

## Address by Rav Belkin Purim Chagiga Highlight

Over five hundred Yeshiva students and faculty filled the beis medrash to overflowing on motzei shabbos, March 23rd as the annual religious divisions Purim Chagiga was celebrated. The high point of the evening was a message by Rabbi Dr. Shmuel Belkin, who dramatically called for unity among all b'nei haYeshiva as we pursue our common goals of Torah advancement.

The Chagiga, held in a curtailed format due to the tragic passing of the Rebbitzen Soloveichik A"h, also featured remarks by Dean Jacob Rabinowitz, Dean of Men at Yeshiva. Entertainment was provided by the superb Rudy Tepel Band which was adjudged by veteran chagiga attenders to have been the best ever to perform at

the event.

Rav Belkin was introduced by George Finkelstein, President of the Student Organization of Yeshiva, who thanked the Rosh Yeshiva for attending simchas Purim with the b'nei haYeshiva. Rav Belkin then spoke of the difficult year the Yeshiva had experienced, and of the tragedies that had so saddened all of us. His request for unity and joint purpose was then delivered in the same vein.

David Luchins, Editor-in-Chief of HAMEVASER, then introduced Dean Rabinowitz. The Dean spoke along the same lines as Dr. Belkin, emphasizing the need for unity.

Chairmen for the evening were Issac Hagler, Moses Solow, Nathan Spector, and Bernie Suskewicz.

## Dr. Levine Probes Challenges of a Chametz-Free Passover

by Jack Watfish

Around Passover time every Jew is faced with the traditional responsibility of stocking up with Passover products. This usually involves a minimum of effort on the part of today's Jewish consumer, who has only to look for a reliable "Kosher for Passover"

regard to new food products which appear on the market is the use of brand names for the products and their ingredients which conceal possible chametz substances. This problem is prevalent in food additives such as those used to tenderize and improve the flavor of meat. Many such products (e.g.,



Dr. Eli Levine speaking with Dean Bacon

label to know which products he can use. The average consumer, however, does not realize the complex questions which are handled by agencies such as the UOJCA in its efforts to help Jews avoid eating chametz on Passover. Although the Orthodox Union does not maintain its own laboratories, it employs qualified chemists whom it sends out to research new products which could possibly contain chametz. Dr. Levine, Professor of Chemistry at Yeshiva, has served as a consultant to the Orthodox Union on such matters, and I interviewed him with regards to some of the considerations involved in checking for chametz in new products.

One of the main problems with

Accent, which contains glutamic acid, contain starch, which is produced through fermentation. Depending on the fermentation process and the type of bacteria used, these products, and also meat products, which may have been treated with them, present a genuine sofek chametz. Recently, the Journal of Chemical Engineering News published a review of new food additives used to improve taste. Sources of information such as this must constantly be consulted for new leads to possible occurrences of chametz.

A similar problem is encountered in the case of various cosmetics where starch may be used as a filler or tabletting agent or to give

(Continued on page three)

## The Fair Sabbath Legislation Dilemma: Initiative Found to Rest With States

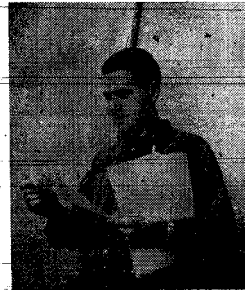
by Jon Bloomberg

One of the most significant areas of concern for the observant Jew is that of the compulsory Sunday closing laws. The importance of this question is reflected in the fact that in 1961, a Supreme Court ruling was called for and made. The final decision was to uphold the laws, but nevertheless an examination of the bases for both the majority and minority opinions is in place, since it is generally agreed that the 1961 decision is not absolute.

The attack on these statutes had three primary bases: first, that Sunday closing laws represent a violation of the Constitution's prohibition of establishment of religion; second, that they represent a

violation of the Constitution's protection of religious liberty; and third, that they represent a denial of equal protection of the laws, a violation of the Fourteenth Amendment.

The majority opinion was written



Bill Levy

Jon Bloomberg

ten by Chief Justice Warren. In answering the first charge, that of violation of church-state separation, he conceded that if the original purpose of the laws, that of instituting the Christian Sabbath as a religious obligation, were still their purpose, the charge would be valid. He contended, however, that the present purpose of the laws is to set aside a day for family togetherness, rest, and relaxation, a purely secular motive. Further, he maintained, it is the American way for Federal and state governments to be concerned with the general welfare of the citizens. As a result, the mere fact that benefit accrues to the Christian religion from a state's decision to choose Sunday as a day of rest does not exclude these laws from the category of welfare legislation and place them in the category of violations of the First Amendment.

In the area of religious liberty, the Court conceded that there was a basis for objection, since religi-

ous observance was hindered through the imposition of economic hardship. Nevertheless, six of the nine justices maintained that the laws were constitutional. The reasoning behind this decision was, as Chief Justice Warren explained, that even though freedom to hold religious beliefs is absolute, what was involved in this case was freedom to act, and that freedom, even when motivated by religious convictions, is not totally exempt from legislative restriction. Further, he maintained, the restriction on religious freedom is really indirect, since Jews are not commanded to do business on Sunday, and therefore the Court should not abrogate a welfare law merely because of an indirect imposition on religious observance.

In the third area, that of denial of due process and equal protection of the laws, the objection was based on the contention that Sunday closing laws are beyond reason and completely arbitrary. For example, in Massachusetts, it is legal to sell fish and foodstuffs wholesale but not retail to dig for clams but not to dredge for oysters. In Pennsylvania, it is legal to fish on Sundays in public waters but not on private property without the owner's consent. Many more examples were brought to show the irrationality

(Continued on page three)

## UOJCA Proposes Mobile Rabbinate

The Union of Orthodox Jewish Congregations of America recently announced plans to send Orthodox rabbis to remote areas of the Far West, the South, and Canada, to serve Jewish communities there.

The group of traveling rabbis will consist of a nucleus of twenty-five men from large urban areas who have volunteered to spend four weeks a year in "religiously underdeveloped" areas.

The goal is to have one hundred men rotated during the year, so that each small community will be served by a rabbi most of the time.

Most of these communities have synagogues and regular services, but few can afford a permanent rabbi. The Union has called upon congregations all over the nation to relieve their rabbis for four weeks in order to participate in this "sacred mission".

In making this announcement, Rabbi Joseph Karasick, recently-elected president of the Union, stated that the American rabbinate has a "grave and solemn responsibility to share its spiritual wealth with the smaller communities where no similar resources exist."

