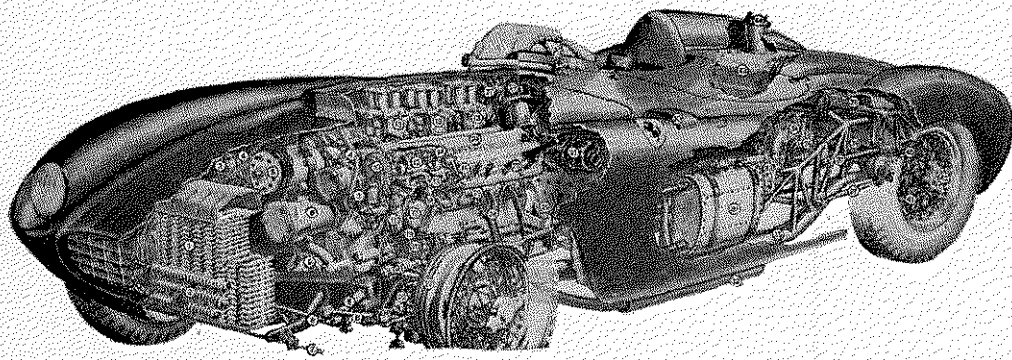
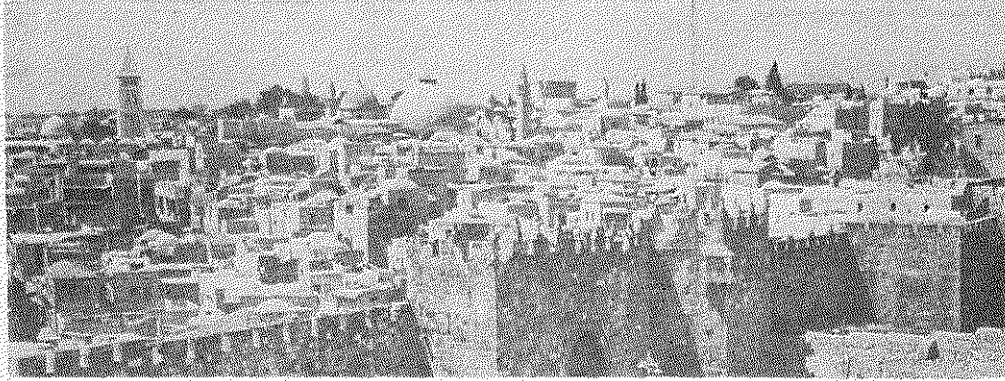


THE JEWISH OBSERVER

KISLEV, 5731 / DECEMBER, 1970
VOLUME 7, NUMBER 2
FIFTY CENTS

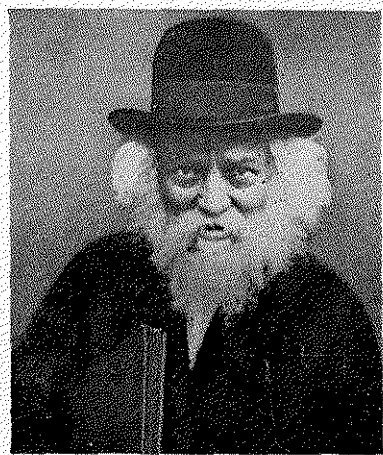


ASHKELON: INSIDE THE CAR RACE CONTROVERSY



JERUSALEM: THE "NEW" OLD CITY

**MY YEARS WITH
REB BORUCH BER**



THE JEWISH OBSERVER is published monthly, except Aug. and Sept., by the Agudath Israel of America, 5 Beekman Street, New York, New York 10038. Second class postage paid at New York, N. Y. Subscription: \$5.00 per year; Two years, \$8.50; Three years, \$12.00; outside of the United States, \$6.00 per year. Single copy, fifty cents. Printed in the U.S.A.

RABBI NISSON WOLPIN
Editor

Editorial Board

DR. ERNEST L. BODENHEIMER
Chairman

RABBI NATHAN BULMAN

RABBI JOSEPH ELIAS

JOSEPH FRIEDENSON

RABBI YAAKOV JACOBS

RABBI MOSHE SHERER

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

DEC., 1970 VOL. VII, No. 2



In this issue...

INSIDE THE CAR-RACE CONTROVERSY OF ASHKELON

A DAY AT THE RACES, *Mendel Weinbach* 3

SAMPLINGS FROM THE ISRAELI PRESS 5

THE AGE OF ILLUMINATION, *Avrohom Chaim Feuer* 7

Poem by Yacov Lipschutz 9

"THE SILENCE OF PIUS XII" — SOME REFLECTIONS ON A
RECENT BOOK, *Joseph Elias* 10

INTERCHANGE, *a poem by Ben Ephraim* 12

A KISLEV EVENT: PULVER PURIM 13

OBSERVER ON THE ISRAELI SCENE, *Ezriel Toshavi*

THE "NEW" OLD CITY 15

CRISIS AT THE KOSEL 16

MY YEARS WITH REB BORUCH BER, *Chaim Shapiro* 19

BOOKS IN REVIEW

TO TURN THE MANY TO RIGHTEOUSNESS 23

THE ROYAL REACH 23

ONE MAN'S JUDAISM 24

ANCIENT POTTERY IN THE HOLY LAND 24

DAUGHTER OF ISRAEL 24

LETTERS TO THE EDITOR 26

Picture Credits: page 3, drawing by Renato Ingrami; page 10, photograph of St. Peter's Basilica, courtesy of Italian Government Travel Office; page 11, "Civilization—1940" by Arnold Hoffman; page 7, from a graphic by Siegmund Forst; page 15, Israeli Tourist Office; pages 17 & 18, Ministry for Religious Affairs; page 19, 20, 31, Agudath Israel photo collection.

A Day at the Races

IT STARTED AS A TOURIST ATTRACTION and almost ended up as an ugly confrontation.

THE MINISTER OF TOURISM contacted a German contractor and arranged for a Grand Prix to be held in Ashkelon—the seaside town of Philistine fame from the days of Samson. The entrepreneurs anticipated a huge turnout—as many as 50,000 spectators were expected. It would have been a first-time for a spectacle of this nature to be held on the eastern shores of the Mediterranean. And it was scheduled for November 21—Shabbos.

THE PROSPECT OF SUCH A GRAND SCALE breach of the Shabbos—sponsored by a national ministry and licensed by the municipality of Ashkelon—was unprecedented in the inglorious history of *chillul Shabbos* in the Holy Land, and every religious party raised its voice in protest. The sponsoring Ministry of Tourism claimed ignorance, the mayor of Ashkelon feigned impotence, but representatives of the religious community knocked on every conceivable door—including those of the German embassy, and of course, the sponsors of the race.

IN THE MEANTIME, religious Jews from all parts of Israel prepared to descend upon Ashkelon and spend

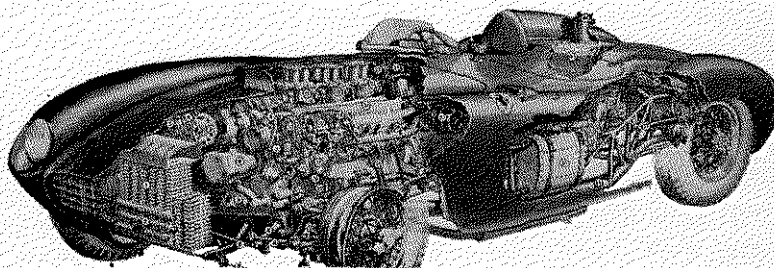
the Shabbos there—even hold services on the race route if need be—to publicly register their shock and dismay at this total insensitivity to the sanctity of Shabbos. Busloads of protestors departed from Jerusalem, Tel Aviv, and Bnai Brak, and accommodations were prepared for tens of thousands of Shabbos visitors.

FINALLY, ON FRIDAY AFTERNOON, the sponsors of the race agreed to postpone the event to Sunday, conditional to a guarantee that any loss in anticipated revenue would be covered by the religious community.

AS A FOOTNOTE to the event, the race was interrupted soon after it began on Sunday because of the unruly nature of the spectators. Many of them (including scores of high school students who were “free” from school as a result of a teachers’ strike) spilled out on the track and made further conduct of the race a safety hazard.

THE CONTROVERSY INFLAMED imaginations, tempers, and typewriters all over Israel . . . MENDEL WEINBACH, who is a frequent contributor to *The Jewish Observer*, wrote his impressions as he rode a chartered bus toward Ashkelon, together with other Shabbos demonstrators . . . Following Rabbi Weinbach’s article are selected comments from the Israeli press.

“Anu ratzim ve’haim ratzim . . .”
“We race and they race . . .”



“Are they going to postpone the races at Ashkelon this Shabbos or aren’t they?”

My question inspires no more than a shrug from the quiet fellow seated next to me. It’s over an hour’s ride to Ashkelon from Jerusalem and I suddenly realize that I’m the one that’s going to have to keep the conversation alive. I don’t really mind, though, because there are a lot of things about this Ashkelon race I’d

like to get straightened out, and maybe verbalizing my thoughts will help me organize them.

“You know, it’s funny that we’re sitting here on this bus, hoping that the Supreme Court will order the races stopped so that we can still return home to our families for Shabbos. Do you really expect such a ruling from a court that legalized Shabbos television—and again fomented the “Who is a Jew” controversy? They’ve already turned down a plea from religious neighbors of the Barne’a racetrack for an injunction against the race, so why fool yourself that they won’t turn down this one, too?”

by Mendel Weinbach

... *Anu ratzim le'chayei Haolam Habbo* ..."
"We race towards the life of the World to Come ..."

"Sometimes I wonder why I left my wife and kids to make this trip. I guess it's a combination of many things. Maybe it's because I'm trying to make up for the hundreds of times I've watched cars ride by our *sh'chunah* in Jerusalem with tight-lipped stoicism instead of protesting, shouting 'Shabbos.'—Perhaps I'm tired of being pushed around in the Knesset, the Cabinet, and the Supreme Court—a little ashamed of so meekly swallowing perverted definitions of Jewish identity and Sabbath rest.

"But most of all I think it's something I felt the other night. I heard Rabbi Porush recalling the controversy surrounding the mixed, Sabbath-violating, swimming pool in Jerusalem, years ago. Remember that? The Brisker Rav indicated then that Agudas Israel should refrain from organizing any demonstrations against the pool. But one day Reb Menachem Porush reported to him a conversation he had had with the secretary of the Mapai Party, Giora Josephtal. Asked to use his party's influence with the Histadrut in regard to the pool controversy the imperious Josephtal had scornfully retorted: 'Who are you? What are you? How dare such a negligible force make such demands?'"

"When the Brisker Rav heard this, he instructed Reb Menachem to organize a major demonstration.

"'Who are you? What are you?'—These are challenges that we must answer,' said the Rav."

My fellow passenger nods in agreement, but breaks his silence, "Why do you suppose the *Gedolim* didn't issue a similar call this time? Why didn't they allow energetic Yeshiva *bachurim* to protest this Shabbos desecration? The organizers specified married men in their appeal to us ... Why?"

My companion allowed a *krechts* to escape from his lips—for Shabbos desecrated? —for family isolated? ... No comment from him.

"It seems that you haven't been reading the newspapers lately. Moshe Kol and his fellow Mapam'niks cannot accept it if Yeshiva *bachurim* are permitted to defend their country with *limud haTorah* instead of with guns. They have been making such a fuss lately about this issue, that the *Gedolim* probably feel it is risky now to put Yeshiva *bachurim* in the limelight by saying or doing anything in a manner that could make the yeshivos a target for a backlash. I always said that irreligious factions knew what they were doing when they deferred *bonei yeshiva* from military service. They put an effective gag on the most talented, most dedicated and most energetic opposition that threatened them. Let the boys try to protest openly against autopsy-hungry doctors, and the government passes down the word—watch out for an airing of the draft issue. Try

to save Shabbos from being run into the ground at the Ashkelon racetrack and this same fear limits our own army to tired middle-aged men like you and me who have to leave our families for Shabbos.

"Do you think there's a chance yet for it being called off? Turn on your transistor for the two o'clock news. There are still two hours until *hadlokas haneiros* in Jerusalem. Maybe there'll be some good news after all ... Listen ..."

"Did you hear that? *Boruch Hashem!* The race has been postponed until Sunday. Tell the driver to halt the bus! They may not need us in Ashkelon!—No, it wasn't the Supreme Court that stopped it. Those learned judges decided just twenty minutes ago that they did not have enough evidence to prove that the National Traffic Commissioner was going to break the law by issuing a license for the race without official approval of the Ashkelon City Council. Didn't I tell you we can't rely on the courts? Nor on our supposed 'friends' in the Herut-Liberal camp, like the mayor of Ashkelon. After all their grandstanding in the past against the Germans, you would think that they would join us in our fight against the German-controlled company causing all this trouble by trying to make some money on the races. But the mayor was too busy trying to be a nice guy to everybody. He publicly passed the buck to the government ministries sponsoring the race, but privately he refused to lend a hand to legally halting the event. There he sat in his pajamas last night telling the committee that it was true that the City Council did not convene in time to grant official approval to the license, in accordance with the local requirements. But he refused to sign a cable to that effect to the Traffic Commission. He said that the city didn't want to get involved.—This same gentleman turned around and did write a letter to the Traffic Commissioner saying that he was certain that if the Council *had been convened* it would have approved the race on Saturday—a letter which would have served as the legal loophole for going ahead with the race."

"So what stopped the races?" asked a fellow sitting behind us.

"Money! We exhausted our normal channels. Wherever we had turned we encountered unyielding courts, unresponsive ministers, and finally imported Kibbutzniks, brought in to counter the religious demonstrators. So we had to try talking with the Germans. They were stubborn, too. They would not submit to threats, they said. But when they saw our demonstration emerge as a reality they were ready to listen to business—210,000 Lira worth!"

"Wait—d'you hear that? Reb Shlome Lorenz, who signed the deal with the sponsors of the race, has asked that all the demonstrators return home if there is still time. My family is glued to their radio right now,

too—I'll bet they're as thrilled as I am to hear that we're on our way home."

"... *Vehaim rotzim lib'ar shachas.*"

"... *And they race towards doom.*"

Now that this chartered bus has turned around I'm going to try again to get a rise out of my neighbor.

"Nu, so what do *you* say about this whole business?"

To my surprise he launches his own monologue.

"Look here. There's no question that this is a great day for religious Jewry in Eretz Israel. When was the last time all the religious parties—the Agudah, the Mizrachi, and the Poale Agudah—all got together to fight for a common cause? It only shows how much can be done if we really try. It's a Kiddush Hashem and perhaps Reb Menachem is right in saying that the racetrack area should be renamed 'Kodosh' Bar-ne'a.—Wouldn't it be wonderful if people who bought tickets for this race would trade them in out of a sudden new respect for the Shabbos?—Wouldn't it be great if the press would recognize this as a victory for Shabbos instead of a defeat for auto-enthusiasts?—But I'm dreaming. Wait till Sunday and you'll see the papers sniping at us for dealing with the Germans and making snide remarks about where the money for such a transaction will come from. The truth is that the government ministries that encouraged the German company to stage the race, and the Ashkelon Municipality which did nothing to prevent it—they should foot the bill. But even if religious Jewry is forced to make payment, isn't the price worth the defense of Shabbos? After all, this sum is only a tiny fraction of what it costs each day to defend the borders without even firing a shot!"

