt that we are running on only half our cylinders. Where is the legacy of the Sephardi world? Does it bother anyone that Sephardi *gedolim* are identified with another world, rather than our dominant European-oriented one, and if so, maybe it is our fault for not cultivating our knowledge of their life and works.

It's a two-way street: we should learn more *about* them and *with* them.

ELKANAH SCHWARTZ  
Brooklyn, N. Y.

**EAST FLATBUSH YM-YWHA  
STRICTLY ORTHO. SEP. BOYS  
AND GIRLS DAY CAMP  
LOOKING FOR QUALIFIED  
SUPERVISORY STAFF -  
COUNSELORS  
AND SPECIALTIES - 495-6000**

# A "Good Job" is many things!

**Ask:** — a recently married yeshivah graduate — who participated in our ON-THE-GOOD-JOB-TRAINING and is already earning \$11,000 with a large plastics manufacturer.

**Ask:** — never enjoyed her job as a secretary in a school office — who was trained in our CLASSROOM TRAINING PROGRAM towards a "Good Job" as a full-charge bookkeeper with a large audio-visual firm.

*Satisfaction  
Decent Salary  
Recognition  
Career Potential  
Promotion Opportunities  
Rewarding Work  
Mental Stability*

**Ask:** — a student in our VOCATIONAL EDUCATION program, who now earns \$20,000 annually as a dental ceramicist, one year after graduation from a New York State licensed vocational school.

**Ask:** Mendel K., Esther J., or hundreds of our friends who got "Good Jobs" through...

ON-"GOOD"-JOB TRAINING  
VOCATIONAL EDUCATION  
CAREER EDUCATION  
TESTING

CLASSROOM TRAINING  
GUIDANCE AND COUNSELING  
VOCATIONAL LIBRARY  
VOCATIONAL REHABILITATION

## project COPE

Career Opportunities and Preparation for Employment  
A Division of Agudath Israel of America

Check for "THE GOOD JOBS" at our offices and programs  
all over New York City

New York (main office)  
Suite 814  
5 Beekman Street  
New York City 10038  
(212) 964-1300

Brooklyn  
813 Avenue H  
Brooklyn, N.Y. 11230  
(212) 434-4075

Queens  
98-12 66th Avenue  
(cor. Queens Blvd.)  
Rego Park, N.Y. 11374  
(212) 459-4225

One-day-a-week programs are also available in Lower East Side and Far Rockaway. For information call 964-1300.

**CALL TODAY FOR THE "GOOD JOBS"**

Funded by the New York City Department of Employment under the Comprehensive Employment and Training Act, CETA, Title I.

## BAIS YAAKOV TEACHERS' SEMINARY

Monsey, New York



Announces the opening of  
**REGISTRATION**  
for the year 5738 (1977-1978)

**One year full-day program**  
leading to Teacher's or General Diploma

- Staffed by renowned educators
- Geared for proficiency in independent study
- Individualized teaching program
- Student teaching in Monsey and New York City schools

Located in the heart of the suburban  
Torah community of Monsey, N.Y.

Exposure to Gedolei Yisroel  
Safe, pleasant environment  
Faculty-supervised dormitories  
Beautiful campus

For applications and information, write:

**Bais Yaakov Teacher's Seminary**

**11 Smolley Drive**

**Monsey, New York 10952**

or call **(914) 356-3113**

Rebbetzin I. Flam  
Seminary Coordinator

Rebbetzin J. Soloveitchik  
Dean

## WHY IS THIS HAGGADA DIFFERENT FROM ALL OTHER HAGGADAS?

*It is the only Haggada in English to offer a complete guide to the Passover preparations and prescribed amounts of the Seder foods, and a special food measure chart, all in accordance with the decisions of Harav Moshe Feinstein.*

*It features the selected explanations of over thirty classic and contemporary commentators, written in a clear, concise and eminently readable style, and printed in beautiful CompuScribe by ArtScroll Studios.*

read . . .