## Israeli Conference Examines Biblical Agricultural Precepts

by Alan Weinstein

Recently, over forty rabbis, agronomists, agricultural school students, and religious farmers and laymen gathered in kibbutz Hatzetz Hayim of Poalei Agudat Israel to hear lectures on Biblical agricultural precepts and their application to modern farming. This seminar marked the tenth such gathering arranged under the auspices of the Institute for Agricultural Research According to the Torah, established by Poalei Agudat Israel. The main theme of this seminar was the laws of kilayim — sowing of mixed seeds and tree — grafting prohibited by the Torah (Lev. 19:19; Deut. 22:9). There were earnest and highly professional discussions on the

problems of the definition of species, contrasting those adopted by modern agronomists and ancient rabbinic authorities. Interesting was the pragmatic approach taken towards the subject. The decisions of the Hazon Ish were often quoted, particularly his insistence that contemporary rabbis were competent to make their own determinations of what constituted a separate species or strain based on modern botanical research.

In its attempts to find solutions to the problems facing religious farmers in Israel in observing the agricultural laws of the Torah, the Institute has pioneered experiments with the aid and active interest of government research bodies.

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## Comparative Religion

The suggestion that a course in Comparative Religion be introduced at Yeshiva College calls for extreme caution and restraint. The halachic objections to such a course cannot be waived by an appeal to "changing times" or "the cause of greater understanding."

While it is true that such knowledge might be defended from the point of view of the current ecumenical spirit which has so gripped the present era, the fact remains that should such information be deemed necessary for our students, then only *Roshai haYeshiva* participating in an organized program of *Haskafa* should be permitted to impart it.

The realm of *Emunah* belongs under the jurisdiction of the Religious Divisions, not the college.

The Governing Board of HAMEVASER joins with Yeshiva University and a bereaved World Jewry in noting, with heartfelt sorrow, the passing of the Rebbitzin Tonya Soloveichik A'h.

The efforts of this *Tzadekes* on behalf of Torah institutions everywhere, her labors on behalf of the Maimonides Yeshiva in Boston, as well as her warm personal interest in students, both there and in our Yeshiva, shall remain as an inspiration to those of us who now mourn her passing.

May the memory of her piety and dedication serve as a consolation to our revered *Rosh Yeshiva* Rav Joseph Soloveichik, to her children and family, and to all Israel.

## Sunday Examinations

Great progress has been made by Yeshiva College in the area of improved final examination scheduling for the future. That the dates of this June's examinations are now posted outside of the Registrar's office shows an impressive level of administrative efficiency.

It must be noted however, with deep disappointment, that the unfortunate practice of having examinations on Sunday has not been altered. This procedure, which contains inherent implications of the *lav of lifnei eiver*, could be readily avoided with a minimum of effort. It is hoped that the Yeshiva College administration will consider such a change.

## Letters to the Editor

### From Mr. Abrams

To the Editor:

On behalf of my family and myself I would like to extend my appreciation to the members of the administration, the *Roshai Ha Yeshiva*, the faculty, and the many students and alumni, who, through personal visits and communications, comforted us at the time of our sorrow.

Norman B. Abrams  
Administrative Director  
Rabbi Isaac Elchanan  
Theological Seminary

### In Appreciation

As the school year enters its closing months, it is only proper that a few words of thanks be extended to those who have done so much to make the past year more pleasant for all of us at Yeshiva.

High on any list of such people must appear the names of the three dedicated secretaries of the religious division offices. The patience, devotion, and efficiency of these three ladies have made their offices places where no stu-

dent has ever felt out of place.

To Miss Sarah Meyer, Mrs. Molly Sheinman, and Mrs. Frances Streich, for their help this year—our warmest thanks.

David Luchins  
Editor-in-Chief  
HAMEVASER

### "Protest"

To the Editor:

I just returned from Israel and found the issue of your publication. I was so impressed by it that I felt that I ought to write to you.

First, I wonder why this is the first time that I received the publication. Is it the first issue? Do members of the faculty receive it as a matter of course? If not, is there a charge for it? I would be glad to pay it.

I want to compliment you on the substance and appearance of this issue. I was especially impressed by your "Editorial Response" which tackled the problem involved in the attack upon Dr. Belkin. It is good to see not only the Rabbinic faculty, but the students as well, rise in righteous

indignation against those who attack our president and the institution which he illustriously heads.

Why such things occur in our community is hard to explain. To be sure, there are many factors, not all of them holy ones. Perhaps, dear Editor, you are right when you head your recent "Editor's Desk" column with the words, "The Urge to Protest." Campuses are seething with protest all over the country, indeed all over the world. Apparently, in this respect, campuses of Jewish institutions of learning are no different. I wonder whether someone ought not to say that such imitation of the general University community by us might not be "walking in the way of goyim."

At any rate, commendation is in order for your publication.

Very cordially yours,

Joseph H. Lookstein

### Torah Umesorah

To the Editor:

Congratulations to Yitzchak Lewis for his clarion call—"Kol Korei ba Midbar"—in your (Continued on page seven)

### From The Editor's Desk

## Valedictory

By David Luchins

Two brothers once lived on a mountain. One brother was happily married and had a large family, while his older brother, a confirmed bachelor, lived by himself. Thus they spent their years living on a farm on the mountainside, toiling together, planting and harvesting together, and taking exactly one half of the produce each for their respective needs.

One autumn evening after the harvest had just ended, both brothers returned to their homes and, worn out from the season's arduous labor, set about going to sleep. The older brother, unable to sleep, set himself to thinking: "My brother has children to feed and I need to feed only myself, and yet I dared take an equal share of the crop." He arose, took an awful of his own sheaves, added them quietly to his brother's stack, went back to bed and fell soundly asleep.

In the course of the same night the younger brother also awoke from his sleep in a troubled mood. "My brother is childless," he thought, "who will care for him in his old age when my children will be supporting me? How did I have the nerve to take as large a portion of the harvest as he did?" He arose, took of his own sheaves, added them to those of his brother, and went back to bed.

Morning came. The two brothers, to their amazement, found the sheaves to be in the same quantity as they had left them the day before—and each wondered secretly. That night they repeated the actions of the previous evening, yet each knew not what the other did. When they arose, they saw that everything was unchanged, and they wondered secretly.

Finally, on midnight of the third night, the two brothers arose and took from the two sheaves, each wanting to add to the share of the other. On the way across the dark field between their stacks they met, carrying the sheaves; the brothers realizing the good intentions that ruled in each of their hearts, embraced each other and wept.

No man saw. But G-d in heaven looked down (kay'achol) upon the scene, and He, seeing the brothers, said "This field shall be holy to Me, holy forever."

Talmud Yerushalmi

The field upon which two brothers chanced to meet while on self-appointed missions of sacrifice and love, Chazal tell us, was on a mountain which was sanctified for all time by the pure intentions of this act of brotherly affection. For, the mountain was *Morish*, and where the brothers dropped their sheaves to embrace, Abraham was to bind Isaac, Jacob was to behold his noble visions, and Solomon was to erect the *Beis ha Mikdash*, the point in time and space where *Yerushah* was to have its most relative impact upon mankind.

The relevance of this charming *agadah* to contemporary situations both in the Jewish and overall world community is startling. In an era where "Make love not war" has become the slogan of our generation on the campuses of America, the parable of the brothers takes on even greater significance.