"Sniping? Snide remarks? You underestimate the free press," chimes in an older man seated behind us. "The papers will condemn the religious Jews for consorting with the Germans. What they *will* mean, of course, is that they resent seeing our people step out of our ghettoed confines and successfully negotiate a diplomatic agreement with a foreign group."

"Diplomatic agreement—that's a might fancy term for cash," breaks in the fellow next to me. "I'm wondering if their shrewd calculations showed them that they were in for a business flop and they chose to cover their losses with funds from the Jews who care about Shabbos, while they feed the press some story about postponing the race because of threats from religious demonstrators to pour oil and nails on the track."

At this point I see the hills of Jerusalem looming up ahead and I remember that I started this conversation. I'm determined to wind it up as well so I start a little predicting of my own.

"Just wait till the race is run on Sunday. Then we'll really see how ridiculous the whole business was. They'll be lucky if there are 10,000 spectators instead of the 50,000 they boasted of in their press releases. And the crowd! These won't be disciplined religious Jews who control themselves even when they demonstrate. These will be rowdies who will spill out of the stands! In fact, I wouldn't be surprised if the sponsors have trouble conducting the races on Sunday!"

"Hey, you're exaggerating! Won't the police be there?"

"They expected to mobilize a few thousand cops to control the demonstrators, but they only have a few hundred for the race. There are all kinds of jurisdictional questions when it comes to patrolling the car races. But demonstrations—or pray-ins, as the press calls it—that's different. In fact, that's what prompted Natanya's Mayor, Oved Ben-Amir, to get involved in negotiating the financial settlement for postponing the races.—Didn't you hear what he told the reporters on the radio? Thousands of Jews in *taleisim*, provoked by police, getting clobbered and carted away by ambulances—all in view of foreign cameramen—conjuring up images from the Holocaust—"

"Here we are—at last!" someone interrupts. "We still have half an hour left till candle-lighting time."

"Well, I guess we won *our* race against Shabbos," I tell my companions, getting in the last word, "even if they lost theirs."

... *Anu ratzim ve'haim ratzim* ...

TWO SAMPLINGS FROM THE PRESS

I. From the Secular Press

From the column by "Yoav," in the Labor Daily *Davar*, November 20.

Let us assume for just a moment that the State could not exist without auto races, that we would fall short

II. From the "Religious" Press

Shmuel Avigdor, in Panim-El-Panim: FROM THE EDITOR.

At our editorial conference at the beginning of this week, we decided to dedicate this column to a protest

of our goal of total mimicry of the every-progressing world culture without this added game of sportmanship, camaraderie, and competition. Granted. But—why must this event take place on a Shabbos? For the sake of sixty cars revving up for the race—sixty cars from Germany and other outposts of progress—is it justified to antagonize thousands of Jews who guard their tradition and sanctify the Shabbos?

Who so succeeded in distorting our concept of the freedom of the individual to the point where we consider an auto race as the acid test as to whether we are progressive or backward? Who succeeded in implanting in the minds of our youth the "realization" that whatever prevents them from doing something offensive to the spirit and traditions of our people—that obstacle is the prime challenge to their freedom of choice, and must be fought with all their vigor?

Yet, the youth of neighboring kibbutzim are being mobilized to defend the cause of this auto race. It is reassuring to see their idealism being rekindled. However, I do not recall witnessing it in full strength on any of a number of burning issues: not in outcry against the pockets of poverty that still exist in our land; not in protest against the inequality of opportunity for the youth of the outlying areas as compared with city dwellers; not in objection to the ever rising barrier between the educational programs of our schools and the needs of lesser-endowed students; not in demonstration for a national beautification campaign that would reach beyond boulevards and building-facades, but even to some of the citizens of our country. Instead, the abolition of Shabbos has become the first and foremost cause that unites them, and under its banner they rally as true pioneers, leading us to a renaissance of the spirit.

There was a time when we saw our national purpose as being the creators and the bearers of whatever forces of good the world did not yet know. Today we do not even try to suppress the desire to do worse in whatever bad the world has been adept at for years.

There was a time when we were the pioneers of invention. Today we are the champions of imitation.

There was a time when other nations searched themselves to see if they could adapt any of our enlightening innovations to their mode of life. Today we attempt to prove that we can copy the wildest fantasies of nations in their decline and fall, as opposed as these might be to the life-style of a country still in the pangs of a national re-birth.

There are extremely few areas where you could not find me in conflict with the Gerer Rebbe, but this is one time where I am in the same camp as the Rebbe and his followers. If the auto race on Shabbos is to be the symbol of progress, I would rather be counted among the primitive. □

against the burning problem of the coming races in Ashkelon. The words flowed from my pen, but when I concluded the piece I had strong misgivings . . . After all, there are two aspects to this problem: the desecration of the Shabbos—this mass organized event, and its brutal, barbaric trampling of the Israeli Shabbos; and the public outcry of protest, and the form which it is now taking.

As for the chillul Shabbos, what is there about this one event that so sets it aside from the general tenor of the times, which in many ways leaves barely a memory of Shabbos existent in many parts of the land? As has been accused, the violations of the Shabbos have degenerated the tone of the day to the point where Shabbos appears to be under the threat of abolition as a day of rest. Review the situation—tens of governmental and semi-governmental enterprises function on Shabbos as on weekdays; religious Jews—especially immigrants from North Africa—are forced to work on Shabbos in public and national concerns; the Ministry of Labor issues Shabbos work permits to a host of factories that are in no way bound to national defense or welfare; the airport in Lud . . . cars on the roads to beaches in the summer . . . hikes and pleasure trips for youth groups . . . the Tel-Aviv-Hertzaliah bus line . . . Haifa transportation . . . Jewish stores in Jaffa . . . almost any large hotel (even those with certificates of Kashrus) . . . most soccer events, with their attendant food stands and souvenir hawkers . . . movie theaters . . . the port facilities of Ashdod, on late Friday nights—all of these taking place openly on Shabbos, and all adding up to an open desecration of the Shabbos throughout the State. Why suddenly raise a cry of protest regarding this particular one-time event in Ashkelon?

To be sure, an added element of chillul Shabbos can only be a source of added pain to us, but in all conscience, I cannot bring myself to join the protesting demonstrators.

Upon re-examining the words of my first piece, entitled "The Autos that Churn Up the Shabbos in Israel," I found them polemic outpourings. I ripped the discarded paper to shreds, and then felt much better for it . . . It is forbidden to allow one's self to be swept away with impetuous currents of outrage, led by public figures who do not weigh their words . . .

Who knows to what extent desire for publicity or political gain might not have ignited their inflammatory protestations and demonstrations!

A final word—is Shabbos the only element in this race worthy of protest? Think of the carnage on the highways, and how the national tendency toward reckless driving will bask in the reflected glory of this newly found sport . . . Shouldn't the rabbis protest this—totally aside from the chillul Shabbos? □

The Age of Illumination

*some thoughts
on the nature
of the Chanukah lights*



OUR progressive age, by virtue of its countless advances and discoveries, has been endowed with a great variety of names; the Space Age, the Atomic Age, the Jet Age—to name but a few. May we suggest yet another descriptive label: the Age of Illumination.

For many, many centuries man was actually half-blinded. Daylight allowed his curious eyes the liberty of roaming at will, but come night, man's free vision was shackled by a blinding darkness. Candles, oil, and wood fires were among the only means of dispersing the enveloping gloom. These were either costly, hazardous, unsteady, malodorous, dim, short-lived, or all of these. In those days, wax meant wealth, and adequate light was a luxury reserved for the privileged. Many a mastermind developed and many a masterpiece was painstakingly created by the meagre light of pale moonbeams.

Only recently—less than a hundred years have elapsed since the invention of the lightbulb—did the genius of man transform this bleak situation. Today, mankind's blindness is banished by billions of powerful and enduring bulbs. Artificial light has become so economically feasible that even the poorest can afford to squander it. Everything glows in the Age of Illumination.

One tends to take this abundance of light for granted, for even if one were to seriously evaluate the impact of light in its bountiful supply on the lifestyle of modern man, it would probably be measured in terms of convenience. In truth, universal illumination is far more than a pleasant fringe benefit of modern technology. It is a phenomenon that has had a profound effect on the mentality of today's man. The geni of the lamp has indeed performed a wondrous magical feat in which it has altered the nature of man decisively.

Modern man is under constant distraction. Endless illumination has given him the opportunity to become intensely aware of his surroundings. A result of this is an absorbing fascination with the world around him, accompanied by an oblivion to the complex cosmos *within him*. Modern man is pitifully neglected, for while he has scrutinized, analyzed and categorized every fragment of his environment, he has ignored himself. Modern man suffers a self-imposed loneliness.

Early man, the man in the dark, was sheltered from a great many distractions. The absence of technological sophistication was a handicap, but it brought rewards in other ways. Deprived of the ability to view the world without, the man in the dark was afforded the opportunity and incentive to focus his undivided attention on the world within. In the unlit hours he had nothing

RABBI FEUER is a member of the Kollel of the Telshe Yeshiva in Wickliffe, Ohio. He is a frequent contributor to THE JEWISH OBSERVER.

else to do but think, and so he thought for himself and developed his own unique identity and opinion. He was not condemned to endure the pains of loneliness, but rather was blessed with the rich pleasures of solitude.

* * *

IF one looks deeply enough into the dark one will see a light. It is the inner light, the soul of man.

"The candle of the Lord is the soul of man, exploring all of the inner chambers" (Mishlei 20:27).

This is not meant as fanciful poetry or empty words. Those who have experienced the inner glow know that its radiance is very real, very meaningful . . . It comes in flashes of truth and self-knowledge. And it is, indeed, a very splendid thing.

Our codifiers also recognize the validity of flashes in the dark. The Rambam teaches (Hilchos Talmud Torah) that although one is obligated to study the Torah at all times, the major portion of a person's wisdom is acquired in the still of the night. Torah study is among other things an exercise in self-discovery and improvement, and it should be studied in undisturbed nocturnal atmosphere. This inner light is very sensitive and must be carefully preserved: "A hasty step reduces the light of a person's eyes . . . This light may be regained at the Kiddush" (*Talmud Bavli: Shabbos 113a*).

The man who is engrossed in the frantic pursuit of all that he sees around him is doomed to lose sight of the candle that burns within him. Only the serene sanctity of the Shabbos, its tranquil cessation of activity and hot pursuit, can restore to man his awareness of the precious inner light of his vision and his soul.

There is yet another period in the Sabbath day that is especially suited for regaining the awareness of the inner light.

"One hour of repentance and good deeds in this world is more precious than all of the World to Come" (*Avos 4:22*). The Rebbe of Kotzk explained: "This refers to the very last hour of the Shabbos when all of the feeble candles have long died out. In the grip of the inescapable darkness one is finally confronted with the grim reality of one's self. The man who knows himself cannot fail to repent."

Anyone who has partaken of a *sholosh seudos* meal without artificial lighting—in a twilight fading into an enveloping blackness—has also experienced the pinpointing stab of inner light that the Kotzker Rebbe describes.

* * *

No Jewish holiday so lends itself to the challenges of the Age of Illumination as does the holiday of Chanukah, the festival of lights. If in doubt as to which lights are being celebrated, the outer or the inner

—one need only to consult our sacred literature and find that these eight days are dedicated specifically to these latter lights—the internal illumination that brightens the soul.

The Rokeach, Rabbi Eliezer of Worms, a noted medieval scholar and authority, pointed out that a total of thirty-six candles are lit on the eight days of Chanukah. This corresponds to the first thirty-six hours of creation when a special unearthly radiance lit the universe. This spiritual light was quite different from any light we know now. But its potency was too intense to serve man's everyday, earthly needs and G-d hid it from view. Yet that light still exists—in the Torah—and it is for this reason that the Aramaic term for Torah is *Oraysa*—source of light.

One may wonder—if it was destined for concealment why did G-d ever create this advanced form of light. The answer to this is classically Jewish—better a hidden light than no light at all. For even though it was hidden, the light does exist and can be revealed to anyone who sincerely strives to find it. Those few who have succeeded in perceiving this light are the legendary *lamed-vov'niks*, the thirty-six righteous men concealed from recognition in every generation.

Actually one need not be a *lamed-vov'nik* to uncover at least a portion of this hidden light, for anyone who learns Torah with sincerity may discover its splendor.

The Chasam Sofer made the following observation: "The two *brachos* that precede the recital of the morning *Shema* seem to be totally unrelated. First, in the blessing of 'Yotzer Hame'oros' we praise G-d as the creator of the Heavenly lights. Then we proceed to an entirely different theme and in the blessing of 'Ahavah Rabbah' we thank G-d for giving us the Torah. There is significance in the juxtaposition, for nothing illustrates a point as vividly as comparison. Torah is a source of light, and so are the heavenly bodies. In the *brachah* of 'Yotzer Hame'oros' we observe the limited external lights. It is then that we can truly appreciate the penetrating and revealing inner light of the Torah, which lights up our eyes and instills within us a deeper awareness of the concealed dimensions of reality. Light up our eyes with Your Torah, we plead. External light and secular analysis at best can only illuminate the object being studied. Torah, by contrast, lights up one's very eyes."

* * *

ALL of this of course, is related to the Chanukah theme. But in dealing with Chanukah, we must begin with the threat that brought about the entire Chanukah chapter in our history—the Greeks and their mighty civilization. Yavan, the prototype Greek, was the son of Yefes, the connoisseur whose province was *yofi*—aesthetics and eye-appealing beauty. "*Yaft Elokim l'Yefes*" (*Bereishis 9:27*). G-d endowed Yefes

with an extraordinary genius for visual arts and skillfully executed forms. However, the passage concludes "Veyishkon b'oholei Shem." Graceful shapes are only superficial, so G-d has selected the inner chambers of the humble tents of Shem for his place of dwelling.

The contours and shapes of things fascinated the early Greeks. The exquisite curves and smoothly sculpted flesh of the human form was especially dear to their appreciative sense of beauty. They were exhilarated by the contemplation of precise geometric forms and angles, and symmetrical architectural colossi left them breathless. They also relished verbal beauty. Flowing rhetoric and impressive sophistry enjoyed great popularity. In short, appearance and form counted far more than inner content. The package prevailed over the product. And when Socrates started to search for substance he was treated to a cup of deadly hemlock.

The Greeks followed their eyes. The Jews followed their soul. The Torah warns: ". . . And you shall not go astray after your heart and after your eyes" (*Bamidbar* 15:39). Rashi comments: "The eyes see and the heart desires . . ." Man's heart is caught up in an eternal tug-of-war. The eyes against the soul, the outer light against the inner light. The eyes breed desire while the soul fosters content. Each element seeks to overwhelm the other. And this is the Kulturkampf of Yefes versus Shem, Greek versus Jew.