## WHY IS THIS NIGHT DIFFERENT?

A Complete Guide to Passover and the Haggada

by

**Rabbi Zev Schostak**

**\$3<sup>95</sup>**

*Exclusive Distributor: S. Goldman / Otzar Ha-Sefarim, Inc.*

*Special pre-publication 30% discount on all mail orders received by March 15. Also, special organizational rate available. Make checks for \$2.80 payable to S. Goldman / Otzar Ha-Sefarim, Inc. / 33 Canal Street / New York, N.Y. 10002. Call (212) OR 4-1707.*

## PINCUS MANDEL

Re-knowned Expert —

Over 25 Years Experience In  
INTERMENT in ALL CEMETERIES  
in ERETZ YISRAEL

*Expedited in shortest time possible, r'l, with all  
HIDURIM — as done ONLY by SHOMREI  
TORAH UMITZVOS*

### KAVOD HANIFTAR THROUGHOUT

*Graves in all parts of Eretz Yisrael, obtained  
directly from CHEVROS KADISHA of  
ESTABLISHED KEHILOS, RESPONSIBLE for their  
COMMUNITY-OWNED CEMETERY*

**Pincus Mandel**

175 Lee Avenue, Brooklyn, New York 11211  
Day and Night Phone (212) 855-5121

Recommended by

most Prominent Orthodox Rabbis and Admorim  
A PERSONALIZED, DEPENDABLE, EFFICIENT SERVICE  
AT REASONABLE COST

47 Years of Dedicated Cemetery Experience

**CHESED SHEL EMES — AN ULTRA ORTHODOX SERVICE**

Agudah Member — 49 years.

Reserve  
 Sunday, May 8, 1977  
 for the  
**55th Anniversary Dinner**  
 of  
 Agudath Israel of America  
 at the New York Hilton

**ARE YOU ...** convinced that your year after high school should be devoted to Jewish Studies — with no distractions?  
 ... seeking a seminary whose programs are geared to your development and growth as a *bas Torah*?  
 ... prepared to study diligently under a superior faculty, in an atmosphere conducive to the realization of your goals?  
 ... ready and able to come to Yerushalayim for a year?  
**THEN ...** you must be thinking about **Midrasha!**  
**FIRST ...** ask a **Midrasha** alumnus —  
**AFTER THAT**  
 ... call 212 436-1254, or write to:  
**Midrasha**  
 1456 46th St.  
 Brooklyn, N.Y.  
 or  
 P.O.B. 16055  
 Jerusalem, Israel  
**ALSO ...** for an inspired summer ... there is the **Midrasha Summer Program**. Six weeks of touring, learning, living and loving *Eretz Yisroel*. For religious girls over 17.

**AGUDATH ISRAEL LAUNCHES LEADERSHIP TRAINING PROGRAM**

Encouraged by its outstanding growth in the past few years, Agudath Israel of America has launched a campaign to recruit and train young men for leadership roles in the organization. Using the project name LEAD (acronym for Leadership Enrichment And Development), this new program will develop the leadership talents of a group of young men through private meetings with leading G'dolei Torah and other key Agudath Israel and community leaders.

Project LEAD has initiated an intensive search to find B'nei Torah under the age of 35 who are endowed with leadership potential qualities, including enthusiasm, commitment, intelligence, integrity, concern and the ability to influence people. Leaders of Agudath Israel, rabbis, and community leaders have been asked to nominate members to participate in this program. Only a select group of qualified individuals will be named to participate in the program, which

**AGUDATH ISRAEL KEEPS UP PRESSURE ON WHO IS A JEW**

The Agudath Israel faction in the Knesset has once again formally proposed to the Knesset to amend the "Who Is a Jew" law, recognizing only those who are Jewish according to the *halacha*. The Agudath Israel motion came after numerous attempts to add definitions to the "Who Is a Jew" law which fell short of recognizing the authentic halachic definition of Jewish identity. According to the Agudath Israel version, the amendment would simply state that a Jew is one who is recognized by the standards of the Torah. The motion was subsequently defeated by a 39 to 25 margin.

will hopefully develop their talents as future leaders of Agudath Israel.

For applications, nomination forms or more information, call or write the Coordinator Project LEAD, Agudath Israel of America, 5 Beekman Street, New York City 10038, (212) 964-1620.

