



# Untraditional Answer

## Seminar Strives and Seeks to Strengthen

By Dr. ABRAHAM STEIN

While it is estimated that as many as 75% of Jewish youngsters in America now receive a form of religious education at some time in their life, close scrutiny of the statistic would reveal that in the midst of the seeming Jewish education "boom," relatively few pursue their studies to a level considered necessary to adequately prepare them for intelligent adult Jewish living. Only 15% of day school graduates continue their training at yeshiva high schools, and fewer than 4% of Talmud Torah or Sunday School graduates go on to higher Jewish studies.

"Graduation from Jewish education" invariably occurs at the tender age of thirteen. It is doubtful whether even the significantly superior education attained at a day school can impart the standards of erudition necessary for intelligent functioning as Jews. Certainly few Talmud Torahs or Sunday Schools have the capacity to achieve these objectives.

The results of our stilted juvenile education are easily discernible — an abject ignorance of Jewish sources and a limited or non-existent familiarity with Bible, Talmud, Codes, Jewish philosophy or history. Recent research among teenagers in a number of representative cities in the United States indicates that 75% of youngsters who have attended Talmud Torahs for four plus years are unable to successfully pass a test in fundamentals based upon a minimum acquaintance with Jewish history, culture, and religion.

The combination of time limitations and the obvious immaturity of an education geared to the level of understanding of a pre-bar-mitzvah mind, militate against the development of a sophisticated and substantive course of study. Equally disturbing and potentially disastrous is the fact that ignorance and the resultant lack of appreciation of values and concepts make these youngsters vulnerable to a variety of misunderstandings about Jewish fundamentals and beliefs, which in turn undermines commitment, belief and observance. Jewish youth, the researchers

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## Is This Enough?

### INSPIRATION & MOTIVATION ARE UNREALIZED GOALS IN AFTER-NOON TALMUD TORAH SCHOOL

By HELEN SALTMAN

#### OH DAD, POOR DAD, YOU DON'T KNOW NO HEBREW AND I'M FEELING SO SAD

Education begins at home. So we are told. And so it is that we learn basic human values at home. However, often these values are not Jewish ones, but rather "general morals" such as learning to distinguish right from wrong, to be honest, to be considerate to our elders. Jewish values, along with Hebrew education itself, are left to the Hebrew school. It is there, two or three times a week after school, that Jewish children learn about Judaism and the meaning of their religion. It is there, too, that they learn the *aleph-beth*, learn how to read and write Hebrew, but rarely to appreciate it. These years, usually those between eight and fifteen, are formative ones, when a child learns how to think, and begins to select ideals which he will follow throughout life. Although in most areas Hebrew school administrations do not seem to be concerned with imparting in their students a genuine interest in their language and heritage, they do at least give children an opportunity to see, to experience what being Jewish is. Often a child is inspired — even by the menial memorization that the learning of a new language requires — and wants to identify with his Jewishness. Though he may trudge miserably after school to Cheder, once there he discovers a new world, the world of Judaism. Sadly enough this is often a world far different from the one he must return to at home. Throughout his Hebrew school years he gleams what he can from the meager offerings, learns the basic prayers, and begins attending Sabbath services and utilizing with pride what he has learned.

But somehow the pride vanishes once his Hebrew education has ended. He graduates from Hebrew school, heaped with adulation from his doting parents and relatives, who now feel they have done their

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Now — my mother too, like my father: they are martyrs of silence . . . And there is the only son the Remnant In the world — "Martyrs of Silence" by Urizvi Greenberg

## Texas Youth Need Religious Guidance

By NATHAN SPEOTER and ANDY SOLOMON

Rabbi Elazar said in the name of Rabbi Chanina, "The disciples of the sages increase peace throughout the world, as it is said, 'And all thy children shall be learned of the Lord, and great shall be the peace of thy children.' Read not here banayich, thy children, but bonayich, thy builders." (Talmud Babli, end of Treatise Berachoth.)

This outlook has so penetrated our people's thinking that a powerful academic force still drives our youth to higher scholastic achievements. But the immigration, "the galuth," to America has warped the concept so that it is now interpreted secularly. Texas Jewry is highly representative of this change of emphasis in Jewish academicism.

### Hebrew and Sunday Schools

Only two small lower-grade day schools are extant in Texas. As a result, attempts at Jewish education are virtually restricted to weekday afternoon Hebrew school and Sunday school. Although the two may sometimes be correlated, they usually have separate programs. The typical Sunday school curriculum consists of a cursory treatment of Israeli culture, a schematic overview of the holidays, and a sadly insipid treatment of Jewish history. Hebrew school comprises conversational Hebrew and often Chumash.

As would be expected, even the few instructors employed are uncertified. They are, for the most part, volunteers, since few synagogue contributors deem it necessary to provide them with salaries. This state of affairs is not difficult to understand when parental motivations are considered. For Jewish education in Texas is mostly a formality. It is simply something one introduces to his child at school age to be terminated when he finally finds the whole ordeal quite unendurable.

The variables determining this length of time are the frustration tolerance of the victim, the obsolescence of the particular teaching method and the degree of condescension involved in the baby-sitting technique. It should also be noted, however, that whatever modicum of Jewish ideals is imparted to the young student has little chance of survival outside of the "institutional" vacuum. The home is constantly on guard against fanaticism. Consternation over Harold's dangerous religious tendencies ceases, however, after Bar Mitzvah, when, as a religious school dropout, he finds freedom from it all.

### Group Identification

Secularly, the Jewish youth of Texas attend the better suburban public schools and are usually high in class standings. They are represented in most favorable proportion in honor societies and show a greater ambition for higher education than their peers. Typically, there are certain schools in Texas communities which show concentrations of Jews, usually in correspondence to surrounding "ghetto" areas.

Group identification on the part of high school Jews becomes manifest socially and is a firm reality. It should be noted, however, that Jewish cohesiveness is not the result of outside pressure. It is, perhaps, prompted by an inherited convenience and the more selectiveness (though unprejudiced) of non-Jewish organizations. Jewish youth organizations, on the other hand, are numerous and membership almost unavoidable. Some Houstonians remain members of one Jewish youth organization or another from nine years of age through college.

### Youth Organization

Indeed, it is the Jewish youth organizations that provide the mortar holding the Jewish community together. So extensive are the activities of nationally sponsored groups that no single city can furnish enough participants. As a result, strong inter-city ties are formed. And, rather than a scattering of communities, one state-wide Jewish community sustained by pulsating intercity programs and communalities exists.

The movement-affiliated organizations, NFTY, USY, and NCSY provide poor alternatives to B'nai B'rith Youth. BBYO is the oldest and certainly the strongest of Texas's Jewish youth organizations. It provides a sound method of social integration among Jewish youth and must certainly be counted as the prime deterrent of inter-dating. The rest of its program, however, is an admitted guise and often a farce. NFTY, the Reform youth movement, is probably next strongest in the state; its program is highly active, and it owns a camp. USY is fairly successful; and NCSY, under numerous faltering attempts, remains in a state of dormancy. And since synagogue attendance ceases after Bar or Bat Mitzvah,

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## The Sunday School Viewed in Perspective; Only a Cornerstone in a Jewish Education

By PENINA GROSSMAN

In every generation, wherever Jews settled, the Jewish community made sure to give its children a Jewish education. This has also proven to be true in the American Jewish community, where it has been estimated that ninety per cent of the Jewish children receive some type of religious instruction. Indeed, most American Jews agree on the importance of a Jewish education. However, their opinions differ concerning the kind of education they feel is best for their children. For this reason, there are different kinds of Jewish schools functioning on the American scene.

One of the most prevalent types of Jewish schools is the Sunday school where children receive from sixty to eighty hours a year of instruction. The major subjects studied are Jewish history; Bible stories, and Jewish customs and ceremonies.

Sunday schools are conducted chiefly by Reform synagogues. However, many of the Orthodox and Conservative congregations also have Sunday schools. These are attended by young children before they enter Talmud Torah, or by those, particularly girls, whose parents do not intend to continue their children's Jewish education beyond the Sunday school level.

The Sunday school, if it does act as a forerunner to more intensive education in Hebrew schools, can be quite beneficial. During the impressionable early years of a child's life, it can build an ability and a desire to go on in the Jewish learning process. With proper teaching it can cultivate in a child a feeling of love and appreciation for Judaism which will be intensified as he furthers his Jewish education. Recently educators and psychologists have realized the importance of early childhood experiences in forming the personality and mind of the individual. The Sunday Hebrew school can give a young child an early positive experience. It can be a place where Jewish children make friends with other Jewish children, where they can begin to have a sense of belonging to the Jewish community. And if, as all too often happens, a child lacks a religious home life,

the Sunday school can give the child the basics for achieving the spiritual security and the Jewish identity that he needs.

However, it should be emphasized that a rosy picture of a Sunday school can only be given when it is assured that the pupils will continue their Jewish education. It would be unrealistic and naive to say that the spiritual security and Jewish identity that a child may get through attending a Jewish school one and-a-half hours a week would be anywhere close to what he will need to maintain his faith as he matures. It is also imperative for the Sunday school to have sufficient time to teach Hebrew and Bible. A "Hebrewless" Jewish education is of insufficient value. Furthermore, only in the Talmud Torah and in Yeshivot do we find the truly professional teachers who can devote all their time to the building up of a child's knowledge and eventually of his character. For this reason it must be stressed that the Sunday school can only be a beginning. A more extended Jewish education is essential if children are to grow up to understand fully the principles of Judaism.