* * *

THERE was a time when it seemed as if the Greek conquerors of Judea were going to be victorious in this fierce ideological struggle. Suddenly, the Chashmonaim, the priestly guardians of the inner sanctum, entered the struggle and overcame the Greeks. The festival of Chanukah commemorates their renovation and rededication of the Beis Hamikdosh. But in truth, their main objective was to renovate and rededicate the Jewish heart. They had to rip the Jew's attention away from the outer lights and focus it once again on the inner glow. They fashioned a new menorah, not out of the customary metal—gold, but rather out of plain iron rods (*Rosh Hashonah* 24b). Aesthetics have a very prominent place in Torah philosophy, but only as long as the external ornament serves to enhance the inner spirit. The Greeks had taught the Jews to appreciate adornment purely for its own sake, to accept beauty as an independent value. The Chashmonaim sought to refute that doctrine by practicing a rigid simplicity.

But why did they select the menorah for emphasis? Actually the Talmud (*Shabbos* 22b) questions the very necessity of a menorah in the Temple: "Did they then need it for light? (They had ample light from natural sources.) Rather, the light of the menorah was a testimony to all the peoples of the world that G-d's presence dwelt inside the sanctuary."

The Jewish Observer / December, 1970

Centuries ago, prior to the Age of Illumination, people did not waste light. A fire with no function was promptly extinguished, and the fuel was carefully hoarded. If the flames of the menorah burned constantly without any apparent function, it must have been that this was not a light made to shed external illumination, but rather to symbolize the inner glory associated with G-dliness.

For this reason, it is prohibited to use the Chanukah candles as illumination for any ordinary activities. Such utility would strip the candles of their essential message—that there is more than one kind of light, that of the soul besides that of the eyes.

"The time for lighting the Chanukah candles is from sunset until the time that all traffic ceases in the marketplace" (*Shabbos* 21b).

As long as men are involved in the affairs of the market place, as long as they are engaged in the pursuit and purchase of all that their eyes see and their hearts desire—then they are still in need of the lesson of the Chanukah menorah.

No doubt, our era is the age of the eye and the age of the market. This is so self-evident it does not require much elaboration. When before in history has the consumer been flooded with so staggering an array of tempting products wrapped in billions of dollars worth of "eye-catching" advertisement? When before has the human eye been so constantly exposed to the distracting sights of the stage, screen, and street? In the Age of Illumination, the outer lights have all but successfully blotted out the inner lights.

* * *

It is time to gather around the thirty-six candles of the menorah and give the inner lights the opportunity to convey their soft, subtle, penetrating message.

*Each wise man stands
a beacon in the fog
guiding those lost
in the dark
of mistaken ideas
Some fearing their thoughts
follow the crowd
Thinking it better
to stray with thousands
than to be found,
alone.*

YACOV LIPSCHUTZ

This poem is from a collection by RABBI LIPSCHUTZ, whose poems and articles have appeared in various periodicals.



"The Silence of Pius XII,"

by CARLO FALCONI

"During the past decade, scathing attacks on Pius XII—and equally impassioned counter attacks—have found their way into print"; this book "is designed to counteract the error of earlier interpretations by the use of well-founded argumentation based on documents never before used. Carlo Falconi reveals the reasons why a man of Pius XII's courageous character and vast power maintained almost total silence, even though he knew the immensity of Hitler's atrocities."

These words on the jacket of this book well define what its author set out to do. In the first place he established—drawing in particular on the case of Poland—that the Pope was *fully aware* of the horrors perpetrated by the Nazis. Equally clearly he traces the *stubborn silence* of the Pope, in the face of constant requests and demands for him to intervene. He examines the justifications commonly given, that it would have been both dangerous and useless to speak up, and he finds them totally unsatisfactory: there was no danger in speaking up, and the great prestige and power of the papacy might have made such intervention quite effective; moreover, the Pope, claiming as he does a position of exalted authority, is under obligation to take a stand on great moral issues no matter what practical consequences might or might not follow.

Why, then, did Pius XII remain silent? His critics have drawn the conclusion that he was moved by cowardice or, even worse, by an utterly reprehensible moral blindness and hope of practical utilitarian benefits to be gained by his silence. It is here that Carlo Falconi disagrees: "The fact that, in my belief, Pius XII was silent not out of fear, but for respectable if inadequate motives, means that we cannot brand him with infamy, even if it does not absolve him from undoubted responsibility" (p. 15). But were Pius XII's motives really "respectable if inadequate"? Falconi utterly fails to establish this—on the contrary, the facts



lined up in his book constitute a truly damning indictment.

Falconi lists "various reasons, which had nothing to do with his character or with utilitarian motives," for the Pope's silence. There were what he calls "situational reasons":

- The Pope's pessimistic view that Catholics, in particular German Catholics, were psychologically unready for a strong papal stand (p. 92).
- His conviction that Communism would derive encouragement from any weakening of Nazism. In fact, Falconi declares that during the second half of 1941, after the German attack on the Soviet Union, papal intervention was very improbable because, "in whatever way German double-dealing might be judged on a political and moral level, it was bound to appear to the Vatican as one of those curious undertakings so dear to

Some Reflections on a recent book*

divine Providence . . ." (p. 91); and, later in the war, papal intervention was out of the question because "Pius XII became literally paralyzed by the drama of advancing Communism" and the German armies' desperate resistance (p. 92).

- "Most important of all, there was his preoccupation with guaranteeing the Church's survival all over Europe, and guaranteeing it . . . a decisive influence on the future of the Continent and the whole world once the war was over" (p. 93). Therefore Communism had to be defeated—and the Pope's good relations with the German masters of the continent had to be safeguarded!

In addition, Falconi lists two factors of a "sentimental-psychological" nature: the Pope's Germanophilia and, above all else, his profound and pathetic trust in diplomatic maneuvering. As a result, instead of rising above the world conflict, and responding to the moral challenge posed by it, he kept on trying to work within the confines and niceties of appropriate (and therefore cautious and inoffensive) diplomatic action. Hence careful neutrality between aggressors and victims, and prudent silence in the face of mass murder. "The victory of the diplomat over the man of G-d," in Falconi's view, is the deepest reason for the Pope's failure.

Can we accept Falconi's "situational reasons" as "respectable if inadequate" explanations of Pius' conduct? Can his preference for diplomatic caution over moral leadership be seen as anything but a disastrous weakness of character? Can we, in short, absolve Pius XII of the stigma of infamy? By Falconi's own evidence, this reviewer believes, the answer to these questions must be a resounding "no."

It should be added that the failure of the Vatican was of course symptomatic of that of the Western world in general. Arthur D. Morse's "While Six Million Died" and other studies have amply documented the cynical way in which the supposed national self-interest of the free nations at every turn blocked effective help for the victims of Nazism; when voices were raised in

protest, it was all too often a matter of mere lipservice—or of propaganda capital to be made from the Jewish tragedy.

We should hardly be surprised by this. Man, and the institutions he has created for himself—from the Catholic Church and the parliaments of the world to every last bureaucratic establishment and political club—are not the embodiment of that pure virtue to which they would like to lay claim. Their reasoning and actions are inevitably and profoundly influenced by their self-seeking—in the narrowest sense of that word. Sometimes unaware, often quite consciously, they identify the definition of virtue with the path of greatest practical advantage. The result—always disappointing, all too often tragic.

This is a universal human weakness, yet it is essential to draw particular attention to the Church's falling prey to it and failing to rise to the challenge of Nazism. After all, on the one hand, the church lays claim to providing spiritual leadership to the world—and, on the other hand, it has proven time and again that it is particularly outstanding in its moral blindness. Throughout its history it has sought to establish its authority by degrading the Jewish people and by causing untold suffering and martyrdom. Even after the last war, when quick and warm support for a Jewish Palestine was needed to help save the pitiful remnants of European Jewry, the Vatican hesitated—and still hesitates—not even because of sympathies for Arab refugees, but because of the Church's narrow calculations of its political and theological self-interest. All disinterested considerations of humanity fade away in the face of those hardheaded calculations—and so the Church once again aids in the rejection of the Jewish people from among the community of nations.

We should remember—and be prepared for—this attitude of the Church and of the world in general; and, as we said before, it should not really be a surprise to us. We have always known that freedom from tyranny of man's weakness can only be found through Torah; "only he is a free man who engages himself with Torah," our Sages declared. We must be ever grateful that the Torah is our portion—and always mindful that, to the extent to which the Jewish people

* THE SILENCE OF PIUS XII, by Carlo Falconi, (Boston, 1970; Little, Brown & Co., \$10.00).

disregards the guidance of the Torah, it—too—becomes a victim of human weakness.

A Jewish Echo to Papal Silence

This is a bitter and terrible fact to face. Yet, as we study the destruction of European Jewry and the passivity of the Western world in the face of Nazi horror, we are forced to realize with deep pain that this passivity had its echo on the Jewish scene too. There was not merely the failure to do enough when confronted with the unspeakable disaster of the "Final Solution." There was not only the intrusion of politics into various aspects of the rescue efforts that were made. The writings of a Rabbi Michael Ber Weissmandel and a Joel Brand, the testimony of a Dr. Griffel and a Dr. Shonfeld, clearly prove that actual rescue opportunities were neglected or even blocked because they did not fit in with the plans of the Zionist leadership to force a showdown over Eretz Yisroel. The intentions were good; the men involved were convinced of the righteousness of their scheming; but they were indescribably wrong, as they relied on their own politically distorted judgment as a miserable substitute for Torah guidance.

To be sure, this too should not be a surprise to us. It is a horror that the prophets of Israel spelled out very clearly indeed; and whenever our people disregarded it, it had to pay a terrible price. There is a dream that at different times has bewitched so many of us: the dream of being "like all the nations," to live a "normal" life, unencumbered by the yoke of Heaven, plotting our own goals and devising our own ways, as we see fit. In freeing ourselves from the directions of the Torah, however, we become slaves of our desires, blinded by wishful thinking that leads us from one moral and practical failure to the next. This has been true for individual Jews as well as for our nation as a whole. It was our experience long ago in the times of Yirmiyahu when he vainly warned us against "leaning on that broken reed"—Egyptian power; it has been our experience again, in the most recent past, when the flight into assimilation opened the floodgates of pathological self-denial and self-hatred; and it emerged just as clearly when the failure of individual assimilation led to national assimilation: the creation of a State "like all the nations"—and subject to all their shortcomings.

We have to face the fact that when we seek to attain our national destiny by "normal" and "realistic" means—political and diplomatic dreaming, military and economic posturing—in disregard of the spiritual imperatives of the Torah, we fall victim to the moral falseness and ultimate frustration that are man's portion. The experience of the Second World War, as so much before and after it in the political life of our people,

inexorably shows how vulnerable we are, and how given to shortsighted self-centered and self-defeating action. Thus, at this critical period in the life of *Klal Yisroel*, somber and sobering thoughts emerge from those reflections.

We cannot today—nor could we ever—rely on the moral commitment of the world we live in. And as we plot our course, the illusion that we can work out our salvation by ourselves and that we can figure out which is the right course to take, must be replaced by a sense of dependence on Torah. Theodore Herzl observed that "Jerusalem lies in Asia Minor and not in Heaven," implying that it could only be attained by diplomacy, rather than by religious fervor. The lesson of our century is that—unless it is the servant of Torah fervor and wisdom—diplomacy, like all human scheming, becomes the expression of human fallibility.

interchange

shadows dance by twisted candle light
painting forgotten corners
generous golds
yellowed hues
eyes gaze upward
from old faces mellowed
young eyes wide with wonder
fingers bathed with wine drops
test the light
that leaves no
two fragments
of time
the same
each with its own glow
each with its own darkness

It's leaving!

but sweet smelling spices restore the soul
savoring seconds that slip away

And the light is on—
New, cruel, constant incandescence
floods the air, blinds the eyes, chases away
the gold, the yellowed hues, the shadow dances . . .
Gut Voch!

—BEN EPHRAIM

The Jewish Observer / December, 1970

A Kislev Event: PULVER PURIM

16 Kislev, 5564 (1803)

How does a devout Jew respond to the loss of all his worldly belongings, barely escaping with his life? How does he manage to sift through the ashes of a tragic experience—suffering grief for those who lost their lives, finding evidence of G-d's kindness to his own family—and then give honest expression to all aspects of this trauma? . . . When that Jew is Rabbi Avrohom Danzig, we have a documented record of his reactions. As a foremost authority in halachah—his Chaye Odom is a standard reference in homes and synagogues—he incorporated halachah into his personality as its most essential component, and in turn, his personality found its own expression through his legal works.

BINAS ODOM: "On the fifteenth of Kislev, an explosion ripped through our courtyard in Vilna. Thirty-one people were killed. With great effort, we recovered all the dead and honored them with a final resting place . . . During the subsequent months, as we cleared away the rubble, we came across bone fragments. After consultation with a reliable physician, we recognized these to be remains of severed limbs of the victims . . . These, too, were respectfully buried . . . The question arises regarding permission for a *Kohain* to enter the area until the ruins are completely cleared . . ."

CHAYE ODOM, chapter 155: "The individual to whom a miracle occurs—and surely, if it is an entire city that is spared—may, with communal approval, establish that day as a "Purim" day. It appears to me that the feast one convenes on that day to celebrate the miracle is a *seudas mitzvah*, for every feast dedicated to recall a wonder of G-d is a . . . mitzvah.

"And so do we [convene a feast] in commemoration of the miracle performed for us on the eve of 15 Kislev, 5564. For people were killed in the court where we dwell as a result of a fire that broke out in an adjacent factory of gunpowder (*pulver*—hence the name: Pulver Purim). Many houses—including mine—were leveled. In the room where my family was sitting, one beam and half of two walls caved in—one wall on my daughter Vit'ke with but a breath between her and death. My wife was wounded on her face—her upper lip actually cut in several places, all her lower teeth shattered in her mouth . . . The windows and the doors blew in, and the walls tumbled down in the room where I was sitting with my sons. My sons suffered two wounds in the back. Not one of us escaped without spilling some blood.

"And *Hashem Yisborach*, in His mercy, accepted our blood in lieu of personal sacrifices and spared us, for we all survived. Even though my personal loss was immense—many hundreds of gulden—G-d exchanged *damim* (money) for *damim* (blood) . . . I could write at great length how the hand of G-d was revealed—how certain individuals were spared, and how others from neighboring homes happened to have wandered in at that exact moment, were trapped, and perished.

"I have thus accepted upon myself and all my children (though not as a formal vow) to set aside 16 Kislev, since it already is a day of fast among many of our communities, and dedicate at least half of that day to G-d. And whoever has the strength to fast, should do so. On the following night, we gather immediately after Maariv, light candles as on a holiday, sing the "Song of Oneness" with a sweetness and a slow pace, the "Song of Glory" with appropriate melodies, recite selected Psalms from *Tehillim* . . . Then invite students of Torah to join us at a feast, and give charity in accordance with G-d's blessing—as much as one can afford.