**השבטים בנחלתם**  
 מפת עזר לספר יהושע-שופטים  
 3 כנסת  
 בית חינוך עברי - קל-בלנד, אהיה

**SIZE**  
**22' x 28'**



**HEBREW ACADEMY PUBLICATIONS DEPT.**  
 1860 South Taylor Rd.  
 Cleveland Heights, Ohio 44118

Catalogue sent upon request — 30 cents

10 Maps ..... \$1.00 each ..... \$10.00  
 5 Maps ..... \$1.25 each ..... \$ 6.25  
 Single Maps ..... \$1.50

**Correction**

"The Struggle to Protect Jewish Cemeteries in Poland," featured in the December '76 edition of *The Jewish Observer*, was completely written by Chaim Feinberg, based on independent research and interviews with Dr. Isaac Lewin. While the factual material in the article was submitted to Dr. Lewin for approval before publication, some of his corrections were not incorporated into the article. Therefore, Dr. Lewin does not assume the responsibility for all the statements that appeared in the article.

**10,000 TORAH HOURS STUDIED IN PIRCHEI LEARN-A-THON**

OVER TEN THOUSAND HOURS were studied by more than 500 youngsters from yeshivos and Talmud Torahs in the Seventh Semi-annual Hasmodah Contest sponsored by Pirchei Agudath Israel of America. This year's contests, which took place over Succos and was marked at a celebration in Boro Park on January 2nd, were expanded to include competition in Pirkei Avos, mitzvos and Hilchos Shabbos to encourage youngsters to spend more leisure time delving into learning Torah on their own.

At the festive celebration earlier this month, the top winners were announced. Benyamin Ladds of Stamford, Connecticut, who studied 150 hours, and Ezriel Mandelbaum from Philadelphia, Penn-

sylvania, who chalked up 106 hours, were declared the top finalists in the contests which took place in cities throughout the United States.

In addresses to the youngsters, Rabbi Naf-tali Basch, menahel of Mesivta Toras Emes Kaminetz and Rabbi Mordechai Nitzlach, Assistant Principal of Yeshiva Rabbi Samson Raphael Hirsch, impressed upon the children the importance of this unique method of Torah training under the auspices of Pirchei Agudath Israel of America. The chairmen of the various contests were Rabbis Avrohom Fishelis, Shmuel Kurtz, Eliyohu Steger and Raphael Wallerstein.

**HOW MANY TIMES HAVE YOU COUNTED THE 39 AVOS MELOCHOS OF SHABBOS**

— and then skipped מוסר, עושה שתי כתי נירון, אריגה, פוצע because "they are related to weaving"?

Now the full meaning of a puzzling but vital area of the Melochos of Shabbos has been rendered clear in a newly published booklet:

**"The Melochos Pertaining To The Weaving Process"**

קונטרס מלאכות אריגה

by Rabbi P. Bodner

a member of the Kolel of Beth Medrash Govoha, Lakewood, N.J.

featuring:

- 1) explanation of the weaving process and each of the four related Melochos in clear, precise English;
- 2) easy-to-understand illustrations that bring this complex and obscure area into everyone's grasp;
- 3) explanatory footnotes, sources, and a special section of detailed study and חידושים in Hebrew.

RABBI MOSHE FEINSTEIN שליט"א: "This publication fills a most urgent need. The author has succeeded in plumbing the depths of this halacha with great precision."

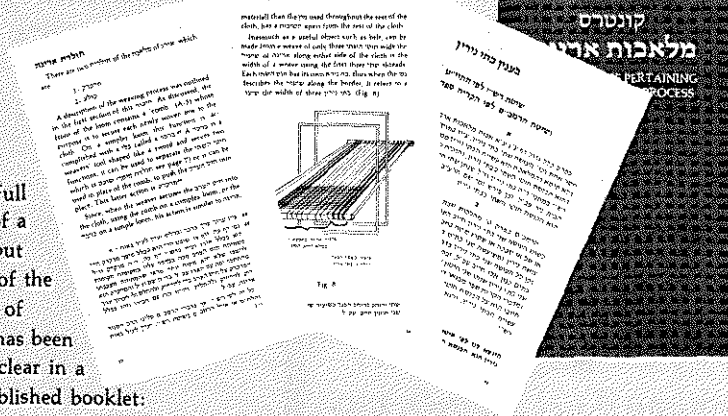
A must for Torah scholars, teachers, and laymen