It is however to the American Jew that this *Maimar Chazal* shouts the loudest. Dissension and disunity, misunderstanding and unnecessary fratricide have become such an accepted state of mind in the adult Jewish community that we in Yeshiva have allowed a poisonous aspects to enter into our everyday life with frightful consequences.

It might be a lot easier for this column to speak in glowing terms of universal world peace and understanding, to which concept we all pay at least lip service. It would also be quite simple to speak of the need to unite all American Jewry under the banner of Torah, or at least of the less ambitious (and equally difficult) undertaking of uniting Orthodox Jewry, so that the greater reconciliation may be attempted with closed ranks.

Sometimes, however, what is simple must be laid aside for what is more pressing, and, to be completely candid, more practical. Like the man in the famous *musar* parable who sets out to save the world and ends up realizing the task that was his if he were only to right himself, so too it is high time that we at Yeshiva realized that *Achash* at home

(Continued on page three)

## Envoys to Yertushenko

by David Ebner

"Babi Yar" took courage,  
To speak the truth in these times  
needs courage.  
Hammering the plaque  
Fashioning its inscription  
You promised;  
Babi Yar will not die  
With its dead,  
Though cattle graze there  
Forever.

Babi Yar,  
Land of the dead  
A barren, speechless region.  
At best—  
An ulcer on the world's  
conscience.

Teaching:

That silence must end  
In the land of the living,  
That it is not enough  
To write epitaph  
For what was,  
What may be,  
Counts more.

Do not write of Izzy Graner  
Sending light from Bratislava Station  
If his people are enveloped  
In death darkness.

Cry out, Yertushenko,  
Cry out to Lenin,  
to Steinbeck,  
But cry out too,  
"Murder"  
In your own land.

# TEXAS: A Jewish Wasteland? or: As We Told the Last Yankee Rabbi...

by Andy Solomon and Nathan Spector

Nathan Spector and Andy Solomon are both juniors at Yeshiva College. Nathan transferred here in his sophomore year from Washington University, St. Louis, Missouri. Andy transferred here this semester from the University of Texas. Both were very active in youth activities in their home town of San Antonio, Texas.

The following is the first of two commentaries on Texas Jewry. While this article focuses on the adult population, the second will deal with the Jewish youth.

It may shatter popular "Yank" notions to say that horseback riding and carrying six-shooters are no longer major *Shabbos* problems in Texas. Even aside from working one's oil wells and removing mud from one's boots on *Shabbos*, new and more sophisticated problems of a religious nature confront a new type of Texas Jew.

San Antonio, with which the authors are best acquainted, is remarkably representative of the Texas Jewish community (Fort Worth, Dallas, Austin, Waco, Corpus Christi, El Paso, Galveston, and Houston make up the other metropolitan communities) and can therefore serve as an accurate paradigm in any description of Texas Jewry.

San Antonio, a city of approximately 750,000, is the home of some 7,000 Jews whose socio-economic statuses follow the common American Jewish pattern. Mem-

bership is divided among three synagogues — Orthodox, Conservative, and Reform — with the distribution of wealth among their members also following the general American rule. Certainly San Antonio falls within a matrix asserting itself throughout the Southwestern United States.

While the Reform temple fails to attract a proportionately large segment of its membership to services, it can boast of the greatest number of members and synagogue-sponsored activities. More importantly, it operates a superior Hebrew educational program along with a thriving youth group.

Not far behind in Hebrew education is the Conservative synagogue, with a well-attended Talmud Torah and Sunday School. It has the largest attendance at services in the city, and sponsors an active youth group affiliated with the United Synagogue Youth, as well as a Boy Scout troop.

Completing the scene then is the Orthodox synagogue, rather realistically regarded as "the little shul." It is sadly characterized by dwindling membership and attendance and waning youth activities. Degeneration resulted in virtual elimination of the Talmud Torah and a precarious state of separate seating, although the synagogue does have a balcony. (There is also a *Mikvah*.) The shul is tragically plagued with bitter dissension among its members.

Fortunately, this state of dissension does not characterize the

community as a whole, which is closely knit through the presence of nationally affiliated groups such as B'nai B'rith and B'nai B'rith Youth, Hadassah, Brandeis Women, Z.O.A., U.S.Y., N.C.S.Y., by a swimming club and a Jewish Community Center. (The center, however, has more non-Jewish than Jewish members due to a lack of support by the Jewish community.) A Jewish Old Age Home with kosher facilities is now in the planning stage as a result of efforts from all sectors of the Jewish community.

Indeed, religious conflicts within the community are non-existent; and, in like manner, inter-

religious problems are unknown. There is no external pressure against maintaining Jewish identity; intermarriage is concomitantly increasing among the second and third-generation Americans, and many Jews are prominent in civic affairs and financial circles.

In great civic prominence is the Reform rabbi, who holds a doctorate and receives over \$25,000 annually for directing (in the true meaning of the word) temple affairs. The Conservative rabbi is perhaps slightly more involved in synagogue activities and typically is paid a slightly lower salary of \$22,000, but he is provided with a home by the congregation. He is

very active in Zionist affairs and is one of the most prominent state Zionist leaders.

Following the accepted norm, the Orthodox rabbi is least involved in civic affairs. He is unduly burdened with synagogue details of a non-pastoral nature although he holds a doctorate and receives for the services of both his wife and himself \$15,000 annually. This in itself, however, is more than the synagogue can presently afford. (It should be noted here that the rabbis' salaries quoted do not include unsolicited gifts from weddings, *Bar Mitzvahs*, etc.).

(Continued on page six)

## From the Editor's Desk

## Valedictory . . . Reflections

(Continued from page two)

pre-empt, and is indeed required before we can dare mount any forays beyond the four walls of Yeshiva.

If ever a year could be characterized as sobering, then this past one richly deserves such an appellation. Five times in the course of a few months, life at Yeshiva has frozen to a halt before the grim specter of tragedy; five times we have all sensed the loss of individuals close to the Yeshiva experience, examples of the Yeshiva ideal.

The response of the Yeshiva student to these moments of grief has been nothing short of noble. The

outpouring of feeling and show of final respect for those who so well embodied the characteristics our institution strives for was, of course, only proper and fitting. But, if we are to dedicate ourselves to producing American Jews wrought in the image of those whose losses we have all felt, then this feeling of oneness and common purpose that so rightfully marked their passing must be implanted into our everyday existence as well.

The "consensus student"

Obviously no one is going to forge the hundreds of different personalities that abound on campus into one "consensus student." Any effort of this sort would be doomed to failure, and herein lies a pressing problem.

It would be most simple to be a Torah-oriented Jew if all life was conveniently categorizable into poles of good and evil, into *Thou Shalt* and *Thou Shalt Not*. But, as much as we all like to see ourselves standing on the pole of truth and the other fellow encamped with the forces of untruth, the fact remains that all too often there is a vast sea of gray between the black and white.