"May G-d heal the wounds of His people."

OBSERVER on The Israeli Scene

The Six Day War was a fight for survival and its primary result was an added element of security for the people of the beleaguered state. But also high among the fruits of that victory was a restoration of national treasures to the Jewish people that had been denied them for a score of years—notably the Old City of Jerusalem, and in its heart, the Kosel HaMaarovi—the Western Wall of the Temple area. The government has been treating these newly regained shrines in a manner that reflects their singular standing as treasures, but in a manner that also betrays the government's secular approach to these basically religious areas. The administration of these places is headed on a crisis course, and in some cases the protestations and accusations are already being voiced. Diametrically opposed views on religious matters and their political ramifications are not surprising and should even be anticipated. Yet, whenever the headlines include still another item, still another point of contention, the

sensibilities are jarred. Thus logical anticipation and incredulous shock both surround these two special areas of dispute.

The Rambam lists the different degrees of holiness that exist in our physical world: *"The Land of Israel is holier than all other lands . . . The land is (further) divided into ten levels of holiness. Walled cities are holier than open parts of the country. . . . Jerusalem, within its walls, is holier than any other city. . . . The Temple area [bounded on the West by the Kosel HaMaarovi] is holier than the rest of Jerusalem"* (Yad Hachazokoh, Hilchos Bais Hamikdosh, Chapter 7).

How logical then that the underlying controversy between the sacred and the secular should surface and even become more intense in regard to such places. . . . And how shocking.

I. The "New" Old City

THE JERUSALEM TO WHICH GENERATIONS OF JEWS have yearned to return has always been represented by photographs and oil paintings of cobblestone lanes, domed domiciles, imposing ancient synagogues, and old men and women watching little children at play. Its sounds have been a mixture of morning prayers, afternoon Talmudic arguments, and evening lamentations at the Wall, all against a background of marketplace discussions the length of the day.

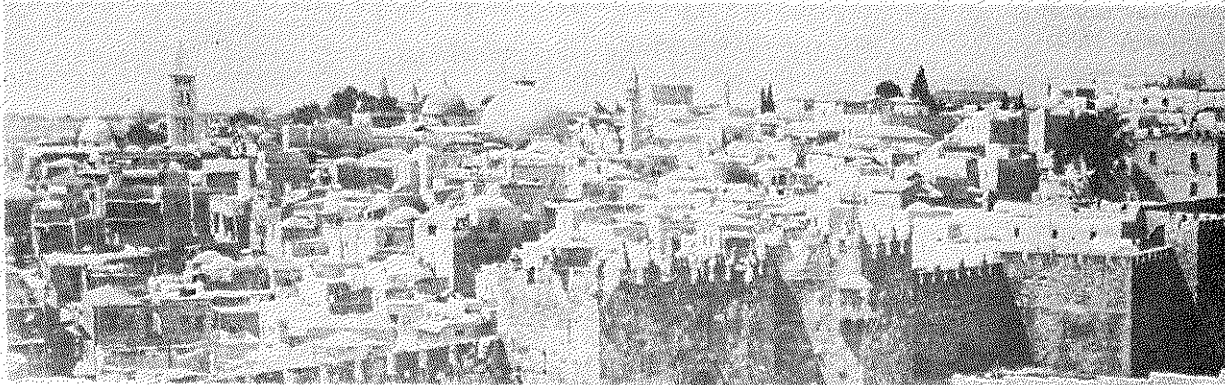
The possibility of reviving this legend seemed close at hand. Hundreds of families had been looking forward to the opportunity of reclaiming old homesteads, where many of them were brought up. Yeshivos and Chassidic groups were anxiously awaiting the chance to rebuild the study halls and houses of prayer to keep alive the tradition of sanctity always associated with the Old City. Then, they were told, the day was even closer than they had anticipated. The Government was committed to facilitating their hopes, and

promptly set up a Planning Commission with representatives from the various ministries—including Rabbi Toran from the Ministry of Religions. Next, the Commission expropriated all properties within the Jewish Quarter of the Old City—"to make things move faster," the aspiring Old Citizens were told.

THEN, A MASTER PLAN revealing a new concept for the entire fabric, texture, and hue of the Quarter was unveiled. Rather than a revival of the staid Jerusalem of Old, this plan envisioned a Jerusalem for all people—an Israel in microcosm, where artists, fun-seekers, and clerks could all come and find their prototypes represented. Rather than a repository of antiquity, the accent was to be placed on youth. Instead of exploiting its proximity to the Temple Mount and the Western Wall, the plan chose to ignore it, at best—violate it, at worst.

This is to be accomplished through a system that assigns priorities to various population groups that, according to religious spokesmen, recalls the *numerus*

EZRIEL TOSHAVI lives in Bayit Vegan where he observes the Israeli scene for readers of THE JEWISH OBSERVER.



clausus quotas of Czarist Russia that limited the numbers of Jews to be admitted to schools and specific professions. The first priority goes to young couples with small children. Special consideration is to be given to previous inhabitants of the Jewish Quarter—as long as they are members of the “youth group.” Next in line for consideration are those people who are associated with yeshivos located within the walls of the Old City. Finally, individuals who are equipped to perform needed services for the sector, such as physicians, are to be accepted. But old-timers, owners of homes and buildings in the area, members of families that clung to ancestral properties until the Jordanian shelling made it too hazardous to remain, people who by dint of background and commitment are capable of restoring the atmosphere of sanctity to the Old City, are *persona non-grata*. They might convert the quarters to a *Moshav Zekeinim*—an old age settlement!

In insure a balanced flavor to the Old City, housing is to be assigned with a friendly mixing of religious and non-religious inhabitants. Approval has been given to a concern to erect a hotel to cater to the needs of non-Jewish visitors. And to insure a little worldliness in Old Jerusalem, permits have been issued for the opening of two discotheques!

THE RELIGIOUS COMMUNITY has been quick to voice its dismay at the deliberate distortion of the traditional character of the Old City. A committee representing all religious groups was formed to survey the detailed plans of the Planning Commission and to point out its pitfalls and inequities.

- Preferential consideration for applications from young couples often eliminates the bonifide property claims of old families that actually lived and owned property in the Old City for as long as five generations, and discriminates against those who only twenty years ago spilled blood in defense of the city.
- A request was made by a foreign firm

to erect a Kosher hotel to meet the needs of visitors who seek accommodations near the Kosel. This was denied—even though proximity was of prime importance to its intended clientele. A request by a non-Jewish group to put up a hotel near the Zion Gate was accepted, even though a multitude of Arab hotels already serve the needs of non-Jewish visitors to the area . . . One can only question the basis for such selection.

- The famous Tifferes Yisroel (Nissan Beck) Shul, which was built on the inspiration of the Rabbi of Rizhen over a hundred years ago, faces a plaza. It has been newly named Givat Hakaraim, in honor of a tiny Karaite house of prayer that never really functioned. (If it did, it would have only been an affront to Jewry.) A tiny by-way around the corner is to be called Tifferes Yisroel in honor of the inspiring Rizhen synagogue. This is an obvious sacrifice of historical authenticity in favor of a counterfeit multi-ethnic flavor.
- A housing development for followers of the Lubavitcher Rebbe was planned near the Chabad Shul, but the authorities have since been doing their utmost to settle non-religious occupants in these apartments. There can be no legitimate objection to non-religious Jews settling in the Old City, but the religious Jew invariably seeks to dwell in an atmosphere of religious purity, unmarred by desecration of the Shabbos or the Festivals, and as a result, the Chabad'-niks will be impelled to find housing elsewhere.
- An artists' school and dormitory is among the seven institutions that have thus far received authorization to establish quarters in the Old City. The intrinsic value of

the school to the Old City, and vice versa, can be strongly questioned.

- The opening of the two discotheques, with their attendant crowds and ribald atmosphere can only abuse the sanctity that has always dwelled within the walls of the Old City, within walking distance of the Western Wall and the Temple Mount. What Master Planning requires a blending of the shrill sounds of hard-rock with the subdued midnight wailing of Tikun Chatzos at the Wall?

The committee, which included representatives of the Agudath Israel and the National Religious Party, insisted that the Planning Commission reset its priorities, to give first consideration to the previous inhabitants of the Old City; to give special emphasis to rebuilding once-existing yeshivos and synagogues (such as the Churva Synagogue, which has been in ruins since the Arab occupation); and to eliminate any institutions that prove offensive to the sacred nature of the Old City.

TO RESPECT THESE GUIDELINES, the Planning Commission will have to restructure its own concept of the Old City of Jerusalem. This might involve considerable soul-searching. If it finds the object of its quest, it can come up with the proper result.

Why Was Jerusalem Destroyed?

RAV HAMNUNA SAID: *Jerusalem would not have been destroyed if the children had not been distracted from their studies.*

ULA SAID: *Jerusalem would not have been destroyed if its inhabitants had not lacked a sense of shame.*

RAV YITZCHOK SAID: *Jerusalem would not have been destroyed if they had refrained from treating the great and the small equally.*

RAV AMROM THE SON OF RAV SHIMON BEN ABBA QUOTED HIS FATHER, WHO QUOTED RAV CHANINA AS SAYING: *Jerusalem would not have been destroyed if the people had but reproached one another.*

RAV YEHUDA SAID: *Jerusalem would not have been destroyed if they had not scorned men of learning.*

RAVA SAID: *Jerusalem would not have been destroyed but that men of honor were not to be found.*

(Talmud Bavli, Shabbos 119b)

Jerusalem is now being rebuilt . . . Let not the errors of old be repeated.

II. Crisis at the Kosel

THE FOCAL POINT OF JEWISH PRAYERS has always been Mount Moriah—bounded on the west by a wall of huge stones. Today that Wall has become a symbol of spiritual unity to all Jews. Even those who have chosen to come to the Kosel out of curiosity or in answer to a patriotic drive to identify with some rallying point of national unity—all have found themselves touched by some transcendental experience. A visit to the Kosel is undeniably a religious encounter.

How painful, then, that the Kosel should now become the center of a political controversy. Yet jurisdictional disputes are flaring regarding digging rights for archaeological investigations, and regarding separation of the sexes at the religious services that take place at the Kosel.

The seeds of these disputes were sown immediately after the Kosel was restored to Israeli control in June, 1967. The late Levi Eshkol, as prime-minister of the state, called together the legal representatives of

the various religious communities that have interests and shrines in the Holy City; by law ever since the Mandate days these included assorted Christian bishops and the Moslem Waf, as well as the Chief Rabbinate as official spokesman for religious Jewry. He assured them all that the management of the places holy to their respective groups would be left solely to them, without any government interference whatsoever. He did honor his pledge to the Christian and Moslem communities.

Soon afterwards, however, jurisdiction over the Kosel HaMaarovi was transferred to the Ministry of Religions—a government agency open to political pressures. As of then, all decisions regarding the conduct of affairs at the Kosel—like all ministerial decisions—became subject to the overall government coalition's approval. The Mizrachi saw no cause to object since, as a member of the government, it felt assured that the Ministry of Religions would be in its hands, and it could administer the Kosel area with responsibility

and respect. The aura of good feeling that dominated the atmosphere during those months seemed equally reassuring to most others as well, and gave little indication of the problems that were to arise.

FIRST, THE AREA IN FRONT of the Kosel was cleared of many of the houses that were built against it, making way for a huge plaza. The religious authorities responded with a permanent *mechitzah* to separate the sexes during prayers. As the demolition continued, however, two forces came to bear on the conducting of prayers. Archaeological teams had uncovered fascinating networks of tunnels, passageways, and catacombs below the street, and wanted to further explore beneath the pedestrian level of the Kosel Plaza. The Department of Antiquities was demanding its rights.

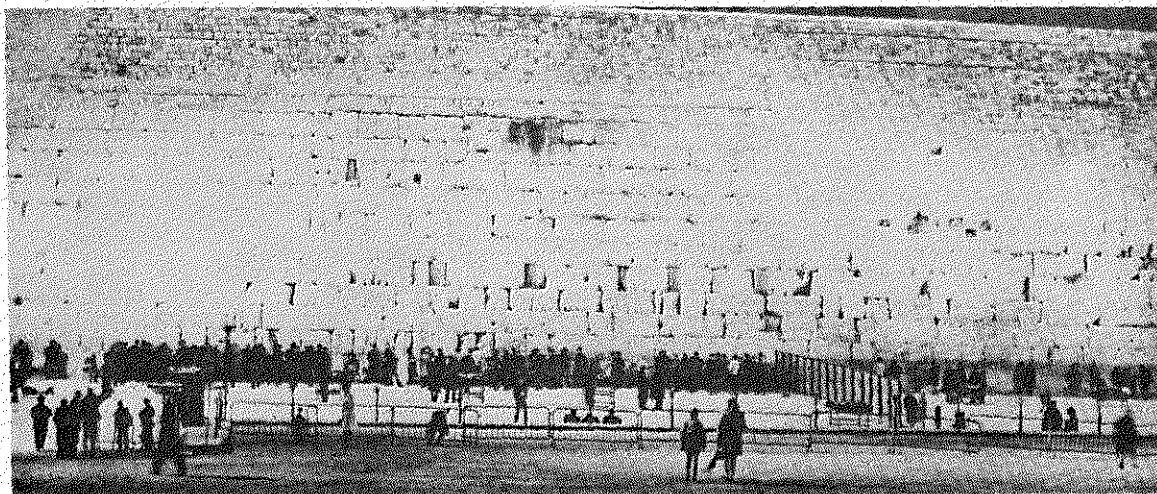
The Minister of Tourism, Moshe Kol—who is notorious as a rabid proponent of anti-religious viewpoints—decided to take advantage of his ministerial prerogative, and objected to the separate praying facilities for men and women at the Kosel. He argued that when American visitors of liberal persuasion come to the Kosel, they are unable to pray in family groups, as they are wont to do at home in Omaha or Cincinnati. They must suffer separate facilities for meditation and prayer, for the administrative rule regarding religious procedures in Israel has always been: *never tamper with the status quo*. So Mr. Kol raised his voice in objection: Why convert the Kosel, which is a “national shrine,” into an Orthodox synagogue? At least, he argues, adopt a fresh approach to the newly exposed areas along the Kosel. Now that these new areas are available, Mr. Kol claims, they are unencumbered by any “status quo,” since they were never used by groups at prayer. At least allow new, neutral areas to be designated for those who wish to pray in mixed groups.

—So clear the way for a Free Synagogue at the Western Wall!

This issue is now in the hands of a special Knesset Committee, and the Ministry of Justice is holding up proposed regulations drafted by the Ministry of Religions regard the Kosel area.

THE CONTEMPLATED violation of this sacred spot brings to mind a long-standing precedent for the ritual separation between the men and the women, and extending this separation to the full length of the Wall. This is the *tikun godol*—the most worthy ordinance enacted in the *Bais Hamikdosh*, as recorded in the Talmud (*Succah*, 51b). It was set up in response to the possibilities of unbecoming frivolity that could develop from the proximity of men and women as spectators at the annual *Bais Hasho'eiva* festivities. So, a raised platform was constructed to accommodate the women—affording them a better view, and offering less distraction to the men. This division was enforced over two thousand years ago, and restoration of this separation represents no “new incursion of religious extremism into the public realm,” as Mr. Kol claims.