\$2 per copy

discounts for quantity orders

Distributed by Z. Berman/Books/1340 53rd St./Brooklyn, N.Y. 11219

available in Hebrew Book Stores



**REAL ESTATE Office & Desk Space — Rent**

SUBLEASE — Reasonable  
1-2 or 3 rooms with telex.  
City Hall area.  
(212) 962-3939

**THE GARTENBERG & MEHL FAMILIES**

are happy to announce that they will be at the luxurious **TAMIMENT RESORT & COUNTRY CLUB** in the Pocono Mountains Only 90 min. from George Washington Bridge

Magnificent quarters  
Fantastic facilities

Rates:  
Standard \$445  
Superior \$495  
Deluxe \$515

The entire facilities of the TAMIMENT will be **GLATT KOSHER** for PASSOVER and completely under the control of the **GARTENBERG — MEHL FAMILIES**

FOR INFORMATION CALL:  
**GARTENBERGS**  
(212) 822-0554 (914) 356-6141  
Gartenberg — 851-6280  
Mehls — 241-4925



Mr. Morton Plonchak

### The Children of Mishkon would like you to join them

in honoring and paying tribute to our beloved **Morton & Carol Plonchak**

In sincere gratitude for their magnificent support at our —

### First Testimonial Dinner

which will take place on **Sunday eve., March 20, 1977 at 5 PM** in the Grand Ballroom of the Plaza Hotel 5th Avenue, cor. 59 Street, N.Y.C.

For your pleasure a Sparkling Musical Program will be rendered.

For Reservations and Information Call:



### Mishkon B'nai Yisroel, Inc.

4105-16 Avenue, Brooklyn, N.Y. 11204  
(212) 851-6570

Bathsheva Mandel **Founder & Executive Director**  
Rabbi David Singer **President**

The Jewish Child-Care and Guidance Center Mishkon B'nai Yisroel —a new response to eternal tragedy.

Where does a child go when his home has fallen apart? When Parents can't cope? When illness claims a mother, breakdown of a father?

Where does a child find light and warmth and love when his world has turned to dark, cold and hostile?

Mishkon B'nai Yisroel Skilled professionals, exceptional foster parents, counselors, doctors—all the skills of modern social sciences and eternal Torah values give each boy and girl a home and hope.

And a future. But we can do it only with your support.

- Foster Homes
- Foster Homes for Special Children
- Preventive Services
- Marital Counselling
- Counsellors for Special Children
- Registered Nurses
- Psychologists
- Psychiatrists
- Special Therapists
- Training in Self-Help Skills
- Religious and Secular Education

## SORRY —

we must stop sending THE JEWISH OBSERVER when your subscription runs out . . . don't miss a single issue . . . RENEW NOW !

## THE FINEST IN CAMPING ... THE BEST IN TOURING ...

TOUR  
**ISRAEL**

THE GREATEST SUMMER EVER  
for boys 10-17

Write or call—TODAY—for illustrated brochure and itinerary.  
Camp S'dei Chemed International • Rabbi Eli Teitelbaum, Exec. Dir.  
1618 43rd St., Brooklyn, N.Y. 11204 • (212) 633-1909  
or contacts

LONG ISLAND: Rabbi M. Göllesman, 3358 4th St., Oceanside, N.Y. Tel. (516) 764-5634  
CANADA: Rabbi A. Turin, 73 Baycrest Ave., Toronto, Ont. Tel. (416) 783-8309

## CAMP S'DEI CHEMED INTERNATIONAL, ISRAEL

*Our past performance is our best recommendation*

## RESHET SHIUREI TORAH ORGANIZED 150 STUDY GROUPS

The number of study groups benefitting from *ReSHeT Shiurei Torah* (Torah Education Network) programs continues to grow and according to the latest count by its chairman, Rabbi Shlomo Oppenheimer, and its executive director, Rabbi Yaakov Bender, there are now nearly 150 study groups benefitting from the Agudath Israel adult Torah study program. The subject of Torah study deals with every level from the beginning of the *Alef Bais* to advanced *Gemora*.