Pursuit of the peripheral

In the light of the problems facing American Orthodoxy today our dedication to the pursuit of the peripheral is in itself astounding; but why, when we do find ourselves confronted by an issue, do innuendoes replace logical presentations, and name-calling meaningful discussions? Why do all of us indulge, in the self-gratifying obsession of seeing views that we don't agree with as *ipso facto* false, if not absolutely dangerous?

Working under the premise that there isn't exactly a surfeit of *tzadikim gamurim* or *r'shaim gamurim* walking around, I don't see why we are so hasty to brand the other opinion, in all too many cases, as coming from a "fanatic" or a "*Mumar*". True, it is all too simple to ignore problems raised by others by hiding behind the "invisible shield" of ideological insurmountability, but the first step in discussion must be a willingness to hear the other fellow out.

The Yeshiva experience is a tempering one. It demands give and take, consideration and compromise within the guidelines of *halacha*. If the next student's personal observance doesn't seem to reach Torah norms then be *Mashig*, try to influence him, to reach him, to explain to him the why and wherefore of your position. But to alienate a fellow *ben-Yeshiva* by exiling him to a position outside of the fold not only says very little for your position but is against the very spirit of the *Halacha* you accuse him of ignoring.

Yes, I've been guilty of this, and so have all of us. The boy down the hall is a hopeless fanatic, the guy next door a *Rasha*. If *T'shuvah* will be meaningful then the era of self-exile from Yeshiva must close. True it goes on everywhere, true it is a universal condition, true it seems an inherent part of human nature to stifle respect for the next opinion. In short, a reversal of form will be difficult, but if we will only try . . .

Someday as we grope across that field of human endeavor, grope as our people have groped through that long night of *Golus*, we shall stumble into our brother coming back to us across the void of misunderstanding.

From the field of Yeshiva we can then duplicate this experience on the field of the community at large and on the field of world experience.

And as we embrace and weep, perhaps the point where the brothers met so long ago will become the stage for the last epoch in the human drama.

*V'atu mosheim b'ha' P'zion l'shot es har Esav, v'hoyse l'hashem hamlucha.*

## Dr. Levine Discusses Problems of Passover Chemistry in Interview

(Continued from page one)

a special texture to the product. Here the origin of the starch may be a decisive factor. Starch is usually one of three types — potato, corn, or cereal. Where potato or corn starch is used, there is generally not so much of a problem, since the only possible *sofek* would be that of *kittios* in the case of corn. Cereal starch, however, does present a problem. Although sixty to seventy percent of the time corn starch is used, there are instances where cereal starch is used, made from the large amounts of government surplus wheat. The problem is compounded by the fact that many times the distributor himself does not know what type is being used.\* The individual consumer may test for starch himself with iodine, and if starch is detected the product should be especially avoided if taken internally.

These few points are among the hundreds of others which must be considered by the individual consumer when he buys products for Passover.

\*Also in pills and tablets, e.g., aspirin, agents such as lactose and fermentation-produced starch are used to better water solubility and hasten composition.

## Supreme Court Ruling Leaves Blue Law Solutions to States

(Continued from page one)

and inequality of the laws. The Court rejected this claim, however, reflecting a Court tradition of not interfering with state social welfare legislation on the basis of alleged arbitrariness or inequality.

Justices Brennan and Stewart dissented jointly, but only on the ground that the Sunday laws represented an unconstitutional infringement upon religious liberty. Justice Brennan, writing for himself and his colleague, contended that the values of the First Amendment are aimed primarily at the "preservation of personal liberty," rather than at the achievement of collective goals. Further, since "religious freedom has classically been one of the highest values of our society," its preservation deserves exceptional attention.

Douglas in dissent

Justice Douglas, in an independent dissent, maintained that there is an unconstitutional "establishment" of religion whenever any practice of a religious group has the sanction of law behind it. Also, "there is an interference with the 'free exercise' of religion if what in conscience one can do or omit doing is required because of the religious scruples of the community." He further maintained that requiring a Sabbath observer to "rest" on Sunday reduces his work-week to five days,

unless he violates his religious principles. This penalizes him for adhering to his beliefs by placing him at a competitive disadvantage.

What the future holds

The question remaining after the 1964 Supreme Court decision was what was in store for the future. There was general agreement that the decision was not absolute, and even if it were, the option of changing the laws remained with the states. Immediately following the decision, such influential newspapers as *The Washington Post-Herald* and *The Detroit Times* came out in favor of changing the laws. As a result, in 1963, the New York Legislature passed a law providing limited exemptions from the Sunday closing law for Sabbatarian (only family-owned businesses in New York City could be permitted by the city to remain open on Sunday if closed on Saturday). In addition, in 1964, Massachusetts adopted a much more liberal exemption to its Sunday closing laws, permitting state-wide the doing of business on Sunday by anyone who keeps his business closed from sundown on Friday to sundown on Saturday for religious reasons; Massachusetts Catholics hailed this decision. The hope remains that similar laws will be passed in those states where the original laws still stand.

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## The American Council for Judaism: Interview Exposes Flaws in Myth

by Harold Goldberg

The American Council for Judaism is an avowed anti-Zionist group which claims approximately 20,000 members. One of its methods of spreading its propaganda is the lecture tour. About two months ago in Denver, Colorado, I heard the ACJ President, Richard Korn, address the local chapter.

I was introduced to Korn before he spoke, and he is quite amicable and polished. He is, I found out, a graduate of Princeton, Yale and Juilliard, a symphony orchestra conductor and author. Therefore, I expected him at least to speak sensitively, if not sympathetically, about Zionism's problems and accomplishments, and at best, to present a keen analysis of the movement's history, a coherent disputation of its philosophy and a constructive alternative to the state of Israel.

Korn's speech fell below my lowest expectations. He simply spewed forth distortions, couched in his refined language and supporting them with an assorted set of misinterpreted statistics.

After the address I attempted to interview Korn. At first, his staff assistant, Vic Raphals, who has been a full time worker for the ACJ longer than Korn, and who appears to be more knowledgeable about the Council's position, frequently stepped in and spoke for Korn. But often, instead of directly answering my questions, either Korn or Raphals changed the subject, called me a demagogue, told me I was ignorant, or simply refused to answer.

With some of my questions unanswered and many unasked,

The Editor-in-Chief and Governing Board of HAMEVASER extend tribute and thanks to Avroham Saslow RIETS '67 and Dvorah Turk SCW '68 upon their engagement.

Raphals decided that the brief interview was already too long and he led Korn away, saying that they had to catch an early plane the next morning. But at the start of the ten or fifteen minute interview, Korn had said that he would be willing to talk for an hour.

One of Korn's major arguments against Zionism was that it impinged upon the loyalty of American Jews by demanding that American Jews be loyal to two countries, America and Israel. I would like to have asked Mr. Korn how he would answer this statement by the late Supreme Court Justice, Louis D. Brandeis:

"Let no American imagine that Zionism is inconsistent with patriotism. Multiple loyalties are objectionable only if they are inconsistent. A man is a better citizen of the United States for being also a loyal citizen of his state, and of his city; for being loyal to his family, and to his profession or trade; for being loyal to his college or lodge. Every high-American who contributed towards advancement of home rule was a better man and a better American for the sacrifice he made. Every American Jew who aids in advancing the Jewish settlements in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so."