Unfortunately, a prolonged education in the Hebrew school is often not obtained. Too many parents send their children to Sunday school for one or two years, thinking that that will be sufficient. The recent rise in the number of Sunday school classes for girls is evidence of the situation. Parents often feel that girls do not need as much Hebrew education as boys do, since girls don't have to go through a "Bar-Mitzvah ceremony." The community has gone along by giving parents a way out. But an hour or so a week can accomplish little in the way of developing a future member, be he male or female. It is up to the community at large and to the synagogues to make this clear to parents. This should also be part of the role of the Sunday school teacher — namely, to emphasize that Jewish education is a life-long process, beginning rather than ending in the classrooms of the Sunday school.



# Traditional Answer Its Shortcomings

## What Shall I Teach Them — And What Will They Learn?

By DEBORAH WEINER

Two seemingly different educational institutions have been in the news lately. One is the public school in the ghetto area and the other is the religiously oriented private school. Both hope to prepare their students for the rigors of American life, yet are oriented about two mutually exclusive philosophies.

The ghetto school "worships" the so-called American image. They concentrate upon molding their youngsters to the ways and values of the American middle class society. Thus the teacher constantly finds himself told to teach the youngsters something for which they are not prepared, just because the white-middle class youngster learns it. Also, for example, great emphasis is placed on hard-covered text books. Why? Hard covered books are looked upon as proof that one has attained a certain level of academic achievement. So, a fourth grade teacher has students who are reading on the first or second grade level finds that he must find a hard-covered first grade text (which is almost non-existent) just so that it will look like a fourth grade reading text. In much the same way children who have never seen a beach or a horse or a farm are taught the details of European geography, because that is what the syllabus demands.

To many of the parents of these children it would be wholesale discrimination on the part of the white community if a special syllabus would be prepared for their children. In their eyes this is equivalent to an admission that their children are inferior and incapable of the work demanded of them. And this intense drive to copy the curriculum and teaching methods of a middle class school is affecting both

the academic and emotional atmosphere of the classroom.

The exact opposite attitude is prevalent in many yeshivot in the NYC area. This healthier, self-confident attitude also filters through the classroom, only in this incident the influence is most positive and constructive. The reasons are obvious and many-fold. In the first place, the students generally have the background experiences necessary before academic learning can take place. Secondly, for all intents and purposes, they are the middle class, and as such the curriculum is geared to their capabilities and needs. Possibly the most important reason for this is that these children come to school with the proper physical and emotional preparations for a day of learning. This means, in simple terms, that they had an adequate amount of sleep (no "uncle" visits) in a bed of their own (not shared with 5 others) at normal hours, that they had a good breakfast (if they wanted it), that they have shoes that fit, and that they are not really needed at home to watch the younger children or wait for the welfare check.

Yet interestingly, in many NYC yeshivot there is not the slightest attempt being made to mold the children to the accepted conception of the "all-American" male or female. Rather, these people, secure in their own heritage, have embarked on their own philosophy of education. By being true to their own culture and living up to its ideals, they feel that they are Americans worthy of the title. And as such they will contribute to American life in the most productive way possible.

This self assurance and pride pervades all aspects of yeshiva education — and is especially noticed in the students themselves. They approach their studies with a much more positive attitude than the ghetto child. The yeshiva student is ready for his work and has academic success. The ghetto child has been met with one failure after another and soon comes to expect little or nothing of himself. Teaching in such an atmosphere of self-deprecation cannot serve but to lower the potential of the class. And so, in the ghetto school this vicious circle becomes more

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## THOU SHALT NOT CHEAT — THEY ARE CAUGHT IN THE UGLY WEB OF DECEPTION

By LILA MAGNUS

Cheating is virtually a dead issue among Yeshiva University college students. This is not to say that it does not exist in practice. It merely indicates that when cheating is introduced as a topic for intelligent discussion, it is met by a reaction of supreme indifference. A while ago I began conducting a survey unique in the annals of Yeshiva University history into the attitudes of Stern students and a sprinkling of Y.U. boys toward cheating. Neglecting for the moment what their attitude ought to be, here are some findings about what it actually is.

Very few of those interviewed claimed they had never cheated. Many said they had done it in high school but stopped sometime before their senior year. A difference of opinion arose as to whether cheating is wrong under all circumstances and especially as to whether it is as wrong to give answers as to take them. As one Y.U. high school graduate reasoned, "I like to come into an exam knowing my material cold. I don't cheat because I don't feel the necessity to. But I don't see what is the matter with giving answers, especially when I know that the person who needs one or two studied for the exam but is just not at the top of the class intellectually. If someone is getting through school on my mind, what do I care? He isn't hurting me. And with college competition what it is, how can anyone tell me I'm hurting him? These tests could

mean the rest of his life. And besides, these boys aren't idiots, it's not as though I were keeping a mental midget in school. If someone is completely shirking his work, he's committing a worse sin than cheating and he'll eventually get caught."

What are the reasons why those students who have stopped cheating gave it up? Few can pinpoint them with complete clarity. Most mentioned annoyance that they could not gauge their own capabilities when engaged in joint efforts. Many felt that their personal integrity was being compromised. Rarely did their reason include outright reference to *gnaivat da'at*, the Jewish ethical precept that deals with cheating.

The term *gnaivat da'at* refers to an interpersonal relationship which leads one's neighbor to think that goodness is being bestowed upon him when this is not the case. Our sages found a source for this principle in Genesis 31:27, which involves the relationship between Jacob and his father-in-law, Laban. When Laban questions Jacob as to his hasty departure, he uses a term connoting robbery. Since no real act of robbery was involved in the incident, we learn that Laban referred to *gnaivat da'at*, purposeful trickery, the stealing by one person of another's knowledge. It is understood that *gnaivat da'at* can refer to thought patterns and perception. Rambam warns against this form of deception in *Hilchot Dayot Chapter II*.

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## ORTHODOX OPPOSE TRADITIONAL WAY

By ESTHER O. LEVINE

Perhaps one of the most serious deficiencies of my yeshiva education has been the failure of many of my teachers to firmly establish the principle of the uniqueness of the Jew and the uniqueness of Judaism without at the same time sacrificing the principle of the worth and the dignity of each and every human being. This failure becomes especially intolerable if one believes, as I do, that it has no grounding in Jewish faith or tradition.

Are we not taught that Man is a sanctified being, created in the image of G-d? (Genesis 1:27). Are we not taught to cultivate compassion, in that we are commanded to send a bird from her nest in order that she not be made to witness the capture of her young? (Numbers 22:6)

The laws and the spirit of the Jewish tradition indeed proclaim the sanctity of the human person. Why have so many Orthodox Jews failed to absorb these explicit teachings? Why do so many of the religious perceive the non-Jewish world with a vision colored by indifference, at best, and contempt at worst?

Since the answer to this question can't be found in the Jewish heritage — the Bible, the Prophets, or Rabbinic teachings — it must be sought in Jewish History. Our history is replete with persecution and suffering. Each generation underwent a different form of persecution at the hands of a different group of anti-Semites. This is a painful and terrible fact. But, how much more tragic would our suffering be if it were to lead us to accept the indiscriminate hatred of our persecutors? How much more unbearable would the burden of our history be if it were to induce us to abandon our heritage of Justice and Compassion?

I believe that we Orthodox Jews, who claim to be the most jealous and faithful guardians of Judaism, ought to broaden our sphere of involvement. The notion that involvement in "non-Jewish" issues leads to assimilation betrays a lack of confidence in our beliefs. In plain terms it says that we see the growth of conscience as a potential religious danger.

Those who reject such a distorted philosophy of Judaism, those who see all questions of morality as Jewish question, turn to the leaders of Orthodox Jewry for guidance. It is truly time for more Orthodox rabbis and teachers to relate pertinent human and social issues to Jewish tradition.

A seedling planted by human hands but never nurtured by those hands grows wild. Like the trees of the forest, never tamed nor guided by forces wiser and better able than itself to judge its beauty. A child is born and grows and learns, guided by the hand of his father. Unlike the seedling, the child will know how beautiful he can be, for he is taught by his father, whose experienced hand can teach him to judge all that is beautiful and all the beauty that is himself. by Aileta Wald

## The Jewish Child Faces A Secular World

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parent is halachically obligated to help the child experience the full range of religious feeling by introducing him to the various Mitzvot as soon as the child is of an age to understand them.

This Jewish notion of education presents problems for the modern religious Jew for two reasons. On the one hand, he has been raised and educated in the modern liberal egalitarian tradition which equates all that is egalitarian as good and all that is authoritarian as bad. Yet one of the keystones of religion is authority. Thus the religious parent is caught in a dilemma. While his relation to the child tends to be permissive there is the necessity for his demanding of the child strict adherence to the letter of the law if Torah education is to be meaningful. And, indeed, the child, if he is to be involved in practicing religion, must do so in a real way. The fabric of religious observance cannot, and indeed should not, be watered down so as to present the child with a false or even distorted view of Judaism. If *Shabbat*, *Kashrut*, *Yomtov* are to have any meaning for the child, if the child is to experience them on an emotional level, if these memories are to form the core of his commitment to our way of life they must be real, they must be halachically correct and, at times, they must be authoritarian and difficult to fulfill. And this burden of transmission lies upon the parent.