The latest figures for ReSHeT include 30 lecture groups which meet in different locations throughout the city, 105 sets of *chavrusas*, 25 of them via telephone hookups, and numerous study lessons in smaller suburban areas through Torah tapes. For most of the individuals who participate in this program, the opportunity to study Torah for the first time has introduced a healthier Jewish perspective into their lives. For others, with a background limited to childhood Jewish education, the return to active Torah study after a prolonged absence is a refreshing spiritual experience in their adult lives.

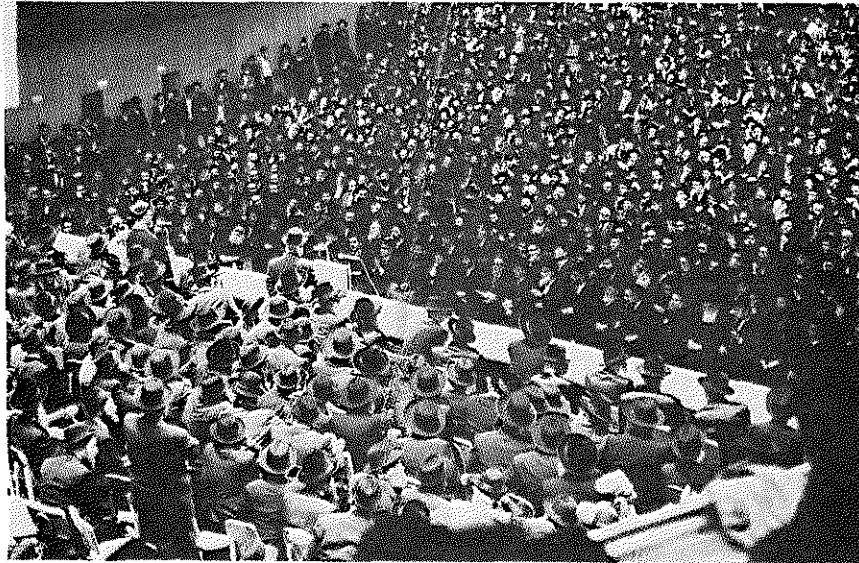
The following are some case histories from the files of *ReSHeT Shiurei Torah*:

YONASON has been out of yeshiva for more than two decades. His forte' being business, learning Torah was not part of his program during leisure hours. As a former yeshiva student, however, he was one of the first to respond to the announcement by Agudath Israel that it was launching an adult study program. ReSHeT immediately responded by dispatching a young man studying in kollel to study Torah every *Shabbos* afternoon with Yonason. Within a few weeks, Yonason requested to expand this study program to three evenings, and shortly thereafter he found that his interest called for an additional program every morning.

The effects of this program left their mark on Yonason's entire family. His wife and children finally found the "man in the house" was no longer only a provider of the bread, but a source for Torah knowledge.

FOR DR. RUBIN, a successful obstetrician on Long Island, there was never any room in his family's life for religion. All he knew was that he possessed a hidden thirst for knowing more about his heritage and when he learned of ReSHeT, he too applied. He currently studies weekly with a senior student from Yeshiva Chofetz Chaim of Forest Hills, who has taken him from the Hebrew alphabet to an understanding of Jewish law and lore. Dr. Rubin's family is now grappling with the

## 5,000 AT OPENING OF AGUDAH CONVENTION IN ISRAEL



Led by the nation's foremost Gedolei Torah, 5,000 people jammed into the Binyanei Haumah Convention Hall in Jerusalem for the opening session of the 6th national convention of Agudath Israel, which took place on Monday, November 22nd. The key address of the evening was, delivered by Rabbi Pinchas Menachem Alter, Rosh Yeshiva of S'fas Emes, chairman of the Central Committee of Agudath Israel, who expressed the hope that the convention would serve as a unifying factor within the Agudath Israel movement in Israel. He pointed to the many monumental achievements of the movement in Israel, and alluded to the "bankruptcy of the secular ideology which was based on the destruction of religion."