I would further like to have posed these questions to Korn:

(Continued on page six)

## Nature and History of Jewish Law Traces History of Halachic Process

by Larry Grossman

This small volume by Rabbi Lewittes is the ninth in the "Studies in Torah Judaism" series. Dr. Leon Sritskin, editor of the series, writes in his preface that "It constitutes an excellent introduction to our President Dr. Belkin's penetrating analysis of the philosophy of Jewish law in his volume, *In His Image*."

Rabbi Lewittes' monograph has more to it than that. It is a carefully written, well balanced analysis of the evolution of Halacha. The book may be read on two

levels. Seen in one light, it is an excellent, probably the best, brief survey of its kind. When viewed from another angle, however, it is a thinly veiled polemic.

As a handbook for the beginner in Jewish learning, this little volume is indispensable. A great deal of scholarship lies behind each paragraph, but is never allowed to interfere with the smooth, readable style of the author. Rabbi Lewittes has the rare ability to simplify complex ideas without oversimplifying them.

The author begins by examining the meaning of revelation, and presents the case for acceptance

## Responsa Compiled by Rabbi Jakobovits Traces Solar Cycle in Jewish Calendar

Editors Note: The following is reprinted, with permission from Jewish Law Faces Modern Problems by Dr. Immanuel Jakobovits.

The discrepancy between the traditional date for commencing the Prayer of Rain (*Tal Umatar*) and its true astronomical value is the subject of an interesting pamphlet by Rabbi Abraham Rapoport issued by the London Berh Din (No. 11; Nisan 5724).

To understand the problem here discussed, it must be appreciated that the Jewish calendar, though based primarily on the phases of the moon, is also dependent on the solar cycle in two quite distinct respects: (1) The various festivals must occur at certain seasons fixed in the Torah (e.g. Passover in spring time); to secure this, and to align the Jewish lunar year (of 354 days on the average) with the solar years (of 365 days) governing the seasons, seven extra (leap) months are intercalated every nineteen years. (2) Two specific dates, viz. for *Tal Umatar* annually and for the "Blessing of the Sun" every 28 years, are related to the seasons; hence these dates are determined by the civil (solar) calendar, i.e., December 5 or 6, and April 8, respectively.

Now, the calculations underlying these two references to the solar cycle in the Jewish calendar are at variance from each other, and this variation goes back to a dispute about the length of each season between two talmudic sages. The great Babylonian scholar and astronomer of the third century, Mar Samuel, assumed the duration of the solar year to be exactly 365 days and six hours, giving each season 91 days and 7½ hours (*Erubin* 56a). But five generations later R. Adda bar Ahava arrived at the much more precise figure of 365 days, 5 hours, 997 parts (1 hour has 1080 parts) and 48 moments (1 part has 76 moments) for the year, or 91 days, 7 hours, 519 parts and 31 moments for the season (*Maimonides, Hil. Kiddush ha-Chodesh*, 10:1).

By a strange inconsistency, while R. Adda's calculation has been accepted to determine the length of the average year in the Jewish calendar,

and thus the incidence of the festivals (no. 1 above), Samuel's rather rough figure is being used to this day for fixing the dates of *Tal Umatar* and the "Blessing of the Sun" (no. 2 above).

The Julian Calendar and Passover

Incidentally, R. Adda's figure, though far more accurate than Samuel's, which is identical with the year (365¼ days) in the Julian calendar, corresponds somewhat less accurately to the true astronomical value than the Gregorian calendar introduced in 1582. The deviation of the latter is only one day in 3,600 years, while the present Jewish calendar based on R. Adda's figure, loses about 4½ days every thousand years, so that we now celebrate Passover on average about 8 days later than in 344 C.E. when Hillel II introduced the fixed calendar. The exact figures are 365 days, 55 minutes and 24.438 seconds for the traditional year, against 365 days, 5 hours, 48 minutes and 46.069 seconds for the astronomical year. On the other hand, the calculation of the Jewish month (i.e. from one *Molad* to the next) is much more precise; it exceeds the true value by less than half a second (29 days, 12 hours, 44 minutes and 3½ seconds, against 29 days, 12 hours, 44 minutes and 2.841 seconds), so that we still follow the phases of the moon quite accurately to this day.

The main burden of Rabbi Rapoport's response is to show, on the basis of numerous sources, why Samuel's calculation, though less accurate, was adopted in preference to R. Adda's in fixing the date for commencing *Tal Umatar* in the Diaspora, and how this calculation operates in relation to our civil calendar. The problem, by the way, already perplexed R. Moses Schreiber (*Chasam Sopher, Orach Chayim*, no. 56) and others.

The ruling that "in the Diaspora (one commences praying for rain) sixty days after the start

(Continued on page eight)



Larry Grossman

of Torah *min-hashomayim*. He goes on to discuss the authority of later scholars to interpret, relating, in brief, the history of the writing of the *Mishnah* and *Gemara*. Rabbi Lewittes goes into the nature of *Gzerah*, *Takkanah*, and *Minhag*. Then, we are hurried through the centuries, as it were, and given a bird's-eye view of the history of Halacha from the *Geonim* to our own times.

There are only three points in the presentation to which we should take exception. First, the stress which Rabbi Lewittes places

(Continued on page six)

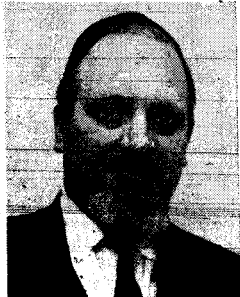
## Yeshiva Student Reviews Two Most Recent Offerings Of YU Press: Analyzes Both in In-Depth Approach

Editors Note: *Jewish Law Faces Modern Problems*, By Rabbi Dr. Immanuel Jakobovits (1965), and *The Nature and History of Jewish Law*, By Rabbi Mendell Lewittes (1966). Reviewed by Noson Mikroy.

Dr. Jakobovits is well known as an expert on contemporary Halachic problems, both in his own right as an outstanding Rabbinical scholar, and through his reviews of current Halachic literature in *Tradition*, the official publication of the Rabbinical Council of America. In this book, Dr. Jakobovits presents the underlying principles of the development and the scope of the Halachic process, and concludes with an analysis of contemporary problems faced by Halacha and a review of some of the relevant Halachic opinion.