In truth, there is an even more profound argument against the jurisdictional claims of either the Department of Antiquities or the Ministry of Tourism over any part of the Western Wall—an argument that places the Kosel in a realm beyond the bureaucratic clutches of any ministry. For the newly exposed parts can never be endowed with any fresh status, nor can any segment of the Wall ever be treated as a relic from antiquity. We have been taught that even after the destruction of the Second *Bais Hamikdosh*, when the structure was razed to the ground and plows turned furrows in the sacred soil, the *Shechinah* remained at the Western Wall never to depart from it. This is a firm status that



The Kosel at Night

can neither experience revision, nor ever tolerate compromise.

(From an Address in the Knesset by Rabbi Menachem Porush, Agudath Israel Representative to the Israeli Parliament)

Whoever possesses a Jewish soul is seized by a trembling, a fear, an inner yearning in response to the magnetism of the sacred stones that remain from our Temple. From this site we draw the inner strength that dwells within each of us—and it is this inner strength that endows us with the gift of survival that so confounds the other nations of this planet, who are at loss to fathom our secret for enduring the tides of change. So let the archaeologists take notice—those who expect to unearth secrets of history from beneath the stones of the Wall—they are tampering with the very essence of our history. We will not allow them to convert this sacred spot to a laboratory of archaeological research.

To you, honorable officers of the government, I must address some questions: During this period of crisis, have you no other problems but to design means of removing those who pray at the Wall from the area of their devotion? . . . Do you know the implications of such plans? Do you think you have the power necessary to move one person at prayer from the Wall? . . . Do you have any idea of the vast numbers of people that stream to the Wall, and spend time there throughout the twenty-four hours of the day? . . . Can you plumb the depths of the experience each person undergoes when he stands there?

I therefore turn to you, Madame Prime Minister, as representative of the government, with this plea: *Shed your shoes from on your feet, for the ground on which you tread is holy!* I hesitated to use this expression, but I now feel that I have no choice. Our minimum request is that you honor the pledge expressed by your predecessor, Levi Eshkol, may he rest in peace, that all sacred places be left to the jurisdiction of each respective religious group, including the Chief Rabbinate in regard to the Kosel. If the profound feelings buried deep within each of us regarding the majestic sanctity of the Western Wall—if these feelings have not brought you to the realization that the Wall is not in your dominion,

we ask you to . . .
all religions; that you give us—

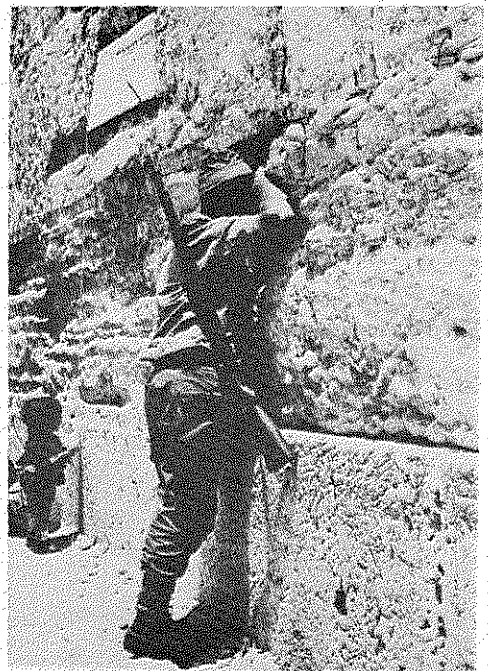
PREMIER GOLDA MEIR: Who are the “you” and “we” you refer to?

M. P. PORUSH: “You” refers to those who would convert the Western Wall to an archaeological dig. You and I met once at the Wall, and I detected an overwhelming sensation enveloping you. You did not find what archaeologists search for. You found there the soul of our people—the source from which we draw . . .

What role can a ministerial committee assume regarding such a place? How can they possibly render decisions about the conduct of affairs at such a place? This is what forces me to use the unpleasant terminology of “you” and “we.” I know well that we are all one nation, and that we all draw our special character from this sacred spot. Just do not force us into the use of those words “you” and “I.”

How did the Minister [of Antiquities] put it? “We’ll move *them* from there! Let *them* holler. We’ll silence *them*.” Perhaps, Madame Prime Minister would best address her question to that aforementioned minister: Who are “you” and “we”?

Because this issue touches upon the foundations of our fate, we must withhold our support from the proposal.

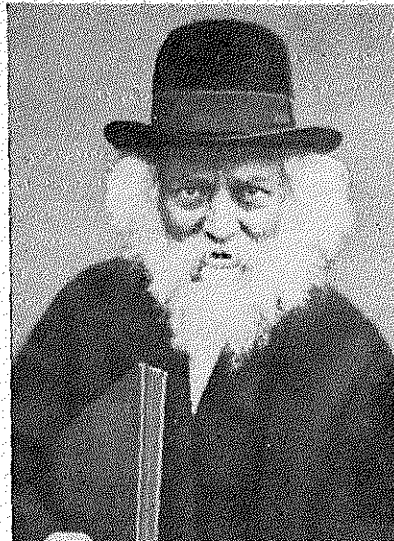


The Jewish Observer / December, 1970

Chaim Shapiro

My Years with Reb Boruch Ber

זכר צדיק לברכה



THE TRAIN TOOK ME TO BRISK. From there I boarded a bus to Kaminetz. After three years with Reb Elchonon Wasserman in Baranovich, I was leaving for the "Rosh Yeshiva's Rosh Yeshiva"—Reb Boruch Ber Leibowitz, in Kaminetz.

I could have spent the remainder of my life in Baranovich, and still had much to learn—but such was the spirit of the times. One had to "graduate"—even from Reb Elchonon.

The bus stopped at the market place right in the center of town. I asked where Reb Reuvain lived. He was one of the Rosh Yeshiva's sons-in-law—second in command, and a financial wizard who carried the entire burden of the Yeshiva on his shoulders. I was directed to a two-story house on a small side street. I fished in my pockets for the letter of acceptance Reb Reuvain sent to my father.

Strange, I thought. I was certain that my father, "Alter Tiktiner," would send me to Mir, where he had studied for so many years. In Mir he had attained the singular prominence of previewing the *shiur* (Torah lecture) in private with the Rosh Yeshiva, Reb Elya Boruch, before he would say it publicly. And later as a student in Slabodke and then as a layman, he maintained his ties with Mir. But here he sent me, and here I entered the always open door of his one-time *chavrusa* with whom he had studied in Slabodke—Reb Reuvain.

Looking in, I found an old man bent over an open book at a table. This could not have been Reb Reuvain, for he was too old to have been my father's study companion.

Suddenly he raised his face from the *sefer* and stared into the distance, revealing two large blue eyes—unusually large—and at both sides of his head white shocks of hair cascaded out from under a large velvet yarmulke, flowing into his small white

beard. In the sunlight they looked silvery-white—whiter than anything I had ever seen before.

The "thread of kindness" seemed woven right into his features. The legendary goodness and its tremendous impact on the viewer—me, in this instance—told me that I was face-to-face with Reb Boruch Ber.

A woman's voice called from the next room, "Boruch Berel! The milk is getting cold!" Her shrill Russian R's grated my ears, but my initial impression was confirmed. It was the Rosh Yeshiva.

He arose, but instead of following the calling voice to the kitchen, he approached me, and launched into a detailed discussion on the Talmudic topic of *esseh docheh lo sa'aseh*, under the assumption that I was one of his students who so frequently dropped in, without the formality of appointments or invitations, to "talk in learning." His thoughts might have been within my grasp, and perhaps they were not, but I was so overwhelmed to be in such close contact with a leading personality of our generation that he could have been discussing kabbalistic esoteria. I was numb.

Finally he stopped a moment, and still smiling, added, "Torah cannot come easily. One must 'or'eye (labor) over it. I have been thinking about this *svore* (rationale) all night, and I'm still not sure . . . Do you think the *svore* is a correct one?"

Me?—I wondered. *The Roshei Yeshiva's Rosh Yeshiva is asking ME—a youngster who just wandered in?* My panic was relieved by the Rebbetzin, who entered with a steaming glass of milk and a slice of cake. "Boruch Berel, you'll have to eat it. It's for your health," she announced.

She turned to me and recognized me as new face, and asked me who I was. When I replied,

CHAIM SHAPIRO studied in the Yeshivos Lomza-Baranovich and Kaminetz, and now lives in Baltimore, Maryland. His frequent articles on life in pre-war Poland and Russia always succeed in evoking a by-gone era for readers of THE JEWISH OBSERVER.

Reb Boruch Ber's face beamed with happiness, "An *orach!* An *orach!*" (A guest! A guest!) He repeated the word several times, savoring the thought with a special joy. He placed his cake and milk before me, insisting that I partake of his snack. I could not consider eating his afternoon refreshment, especially since it was so vital to his health. Besides, I had always reserved a special distaste for hot milk. I looked to the Rebbetzin for escape, but she only compounded my predicament. "Please drink the milk. I'll boil some more for the Rosh Yeshiva."

(I was to learn later that she had always suffered difficulties with him regarding his eating habits. As he was constantly immersed in Torah, he was oblivious of his personal needs, and she had to watch over him steadily. She once decided to complain about her husband . . . but to whom does one complain regarding Reb Boruch Ber? She finally poured her heart out to the Chofetz Chaim. The Chofetz Chaim listened to her and then spoke to her in private for quite a while. When she emerged from his room she was heard mumbling to herself, "If that is so, then it is worth it all the *tzores*. All the suffering I go through for him is worth it!")

While I hesitated, looking for a way out of the hot milk, he called upstairs, "Reuvain, come down! We have an *orach!*" I felt so awkward to have him address his son-in-law Reb Reuvain, who was a Rosh Yeshiva, with the familiar "*du,*" while he spoke to me with the more respectful, formal *Ir*.

Reb Reuvain had only to look at me, and without any introductions he exclaimed, "So you are Alter Tiktner's first-born!" My worth doubled at once, for Reb Boruch Ber's love for a *talmid chochom* was limitless. It spilled over from my father onto me. Further enhanced, and further embarrassed, I began my years with Reb Boruch Ber.

THE YESHIVA IN KAMINETZ was called Knesses Bais Yitzchok, after the Kovner Rav, Reb Yitzchok Elchonon Spektor. It did not have dormitories or eating facilities. The students were assigned to *stanchye's* in private homes for room and board. Half of the town made a living from us. My *stanchye* was closer to the Rosh Yeshiva's house than to the Yeshiva, so I davened more frequently with Reb Boruch Ber's private minyan in his house than in the Yeshiva. During the reading of the Torah, his mind would occasionally wander off on a perplexing Rambam, and he would miss a word or two from the reading. He would then stop the *baal kriyah* and ask him to repeat the passage. On Mondays and Thursdays, it would usually be a matter of a word or two, while on Shabbos it would sometimes involve repeating an entire passage. He would



Reb Reuven Grozovsky

approach the *baal kriyah* with the greatest remorse, asking forgiveness for the intrusion, beseeching him to repeat the phrase or passage he missed.

ONE MORNING, after *Shacharis*, a woman entered, crying pitifully. She was a widow. Her daughter was in labor, suffering an unusually difficult delivery, with both mother and infant in danger. The widow begged Reb Boruch Ber to say *Tehillim* on their behalf and to pray for their welfare. He fulfilled her request with much feeling, and tears filled his eyes. Before leaving, she handed the Rosh Yeshiva some money wrapped up in newspaper as a donation for the Yeshiva. I glanced into the scrap of paper. It only held several pennies, hardly enough to buy two loaves of bread! Reb Boruch Ber carried the paper containing the money to the stairs, calling: "Reuvain! Hurry! A lady brought money for the Yeshiva! Come take it!" Some claimed that Reb Boruch Ber actually could not recognize the value of currency. I had the feeling that he wanted to impress the poor widow with his gratitude.

MY STANCHYE WAS NEAR the Kobriner Shtibel. The Chassidic element of the Yeshiva used to congregate there every Friday night for *Kabbolas Shabbos*. I loved the melodies they sang, and often joined them. Then I discovered that Reb Boruch Ber himself was an accomplished *menagen* (vocalist is a very poor translation). In fact, he used to lead the *Mussaf tefillos* on the *Yomim Noraim*. But one did not have to wait for the High Holidays to appreciate his gift. His *Lecho Dodi* on Friday night would warm us with his welcoming fervor. Even his daily *Ahavah Rabbah* would move us with him as he sang out his blessings and prayer to Hashem for teaching us His Torah. He often quoted a leading scholar as saying, "The day I don't cry during *Ahavah Rabbah* I cannot be creative in my Torah studies." Then he would add, "And the day I am not creative in Torah, I become literally sick."

REB BORUCH BER WOULD DELIVER his lectures in the Yeshiva on Mondays and Thursdays. A committee of students would accompany him from his house to the Yeshiva. On the way, he would periodically ask if the street was clean (from horse droppings), for he was constantly involved in Torah thoughts. He would ascend the few steps in front of the *Aron HaKodesh* while the Yeshiva's entire student body would form a semi-circle in front of him. He would refer to no Rabbinical figure—*Tanna, Amora or Rishon*—without preceding his name with the adjective *'eiliker*—holy. (He always dropped his opening "H's.") Thus it always "der *'eiliker* Abbaya," "der *'eiliker* Rambam," and so on. He once stopped in the middle of a lecture to comment, "What a *geshmaker* (tasty) *Rashbo!*" Then he paused for a moment of reflection and added, "It is Elul today, One must do Teshuvah. The entire Torah is *geshmak!*"

He often said, "It is no accomplishment to construct a Torah lecture. One must strive for the truth—*amito shel Torah.*" Although he would talk slowly, testing and probing each thought as he spoke, measuring it for its unquestionable truth, many could not follow his thoughts to the end of the *shiur* (lecture) certainly not the newcomers. As a result, study groups led by senior *talmidim* were formed after each *shiur*, to review the Rosh Yeshiva's lecture and to help them digest it. Many of these group leaders emerged as Roshei Yeshiva in their later years.

THOSE WHO REVIEWED the *shiur* for the other students possessed some very special qualities—analytical abilities (*lomdus*), a gift for clear explanation (*hasbora*), depth in reasoning (*amkus*), and—above all—a cutting precision in choice of words and definition of concepts. This, in sum, was the method Reb Boruch Ber had learned from his *'eliker* Rebbe, Reb Chaim Soloveitchik of Brisk. As Reb Boruch Ber put it, "The depth and the comprehension—the *havona*—must come from the words on the page. No *pilpul*, no wandering about in the Sea of Talmud. Every deduction and generalization must come from the text before us, involving a thorough understanding of the implications of every single word. This is the only way to answer questions and clear up misunderstandings."