A high point of the opening session was the brief greeting from the Gerer Rebbe, who

called for the unification of Agudath Israel. Other addresses were heard from Rabbi Chaim Shmulevitch (Rosh Yeshiva of Mir), the Sadegerer Rabbi, the Vishnitzer Rabbi, Sefardic Chief, Ovadya Yosef, Rabbi Betzalel Zolty, Rabbi Pinchas Levin, Rabbi Shlomo Yaakov Gross, Rabbi Menachem Porush, and Rabbi Yehudah Tzedaka (Rosh Yeshiva Poras Yosef). A cable sent by the presidium of Agudath Israel of America was read to the convention.

After the keynote session, 300 delegates gathered in the Galei Sanz Hotel for the two-day business sessions. The delegates had previously been chosen at the recent elections in which 15,000 voters participated. Rabbi P.M. Alter was re-elected as chairman of the Central Committee and Rabbi Menachem Porush was elected deputy chairman.

idea of living a fully observant Jewish life, and all signs indicate that this will become a reality this winter.

IVAN, a recent Russian emigre', who applied for a job at Agudath Israel's manpower agency, Project COPE, inquired as to how he might learn more about Judaism. Referred to ReSHeT, the program arranged for the regular family sessions to discuss Judaism from a broad perspective. Seated around the living room couch were Ivan, his wife, two children, a son-in-law, and his mother. During the last half-hour of each session, the ReSHeT volunteer studies Torah with Ivan, so that he can transmit his knowledge to the rest of the family. He, too, is well on his way toward leading a fully committed Torah way of life.

TORAH STUDY is also important for those who have physical restraints. For MOSHE, a man in his seventies who suffers from a chronic heart ailment and happens to reside in an inaccessible neighborhood, there was only one option left for Torah learning: Every day, a young kollel man from the Mirrer Yeshiva in Brooklyn places a call to him to study for a half-hour over the phone.

Requests for learning Torah continue to pour into ReSHeT offices almost daily. Anyone who is interested in participating in this unique service and help Jews learn Torah should contact *ReSHeT Shiurei Torah* (Torah Education Network) at 5 Beekman Street, New York City 10038, or call (212) 964-1620.

## MASS TORAH PROJECTS FOR EUROPE'S JEWS MAPPED AT AGUDATH ISRAEL CONFERENCE



ANTWERP, BELGIUM — Massive programs to develop Torah study groups for adults and to bring the message of Judaism to uncommitted youngsters throughout the continent were mapped out at the Conference of European Agudath Israel Organizations which concluded its four-day deliberations here Monday night. In order to implement a wide range of new activities for the furtherance of Torah observance and Jewish education among the masses, the conference established a federation of Agudath Israel organizations of Europe, with temporary headquarters in Zurich, Switzerland.

Among the resolutions adopted at the world-attended sessions, were plans to mobilize Orthodox Jews on the continent to "wage total war against the waves of assimilation which threaten to spiritually decimate European Jewry," the establishment of a "Keren Chizuk HaDas" to finance such projects as the building of Mikvaos, creating new religious summer camps, publishing religious literature for the youth, and launching a scholarly Torah journal for Yeshiva students.

The conference closed with a huge mass meeting at the local Eurotel Hotel, where a capacity crowd heard the convention's guest,

Rabbi Moshe Sherer, executive president of Agudath Israel of America, call upon Europe's Orthodox Jews, regardless of their differing lands of origin, to unite under the umbrella movement of Agudath Israel to develop effective action programs for Torah and Yiddishkeit. The mass meeting, which was chaired by the president of Agudath Israel of Belgium, Shlomo Klagsbald, heard greetings from Antwerp's Chief Rabbi Chaim Kreiswirth.

The conference also dealt with problems of Russian Jewry, as well as many issues facing Israel. The delegates resolved to conduct emergency campaigns in Europe for the Chinuch Atzmai (Torah Schools for Israel) educational network, in response to a cabled request signed by four of Israel's distinguished Torah leaders: the Gerer Rebbe, the Ponovezher Rosh Yeshiva Rabbi Eliezer Shach, the Steipler Rav Rabbi Yaakov Kanievski, and the Vishnitzer Rebbe. The Israel government was called upon to amend the "Who Is A Jew" law to specify that conversions must be in accordance with *halacha*.

Among the speakers and participants at the European Conference of Agudath Israel were distinguished rabbis and communal leaders from England, Switzerland, Denmark, France, Holland and Belgium.