The introduction is by far the most interesting and valuable section of the book, and one which recommends itself to the thorough

study of every yeshiva student and anyone interested in an understanding of the Halachic process. Especially excellent are the two short sections on "The Dynamics



Rabbi Jakobovits

of Rabbinic Law-Making," and "The Letter and Spirit of Jewish Law." In the first section, the author outlines the legal struc-

ture of the Rabbinate, and discusses the three principal levels of his authority: local autonomy (the Rabbi as "*Mara d'Atra*"), consensus of opinion (majority decisions), and individual authority by popular acclaim (the concept of a "*Gadol haDor*"). In the second section, the author takes a truly refreshing approach to a much-belabored and misunderstood issue: the function of spirit within the framework of the "letter of the law." He indicates how it is indeed possible to discern the philosophical context and not concern which operate within a given decision. One statement which he makes should give pause for reflection to those always eager for changes within Halacha to "keep up with the times" in discussing the prohibition of certain machinery and mechanical devices on *Shabbos*: "Man was created to harness and exploit the forces of nature—to subdue the earth and have do-

minion over every living thing" (Gen. 1:28). To exercise such mastery over the universe and its immense forces is man's privilege. But only within limits. In two areas — one of place and the other of time — the Jew must renounce the assertion of his mastery over nature and return it to G-d, to be reminded that there is a Master above him after all. By proscribing for the Jew the operation of machines on the Sabbath — the sanctuary of time — and in the synagogue — the sanctuary of space, Judaism seeks to secure one impregnable refuge from the tyranny of automation." (P. 20).

Perhaps only two relatively minor criticisms can be made of this otherwise outstanding study. First, it is very unfortunate that in the altogether too brief statement concerning current Halachic periodicals (in the Introduction), no attempt was made to actually list the five or six most important of

(Continued on page five)

## HAMEVASER Special Report

## Crisis in Jewish Education

by Wally Greene

As members of the Orthodox Jewish community, we are indeed fortunate to have in our midst many scholars, sages, rabbis, and several Torah luminaries. Nevertheless, with all this potential we have remained an orphaned generation, a *dor yatom*, with no one to lead us. Petty politics and divisiveness have prevented the emergence of "recognized" *gedolei hador*. A corollary to this has been the retardation of Judaism along institutional lines. Each grouping considers itself in the right. The scope of this problem is too broad for a complete discussion here; however one observation will be made.

## Varying views exist

Within the various groupings, sects, and institutions, there are varying views regarding the methodology of Jewish education. All are in agreement with the basic premise that Judaism cannot flourish without a clergy and a laity well-versed in *sifrei kodesh* and *sifrei limud*. However divergent their political views may be, all segments of learned orthodoxy have one educational goal in mind; that is, to be able to say, "*Mein Yankel iz ha talmid chochem; ehr ken lernen ah Blatt gemorah mit meforshim*." This is the apex of expectation that is prevalent among the contemporary trends in Jewish education. The day schools and yeshivos strive to produce this kind of student—one who can make a *lein'en*.

The question that should be asked and answered has its source in *Avos* 5:24 — "He (Judah b. Teimnah) used to say: At five years the age is reached for the study of the Bible, at ten for the study of *Mishnah*, . . . at fifteen for the study of *Talmud*." According to this *Mishnaic* system of pedagogy, a child would be well acquainted with *tanach* and *mishnayos* before he even begins to study the *gemorah*. Ah, Utopia is not within our grasp. If everyone who studied the *Talmud* was well-versed in *tanach* and *mishnayos*, no problem would exist concerning the approach to *Yissurlei Kodesh*. This is only one aspect of the unfortunate situation, in which we find ourselves.

The present approach to the study of *gemorah* is incorrectly oriented. First of all, a person should know *tanach*, especially *chumash*, and *mishnayos* well before ever opening a *gemorah*. With this background a student is better equipped to understand references and concepts in the *gemorah*. The next step (to be taken no earlier than fifteen years of age) is to spend several years merely learning the content of several tracts in their entirety only with Rashi. During this time a student would concentrate on the style, language and expressions found in the *Talmud*.

At age twenty, a student who already knows several tracts of

(Continued on page 10)



Baruch Litvin  
Fighter for Orthodoxy

## Seforim Exchange Has Volumes by Baruch Litvin

by David Seif

Through the generosity of Baruch Litvin, editor, the Student Seforim Exchange will be selling *The Sanctity of the Synagogue* for \$3.00. The retail price is \$6.00.

Baruch Litvin has become a well-known public figure for his successful court fight in favor of *mechitzah*. Mr. Litvin was born in the Ukraine in 1889; he emigrated to the U.S. when he was 17. Although he is a carpenter by trade, he is actively interested in modern *halachic* problems. Consequently, when the trustees moved to establish mixed pews in the Mount Clemens, Michigan, Orthodox Synagogue, in 1955, Mr. Litvin attempted to prevent this anti-*halachic* change.

(Continued on page six)

## Review of Latest YU Book Finds Bias Against Mystics

(Continued from page four)

such publications with a brief descriptive analysis of each. This need may seem superfluous, but at present no knowledge of these periodicals is made available (formally) to *Semicha* students at Yeshiva, nor are very many practicing rabbis aware of even the existence of more than one or two of them.

Secondly, in his review of actual decisions on *Halachic* problems in current literature—which constitutes the largest portion of the book, it is indeed regrettable that the author saw fit in most cases to include only articles from periodical literature. A number of published and unpublished *Tshuvos* and decisions in these and related fields have been given recently by outstanding Rabbinical scholars, but one looks in vain for the names of Rabbi Soloveitchik, Rav Moshe Feinstein, the *Hazon Tsh*, Rabbi Waldenberg, etc. Such a collection, preferably written in English, is still an outstanding need.

## Praise-worthy attempt

*The Nature and History of Jewish Law* is a praise-worthy attempt to compose a work almost unique in English, tracing the historical development of *Halacha* from its beginnings in written and oral Torah to the present day. The need for such a brief and yet careful study is so obvious that one is left in shocked sur-

prise to realize that it has practically never been undertaken (see for comparison the excellent chapter on the Talmudic period in James Parkes' classic *Judaism*, and the rather laborious treatment in Week's *This Is My G-d*). The tragedy is, of course, that in its present form, the book will have far too narrow a circulation, and that among an audience that least needs it, to suitably fill the gap.

## Second Half Weaker

The first half of the book, up to the period dealing with the *Rishonim* and the Middle Ages, is excellently done and free from controversial opinion or subjective judgement. Unfortunately, the same cannot be said for the rest of the book. For some inexplicable reason, the author reveals himself to be thoroughly opposed to "mysticism" in any form—

The Editor-in-Chief and Governing Board of HAMEVASER notes with pleasure the engagement of Rabbi Dr. Victor Bonchek and Shirley Ettlinger

though what relation this has to the subject of the book is hardly clear—and never fails to grasp an opportunity to attack it. Thus, he dismisses such great scholars as Rabbi Yehuda HaChasid, author of the *Seder Chasidim*, and Rabbi Elazer of Worms, author of the

(Continued on page eight)

## Dr. Schiff Announces Lecture Series at Ferkauf School



Dr. Alvin Schiff

Similarities and differences in the lives of Jews in Israel and the United States will be discussed by prominent officials and educators in a series of lectures which began on Monday, March 27, at Yeshiva University Ferkauf Graduate School of Humanities and Social Sciences, 55 Fifth Avenue.