This insistence on precision in wording was an absolute requirement in every Talmudic discussion, for the slightest modification could—Heaven forbid—result in a deviation from the intended meaning of the *'eiliker* Rambam or the *'eiliker* Rebbe (referring to Reb Chaim Brisker, of course). He carried this penchant for precision into his daily life, and thus a statement from his father or his Rebbe—even in worldly matters—was also subjected to exacting scrutiny.

HE WAS ABOVE POLITICS, but he considered support of Agudath Israel and its projects an obligation that was also above politics. When my uncle, Rabbi Zvi Yitzchok Margolis, founded a Teachers' Seminary for Men under the auspices of the Agudah, he approached Reb Boruch Ber for his endorsement. In reply, Reb Boruch Ber expressed his fullest support for Agudah as a bulwark against the secular forces of the *haskolah*, with a quotation from his *'eiliker* Rebbe, Reb Chaim: "The situation would be impossible without Agudah, for otherwise 'they'—the *maskilim*—would dominate everything—G-d forbid!"

He added an extra word of condemnation against the *maskilim*, saying, "They make a point of ridiculing the traditional *melamed* who is faithful to G-d and His Torah. G-d Himself is praised as being the 'Melamed of Torah to Israel, His People.' Could one possibly strive for anything higher? Reb Chaim of Volozhin, the outstanding disciple of the Gaon of Vilna and the father of the modern Yeshiva movement, signed all his correspondence with the appellation: Chaim, the Melamed, with the help of G-d, in Volozhin."

With that he added his approval for my uncle's project to that of the Chofetz Chaim and Reb Chaim Ozer Grodzenski of Vilna.

MY FAMILY has a long *misnagdishe* tradition, and we have always scoffed at miraculous wonder tales. Nonetheless, my reminiscences are simply not complete without the following episode:

When the Germans invaded Poland in 1939 the Polish government officials left Warsaw for Brisk, and with them came many refugees. As Rosh Hashonah was approaching, some people came to neighboring Kaminetz to spend the holiday, including some of my own townspeople from Lomza—the Lomza Rosh Yeshiva's son, Meyer Ruch, and a Mr. Lichtenstein (a businessman) and his son. On the eve of Rosh Hashonah, the German Army moved in. In a departure from their usual custom, they did so peacefully, causing no deaths or alarms.

But then, the Germans announced that they would retreat in favor to the Russians, in keeping with the infamous Hitler-Stalin pact. The leaders of the Kaminetzer Yeshiva had all suffered terribly from the Red Liberation during World War I, and feared the oncoming Russian Army more than the retreating Nazis. There was a strong movement to transfer the Yeshiva to Chelm, which would surely be in German hands. (We simply did not take the newspaper reports describing the German atrocities at face value.) To our astonishment, Reb Boruch

Ber proposed moving to Vilna. "Vilna," he explained, "is an *Ir V'eim*—'a city and a mother'— in Israel. We should move to Vilna."

Some thought that Reb Boruch Ber, in his old age, sought to be near his father's burial place, yet we knew that he would not move the entire Yeshiva on such an account.

Mr. Lichtenstein, however, did not hesitate to scoff, "What does your Rabbi know of world affairs? The same Bolsheviks who will occupy Kaminitz will be in Vilna. Lomza is only thirty kilometers from East Prussia and will surely be in German hands. We're returning to Lomza."

Most of the Yeshiva students shared his dismay at the prospect of being isolated from their families—in the hands of the Russians, yet!—but none had the audacity to challenge our Rebbe's extra insights.

We prevailed on Lichtenstein and son to seek Reb Boruch Ber's advice and blessing before leaving. He told them, "Go home, if you wish, but only ride! Never travel by foot!"

Meyer Ruch and I feared being sealed off from our families forever by the Russian occupation, so we also decided to return to Lomza. Reb Boruch Ber gave us his blessings and added a warning, "Never walk by night! Only walk in the day time!"

We knew that violating the 5 p.m. to 6 a.m. curfew meant death, but with Kaminitzian dialectics, we noted the Rosh Yeshiva's advice "to walk" as opposed to his warnings to the Lichtenstein's . . .

So we started our three hundred kilometer trek, and took care to arrive at the day's destination before 5 p.m. We walked through *Vysoke . . . Litovsk . . . Semyatitz*, where on Yom Kippur we saw Jews dragged from the shul to be shot in the street . . . *Czyzew*, which was set in flames, while we were there. The Rav, Reb Pinya Levinson (presently in Brooklyn), stopped to greet us with his customary humor: "I would like to at least offer you gentlemen a glass of water, but I have neither a glass nor water." And he continued in his flight . . . *Ciechanovce . . . Zambrow . . .* All the way we were marching alongside the German Army that was pulling back from Polish ground to make room for the advancing Russians . . . *Lomza*, at last!

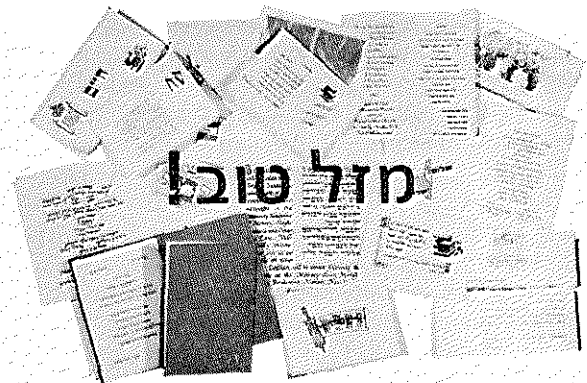
We visited the Lichtensteins and found them heavily bruised and bandaged. "We did not listen to your Rebbe's advice," Mr. Lichtenstein explained. Up until Zambrow they only rode, but they could not find a ride for the last stretch to Lomza—so they walked. The Germans stopped them. They gave the younger man a club and ordered him to beat the elder. He refused, explaining that he was the elder man's son, and he would never hit his father. The Germans beat him until the father ordered the son to fulfill their command. The son relented, but

only hit his father lightly. This enraged the Germans, and they beat them both.

At the end of 1939, the Russians suddenly turned over Vilna to the Lithuanians. That gave a breathing spell to all Yeshivos, for then they all moved to Vilna. We then realized the wisdom of Reb Boruch Ber's puzzling decision to move to Vilna. We rejoined our Yeshiva, and sure enough met the Lichtensteins there again. I could not contain my youthful exuberance, and spitefully asked Mr. Lichtenstein, "Since my Rebbe is so ignorant of world affairs, what brings you to Vilna?" . . . Father and son later made it safely to Australia.

FIVE DAYS IN KISLEV IN THE YEAR 5700 Reb Boruch Ber passed away. They searched the crowded Vilna cemetery, and miraculously found a space next to his father's grave.

I often ask myself—why among all those who were so close to Reb Boruch Ber, did none write their reminiscences about him. I found the answer in his own words. When he was told about a colleague from his younger days in Volozhin who abandoned Yiddishkeit and became a famous literary figure, Reb Boruch Ber said: "He knows where and when der *'eiliker* Abaye died, but I know where der *'eiliker* Abaye lives!" Indeed, his students still know Reb Boruch Ber, very much alive today in his great and *'eilike seforim*. For them, reminiscences are out of place.



Invitations to reflect the elegance of the occasion

Hebrew and English calligraphy...Personalized monograms...Engraving... Thermography...Blind Embossing...Die Cutting...Any special effect you desire to make your wedding or Bar Mitzvah invitations distinctively elegant

ArtScroll Studios prints more Hebrew and English wedding and Bar Mitzvah invitations than most New York printers combined.

Our staff of artists is ready to help you create an invitation truly worthy of carrying your name.

ARTSCROLL STUDIOS

156 FIFTH AVENUE / NEW YORK, N.Y. 10010 / TEL. (212) 989-4114
By appointment only.



BOOKS

TO TURN THE MANY TO RIGHTEOUSNESS (MEZAKE HORABIM)—a chapter from “*Madregas Ho’odom*,” by Rabbi Joseph Hurvitz, translated by Shragai Silverstein (New York, 1970; Feldheim, \$2.00)

This latest addition to Feldheim Publishers’ “Torah Classics Library” is only a slim volume. Yet if it reaches even a mere fraction of the reading public that it deserves, it will have a most powerful impact. One would indeed be hard put to think of any tract more relevant to the conditions of present-day Jewish life than the essay here presented.

It is the last chapter of the author’s “*Madregas Ho’odom*,” and he arranged for its publication shortly before his death, as a sort of summing up of all that he had taught and labored for throughout his life. One of the founders and moulders of the modern *Mussar* movement, “*Der Alter fun Navardok*,” as he was known, contributed to it above all else the emphasis that the self-perfection of the individual, and his dedication to G-d’s service, must express itself and culminate in his work for the community. The army of disciples that he raised, and the string of “Beth Joseph” Yeshivos that they built in Europe and, later, in America and Eretz Yisroel, bear witness to the success of his teachings—so cogently summarized in the essay before us.

A short introduction by his son-in-law, Reb Avrohom Jofen, of sainted memory, expresses the belief that, in publishing this essay with an English translation, “we are carrying out the will of our master. If in his generation, when Jewish youth only began to be lost, and when parents by and large were still observing the *mitzvos*, he felt the obligation, for himself and his disciples, to give one’s life to save youth from the currents of meaninglessness and anarchy, how vastly greater is this obligation in our age when the parents of yore are gone and their place has been taken by children who have grown up without either *Torah* or *Derech Eretz*, and who now serve as the leaders and guides for our time.” Thus the need to restate clearly the nature of the obligation we all have to help turn others—and particularly our youth—to a life of righteousness, of *Torah* and *mitzvos*.

To be sure, this essay is not just a call to us to concern ourselves with the education of the young. Emphasizing that “lack of familiarity with the various ramifications of this particular aspect of Divine service” leads many *Bnei Torah* to seek rationalizations for evading it, the author strives to clarify the entire subject, and the various misconceptions surrounding it, by

raising—and answering—ten basic questions. Can one relegate the responsibility for *chinuch* to the outstanding personalities in the age? Can one plead the demands of self-improvement? Are there *any* valid reasons for exempting oneself from this work? What are the limits of one’s obligations—financial, practical, or other? How can and should one prepare for this work? What, in detail, does it demand? And how effective can it be? These are some of the issues the author analyzes.

As can be seen, he addresses his remarks in particular to the students and scholars of Torah, whom he tries to alert to the responsibility resting upon them. There certainly exists a grave need to reiterate this point. But this essay also carries a message for all men and women in the Torah community at large to be on the lookout for ways and means of serving, each in his way, the cause of Torah education. It can only be hoped that, thanks to the publishers who have made this a most attractive volume, and to the translator, Shragai Silverstein, who deserves the highest praise for his work, the author’s words will have the widest possible impact on Jewish life.

ANCIENT POTTERY OF THE HOLY LAND, by Ruth Amiran (1970, Rutgers University Press, \$20.00)

This volume, in over one hundred plates and hundreds of photographs, seeks to present the main types of domestic pottery found in Eretz Yisroel down to the end of the Iron Age (about the time of the destruction of the first *Bais Hamikdash*). Of value primarily to the specialist, Mrs. Amiran’s work shows that the pottery found in the Holy Land was functional rather than elaborately luxurious, like that of some other cultures, and reflected at the same time the trade connections that existed at all times with other countries. The author stresses that her system of classifying the various types of pottery found is “subject to further deep reflection,” an inevitable acknowledgement of the subjectivity inherent in dating and grouping pottery finds—and, this reviewer would like to add—in basing chronological and general historical conclusions on them.

THE ROYAL REACH, by Rabbi Norman Lamm (New York, 1970, Feldheim, \$6.95)

This volume is a collection of lectures and essays by Rabbi Lamm which span a wide range of major subjects and demonstrate the author’s ability to present fundamental and often difficult ideas in a most readable and persuasive manner. Rabbi Lamm tackles many of the issues that loom largest on the contemporary scene, clarifying them in the light of Torah teachings. Some of his interpretations of Rabbinic sources are questionable (e.g. the passage from *Shabbos* 112b, on p. 38,

the *Zohar to Mishpotim*, p. 74, or *Dinah de Mald*, p. 121), and this reviewer is wondering whether Rabbi Lamm had looked up the *Midrash* about *Moshiach* before using it the way he did (p. 199). More important, his repeated plea for "modern orthodoxy," as he understands it, must be questioned; incidentally, it leads the author, as a firm believer in the philosophy of synthesis, to present Yeshiva University as "the highest expression of this point of view," (p. 53) without coming to grips at all with the immense problem raised by the philosophy and its application at Yeshiva University.

But, by and large, the author's perceptive treatment of such subjects as freedom and authority, love, marriage, and morality, and many others, make this volume a valuable tool in interpreting Jewish values to those far from us.

ONE MAN'S JUDAISM, by *Rabbi Emanuel Rackman* (New York, 1970, Philosophical Library, \$8.95)

Dr. Rackman has undertaken to collect in this volume many of his most basic articles and studies, arranging them under such headings as The Scope and the Methodology of the Law, Israel's Sancta, and The Contemporary Scene. Though his book was not in-

tended as a systematic presentation of the author's belief and practice, it does indeed possess a unity of its own, as it manifests a coherent and consistent approach to the Jewish heritage. This approach is characterized by Dr. Rackman's truly profound dedication to Torah Judaism—as he understands and interprets it. *The Jewish Observer* has found it necessary on various occasions in the past to point out the unacceptability of many of Dr. Rackman's most basic theses, and it is unnecessary to reiterate the points then made (cf. *Jewish Observer*, June 1964 and June 1970). The present volume conveniently gathers in one place the various articles upon which the criticism was based, and clearly shows how far Dr. Rackman's views are from authentic Torah tradition.

DAUGHTER OF ISRAEL, Laws of Family Purity, prepared by *Kalman Kahana*, with English translation by *Leonary Oschry* (Jerusalem, 1970; Feldheim Publishers, \$2.95)

This compendium of the laws of Family Purity was compiled a number of years ago by Rabbi Kalman Kahana, who obtained at that time the approval of the *Chazon Ish* for his work. Its publication with an English translation is most welcome. Even though a num-

We Announce the publication of the first English Edition of the famous

HIRSCH SIDDUR

סִדּוּר תְּפִילוֹת יִשְׂרָאֵל

It gives us great satisfaction indeed to crown our publication-series of works by Rabbi Samson Raphael Hirsch and his school with that of his Siddur which, for a great many years, has enjoyed widespread acceptance amongst European Jewry in its original German edition. It therefore is a privilege to make it accessible now also to the English-speaking Jewish public.

The "*Hirsch Siddur*" is available from the publisher and the Jewish bookstores at the price of \$9.75.

Also available in a genuine leather padded de luxe edition, boxed, gold edged — \$25.00.

PHILIPP FELDHEIM, Inc.