## ZEIREI AGUDATH ISRAEL PUBLISHES SCHOLARLY TORAH JOURNAL

The fifth edition of the scholarly Torah journal, *Am HaTorah*, published by Zeirei Agudath Israel of America, was released recently. The *Am HaTorah* is unique in that it is a compilation of outstanding Torah research works contributed by yeshiva students from around the country. In addition to featuring articles on Torah learning by members of Zeirei Agudath Israel, the 196 page Torah journal of the Agudist youth movement also contains scholarly Torah essays by Torah giants of the past generation.

This edition carries articles of such past eminent Torah scholars as Rabbi Aaron Kotler, Rabbi Dovid Kronglass, Rabbi Ephraim Mordechai Ginsberg, and the Novominsker Rebbe — of blessed memory. It also includes a scholarly work by the world-renowned Torah authority, Rabbi Moshe Feinstein. *Am HaTorah* is edited by Rabbi Yechezkel Feldberger.

## PUBLISH POCKET SIZE DAF YOMI GEMORAS

The three *mesechtos* of *Baitza*, *Roshe Hashana*, and *Taanis* are contained in a unique pocket-size volume, as an aid for participants in the daily Talmud study program, it was announced by the Daf Yomi Commission of Agudath Israel of America. Measuring 5½" x 8", it will enable those participating in the Daf Yomi program to carry and study the volume regardless of where they may be during the day.

A spokesman for the Daf Yomi Commission said that these *Gemoras* will not be available in book stores and are designed solely for the convenience of Daf Yomi participants. The volume was published on a non-profit basis and is available for the cost price of only \$2.50 by sending a check to Daf Yomi Commission of Agudath Israel of America, 5 Beekman Street, New York City 10038.

### Bring the excitement and inspiration of The Keynote Session of the 54th National Convention of Agudath Israel of America

into your home with the addresses of  
Rabbi Moshe Feinstein/Rabbi Moshe Sherer/Rabbi Shmuel  
Arye Levin (Buenos Aires)/Rabbi Shraga Grossbard (Israel)  
and

### Thursday evening's (English) Symposium: "Torah Life And a Free Society — Can They Co-exist?"

Rabbi Pinchas Teitz (Elizabeth, N.J.)/Rabbi Emanuel Feldman (Atlanta)

2 cassette package for \$4

for your set write

Agudath Israel of America/5 Beekman Street/NYC 10038  
or call (212) 964-1620

### "Agudath Israel of America People Serving People"

The beautiful, audio-visual presentation / 150 full color slides  
with a taped narration and musical soundtrack that was the talk  
of the

### National Convention of Agudath Israel

You can borrow the entire 18 minute package free of charge to  
liven up and inspire your assembly program or meeting

Write to Agudath Israel of America  
5 Beekman St./NYC 10038  
or call (212) 964-1620

The new  
**MALIBU HOTEL**  
 11th St. at Madison Ave.  
 Lakewood, N.J.



In the heart  
 of the famous  
 Jewish resort  
 community  
 of

**Lakewood, New Jersey**

under strict  
 Shomer Shabbos  
 ownership  
 and management  
 with Rabbinical  
 supervision by

**Rav Dr. Joseph Breuer,**

**K'hal Adath Jeshurun**

Open all year Reservations for Pesach now being accepted — Special Holiday rates

Combines the relaxed luxurious comfort of a modern resort with the warmth,  
 hospitality and strictest standards of kashrus.

- ▲ Reasonable rates
- ▲ Large airy comfortable rooms
- ▲ Cholov Yisroel
- ▲ Sauna — steam room
- ▲ Shabbos elevator  
*(for those permitted to use it according to halacha)*
- ▲ Indoor heated pool
- ▲ Shul on premises
- ▲ Air conditioned
- ▲ Complete sprinkler system

We specialize in catered affairs, for that special function you've been planning . . . wedding . . . sheva brochos . . .  
 anniversary . . . birthday . . . Bar Mitzvah . . . weekend banquet . . . business meetings.