The March 27 lecture was given by Avraham Harman, Israel's Ambassador to the United States. It examined current attitudes in the relationship between Jews in Israel and other countries since Israel attained statehood 18 years ago.

Dr. Alvin I. Schiff, associate professor of education and chairman of the Department of Religious Education at the Ferkauf School, which is sponsoring the series, said the lectures will be

open to the public, except for the last one on May 22, and that each will be held on a Monday evening at 8:15.

On April 3 Dr. William W. Brickman, professor of educational history and comparative education at the University of Pennsylvania's Graduate School of Education, will compare the historical, legal, social and structural foundations of the interrelationships of government, religion and education.

Other lectures in the program are as follows:

April 10: Dr. Zvi H. Szubin, Beaumont research fellow in comparative and Jewish law, will discuss the nature of the impact of Jewish law and religion on present day life in Israel and America.

April 17: Dr. Ernest Schwarcz, associate professor of education at Queens College and visiting assistant professor of education at the Ferkauf School, will explore the major problems encountered by the Jewish and general school programs in the United States and Israel, with special emphasis on the effects of these problems upon the direction of education.

May 8: Dr. Jacob I. Hartstein, president of Kingsborough Community College, will analyze the relative roles of the Israeli and American schools as instruments for bringing about changes in the social, cultural and technological behavior of groups and individuals.

## Israeli Secular Courts Utilize Talmud in Arriving at Decision in Complex Case

by Alan Weinstock

Talmudic inquiries are not the monopoly of Israel's rabbinic courts. Recently, a case was heard four times, twice by the lower courts and twice by the high court, once before a specially constituted court of five instead of the usual three high court judges, involving a detailed consideration of Jewish religious law. The case involved an inheritance dispute between a stepmother and her stepchildren over the father's estate. The sons disputed the widow's right to a part in the estate (by Israeli civil law) by producing evidence that her marriage had not been valid owing to the fact that she had not received *halitza* beforehand. This fact, that her first husband had died without having children, and that a brother of his was living, had not been known to the rabbinic authorities when they registered her second marriage. At the first hearing in the district court, the widow's claim was upheld but later reversed after the decision of a rabbinic court sitting at the same time became known. The latter revoked its original marriage license, thus establishing her intrinsic unmarried status. Matters of personal status in Israel are determined by rabbinic authorities. However, on appeal to the supreme court her claim was again upheld by Justice

Landau who based himself on the norms laid down in rabbinic law requiring her, in any event, to receive a *get*, a bill of divorce, before she could remarry. The fact that she required a *get* is sufficient to indicate that a bond had been established between her and her husband, which invested her with a right to the estate. For secular law also confers on a common law wife inheritance and pension rights. The widow, to say the least, had lived with the deceased as a wife and could not remarry without a *get*. The secular law was therefore bound to recognize her claim to the estate, even though, had her claim been heard in a rabbinic court, the onus of proof would have been on her. She would have been unable to have established her claim since the validity of her first marriage was by Torah law doubtful. The crux of the issue goes back to the *Talmud* in *yevamos* 92a, to a dispute between the teachers *Rav* and *Shmuel* over the interpretation of Deut. 25:5 as to whether the prohibition of marriage of the deceased's wife before the performance of *halitza* affects the legality of such marriage or merely prescribes a religious prohibition, which is itself reprehensible (like the marriage of a divorcee to a *Cohen*) but has no legal implications. *Rav* was sure that such a

marriage was not valid, *Shmuel* was doubtful and the codifiers accepted *Shmuel's* position.

## Widow's Right Upheld

But, this was not the end of the case. A further appeal was granted and five judges, presided over by Justice Moshe Silberg, one of the world's leading experts in Talmudic law, heard it. The widow's rights to the estate were finally upheld. Justice Silberg devoted himself to a thorough investigation of the character of this "doubtful marriage" in Jewish law, surveying the views of rabbinic authorities down the ages. He concluded: "the vast majority of authorities concur that the remarriage of a woman without benefit of *Halitza* constitutes *safek kiddushin min haTorah* — a marriage of doubtful *Torah* validity and not merely a stringency demanded by the rabbinic authorities (*chumra derabanan*). The secular authorities were therefore entitled to view her as the legal wife in regard to the estate, especially since the doubt existing about the validity of her marriage was such as could never be resolved in any court of law.

The case reflects the relevance of Jewish law to the civil courts in Israel and indicates that a mastery of the *Talmud* and its Codes is vital for a jurist of stature in the Israeli setting.



## Reviewer Enjoys Newest YU Book; Wary of Polemic

(Continued from page four)

upon the hygienic basis of the commandments is a dubious rationale for halacha to-day. Also, he implies that *Rebbe* was the first and only scholar to accumulate formulations of law. He ignores the opinions of most authorities that various collections were made before *Rebbe* compiled the Mishnah. Finally — it is a small point — the *Rambam* was probably not a student of *Ibn Negash* as the author asserts; his father *Maimon* was.

Towards the end of the monograph we really see what *Rab-Lewittes* is after. This is not just an elementary textbook in halachic history. The author wants to show that just as Jewish law has changed in the past to meet new conditions, so must it adapt to the environment of our day. "First of all," *Lewittes* writes, "it must be acknowledged . . . that there is a history to Jewish law . . . The answer to our problems will not be found in shutting ourselves out of modern society."

Specifically, the author suggests the possibility of writing the *Kethubah* in Hebrew and instituting a day of mourning for the victims of the Nazis. Undoubtedly, there will be some furor over his solution to the problem of *agunah*. *Rabbi Lewittes* proposes that we "follow the Talmudic principle 'he (the husband) conducted himself improperly, we shall retiate and annul the marriage'."

*Rabbi Lewittes* feels that a pillar of strength of the Conservative movement can be destroyed if authentic Rabbinic authorities would be more open to new applications of *Halacha*. The author places great faith in the Chief Rabbinate of Israel as a central authority, and hopes that a modern-day *Sanhedrin* will soon be instituted.

Such views are characteristic of a rapidly growing group of Orthodox rabbis. Learned in Jewish sources, and cognizant of problems in the Jewish community, they wish to revitalize Jewish law and make it more relevant to contemporary problems.

This booklet is to be recommended to any student of Judaism on an elementary level, and to more advanced students who desire a quick review of halachic history. As to *Rabbi Lewittes'* polemic — caveat emptor.

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## The Exploded Myth: Yeshiva College Student's Interview With ACJ Head

(Continued from page four)

If an American citizen should visit another country, is he guilty of dual loyalty? Doesn't the tourist money he spends build and strengthen other nations? Should the U.S. forbid tourism?

What is the difference between Israel's requests for money and the underdeveloped nations' requests of the United States? Since the U.S. is committed to promoting the welfare of many underdeveloped nations, should the U.S. be charged with dual loyalty? Would you suggest that America withdraw its foreign commitments and revert to isolationism?