This burden ceases to be onerous once a parent has recognized his feelings in this regard. It is only to the extent that the individual feels the authority of *halachah* to be burdensome that he transmits his feeling to his child. The young child is sure and quick in perceiving oft unspoken and hidden messages that the parent himself is unaware of.

The second difficulty presenting itself is the problem of educating a child to be different. Our society, at times openly hostile to religion, is at best indif-

ferent to it. The parent has not only to educate his child to religion, to provide through intellectual and practical immersion in Torah and *halachah*, the warp and woof of the child's future commitment, but has to actively contend with the forces of secularism — to bring up a child religiously in a secular society. The problem is even further complicated when we consider Jewish society rather than the broader context of American society. The Jewish society, as the general one, is a secular one — at best man-oriented rather than G-d oriented. But still it is secular with a difference. The difference is that general Jewish society operates with traditional Jewish values that have been secularized. Jewish values such as education, charity and Zionism, to name a few, are no longer traditionally religious in their expression or goals. Intellectual attainment is no longer a means to religious fulfillment but a means to success and status. The major recipients of the Jewish charity dollar are the welfare agencies which are secular in orientation as well as in practice. Zionism, in its origin religious, is at best neutral to religion. Thus the parent whose task it is to enable the child to identify himself with *Knesset Israel* — with the Jewish people — has to transmit to his child pride in the accomplishment of both Jewish community as a whole, of individual Jews within it while helping the child to take his place within the religious Jewish community committed to the study and observance of *Mitzvot*. The religious Jew feels that his contribution to society and, conversely, what he learns from society, can be integrated within a religious framework.

It is through a recognition of the conflict between secular and religious values that half the battle is won. An awareness of the problem and a commitment to Judaism on all planes — emotional, intellectual, as well as ritual, are vital to each of us caught up in a secular world.

# Jewish Learning Stifled in Russia

By GLENN RICHTER

The young Soviet Jew who dares to sing and dance outside the Great Moscow Synagogue on Simchas Torah is liked to Kial Yisroel, (the Jewish people), in his Jewishness but not in his Judaism. How can he be otherwise? He is ignorant of his heritage for there are none allowed to teach. The fountainhead of Jewish learning that was Russia has been forcibly dried up. No longer is there even the pretense of trotting out some sad-eyed middle aged man as "one of our rabbinical students." The teaching of Hebrew as a language has long been banned; Yiddish, the "official" Jewish tongue, survives through the few miserable books and one journal that make hollow mockery of a vibrant Yiddish cultural life as late as the 1920's.

In every age of Jewish history there has been a "sh'as yashuv" — a saving remnant. Today, in the Soviet Union, the potential for Jewish education exists among a few and, if officially encouraged, could quite possibly lead to the beginning of a revival. But who here really knows more than the amorphous fact that Jews have a hard time "over there"? Who sees that, in truth, the ancient House of Israel in Russia is burning?

For the ancient House of Israel in Russia is burning. The rich and proud heritage of Soviet Jewry may soon be consumed by the flames of hate — unless we act now.

But the fire is thousands of miles away, and many visible problems beset American Jews at home. How, then are we to educate others to concern themselves with a tragedy which is so urgent yet so far? How can the problem be presented in camps, schools and in the community?

### The Overview

Two broad themes present themselves as guidelines:

**Empathy** — sensitivity to the issue to the point of placing oneself in the position of a Soviet Jewry, and

**Facts** — documented proof of the anti-Jewish campaign.

Education on Soviet Jewry necessarily leads to action for Soviet Jewry; moreover, every such action should be educational within itself. Discussion and a few concrete examples follow.

### Empathy

*Their eyes — I must tell about their eyes. I must begin with that, for their eyes precede all else, and everything is comprehended within them. The rest can wait. But their eyes — their eyes flame with a kind of irrefutable truth which burns and is not consumed. Since my return from the Soviet Union I have often been asked what I saw, what it was I found there. My answer is always the same: only eyes, nothing else.*

This paragraph opens the first chapter of Elie Wiesel's compelling eyewitness account of his visit among Soviet Jews, *The Jews of Silence*. The reader or listener of such personal reports feels drawn to the issue; an intense empathy can be created when the relationship between visitor and Soviet Jew is reduced to the ultimate level of "I." The listener's or reader's mind automatically checks off the information it receives against his personal realms of experience, and the resulting disparity often produces a shock in the realization of the ugly truth. Other motivation can lead to the same comparisons and recognitions —

—Students might be asked to imagine they live in a society where they cannot attend synagogue freely, cannot engage in religious activities, or any other identity as a Jew, or enter the university or job of their choice.

—Go one logical step further — simulate actual conditions under which Soviet Jews live. Campers might awake one morning to find the door of the synagogue padlocked. A sign reads "Closed by Order of the State Authorities." The campers' initial consternation is followed by a proper explanation of this as an example of one of the conditions which Russian Jews must endure.

**The admonition is given that although American Jews are in a position to resist such anti-Jewish acts here in the U.S.A., Soviet Jews have no such protection, and thus we must speak out for them.**

Music and drama to create empathy are areas not yet fully explored but have great potential; the same is true with suitable and properly presented "teflot," prayers.

### Facts

The empathy side of any educational process on Soviet Jewry cannot simply be an emotional catharsis. Facts must follow feelings. A student or camper might tell a friend, "That was a great Soviet Jewry lesson (program) we had!" but be unable to trans-

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"... a series of discussion classes in high school should have been devoted to CHEATING..."

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The students I questioned who had extensive yeshiva background could not remember having had meaningful discussions devoted to exploring the question of *gnava't da'at* and the nature of personal integrity. Allowing their respective yeshiva high schools the benefit of doubt, we will assume this question was discussed in at least one class. But was it given any serious emphasis or was it merely a threat session preparatory to an examination? Should a student be expected to appreciate or respect beyond its punitive powers a stick held over his head to threaten him? When I suggested to the subjects of the interviews that a series of discussion classes in high school should have been devoted to cheating, their reaction was overwhelmingly favorable. May I further suggest that it is never too late?

Among the reasons cited for cheating were pressure on the part of yeshiva high school administration to "Get those marks" and be admitted to the right college, and parental pressure to do well. Girls

respect, but he sure wouldn't be the right guy to caution me about cheating."

The reaction to the honor system was uniformly favorable. Students who admitted to an inordinate temptation to cheat said it would be out of the question to do so if they were on their honor. However, all objected to the obligation to report fellow students who cheated despite the absence of a proctor. It was felt that this was not a necessity. Only a few students had witnessed cheating going on in a room under the honor system. Those who had said they were deeply angered by it and did not forget who had cheated. Some admitted that it colored their entire relationship with a fellow student to know that he or she cheated in a room under the honor system.

It is my opinion that the honor system is very valuable and that the best method to discourage cheating under that system is one of social ostracism. If students who were aware of cheating going on in a room working under the honor system took it upon them-



graduated from public high schools admitted to similar pressures, while recognizing that among yeshiva students the pressure seems to have been higher than what they encountered. They invariably noted that their cheating methods were naive when compared to their yeshiva peer group. One girl had an interesting anecdote to relate. "The first day of school at Yeshiva

high school, my incoming class was given a lecture by the principal that I will never forget. He warned us that he knew all the tricks of the trade and proceeded to enumerate half a dozen ingenious ways of cheating that I'd never heard of before in my life. I'd been a sporadic cheater in junior high school, but nothing I did then compared to what he was teaching me in that brief session."

There seems to be little question that marks rather than knowledge oriented schools, will produce very strong pressure to cheat. Perhaps the system cannot be bucked, but something at its core is very rotten.

Students cited parental behavior as another key factor in their attitude toward cheating.

"My parents have no conception of what goes on in school or of where my interests lie. As long as I bring home the grades, I rate." "My own father cheats a little on taxes and business transactions. Nothing serious, you understand, but he does it. I mean him no dis-

respect, but he sure wouldn't be the right guy to caution me about cheating."

Over Babi Yar  
rustle of the wild grass.  
The trees look threatening, look like judges.  
And everything is one silent cry.  
Taking my hat off  
I feel myself slowly going grey.  
And I am one silent cry  
over the many thousands of the buried;  
am every old man killed here, every child killed here.  
O my Russian people, I know you.  
Your nature is international.  
Foul hands rattle your clean name.  
I know the goodness of my country.  
How horrible it is that pompous title  
and anti-Semites calmly call themselves,  
Society of the Russian People.

from Babi Yar  
by Yevtushenko

THANK YOU  
JEFFREY

# Seminar Programs To Serve Education & Leadership Roles

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observe, are both Jewishly untutored (they cannot fathom the uniqueness of their faith) and growing in the main estranged from Torah and Mitzvot — only 4% of adolescents it is estimated, maintain *kashruth* practices, and fewer than 10% observe the Sabbath.