— Groups and conventions our specialty —

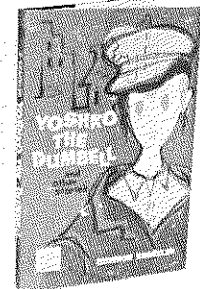
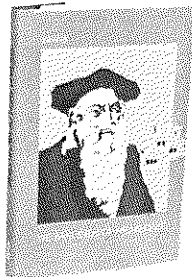
Just one hour's drive from New York City and Philadelphia

For the affair you'll always remember —

For information call:  
**(201) 363-0740**

**Remember the Malibu**  
 Owner operated

N.Y.C. Direct wire  
**477-1550**



# Tell the truth:

## When was the last time your youngsters read a really good *Jewish* book?

You might ask, though: *How do you find a good Jewish children's book?* Producing quality reading-matter for the youngsters is no child's play. We've been in the business for years, pioneering in Torah-true English literature for all ages. And we know.

We take pains to produce good books. For the children, too, we publish works they will honestly like: well written, with absorbing plots and good characterization. And parents also welcome these books, since they're true to the ways and values of authentic Judaism.

While they entertain the young reader, the books develop his understanding for the world of Torah, and deepen his love and respect for religious devotion, past and present.

Some titles are fine translations of renowned children's books. Others were written originally in English. In either case, those books of ours that bear the insignia "Jewish Youth Classics" justly deserve it....

In short, these books are good. Choose some from this select list, and try them out on your favorite children. And you'll see.

### FOR AGES 3-6

1) **A Child's Dictionary of Jewish Symbols**, by Alex J. Goldman, illustrated by Joseph Kastner: clear text and pictures on Jewish objects and concepts. \$4.50

### FOR AGES 7-10

2) **Avi Names His Price**, by Sheindel Weinbach: a young "collector" who must clean out his closet for Pesach earns a wonderful reward. Cheerfully illustrated by Bracha Sorotzkin. \$2.95

### FOR AGES 10-13

3) **Happy is the Heart**, by Sarah Birnhack: "a year in the life of a Jewish girl" written and illustrated with warmth by an educator in the Bais Yaakov movement.. \$4.50

4) **The Golden Shoes & other stories**, by Gershon Kranzler, a master of modern folktales in the authentic spirit of the Torah. \$4.50

### FOR 13 AND OLDER

5) **Akiba**, by Marcus Lehmann: the memorable story of the shepherd who became religious head of Jewry and finally died a martyr under the tyranny of Rome. \$4.50

6) **The Baal Shem of Michelstadt**, by Judaeus: a children's classic about a wise and devout "miracle worker." \$4.50

7) **The Family y Aguilar**, by Marcus Lehmann: a long-popular novel on the plight and heroism of Jews in the drama-filled days of the Spanish Inquisition. \$4.50

8) **The Light from the West**, by Selig Schachnowitz: an enthralling novel on the life of the Chasam Sofer, one of our greatest Torah leaders in the past. \$4.50

9) **The Prisoner & other Tales of Faith**, by Solomon Alter Halpern: 26 stories by a London *rosh yeshiva* about children in historic, dramatic situations, past and present, learning important lessons about their people and faith. \$4.50

10) **Yoshko the Dumbbell & other stories**, by Gershon Kranzler: 17 inspiring tales about the past decades. \$3.95

### FOR ALL AGES & SIZES

11) **The Children's Haggadah**: famous for its movable pictures, that have delighted generations of good children at the Passover *seder*. \$7.00

To: P. Feldheim Inc / 96 East B'way / New York NY 10002

Send me 1  2  3  4  5  6   
7  8  9  10  11  12

Send me your new free complete list of publications for children.

Enclosed find check for \$.....

(Print clearly) Name.....

address..... zip.....

city..... state.....

**One thing is certain: FELDHEIM BOOKS gives you value for your money! Many of our prices have not risen at all in the last 3-4 years. Over the past 10 years, a good number of our prices have risen by only one dollar!**

*So all things considered, shouldn't some of these books be in your home, in easy reach of the children?*

Just use and mail the handy coupon. Order each book by number, writing in its box how many you want. For postage and handling add 75¢ for the first book, 50¢ for each additional one. Add NY State sales tax where applicable. And if you'd like our NEW complete list of 28 publications for children, just check the last box.