"The House of the Jewish Book"

96 EAST BROADWAY, NEW YORK, N. Y. 10002

Telephone WA 5-3180

SPECIAL SALE OF KOREN PUBLICATIONS

תַּנְיָךְ יְרוּשָׁלַיִם

| | List Price | Sale Price |
|---|------------|------------|
| POCKET BIBLE, Hebrew — 4 1/2 x 6" | \$ 3.95 | \$ 2.75 |
| SCHOOL BIBLE, Hebrew — 5x7" | 5.50 | 3.75 |
| ONE VOLUME DE LUXE | | |
| Large size 9x14", boxed | 35.00 | 25.00 |
| TORAH (First Five Books) | | |
| De luxe edition 9x14" | 18.00 | 12.00 |
| CHUMASH WITH HAFTOROTH, Sabbath | | |
| Prayers — on finest Bible paper, 5x7" | 3.00 | 2.25 |
| CHUMASH WITH HAFTOROTH and | | |
| ENGLISH TRANSLATION — on finest | | |
| Bible paper, 5x7 1/2" | 4.75 | 3.50 |
| FIVE MEGILOTH — Scrolls of Esther, Ruth, | | |
| Song of Songs, Lamentations, Ecclesiastes | | |
| Illuminated (7x10") in gift box — | | |
| Hebrew and English | 7.50 | 5.75 |

ZECHOR YEMOS OLAM — *Remember The Early Days* Incorporating Stories of Jewish Life, Customs and Folklore with many illustration, by *Benjamin Schreiber* \$4.00

ORTHODOXY IN ANGLO-JEWRY — 1880-1940 by *Dr. Bernard Home* \$1.25

JUST PUBLISHED under the auspices of the Association of Orthodox Jewish Scientists

THE ORAL LAW

A study of the Rabbinic contribution to *Torah She'be-al-peh* By *HARRY C. SCHIMMEL* \$5.00

Israeli Branch:

FELDHEIM PUBLISHERS Ltd.

39 TACHKEMONI, JERUSALEM, ISRAEL

ber of such compendia have become available in English—most recently “The Laws of Niddah: A Digest,” by Rabbi A. Blumenkrantz—this volume is a major contribution to the field; of particular interest is the appendix (in Hebrew) clarifying some of the Halachic issues in more detail. The English translation is not always as smooth or clear as could be desired; for example, there could surely be a better rendering of “*hefsek taharoh*” than “conclusion in purity.” When a new edition will become necessary, the opportunity should be taken to improve the English text.

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

before SEEING
Our outstanding line of
HEBREW & ENGLISH

RAISED OR COPPERPLATE ENGRAVED

INVITATIONS

LOWEST PRICES
LATEST STYLES

100
INFORMALS FREE!
WITH INVITATION ORDER
AND THIS AD

GOLDSTEIN PRESS
OFFSET ON PREMISES
4602 - 16th AVENUE • BROOKLYN, N.Y. 11204
CALL: UL 3-7444

OPEN SUNDAYS OUT OF TOWN ORDERS PROMPTLY TAKEN CARE OF



BURIAL IN ERETZ ISRAEL

**Chevra Kadisha Perushim - Ashkenazim
OF JERUSALEM**

Founded 5616 (1856)

PINCUS MANDEL, sole representative

Over 19 years experience
interment in all parts of Eretz Yisrael

111 PENN STREET, BROOKLYN, N. Y. 11211
Day and Nite Phone 855-5121

A dedicated, dependable, expeditious service

Agudah Member—over 42 years.
Charter Member, Brownsville Branch

RESERVE THE DATE:
SUNDAY, MARCH 7
49TH ANNIVERSARY DINNER
of AGUDATH ISRAEL OF AMERICA
at the COMMODORE HOTEL, Manhattan

You are invited to become a Living Partner . . .

TO AN ORTHODOXY THAT HAS COME ALIVE!

Agudath Isarel is fighting against formidable odds to redirect the individual and national Jewish soul to Torah.

But there is more than the ideological aspect of this battle. Agudath Israel has very concretely wrought a revolution on the American-Jewish scene:

- a re-awakened, independent Orthodoxy speaking with dignity and vigor on all fronts — here and in Israel.
- thousands of youngsters inspired with loyalty to Gedolei Torah, guided to productive involvement as K'lal activists.
- major gains won for Yeshivos — at all levels of government — involving millions of dollars. — And more, and more . . .

You make this battle for genuine Torah all the *more* effective when you pay your national membership dues. You identify with our struggle. You become a living partner in our achievements.

National membership dues for the current year 5731 is \$15, but its value is a *thousandfold* greater: It is linking up with K'lal Yisroel's struggle to retain its authenticity.

AGUDATH ISRAEL OF AMERICA
5 Beekman Street, New York City 10038

I accept your invitation to become a partner to a living Orthodoxy. Please find my \$15 check for national membership—enclosed.

NAME

ADDRESS

KOSHER

—but strictly!



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

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

SOLD COAST-TO-COAST

**The Most Trusted Name
in Kosher Poultry**

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

**1000 GOLD STRIPE
PERSONALIZED NAME
AND ADDRESS LABELS
PRICE \$1.00**

Your name or any name and address printed in black ink on finest quality gummed paper in handy pad form. Save time. Use on envelopes, letters, postcards, etc. — Size 2" x 3/4".

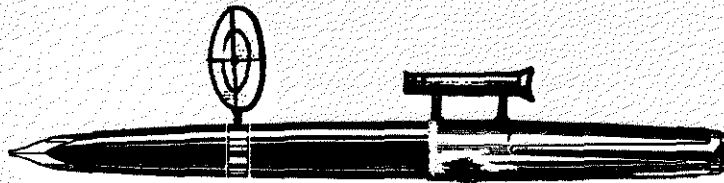
Plastic Storage Box Included.

Allow 2-3 weeks for delivery.

Send All Orders to:

WIGDER
65 Main St., Monsey, N. Y. 10952

Letters to the Editor



Sees Too Many "Sheldons"

To the Editor:

Your recent article "Have You Seen My Sheldon" which once again emphasizes the dangers of going to college, spurs me to write to you again. It is certainly true that cases such as the one depicted occur and that the type of parental influence illustrated is a causative factor. However, one must wonder how it is possible that one year of college can undo the effects of twelve or more years of Yeshiva education. Maybe this would occur less frequently if our Yeshivos were to concentrate on giving their students a Derech in *living*, even if this takes some time from their emphasis on a Derech in learning. Would it not be better in our present environment to teach more Hashkofoh, to discuss and combat the liberal and immoral climate in the outside world, and to produce a generation that is committed to the Torah in action as well as in learning. The present situation has shown that students who sit and learn for many years, who are completely isolated from the non-Yeshiva world, do not necessarily develop the Hashkofoh needed to combat outside influences when they leave the protection of their Yeshiva. Indeed in many cases, they are more susceptible than those who have been continuously in touch with the secular world. Let us hope our Roshei Yeshiva take the necessary steps to alleviate this situation.

DR. ERICH ERLBACH
New York City

Doesn't See "Sheldon"

To the Editor:

I found your piece "Have You Seen My Sheldon?" (October 1970) entertaining, but quite disturbing. Apparently, the author is attempting to illustrate the hazards of going to college. I found the effort counter-productive.

First of all, higher education is a fact-of-life in most circles today. The problem is not *if* to deal with it, but *how* to deal with it.

Second of all, Sheldon's quick change from the Rosh Yeshiva's boy to Professor Hartman's darling is hardly a credit to the twelve years he spent in the Yeshiva . . . Is the author telling us that Yeshiva education has so little staying power?

CHAIM ISRAEL,
Kew Gardens, N. Y.

Editor's Reply:

In the last episode of Sheldon's adventures, his mother complains that he is under the influence of "a professor, Dr. Hartman, in graduate school." In the previous episode he was completing his high school education. Five years elapsed between these two incidents, and boys undeniably undergo changes between the years of seventeen and twenty-two—especially "Sheldons" who are so free and fierce with their loyalties.

No yeshiva can completely educate its students in twelve years, as Sheldon's Rosh Yeshiva—and most others—would be quick to admit. ("He told us Sheldon might be

The Jewish Observer / December, 1970

'ready' to go to school after a year or so, but . . . not then and there.")

There is as yet no Yeshiva elementary and high school program that can fully immunize a seventeen year old against exposure to an environment hostile to Torah as a way of life that is so much a part of the college scene today. College may indeed be a fact-of-life for many yeshiva boys, but that does not make the influence of its atmosphere or its more charismatic instructors less of a problem to contend with. (A recent meeting of the Women's Branch of the UOJC was told that the defection rate from Jewishness on the college campuses is as high as 50%.)

Certain elements of preparation for the college experience could be incorporated into the Yeshiva curriculum, as other letters on this page point out . . . There are other possible approaches to protecting the Yeshiva student from hostile influences, such as encouraging him to devote a year or two completely to Torah study; to enroll in evening sessions several nights a week, while spending two sessions daily in the Yeshiva; to select those schools and programs that have a more business-like approach to their studies, and have a more conservative type of faculty and student-body; to re-think the entire concept of college as mandatory for the formation of the "complete Jew" or the successful bread-winner. All of these topics have been discussed in previous issues of THE JEWISH OBSERVER.

In any case, if ". . . Sheldon" illustrated how well-meaning parents can only expose their children to different currents in life, but cannot control their flow; how boys of seventeen still undergo change; how a Yeshiva education is indeed not complete after twelve years; and how parents who assume otherwise do not fulfill their parental obligation to their children—then perhaps the article was productive.

The Jewish Observer / December, 1970



Central Hotel Jerusalem

6 PINNES ST. DAVIDKA SQ. P.O.B. 1351 Tel.: 21111

Centrally located — Close to the Holy Places

FIRST CLASS HOTEL

77 Beautifully Furnished Rooms — Air-condition, Central Heating, Private Telephone and Bathroom, Balconies.

SYNAGOGUE and MIKVA

כשר למהדרין מן המהדרין

TWO RESTAURANTS — Dairy & Meat

EXCELLENT CUISINE — Superior Service

Beautiful Halls for Celebrations for up to 1,000 people

J. GRUENEBAUM
The Management

TRADITION PERSONNEL AGENCY

"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

147 W. 42 St., New York, N. Y. (Suite 1111) • 563-3994

Open Monday night by appointment only

ISRAEL INTERMENTS

RIVERSIDE MEMORIAL CHAPEL, INC.

76th Street & Amsterdam Avenue, N. Y. C. • Tel. EN 2-6600

SHLOMO SHOULSON

Announces:

With a feeling of Responsibility and Personal Vigilance we make all necessary arrangements for BURIAL IN MEDINAT YISRAEL at ALL cemeteries. Everything is done with the greatest exactitude and according to Jewish Law.

SOLOMON SHOULSON • CARL GROSSBERG

Directors

Chapels Throughout New York, Miami Beach & Miami



LETTERS CONTINUED

Noted With Comment

Dear Editor:

The July edition of the *Observer*, in the section "NOTED WITHOUT COMMENT," contains a paragraph entitled "I will leave Israel." In it we read of the indignation of an Ehud Avriel. He is perturbed about the new law in Israel which gives a (somewhat) religious criterion for Jewish Nationality, and consequently threatens to leave Israel in a huff.

It may be of interest to you that this is apparently the same Ehud Avriel against whom Joel Brand testified at the Kastner trial, in Jerusalem, 1954. According to Mr. Brand's testimony, it seems that Avriel delivered him into the hands of the British and thus terminated his rescue mission on behalf of one million doomed Jews of Hungary and Eastern Europe.

It is hoped that a positive result of the new "Who is a Jew" legislation will be the speedy exodus of Mr. Ehud Avriel.

SAUL NEWMAN

Shulsinger Bros., Inc.

PRINTERS • PUBLISHERS

21 East 4th Street
New York, N. Y. 10003
GR 5-3637

Printers of this Journal

MIRRER YESHIVA HIGH SCHOOL

ANNOUNCES

**ENTRANCE EXAMINATIONS
for FALL of 1971**

will be held

SUNDAY, JANUARY 10, 1971

at 2:00 P.M.

at the

**Morris Morgenstern
High School of Mirrer Yeshiva**

1795 Ocean Parkway, cor. Avenue R

Brooklyn, N. Y. 11223

Call NI 5-0536 or ES 5-0771

or write for applications

SPECIAL NOTE TO ADVANCED GEMORA STUDENTS
A special advanced Gemorah Class similar to the one being conducted successfully this year has been formed. Those interested call immediately.

SCHECHTER & HIRSCH'S

KOSHER GLATT **CARIBBEAN** **HOTEL**

ENTIRE OCEANFRONT BLOCK — 37th to 38th St. MIAMI BEACH

... is a **GREAT Kosher Hotel** — you'll love it!

• **DIAL MIAMI BEACH FREE!**

For Reservations Speak to
SAM SCHECHTER
800 - 327 - 8165

Or Call N.Y. Off: PL 7-4238
Evenings & Sunday FA 7-1742

**FREE PARKING
PRIVATE POOL
AND
SANDY BEACH**

Mesivta Zichron Meilech of Eastern Parkway

418 East 45th Street, Brooklyn, N. Y. 11203

469-7740

Announce that

HIGH SCHOOL ENTRANCE EXAMINATIONS

will be given

Sunday, January 24, 1971, at 2:00 P.M.

THE MESIVTA

- Rabbeyim, Gedolei Torah and Mashpiyem
- Talmidim who have attained excellence in Torah learning and Yiras Shomayim
- Special classes for exceptional students
- Daily Minyan & Night Seder
- Beis Medrash and Kollel
- Dormitory & Kitchen Facilities
- Gymnasium
- Licensed High School Teachers
- Four year Math curriculum
- Full science curriculum offered in *New Science Lab*
- Modern languages—Hebrew and French
- Varied levels through the grades to meet the needs of individual students
- Library.

RABBI MORDECHAI WEINBERG

RABBI LEIB PINTER

Yours for the asking

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

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



Glatt Kosher



Schreiber
Kosher Airline Caterers

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

MOVING?

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

THE JEWISH TIMES

A WEEKLY NEWSLETTER FOR THE THINKING JEW

Send this Coupon with \$10 for your annual subscription • three gift subscriptions — only \$18 • and mail to

THE JEWISH TIMES
303 West 42nd Street
New York City 10038

AND GET INFORMED!

THE JEWISH TIMES
303 W. 42ND ST., NEW YORK CITY 10038
Enclosed please find \$.....for.....subscription(s).
Name.....
Address.....
City.....State.....Zip.....



UNITED

Chevra Kadisha

D'chadim • Har Hamnuchot
Founded 1856

BURIAL IN JERUSALEM

AND ALL CEMETERIES IN ISRAEL

maalin Bakodesh SOCIETY

44 CANAL ST.
NEW YORK CITY 10002

Nr. E. Broadway Sta. "F" Train

Day & Nite Phone
WA 5-2277

In Canada:

Chevra Kadisha
of United Jewish Congregations
Montreal Tel.: 273-3211

OHEL FOSTER HOME AGENCY

A Division of
OHEL CHILDREN'S HOME, Inc.
1523 — 58th STREET
Brooklyn, N. Y. 11219

Has been LICENSED by the New York State Department of Social Services and the New York City Bureau of Child Welfare — to approve private foster homes and to place and supervise children in these foster homes.