If this is the picture of the child who has received a measure of Jewish education, we need only speculate on the understanding and appreciation of the marginal youngster and those receiving no Jewish training at all.

Nor have the Jewish youth organizations and movements operating on the post bar-mitzvah level been overly successful in filling the "knowledge gap." While affiliation with positive Jewish youth groups can serve to fortify Jewish identification, the fact is that the masses of Jewish teenagers are not affiliated with the organized Jewish community, fewer than 10% belonging to congregational or culturally oriented youth organizations of any kind.

What then is the prospect of reaching the large numbers of Jewish adolescents — the day school and Talmud Torah graduates on the one hand, and the unaffiliated and uninitiated on the other, who are drifting into a life of Jewish ignorance, and who will inevitably produce new and more shocking statistics of assimilation, intermarriage, and other serious though perhaps less dramatic manifestations of erosion from our ancestral faith?

A range of formal educational programs has been established by Y.U. to make it possible for serious young people with limited Jewish educational backgrounds to attain high level Jewish education — High School, Colleges, Mechinot, etc. In addition, many auxiliary services, a Community Service Division, Studies in Torah Judaism publications, an Audio-visual Center with materials on a variety of Jewish themes, a University Department of Adult Jewish Education, A Lecture Bureau, a Commission on Talmud Torah Education, Camp Morasha, a Sefardic Studies Program, a Youth Bureau — offering among others, Institutes, Shabbatons and Seminars — have been made available by Yeshiva to help eradicate Jewish ignorance and illiteracy.

### Torah Leadership Seminar: Its Origin and Purpose

The Youth Bureau-sponsored Teenage Torah Leadership Seminar Program must be viewed in this context. Though a major component of Youth Bureau effort, it is but a single element in an overall Yeshiva program to share its abundant spiritual resources with the community.

Torah Leadership Seminar was conceived to serve a dual purpose — 1) to educate, to enable teenagers to acquire knowledge, understanding and appreciation of their faith in a relaxed country setting conducive to learning, and 2) to simultaneously equip young people with leadership skills — so that they could in turn impart new-found ideas and convictions to peers upon returning to local congregations and communities.

Seminar was to be open to all comers regardless of background, training or observance — so long as they understood or exhibited interest or even curiosity in the kind of program offered.

The principle guiding Seminar today, 13 years after its initiation, is the same as that which prompted its formation in 1955, namely to offer young people from diverse backgrounds — Day School, Talmud Torah, Sunday School, with moderate, meager, or non-existent Jewish backgrounds, a challenging and thought provoking course of study in Torah and leadership during vacation periods, in a setting conducive to the acquisition of knowledge and development of *hashkafah*.

Seminar was intended as a supplement rather than as a substitute for formal Jewish education — to stimulate and encourage continued study. Yet for some, living at points inaccessible to advanced Jewish studies, Seminar's light level Jewish Study program enables an individual to almost emerge with a fair understanding of what Judaism is all about during anticipated attendance four years of Torah Leadership Seminars — winter and summer.

### The Seminar Jewish Study Program

The Seminar Jewish Study program has been carefully planned to offer a balanced introduction to Jewish thought and practice. Jewish studies, which largely dominate the four hours set aside during each seminar day for study, utilizes lecture and discussion in the development of units of instruction in the following areas: Jewish Fundamentals, The Festivals, Jewish History, The American Jewish Community, the Uniqueness of Traditional Judaism, The Halachic process; The Daily and Festival Prayers, Selections from Bible, Mishna, Talmud and Codes; Jewish Philosophical Foundations and Concepts,

(Continued on Page 8)

# Judaism Vs. Secularism The Synthetic Solution

By AARON ROTHKOFF

The successful functioning of the scores of advanced American Yeshivot that administer dual curricula is accepted as commonplace on the contemporary scene. The trail blazer, Talmudical Academy High School, renamed the Yeshiva University High School for Boys of Manhattan, recently celebrated its fiftieth anniversary. Today, even the various branches of Lakewood's anti-college Beth Medrash Govoha administer secular high school programs in addition to their religious studies. Nevertheless, the dedicated pioneer who developed this approach for American Yeshiva education, Rabbi Dr. Bernard Revel, remains a forgotten figure to the new generation of orthodox.

Born in Lithuania in 1885, he received his own rabbinical training in Kovno klozyn and at the Yeshiva of Telshe. Despite his youth, he soon became an acknowledged master of the entire range of Talmudic literature thanks to the teachings of his father, the renowned Rabbi of Pren, a photographic memory, and a brilliant, creative intelligence. However, the social and religious milieu of the Lithuanian Yeshivot discouraged organized, formal secular study. The preeminent Volozhiner Yeshiva closed its doors on January 22, 1892, rather than comply with a Russian governmental decree that it institute three hours daily instruction in Russian and mathematics. The illustrious founder of the Mussar movement, Rabbi Israel Salanter, refused to visit the Kelm Yeshiva of his beloved disciple, Rabbi Simcha Zissel Ziff. Rabbi Salanter feared that his visit would be interpreted as fully approving the Kelm Yeshiva's curriculum which included secular study. He remarked that without Rabbi Ziff's presence, "Secular study could develop into a form of idol worship." Indeed, when Rabbi Ziff's ill-health forced him to retire, Rabbi Salanter insisted that the Yeshiva be closed. Rabbi Samson Raphael Hirsch's innovation of combining Torah and secular studies was viewed as an "emergency ruling" exclusively for his German generation. Lithuanian Jewry followed the Romah's ruling that it is forbidden to pursue secular knowledge until one is satiated with "meat and wine, namely, the knowledge of that which is prohibited and permitted, and the laws of the commandments" (Shulchan Arukh: Yoreh Deah, CCXLVI, 4).

## Early Activities in America

After his 1906 American arrival, Rabbi Revel attracted the attention and earned the friendship of Rabbi Bernard Levinthal, the leading Orthodox rabbi of Philadelphia. He urged the youthful immigrant to embark on an educational path that had important implications later in his life — secular study at both Temple University and the University of Pennsylvania. In 1909, Revel received his master's degree from New York University, and in 1912 he became the first graduate of Philadelphia's newly established Dropsie College which awarded him a Ph.D. After his graduation, Dr. Revel joined his wife's oil-rich family in Tulsa, Oklahoma as he became a supervisor in its rapidly developing gasoline and petroleum industries.

In 1915, he accepted the call to become president and Rosh HaYeshiva of the newly merged Rabbi Isaac Eichenan Theological Seminary and the Yeshiva Etz Chaim of New York's lower East Side. The two institutions, committed to advanced Talmudic study, as represented by Eastern European Ortho-

doxy, faced the challenge of sponsoring the advanced secular studies that were eagerly sought by their students. The student body consisted entirely of recent European arrivals. They felt that they could not successfully acclimate to the American scene without secular training. Widespread discord, student strikes, and an attempt to organize a new Yeshiva preceded the merger. It was natural, almost inevitable, that the merged schools should turn to the one man who had become a legendary figure in Orthodox circles — the ranking Talmid Chochem; the Ph.D. graduate, the oil magnate.

## Expansion of Yeshiva

After intimately acquainting himself with the student body and conditions at the Yeshiva, President Revel announced his first major undertaking would be the organization of a secular high school. He felt that this would be the only constructive step for the Yeshiva if it was to retain its students. He was confident that since the Yeshiva students were well-grounded in the Jewish classics they would intensify their religious dedications as a result of secular study challenges. Together with Dr. Solomon T. H. Hurwitz, an idealistic Orthodox graduate of Columbia University, Dr. Revel planned for the envisioned high school. Hurwitz was to serve as its principal, and the school was to bear the proud name of Talmudical Academy. On Sunday, September 3, 1916, Dr. Revel anxiously observed the first class, consisting of about twenty youngsters between the ages of thirteen and seventeen, begin its studies with a curriculum similar to the freshman New York City public high school program. The goals of the new school were stated by its founder as follows:

The Talmudical Academy, conceived as an integral part of the historic and only true home of Torah and the Jewish soul, the Yeshiva, drew strength from this fountain of Israel's spiritual life. It set itself the task of coordinating and unifying the forces of education of our spiritually endowed youth, of bringing harmony and light into their spiritual lives, of quickening their Jewish consciousness and widening their moral and mental horizon.

The students attended regular Yeshiva classes from the morning until the mid-afternoon when they began their high school classes. This innovation in American Yeshiva education proceeded smoothly. Each succeeding year, new classes were added to Talmudical Academy. Early in 1919, the Board of Regents of New York State officially recognized the high school and granted it the right to issue diplomas. By June 1919, six students had completed an accelerated high school program. On July 8, 1919, the Talmudical Academy celebrated its first graduation. At the commencement exercises Dr. Revel proudly announced that Samuel Bernstein, a member of the first class, had won a coveted New York State Regent's College Scholarship. Two of these first six graduates ultimately became rabbis, two entered business, one became a lawyer and one a physician. Dr. Revel was gratified at the favorable reception that the graduation celebration received in the Anglo-Jewish and Yiddish press. An editorial in the July 9, 1919, English section of the *Jüdisches Tageblatt* declared:

If the Yeshiva High School has done nothing (Continued on Page 7)

# Atlantis: An Educational Odyssey Has Risen From The Sea

By MURRAY KOVAL

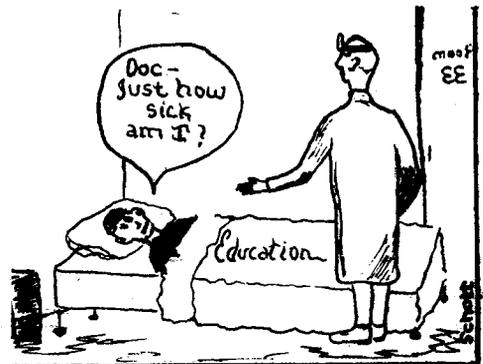
With the emphasis in today's school system on modernizing the educational process, some thought should be given to the possibilities of updating the methods of Jewish education. With long hair and beads as adversaries, there is a greater need than ever to promulgate the love for learning and Yiddishkeit so vital to our existence.

With revising this education as our problem, and not wishing to experiment on any individual school, we shall hypothesize.

The year is 1909, and at long last Atlantis has risen from the sea. It appears to be the result of the constant rush of people on the surface of New York's streets causing the earth to buckle. With the rebirth of this island comes the prospect of new land development and economic opportunity. A small up-coming community in South Brooklyn, by virtue of being the first of this sudden occurrences, has rushed out and claimed the site for their proposed model community. It now becomes Kfar Rishon and is comprised of young Jewish couples who want to give their children a fine place in which to grow and live. At the first council meeting, a charter is drawn up and key positions are delegated to the

And all thy children shall be taught of the Lord and great shall be thy peace of thy children.

Isaiah 54:13



Guide me in thy truth and teach me, for thou art the G-d of my salvation.

Psalms 25:5

more responsible members of the community. After the officers are elected and approved, the first subject to be taken up is the language of the settlement, for they have found this paradise has made them entirely self-subsistent and quite independent. It is unanimously decided that Hebrew, *Loshon Ha'Kodesh*, will be the official language.

The second matter at hand is that of education. Education has always held a prominent position in Jewish life and has always been considered by Jewish leaders to be the key substance of Yiddishkeit itself. One of Judaism's basic tenets is "to dwell in Torah all day and night." We see from the greatest gemolins in history that there can never be an end or completion to the learning of Torah and the studying of G-d's laws.

After a study of the youth on the American scene (Continued on Page 8)

# UNREALIZED GOALS IN THE TALMUD TORAH

(Continued from Page 2)

part in his Jewish education. That child begins to examine his own home more carefully, to see the little regard his parents have for religion, and to wonder. Gradually he stops attending Sabbath services. Soon one rarely sees him in shul except on Rosh Hashanah and Yom Kippur. Gone are the days when he and his friends eagerly thronged to the synagogue. But gone too are the days when his parents thought it was "cute" for him to show an interest in his Jewishness, when they were proud of his attendance at synagogue services. Now it is no longer "cute." Now that child must become an adolescent, and learn the "true values" of life. Parties, he is taught, come before the synagogue, as do football games, swimming matches, etc. An adolescent must belong — not to a Jewish culture which is really his own, and the only thing which can give him a true sense of belonging — but to the society that "really matters." He must be a red-blooded American. Gradually his pride in being Jewish disintegrates and is replaced by a pride in being able to integrate into the larger society in spite of his his Jewish heritage.

Then that adolescent grows into a man, and begins a new phase of his life — college. He experiences release and freedom for the first time. He rebels

against what little religion he remembers and soon associates himself with nothing Jewish. One day he comes home with love in his eyes and presents a bride. Her religion? Does it really matter? When his parents react violently, he is annoyed and confused. "What did you ever teach me?" he retorts.

And his retort is, unfortunately, well-founded. What can his parents answer? For in those years between Hebrew school and adulthood they failed him, giving him nothing substantial to grasp, instilling in him no respect for a religion they felt was "outmoded." During those four or five years he was forced to look elsewhere for an education of another sort. "Where are our children?" cry the parents as they sit alone in shul on Rosh Hashanah. "What happened to my son? He was such a good student in Hebrew school, and now he's marrying a non-Jew." What happened is simple to explain. He fulfilled his need to identify.

Is there a way to fill in this education gap? I think there is. If parents cannot be the Hebrew school, the rabbis, the teachers, let them at least care. Let them try to be Jews at home, so that their children will see that Judaism is not a static religion, but a religion to be practiced, to be lived. And let our generation be those parents. Past is for forgetting. Futures are for remembering and redoing.

Happy are those who sow and shall not reap.  
For they shall wander afar  
Happy are the generous, the glory of whose youth  
Has added to the light and extravagance of the days,  
And they shed their ornaments at the crossroads.  
Happy are those who know that their hearts cry out from the wilderness  
And on their lips silence blossoms.  
Happy are they for they shall be gathered into the heart of the world.  
Happy are those who sow.

AVRAHAM BEN YEZCHAK

# ON THE PLIGHT OF SOVIET JEWRY

(Continued from Page 1)

mit the emotional feeling. Facts, however, travel, and the increasing and impressive documentation of the oppression of Soviet Jews rarely fails to sway the intellect. Statistics on the closure of synagogues, the lack of religious and cultural rights for Jews in comparison with other religious and national groups, and discrimination in higher education and certain job categories stick in the mind. Facts elucidate where the public cannot personally investigate.

The very urgency the facts convey can be presented in dramatic fashion. Excerpts, graphs and photographs can accompany a program or text on Russia's Jews. SSSJ circulates a 14-panel exhibit with such qualities. Slides, tapes and static devices, as Soviet Jewry Information bulletin boards, can be presented excitingly.

Such an emotional/factual program was successfully run last December at a youth convention sponsored by Yeshiva University's Youth Bureau. The afternoon program began with the Mincha service; with prayers made relevant to the plight of Soviet Jews. With very few words of introduction, a Barnard student read the opening passages of *The Jews of Silence*; a Stern College student recounted several stories of her recent visit to the USSR which crystallized for her the plight of the Jews, and a participating rabbi led the audience in "tehillim." Interspersed were songs of despair and hope which have arisen from the SSSJ movement. The emotional experience for both the speaker and audience was overwhelming. This section of the program was followed by the setting up of a Soviet Jewry information table which distributed material and answered questions. Many of those interested participants have subsequently been followed up for personal involvement in Soviet Jewry activities.

### Action

Public manifestations on behalf of Russia's Jews have helped, not hurt. The Soviet government is sensitive to protest on the issue, and documentation to this effect is available. All levels of action are meaningful — from letter-writing to public demonstrations — and each action, if carefully conceived, furthers awareness both among the general public and the participant. The writer of a letter, for example, must know certain basic facts to present his case. Publicity on a mass letter campaign increases public knowledge and sympathy on the plight of Soviet Jews. Even the mere reading of signs on a well-executed picket line spells out the story itself.

Limitations of space bar further discussion here of the whys and hows of education on the problem of Russia's Jews. Yet the field is vast and the educational techniques almost unlimited.



# The Stern Girl Belongs In Stern

By RIVKA SHICKMAN

Many girls are severely criticized for attending Stern College. Those residing in New York City are stigmatized even more than the out-of-towners. I have been going to school in New York for four years, two of which were spent with a family in the Bronx while I attended Yeshiva High School. I might be classified either as a city dweller, or as an out-of-towner, and it is for this reason that I took it upon myself to try to set these critics straight.

They that question the out-of-town girl take much for granted. For example, the critics might not understand what it means to live in a community of 20,000 Jews and ten orthodox families. They have never spent many Shabbatot sitting home alone. Perhaps this is a selfish reason for coming to New York, but a change of environment can have a lot to do with one's coming to Stern. So, for a religious person entering college, Stern just might be the perfect answer.

Small-community living can present a danger to religious girls entering college, because they might be distracted from their former mode of religious life as a result of their exposure to their new college environment, and consequently might leave their orthodox ways. At home they have been exposed only to their select group of friends and live a sheltered life, and many of the things they find may serve as a strong influence. However, with a religious environment already in the city, N.Y. girls are told that it might not be necessary for them to come to Stern. With religion always so close, one would think that girls in the city would be able to "mingle" more freely. But critics forget that N. Y. is also divided into separate communities, and that the religious people in each community are not unlike the religious people in small out-of-town communities. The danger remains just as great in N.Y.C., for when young girls enter college, they may make a circle of friends which might not necessarily be the Yeshiva crowd with which they had associated previously rather, with a less religious, wilder crowd. Either these girls will have to renew their old acquaintances, or else be influenced by their new associates. At the impressionable age of seventeen or eighteen, having been sheltered in a yeshiva atmosphere for most of their education, girls may want to find out how the other half lives. When in moderation, such exposure may be beneficial, for it may complement a college education. More often than not, however, a person swings to an extreme. I have seen

this happen. In fact, upon meeting friends I had not seen in about two years, their behavior and their choice of friends sometimes shocked me.