Payments to the foster home families, including board, clothing medical expenses, etc. will be made according to established standards.

Orthodox Jewish families willing to offer a home to a Jewish child, and those in need of a temporary or long-term foster home for a child please call:
494-7978 or 494-7121

RABBI AVRAHAM AMSEL, CSW
Director
OHEL FOSTER HOME DIVISION
RABBI HERTZ FRANKEL
President

ANNOUNCING

VOLUME II OF
HALACHOS OF SHABBOS
IN ENGLISH (108 pages)

by **RABBI SHIMON EIDER**
*Comprehensive . . . Authoritative
Deals with practical halachah
in modern circumstances*

Available in Hebrew Book Stores for \$3.00*
or write the author:
P.O.B. 162, Lakewood, N.J. 07801

Also available:
HALACHOS OF SHABBOS
VOLUME I — \$2.50*
An Introduction to
HILCHOS SHABBOS
HALACHOS OF THE ERUV
\$2.50*

"... of greatest value on the American Scene."

—Jewish Observer, June, 1970

"... A very important new work... clear... precise."

—Torah Umesorah Newsletter

*When ordering from the author, add 25¢ per book for postage and handling. — Only pre-paid orders.
SPECIAL RATES FOR BULK ORDERS

GRAND OPENING

Meal Mart
"YOUR PERSONAL CHEF"
798 LYDIG AVE.
(Corner Berman Avenue - Opposite Young Israel)
2nd Floor
YOUR HOSTS MR. & MRS. MENDEL ROSENFIELD
WE DELIVER CALL 931-2900
FIRST IN KASHRUTH, HIGHEST IN QUALITY, LOWEST IN PRICE!

TRY IT!
YOU WON'T
DENT IT!

FREE
LOLLIPOPS and
BALLOONS
FOR THE KIDDIES

SUNDAY'S FAMILY DINNER
Serves 6 to 8 People
3 WHOLE BARBECUED CHICKENS
3 LARGE KNISHES AND APPROX. 1/2 LB. KISHKE (STUFFED MEAT) FOR ONLY \$4.99

TUESDAY BARBECUED CHICKEN
WITH PURCHASE OF \$2.00 OR MORE IN "MEAL MART PRODUCTS" ONLY (Chickens, Canned Products or Provisions not included) FOR \$4.99 ONLY

MONDAY'S PARTY PACKAGE
Serves 6 to 8 People
3 BUCKETS SOUTHERN FRIED CHICKEN
ONE POUND POTATO SALAD and ONE POUND COLE SLAW (Serves 6 to 8 People) FOR \$4.99 ONLY

THURSDAY BARBECUED CHICKEN
30¢ off regular price per pound

WEDNESDAY STOCK UP YOUR FREEZER
Buy 1 Dish FOR ONLY 1¢ AND Get Another One at same Value for only 1 Penny

FRIDAY FREE
1 PKG. FRANKFURTERS with the purchase of 1 LB. *Meal Mart* SALAMI

Special Values Going On At All Other Meal Mart Stores Throughout The Metropolitan Area

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of October 23, 1962; Section 4369, Title 39, United States Code)

1. Date of Filing: October 1, 1970
2. Title of Publication: The Jewish Observer
3. Frequency of Issue: Monthly, except August and September
4. Location of Known Office of Publication: 5 Beekman Street, New York, N. Y. 10038
5. Location of the Headquarters or General Business Office of the Publishers (Not Printers): 5 Beekman Street, New York, N. Y. 10038
6. Names and Addresses of Publisher, Editor, and Managing Editor: Publisher—Agudath Israel of America; Chr. Editorial Board—Dr. Ernst L. Bodenheimer, 5 Beekman Street, N.Y.C.; Managing Editor—Rabbi Nissim Wolpin, 5 Beekman Street, N.Y.C. 10038
7. Owner: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.) Agudath Israel of America, 5 Beekman Street, New York, N. Y. 10038
8. Known Bondholders, Mortgagees, and other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages or other Securities: None
9. For Completion by Nonprofit Organizations Authorized to Mail at Special Rates (Section 132.122, Postal Manual) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes [x] Have not changed during preceding 12 months.
10. This item must be completed for all publications except those which do not carry advertising other than the publisher's own and which are named in sections 132.231, 132.232, and 132.233, Postal Manual. (Sections 4355a, 4355b, and 4356 of Title 39, United States Code). A. Total No. Copies Printed (Net Press Run): Average No. Copies Each Issue During Preceding 12 Months, 14,000. Actual Number of Copies of Single Issue Published Nearest to Filing Date, 13,250. B. Paid Circulation. 1. Sales through dealers and carriers, street vendors and counter sales: average no. copies each issue during preceding 12 months, 10,500, actual number of copies of single issue published nearest to filing date, 9,700; 2. Mail subscriptions: average no. copies each issue during preceding 12 months, 3,000; actual number of copies of single issue published nearest to filing date, 3,042. C. Total paid circulation: average no. copies each issue during preceding 12 months, 13,500; actual number of copies of single issue published nearest to filing date, 12,750. D. Free distribution (including samples) by mail, carrier or other means: average no. copies each issue during preceding 12 months, 250; actual number of copies of single issue nearest to filing date, 250. E. Total Distribution (Sum of C and D): average no. copies each issue during preceding 12 months, 13,750; actual number of copies of single issue published nearest to filing date, 13,000. F. Office use, left-over, unaccounted, spoiled after printing: average no. copies each issue during preceding 12 months, 250; actual number of copies of single issue published nearest to filing date, 250. G. Total (Sum of E and F—should equal net press run shown in A): average no. copies each issue during preceding 12 months, 14,000; actual number of copies of single issue published nearest to filing date, 13,250.

I certify that the statements made by me above are correct and complete.

Agudath Israel of America
Rabbi Moshe Sherer, Executive President

SERVICES ARRANGED IN YOUR COMMUNITY

Norman L. Jeffer
COMMUNITY CHAPELS, Inc.

47th Street & Ft. Hamilton Parkway
Brooklyn • Phone UL 3-4000

Mikvah under Supervision of Bikur Cholim of Boro Park

ZELMAN STUDIOS

For the finest in creative color photography

"The most recommended name in fine photography"

623 Cortelyou Road
(off Ocean Parkway)
Brooklyn, N. Y. 11218
Tel. 633-5500

HELP
yourself . . .
to the products and services advertised in our pages . . .

HELP US . . .
by telling our advertisers you saw their message in The Jewish Observer

Florida Resident Wishes to Sell Burial Plot of 6 Graves at RIVERSIDE CEMETERY ROCHELLE PARK, N. J. for \$750.00

Write: Box 440, The Jewish Observer

OVERFLOW CROWD HEARS RABBI FEINSTEIN DECRY RELIGIOUS COMPROMISE

CHICAGO, ILL.—An overflow audience of over one thousand people crowded the keynote session of the Midwest Convention of Agudath Israel of America to hear the world-renowned Torah authority Rabbi Moshe Feinstein of New York decry “compromise in religious observance as a malignancy that eats away at the heart of Judaism. Attempts to water down religious observance for the alleged sake of making Judaism more attractive and palatable for the masses can only be self-defeating.”

The noted scholar called for “total commitment to Torah law as the sole guarantor of the survival of the Jew as an individual, of the Jewish people as a nation, and of Israel as a land of the Jews. All Orthodox Jews should unite under the banner of the Agudath Israel movement as that organizational vehicle Torah leaders depend upon to represent Orthodox interests.”

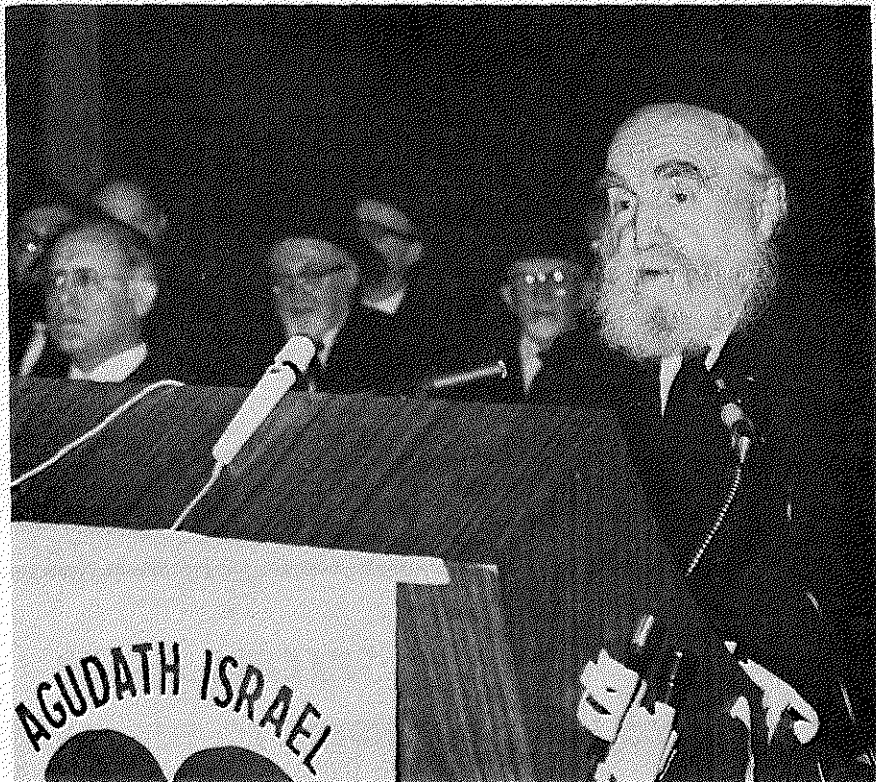
The session which was held in the auditorium of North Eastern Illinois College was opened with greetings by Rabbi Abraham Chaim Levin, dean of Chicago's Telshe Yeshiva, and was chaired by Rabbi Shmuel Bloom of St. Louis.

Speaking at the same session, Rabbi Moshe Sherer, executive president of Agudath Israel of America, declared that “Torah power has wrought a miraculous transformation on the American Jewish scene. Orthodoxy has come alive, and by asserting its independence, has begun to conquer new territories for full-blooded authentic Judaism.”

Rabbi Gifter Speaks at Session

The three-day parley which commenced over the Thanksgiving weekend, was attended by delegations of rabbinic and lay activists from Chicago, Cleveland, Detroit, and St. Louis. A major speaker at the confab was the dean of the Telshe Yeshiva of Wickliffe, Ohio, Rabbi Mordechai Gifter, who asserted that “Agudath Israel, by proclaiming disciplined allegiance to the Torah authorities as the policy-makers in Jewish life, has performed the historic service of placing the Jewish people on alignment with the eternal values of Judaism.”

The Jewish Observer / December, 1970



Rabbi Moshe Feinstein addressing keynote session of convention

“Reaching Out” Explored

The Convention's opening session featured a fascinating exchange between two eminent Orthodox thinkers, Rabbi Nachman Bulman, of Far Rockaway, and Rabbi Chaim Dov Keller, of Chicago, who explored new avenues of reaching out to the estranged youth, to save them and their offspring for Jewish living.

Among the speakers and chairmen at the Convention who extended greetings and participated in workshops on a series of projects in coping with Jewish problems in the United States, Israel and Rabbi Eshia Twersky, Chicago; Rabbi Leizer Levin, Detroit; Rabbi Yaakov Nayman, Chicago; Rabbi Chaskel Grubner, Detroit; Rabbi N. H. Baron, Wickliffe; Rabbi Chaim Schmeltzer, Chicago; Rabbi Eshin Twersky, Chicago; Rabbi Simcha Lyons, St. Louis; Gershon Adler, Cleveland; Rabbi Boruch Borchardt, New York; Rabbi Isaac Small, Chicago; Rabbi Yitzchok Mondrowitz, Chicago;

Joseph Borenstein, Detroit; Joseph Friedenson, New York; and Julius Klugmann, New York.

The Convention, at its closing session, adopted a series of resolutions on lifting the levels of Jewish observance in the Midwestern region in general, and on expanding Agudath Israel membership groups in the local communities. The Midwest chapters of Agudath Israel will establish “public affairs commissions” to spearhead attempts to gain more state-aid for the Torah institutions in their respective communities. A special youth-session, headed by Rabbi Menachem Lubinsky of New York, a leader of the national Zeirei Agudath Israel organization, mapped out plans on strengthening Agudist youth activities in the Midwest.

According to observers, the Midwest Convention of Agudath Israel promises to be a major turning point in the expansion of Agudath Israel's program of independent Orthodox action among the grass-roots of American Jewry.

Announcing the Second Series

OF

PORTRAITS OF GEDOLEI ISROEL

You can bring the inspiring likeness of Torah giants into your home and office with this collection of ten photographic portraits. Each is reproduced on 8½" x 11" matte-finished, heavy stock, suitable for framing. The Gallery has been prepared in a limited edition especially for us by ART-SCROLL STUDIOS of New York, and is available for only \$3.00 per folio.

Series I includes portraits of / the Chofetz Chaim / R' Chaim Soloveitchik / R' Chaim Ozer Grodzenski / R' Eliezer Gordon / R' Meier Shapiro / R' Iser Zalmon Meltzer / R' Yoseph Chayim Sonnenfeld / R' Elchonon Wasserman / the Gerer Rebbe / the Czortkover Rebbe.

Series II includes portraits of / the Amshenover Rebbe / the Chazon Ish / R' Eliezer Yehuda Finkel / R' Reuven Grozovsky / R' Aharon Kotler / R' Akiva Schreiber / R' Yitzchok Z'ev Soloveitchik / R' Zalman Sorotzkin / R' Dov Berish Weidenfeld (Tshebiner Rav) / R' Menachem Ziemba.

For your portrait gallery write: **PORTRAITS c/o AGUDAH TORAH PUBLICATIONS, 5 Beekman St., New York City 10038** and specify: **Series I, Series II, or both.** — Enclose check or money order.

SPECIAL OFFER

TO NEW SUBSCRIBERS TO THE JEWISH OBSERVER

AND

TO OLD FRIENDS WHO ARE RENEWING for THREE YEARS

In addition to saving three dollars on your subscription, paying only \$12.00 instead of \$15.00, you'll save another \$3.00 when —

We'll rush you a Gallery of Portraits of Gedolei Yisroel (a \$3.00 value) Absolutely Free

You May Choose Either SERIES I or SERIES II

NEW SUBSCRIPTION

THE JEWISH OBSERVER
5 BEEKMAN STREET/NEW YORK, N. Y. 10038

Yes, here is \$5 for a new subscription to your magazine. Please send me a free gallery of portraits of Gedolei Yisroel.

Series I Series II

Name.....

Address.....

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

RENEWAL SUBSCRIPTION

THE JEWISH OBSERVER
5 BEEKMAN STREET/NEW YORK, N. Y. 10038

Yes, I will take advantage of your offer to save \$6. Enclosed is \$12 for a 3-year renewal, and please send me a free gallery of portraits of Gedolei Yisroel.

Series I Series II

Name.....

Address.....

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