The problem at hand involves more than just the sought-for fun and excitement, for even if a girl would remain orthodox among non-orthodox friends, she still may be subjected to intense questioning, such as why she does one thing and not the other. Although those who ask do not necessarily observe Jewish laws stringently themselves, they will probably not be satisfied with superficial answers; they will probe deeper into concepts of applicable halacha. I do not feel that at seventeen or eighteen, even if a girl has attended yeshiva most of her life, her religious education suffices to answer such a myriad of questions. I found myself at a loss for words many times.

Of course, if to begin with, a person lacks a complete halachic knowledge and understanding, she herself may begin to doubt many concepts about which she was questioned. But after four years at Stern she should be better equipped to answer them in an intelligent fashion. Even if after college she chooses to return to the city from which she came, she could now benefit her community, instead of being a loss even to herself.

The religious girl, whether from New York or elsewhere was never more essential to Stern than at the present time. The admissions policies of the school have changed, and now the students vary greatly in religious backgrounds. To say the least, I find it very upsetting to pass a room in the dorm on Shabbos and hear the phone being answered, see lights being switched on and off, and worse still, see girls drive away on Friday night. These girls are confused and some are rebelling. Three hours of Religious Studies can not set them straight. The intricate laws that they learn in class have to be translated for them into real-life situations. They do not always want to get the answers from teachers and administrators. They will usually be more receptive to the advice and counsel of their peers. Thus the role of the Orthodox Stern girl has expanded from that of receiving to that of giving, from that of passive recipient of religious counsel to active participant in religious counseling.

I feel that after an analysis of some of the points which I have presented, there may be justification for a reassessment of any criticism which previously may have been levelled at some Stern girls.

# Where Are You When We Need You

(Continued from Page 2)

concurrent failure of the synagogue groups signals complete severance of the Jewish youth from the synagogue. The adolescent, then, in his time of greatest need of social identification, turns elsewhere; the school provides a ready form of social acceptance.

The Jewish youth realizes, however, that in order to gain this acceptance, he must meet certain requirements of the total community. One is that he must demonstrate his acceptance of the non-Jew. Intertarding here is essential to full integration. It may occur openly or covertly, but it will occur. Even in its discreet form, however, intertarding honors, in the breach, Jewish attitude. For there has always been, and continues to be a de-facto Jewish boycott of school socials. This may lead a Jewish girl who wants to attend a school dance to accept a date with a non-Jew. Without moral foundation, then, efforts to prevent intertarding inevitably end in failure. A prime example is the non-religious approach of B'nai B'rith Youth.

Organizational affiliations usually terminate with high school graduation. Many Texas Jews find way to revered institutions in other states. Those who stay within Texas will be swept along to the larger Jewish communities on college campuses — the University of Texas and the University of Houston. Although Texan Jews on campus are typically liberal, their social orientation — that is, their emphasis on social activities of an ephemeral type — leave them cold to active politics. They are preoccupied spectators to the workings of the world.

So also are they oblivious to all cultural experience — Jewish or otherwise. They choose to concentrate narrow intellects on grades and partying. "Work hard and play hard" is a common battle cry on the Texas campus. It amply illustrates the frenzied frustration of Jewish collegiates in the state.

And here the fraternity and sorority step in. They are the natural successors to the youth group; for even though the new Jewish collegiate is eager to demonstrate his freedom from everything connected with earlier adolescence, he still has a very strong

need for identification. However, it may simply be that he knows no other way of existence save that of the "group." In any event though change is beginning to occur, a Jewish independent on a Texas campus is an uncommon and lonely individual.

The Jewish fraternities and sororities themselves demonstrate this loneliness, this valueless emptiness. It is here, then, in order to fill this vacuum, that group identification reasserts itself; and the fraternities and sororities become bastions of conformity. At the same time, however, they seek general student acceptance and therefore encourage intertarding. Intertarding is, in itself, a welcome change to the young collegiate asserting his independence of home and all its values; it is also a boon to his dating pool. Thus, the final breakdown of Jewish identification occurs precisely in those places which one is led to believe will deter it. The Jewish fraternity and sorority, although representing an effort (if an anti-religious one) at Jewish cohesion, often blatantly express feelings of inferiority and self-hatred.

As a result, the Hillel Foundation, sole representative of Judaism on the Texas campus, finds little support. It must cope with an intellectual questioning of the faith and a characteristic disdain for anything religious, the former an unfortunately infrequent occurrence.

Thus it is on the college campus, where the Texas Jew, as all Jews, encounters his greatest, and perhaps his final bout with amorality. The Texas Jew, however, comes to this battle with the distinct handicap of a poor background. He has been denied an honest look at Torah-true Judaism for lack of qualified instructors and valid programs. He has been the willing victim of a social imitation of Judaism. But he has also been the subject of a most flagrant neglect by those who choose to remain in their own ghettos where an unchallenged Judaism thrives on numbers — numbers that do not exist in Texas. What does exist there is a formidable challenge to Torah Judaism. But it is a challenge that clothes what must certainly be Texas Judaism's only hope — a bewildered Jewish youth. And we, the authors, not to be uncounted among that youth, must wonder if anyone remembers Rabbi Chanina.

# MODEL COMMUNITY

(Continued from Page 5)

it is decided that the American system of education is insufficient. A change that is made is a shift of the emphasis from the secular to the Judaic. Another change is the programming of television. Having observed the enormous influence that television in America has had over its children, and having seen the American programs as contributing to the mental, moral and spiritual decay of that society, Kfar Rishon decides to monitor its own T.V. programs. The programs are geared to supplementing the material learned in school and to give adults an opportunity to learn without having to leave their homes, thus extending education beyond the classroom and making it accessible to all ages. The day is divided up with programs such as *chumash*, *nuvi*, ethics, *halacha* and *talmud*, while programs such as *Perek Hishleh* and *Shir Ha' Shirim* are put on as "specials." Leading such complete and meaningful lives, the people of Kfar Rishon seem to have no need to just "kill time" and label it "recreation." The preceding description of their "concept" of television merely seems to show how seriously they treated the existence and functioning of such a society.

Our model community has utilized solely the principles of the Torah in the creation of its society, thereby showing that within the Torah one can find all the general rules of living. The leaders felt that the key to survival of Yiddishkeit among the youth lay in their realization of the importance, relevance, and universal applicability of the Torah. The youth were led to a recognition of the self-sufficiency of Yiddishkeit and developed a pride in that which is Jewish, and most of all theirs. And so Kfar Rishon became a moral and religious community whose youth in clinging to the teachings of their fathers, were prepared to direct the future society along the same pathways.

The goals of our Atlantis are the goals of every Jewish educator; the children, the dream of every

(Continued on Page 7)

And you should meditate in it day and night

# Secularism vs. Religion Continued Conflict

By JACOB HIRSCH

I am sitting here in the laboratory of life and looking through the telescope at my life and its affectors. What has made me what I am, and where am I heading? After having spent the past seven years in a total yeshiva community I am faced with the problem of whether to remain or to "go out." If I stay, my outlook on Judaism can only become greater, but what of my secular career? If I leave and go to college will the advantages of more career opportunities outweigh the cessation and possible regression of my religious growth? At this point I am no longer a member of that category known as "Yeshiva bocher" but have progressed and hopefully risen to that known as "Kollel Bocher."

The preceding is a fragment of the thoughts running through the head of a young man three years out of high school and remaining full time in yeshiva. He is faced with a problem that has many branching complexities. Any decision he makes must 1) satisfy himself and 2) satisfy others.

As has been said, "no man is an island." It is rare for anyone to say "this is the way I feel and even though the entire world says I'm wrong; I'm right." Therefore, in making his decision the young man must consider the voice of the people. There is a great segment of people in our society who feel very strongly that instead of just sitting and learning it's more important for a young man to secure a college education as soon as possible. I am not discussing the merits or faults of college and its educational benefits, I would just like to discuss, briefly the problems facing a yeshiva bocher who is standing on the threshold of life, so to speak.

Why did he stay in the Yeshiva for so many years? What was he trying to gain? There is one answer to both of these questions: He wanted to acquire a way of life, a "derech hachaim" in addition to the ability to learn and the knowledge of Torah.

This way of life is a certain pattern that very few people are lucky enough to acquire. With this "derech", or direction, a person's whole life unfolds before him like an enormous, orderly book; hard to comprehend and yet easy to follow. He realizes that everything in this world has a reason and a purpose to its being. Nothing happens out of place; not an ant moves or a leaf falls without Hashem Yisborach ordaining it to happen. The person with this "derech" also, realizes what the important things in life really are. He doesn't think in terms of himself but in terms of "K'lal Yisroel" above all else, though he acquires an understanding of learning.

Why do people learn Torah? Do they do it just because it is a commandment without any reason? Hoy many boys or men put on Tefillin every single morning merely out of habit without even thinking of its significance?

People say "why sit in a kollel, if you aren't going to become a Rosh Yeshiva?" This reflects a misunderstanding on their part of the role of the kollel in Jewish life. The kollel is not solely for the purpose of producing Roshai Yeshiva but it also serves to teach a person the aspects and importance of being a "rum ba'al habayis", an observant individual.

All of the mussar seforim, or books of ethics say that the only way to become a complete man is to sit and look around and ask oneself. Why was I put on this earth? Certainly not for the sake of making money, or securing a profession. "The objective in this world is, and thou shall dwell in it day and night, the problem is that people have everything confused. They completely reverse the positions of the unimportant and the important by emphasizing the material over the spiritual.

This world is only a preparation for the world to come, and the way to prepare is by learning Torah and gemillas chasodim, or acts of kindness, and not

by going to college. This is not to negate the benefit of college but to underscore the importance of Torah as means to an end, the end being "Olam Habah."

A person who learns in the kollel sees these issues and answer in their true light. If he starts off his married life by learning and only learning, there he is building a solid foundation for his future. He learns from the yeshiva how to act and to judge what is important. He gets a better perspective as to the importance of tzedakah, or charity; the importance of realizing that all he has is due to the grace of G-d.

The kollel bocher can honestly say after a day's work "I feel proud — I have really accomplished something." A person who goes into business may after a day's work feel a sense of accomplishment and indeed by society's standards he may have accomplished a great deal. But what did he do for Hashem Yisborach? What has he done for God? The writer was amazed one day to hear a very successful business man say, "I have nothing to look at, I feel no satisfaction with my life." However, ask a person who sits and learns — he does feel a sense of accomplishment and a sense of satisfaction.

The kollel is made just as much, if not more so, for the layman as for the bocher who wants to become a Rosh Yeshiva. If anything is judged by numbers then the numbers will bear me out. Certainly in a kollel of fifty young men not all fifty have intentions of becoming Roshai-Yeshivos. By being in the kollel, the young man acquires an interest in the torah which enables him to be "Kovea Him Latorah," to designate specific time for the study of Torah after his life as a business man, professional, or teacher has begun.

In the prayers which we say every morning and evening, we ask for the ability "to know and understand, to learn and to keep all of G-d's mitzvos." Yet the businessman, unless he is unusual, does not do what he asks for. This is not because he does not want to or would not like to, but because he did not train himself to.

Obviously, this is describing a utopian life, every-one knows that sooner or later a kollel bocher will have to leave the protective four walls of the Beis Hamidrash, but won't he feel better and won't it be better for Yiddishkeit, for the whole Jewish population, if he has a good firm backbone?

In this age of mad madness, can we be so flippant about the urgency and importance of a good spiritual insurance policy. If we pay our premiums regularly, when the time comes to collect we will indeed be grateful.

שבת  
בבית  
ה'  
כל  
ימי  
חיי  
לחות  
בנעם  
ה'  
ולבקר  
היכול

# Establishment and Dynamism of Yeshiva High School and Yeshiva College; Its Growth and Influence

(Continued from Page 5)

else than give the students a sound secular education, it would have accomplished a great deal.

But it has more than this to its credit. Combining with the course of High School studies is the Jewish education. What was doubted, what was thought the impossible has been accomplished. The students are receiving a thorough Hebrew education. They constitute the element from which the future Orthodox rabbinate in America will be recruited.

### Criticism of Secular Studies

Due to Dr. Revel's innovations, the caustic controversies between the students and the directors were no longer part of the Yeshiva scene and the school began to grow. By 1917, the Yeshiva had a total enrollment of 180 students, of whom 90 were in the elementary grades, 40 were in the nascent high school, and 50 were pursuing advanced studies for the rabbinate. More important than the increase in pupils was that now the Yeshiva had a direction, a guiding force and a program in harmony with the needs of the time. Nevertheless, there was a constant murmur of criticism against Dr. Revel and the High School. Secondary secular study was strikingly new for orthodoxy, since the great majority of the immigrant masses did not possess advanced secular training. Those who were truly orthodox feared a curriculum which included Darwin's theory of evolution and detailed Greek mythology. Many of those who had attended European gymnasiums still opposed the high school atmosphere. They wanted the yeshiva to be what they considered an ideal Torah center. They therefore resisted changes in the yeshiva environment which they felt detracted from the centrality of Torah. Watchful eyes carefully scrutinized the development of the high school. They made their feelings known to Dr. Revel when they objected to aspects of the Yeshiva's new image. Despite these criticisms, Dr. Revel continued to energetically work for the fulfillment of his ideals. He envisioned an advanced American Yeshiva devoted to intensive Talmudic study in the East European tradition which would be supplemented by an adequate program of secular study. On July 1, 1920, the graduation of the first class to attend Talmudical Academy for four years was held. A decade later, when close to four hundred students had already completed the new course of study, President Revel recalled the initial years of the Talmudical Academy:

The Yeshiva high school had to traverse the "road of snow and the road of fire"; for there were those who declared that such an institution could not afford the rounded secular training of the public high school, and those who maintained that the Torah and secular education could not harmoniously blend. Brave were those parents and those boys who first trusted in the Talmudical Academy; and equally successful has the journeying proved.

### Yeshiva College Is Established

In 1928, President Revel continued his pioneering efforts as he successfully completed a vigorous campaign which culminated in the construction of a multi-million dollar building in the Washington Heights section of Manhattan. That year, too, witnessed his establishing the Yeshiva College. The college represented a continuation of the realization of his ideals of supplementing advanced Talmudic study with higher secular education. Dr. Revel felt that the creation of the Yeshiva College "was but the natural development of the Talmudical Academy, which built the foundation for the college and made it of immediate necessity." After the disastrous depression years when the Yeshiva languished for financial support, Dr. Revel continued his pioneering efforts as he organized a graduate department in advanced Jewish and cognate studies in 1937. After his death on December 2, 1940, this school was renamed the Bernard Revel Graduate School. Carrying forward the dream, his successor, Rabbi Dr. Samuel Belkin, guided the Yeshiva towards university status in 1945 when it was accorded accreditation and renamed Yeshiva University.

The continued growth and influence of Yeshiva University and the numerous American yeshiva high schools today forms Dr. Revel's great monument. The enhanced status and achievements of orthodoxy on the contemporary scene are largely his heritage. The current generation should reverently recall the memory of this pioneer who was the first to succeed in harnessing the American challenge in the service of Torah. At a memorial meeting in Baltimore on January 5, 1941, Dr. Revel was described as follows:

Starting with the blank canvas of American Jewry, he patiently painted on it a surprisingly beautiful picture of widespread knowledge of G-d and His Torah. The paint was his own life-blood, and he framed the finished picture in the golden frame of Yiras Shamayin.



תורה  
אמת  
אשר  
בפיה  
אמרו

# The All-Jewish Atlantis Utopia

(Continued from Page 6)

religious parent. And yet when we realize the present day subrogation of Yiddishkeit we see that it is at the dream stage that the comparison of the two societies ends.

An analysis of the problem demands an understanding of the difference between prevention and precaution. Unless our youth can be raised within the isolated confines of an Atlantis, we cannot prevent them from being exposed to those forces of our society which pose threats to Judaismism. What we can do, however, is to take precaution — and our best precaution is education — an education which is aware of the challenges which confront the young American Jewry of today. Today's Jewish youth is surrounded by a morally sick society and it is the responsibility of today's educators to strengthen their resistance against infection. How well this is

being accomplished can be seen by a quick glance around the college campuses. In how many instances has the yarmulka been replaced by the beard of "hippiedom". One instance in itself is one too many. We in the Jewish community are fortunate in having organizations such as NCSY and the Y.U. Youth Bureau which are effective in bringing Judaism to those who come from irreligious backgrounds.

However, what of the children who are already in the yeshivos — who do come from religious backgrounds — how many will remain within the folds of Orthodoxy? The statistics which will present themselves in the future will depend on the measures taken today. If Orthodoxy among today's youth is suffering at the hands of "modernization," if there is a lack of pride on their part in their Jewish heritage, perhaps an evaluation of the goals of our educational system is in order.

## "Of Schools and Problems"

(Continued from Page 3)

and more aggravated, until in the end the child utterly gives up and waits until he is sixteen to quit school.

As was stated at the outset, the parochial school has been in the news lately. Yet, its appearance has not been on account of curriculum. The major issue has rather been one of financial support. The public school, for all that it could find in ways to spend additional allocations, is basically financially sound. The yeshiva, on the other hand, is not supported by the government, but by individual contributions. Theoretically, the tuition paid by the parents covers the cost of their child's education. But in practice this is far from the truth. Even were it sufficient, there are a good number of families who do not pay tuition, but whose children are on scholarships.

And here is the source of a problem unique to the yeshiva. The parents feel that since they are paying for their child's education, they not only can, but must, take an active part in determining curriculum, classroom management, etc. This problem is further aggravated by the fact that many have an intensive education and feel that this qualifies them to intervene. Thus, although this is an extreme view, it has happened that parents take a day off from work

to sit in on a class to see if the teacher is satisfactory. To put it mildly, who do they think they are to pass judgment? Is this not the job of the principal?

Although in moderation, such an interested attitude can be of great help to the teacher; however, there is this inherent danger: If a child constantly hears his parents evaluating the teacher, he will come to think that the teacher is one to be criticized. And when the teacher's authority is so undermined, a productive learning atmosphere is virtually impossible. This attitude, surprisingly enough, is especially prevalent in certain yeshivot, which are colloquially called "Teachers' Yeshivot." Although it does not happen. After the teacher-father who rules with an iron hand in his classroom and exerts the utmost of authority is the first one to criticize his child's teacher.

A second partner also helps in the process of undermining the professional status of the teacher. This partner is the principal himself. In many yeshivot, the principal feels that he must please the parents at almost all costs — especially when the child is the son or daughter of the school's greatest benefactor. This attitude of siding with the parent, or even just permitting the parent to sit in on a lesson for the purpose of evaluating the teacher, can serve no useful function.

Yet, all hope need not be lost for the yeshivot. Parents, upon enrolling their children in the yeshivot, must be made to realize that they are asking the school to educate their children. Implied in this act must be a certain amount of confidence in the professional abilities of the entire faculty regardless of the size of their donation. As such, they must voluntarily enter into a covenant and willingly abide by the decisions of the yeshiva.

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Jewish Greats; Man and His Neighbor; Man and His Creator; The Jew in Society; The Chosenness of Israel; The Sociology of the Jew; the Lives and Achievements of Jewish Greats, etc., etc.

#### Leadership and Group Dynamics

Since the Seminar study program views each participant as a prospective leader, considerable stress is placed upon leadership training. Specific sessions in leadership development are offered on each study level to impart techniques and concepts. Sessions focus on the analysis of group and their organization and structure; group dynamics — examining motivations; group psychology and communication. Others explore leadership requirements and techniques. Group process records illustrative of typical group problems are studied and analyzed. Program workshops survey the calendar with an eye toward achieving creative and meaningful programs, rich in Jewish content for appropriate occasions. Specific sessions in "group skills" are held for each study unit. These offer workshops in cultural discussion methods — Israel Song, Dance, Drama, Games and Journalism.

The uniqueness of the Seminar program has been innovation, not only in the educational sphere — the offering of a meaningful two tract study program, but in the setting in which these sessions are held. Conscious effort is directed toward the creation of an all pervasive, inspiring atmosphere or milieu in which learning can take place almost effortlessly. Meticulous consideration is given to each aspect of the Seminar day to make certain that practices become meaningful — that sessions are both informational and inspirational — and that maximum opportunity is provided for involvement of seminarians. Thought provoking exchanges are encouraged to stimulate, provoke and resolve the intellectual needs of inquisitive minds.

Prayer, too often rushed, mechanical, and uninspiring on the "outside," becomes a meaningful experience at Seminar. Services are held on several levels corresponding to the background of participants. Under the leadership of rabbinic staff and student advisors, seminarians are shown how to don tallis and tefillin, are instructed in both the whys and wherefores of prayer, and in the content and significance of the prayer book. Congregational singing is utilized extensively. Frequent introductions and explanations precede services. Torah readings are interpolated. Prayer is concluded with a moral lesson in the form of a Torah thought, a portrait of a Jewish personality who exemplifies a character trait, or with a portion of Mishna study.

#### Other Cultural Innovations

In addition to participating in "formal" sessions, study and reflection are the keynote throughout the day. Session instructors encourage "give and take"

— advisory staff members attempt to engage seminarians at meal times, during recreation and at "bull sessions" before curfew in the bunks. Each afternoon a faculty leader serves as "rabbi on call" for an informal chatting session to clarify issues touched upon during the course of sessions, to explain or elucidate religious, theological, or personal matters, or to merely provide a friendly and helpful adult view on subjects of interest to seminarians.

Another Seminar innovation has been instruction by demonstration — presenting practical observance workshops in areas of Jewish ritual practice. Male participants receive instruction in the preparation of "arba kanfoth" which they are encouraged to take home and use. Workshops are offered in dietary practices at which time seminarians may view the processes involved in kashering meat and the purging of utensils. Others illustrate Sabbath practices with demonstrations on setting the Sabbath table, blessings, Sabbath hymns, kידוש, the laving of the hands, the two loaves, Zmירוח, etc.

Classes and demonstrations are supplemented by a series of special interest clubs or "chugim" which are intended to enlarge upon an area of interest or need. These groups which meet every other afternoon at Seminar, include clubs on learning how to read Hebrew, conventional Hebrew, learning how to be a Baal Korav, a Baal Tefillah and others.

#### Sabbath at Seminar

Sabbath at Seminar is distinctive. Instructions on Sabbath customs, observances and practices are available for each group. Orientation and practical workshop sessions on the day take place. The music of the Sabbath is studied. Arts and crafts groups work diligently on the preparation of decorations for the synagogue and the dining hall. Sabbath meals are different. Religious services are impressive. Sessions are Sabbath oriented — an Oneg Shabbat, a leisurely stroll... "Sedra Gems," thoughts from the morning's Torah portion are discussed at each table. In short, an attempt is made to create a total mood based upon knowledge, experience and atmosphere which for many a young person constitutes a first traditionally observed Sabbath.

The backbone of Seminar is a highly capable and dedicated staff. Since the Seminar program relates to several areas of experience simultaneously, staff members are selected from a variety of disciplines and backgrounds. Staff-participant ratio for the complex program is high, frequently averaging one to five. Young and dynamic rabbinic personalities are drawn from the ranks of Yeshiva faculty as well as from pulpits; social group workers hail from Youth Bureau staff and Yeshiva faculty, as well as from an assortment of group work agencies and synagogue youth programs; skilled leaders are drawn from the ranks of cantors and youth leaders and other specialists — doctor, cook, waterfront, and office personnel from a variety of settings. The bulk of advisors are

The 28th of Iyar, this year falling on Sunday May 26, has been proclaimed a day of celebration by the Chief Rabbinate of Israel. Jews the world over are to celebrate the day as a commemoration of the unification of Jerusalem, accomplished with the Israeli victory in last year's Six Day War. Synagogues, Schools and Religious Centers will all mark the day.

Yavneh will join with Mizrahi Hatzair and B'nei Akiva for a holiday program on this day. The activities will take place at the

Jewish Center  
131 W. 86 St.

The program will be based on the following schedule:

- 9:00- 9:45 T'filat Shacharit with Hallel
- 9:45-10:15 Rabbi Dr. Lamm will speak on the significance of the day
- 10:15-11:00 Breakfast
- 11:00-11:30 A film will be shown of the unification of Jerusalem
- 11:30 Israeli folk song and dance.

We are planning for attendance by a large crowd. There is no charge. All are welcome.

## On Introspection . . .

(Continued from Page 1)

and coping with the forces of evil both external and internal, only after flight into barren desert as in the instance of Moses our teacher, and ascent to the essential mercy of concern for a straying helpless creature — only then are we worthy of standing at the foot of Sinai — only then are we worthy of ultimate redemption.

The next Observer Supplement will deal with Jews and Political Action. All contributions may be sent to: Observer Supplement c/o Debbie Schreibman 7548 Dajoby Lane St. Louis, Mo. 63130.

former seminarians who have been nurtured at Seminar and who are now generally members of the student body of Yeshiva University and other universities in the location of the particular Seminar. Though each staff member theoretically has an area of specialization, in the striving for a common goal, there is a great deal of interaction and "overlapping"; the doctor may find himself involved in discussion sessions, the advisors, in leading Seminar workshops, and rabbi, in conducting bunk "bull sessions."

#### Epilogue

The Seminar experiment has now rounded out its 13th year. From an initial program at Yeshiva attended by 28 participants in 1955, some 12,000 teenagers from all sections of the United States and Canada have during the years experienced this activity. Seminar has spread from the East to Central East, to the Midwest, to the West Coast, and in Canada, to Quebec, Ontario and British Columbia. To date a total of 44 Seminars have taken place.

Putting Seminars together has entailed more than merely arranging programs and selecting staff. Yeshiva goes to considerable expense and effort to locate prospective facilities and to create suitable Seminar "campuses." No less creativity and imagination than needed to produce the unique program have been required to convert dude ranches, motels, camps and fraternity and sorority houses, often considerably distant from the east, into kosher facilities. It is common for food products, religious supplies and materials to be flown with staff literally across the country to meet the exacting requirements at Seminar. The results, we believe, have been rewarding and have justified the considerable investment.

Seminar has transformed placid winter and summer school vacation periods for thousands of young people into periods to explore and experience an interplay of Torah ideas. In days formerly set aside for leisure and relaxation, young minds have been stimulated to become active and to grapple with concepts — to discuss, probe, challenge, and think through the implications of being Jewish, and possibly to hammer out a new and more meaningful way of life. Virtually everyone who has attended Seminar has been moved by the experience. Hundreds have gone on to become full-time students at Yeshiva, Stern and at other Jewish schools. Others have been stimulated to continue to study and to grow Jewishly. Leadership training sessions which helped cultivate latent talents have in many instances contributed to the Seminar ideal being introduced and shared with friends in local home groups. The process of transformation has thus affected communities as well as individuals.

Seminar strives to offer an intelligent Jewish existence to the searching teenager, to close up the Jewish knowledge gap, and to make up for years of neglect.

I awoke and looked around me and asked "Where can I learn something today?" That day I searched. I walked through woods where others have said there is much to be learned. I wandered through great halls where it is said one can be taught. But I found nothing. Then I walked home and stood before my mirror. I saw there my own image — face, hands, legs — but most of all I saw eyes — eyes that searched the image they saw. And then I knew I knew that before I could search for knowledge from others I must search myself. I saw that I can never know what others know until I find that within myself which wants to know that within myself which is myself. by Alicia Wald