Korn and Raphals did in fact reveal an intense American nationalism when I questioned them about one of Korn's statements (in his speech).

(Ironically, these nationalistic tendencies contradict one of the ACJ's official attitudes about Judaism: that Judaism is not a nationality, and therefore the movement supporting the nation of Israel, Zionism, can make no claim to have the support of all Jews.)

"Do you object to the Peace Corps?" I asked.

"No," said Korn.

"What's the difference between joining the Peace Corps and helping the state of Peru, for example, and joining a group called *Sherut La'am*, an organization in Israel with the same goals as the Peace Corps?"

Before Korn finished answering, *Raphals* interrupted. "The Peace Corps is an established agency of the U.S. government designed to meet its needs, but *Sherut La'am* is not such an agency. Therefore, this agency doesn't meet America's needs. You can't call yourself a humanitarian if you are an agent of a foreign government."

"In other words," I said, "if I help suffering, homeless people

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Glenn Richter  
and  
Lenore Wolfson SCW '67  
upon their engagement.

in Israel, I'm not a humanitarian?"

"That's right," said *Raphals*. "If you help any other country, such as West Germany or Britain, as an individual acting on your own initiative (not as an official of the U.S. government), you can't call yourself a humanitarian. If you help Israel in this program, *Sherut La'am*, you're nothing but a Zionist, an Israeli nationalist. You demonstrate that you like only Jews and not other people."

"In a social service program such as the Peace Corps," I said, "you must spend all of your time in one community to be effective.

I can't be effective if I spend three months in Peru, three months in Israel, three months in Africa, and so forth. I have to spend at least one or two years in one place. Now, if I go to Israel for two years, that doesn't necessarily mean that I only like Jews."

"That's not true," said *Raphals*. "It means that you only like Jews."

"Do you spend all of your time with the American Council for Judaism?" I asked.

"Yes," he said.

"But there are probably five or ten other causes in America that you believe to be important."

"Yes," said *Raphals*. "For instance, I believe in Negro integration."

"Then why don't you cut down your efforts with the ACJ and start devoting time to civil rights groups and to all these other organizations that you think are important? How can you say that you're interested in these other causes if you don't give time to them?"

"Good point," he admitted grudgingly.

I had more questions that I would like to have asked Korn and *Raphals* about their concept

## Baruch Litvin Books Featured Items at Seforim Exchange

(Continued from page five)

After trying all available means, Mr. Litvin filed suit in a local court. However, he was careful to get *his* first from the *Agudath Ha-Rabbanim*, RCA, *Iggud Va'dath Ha-Rabbanim*, and the *Detroit Va'dath Ha-Rabbanim* to take any other Jew to a non-Jewish court. After four years of fighting, *Baruch Litvin* won a decision from the Michigan State Supreme Court, preserving the *mechitza*.

The questions Mr. Litvin asked these rabbinical organizations, their replies, other responsa of *Gedolim*, and a history of the court proceedings are included in *The Sanctity of the Synagogue*, also known as *K'dushat Beis ha-K'neset*. This sefer also includes articles on *K'dushat beis ha-k'neset* by *gaonim* of the past and present, such as the *Rambam*, the *Chatech Chaim*, *Rav Kook*, *Rabbi Hertz*, *Dr. Belkin*, *Rabbi Lamm*, *Rav Moshe Feinstein*, the *Rav*, and others.

Mr. Litvin's interest in modern Jewish problems has gone beyond writing a sefer on *mechitza*. He has also compiled a book containing the answers to Ben-Gurion's famous question "Who is a Jew?" (This book is also being sold at the Seforim Exchange.)

Mr. Litvin's interest extends beyond writing books. He has requested that the Seforim Exchange sell *K'dushat Beis ha-K'neset* in order to be *m'akeh* each *ben ha-Yeshiva* with this sefer so that everyone may play an instrumental role in helping to preserve the *mechitza*, and hence the *K'dushat beis ha-K'neset* — a pillar of our faith.

of humanitarianism. Korn said that it was a "good fortune" for Zionism that Hitler came in about the same era as Zionism did. In one of his published statements, Korn adds that Zionism "exploited the Hitler horror to meet Zionist objectives."

I would like to have asked: After the holocaust, when hundreds of thousands of European and Oriental Jews wanted to build a new life or to seek a better life, when the creation of the Jewish state provided this opportunity, and when these refugees voluntar-

The Governing Board of HAMEVASER notes with great pleasure the awarding, for the first time, of the coveted Dayton-Yeshiva Beute Trophy to Yeshiva College, Masai Tor to Donald Zisquit and Marc Goldstein for this achievement.

ily migrated to Israel — was the effective resettlement of these Jews "exploitation of the Hitler horror?"

If this is "exploitation," Mr. Korn, what is humanitarianism? And if this isn't the "exploitation" which you mention, what is?

Korn read an anti-Zionist passage by *Albert Einstein*, implying that *Einstein* was an anti-Zionist and that he supported the American Council for Judaism. But Korn did not say that at the end of his life, *Einstein* was a Zionist; and Korn did not read the following comments by *Einstein* about the ACJ: "America Council for Judaism is a fairly exact copy of the Association of German Citizens of Jewish Faith, of unhappy memory, which in the days of our crucial need showed itself utterly impotent, and corroded the Jewish group by undermining that inner certitude by which our people could have overcome the trials of this difficult age."

## Texan Jews Face Assimilation; National Groups are Apathetic

(Continued from page three)

Organizational, membership, and financial problems, then, are comparatively confined to the Orthodox institution of the city. The Reform and Conservative elements are seemingly satisfied with present achievements; whether this satisfaction represents delusive complacency or genuine attainment of desired goals cannot be determined. But the fact remains that the community's Orthodox segment is beset with problems of a unique character.

For, whereas the Reform and Conservative can follow-accepted norms of assimilation and compromise, respectively, the Orthodox Jew is the unfortunate victim of an either-or set of mores. In an attempt to eliminate this state of psychological instability, the Orthodox "leadership" initiates compromises that result only in dissension and transgression.

Still, "the little shul" represents the only manifestation of a traditional Jewish outlook. There is a

Knowing that the statement which Korn read did not reflect *Einstein's* later views, I was interested to know from what source Mr. Korn had obtained it. *Raphals* could give me no better direction than "to look in the *Einstein papers*."

When I began to question Korn about the ACJ's stand on Jewish theology, and mentioned in particular its support of the *Prophetic Faith*, Korn refused to comment. "Don't get me into (a discussion about) messianic theology," he said. I would like to have queried him: How can you refuse to talk about messianic theology when your organization claims to be based upon the *Prophetic declarations*, which are full of messianic theology?

Isn't it true that you don't have a consistent interpretation of the terms "universalism" and "Prophetic Faith," that you use them as nice sounding labels? After all, Mr. Korn, the *Prophets* talk about the inevitability and great value of the restoration of the state, just as they talk about universal social justice.

Doesn't the following statement, issued as a condemnation of the ACJ by a group of 757 rabbis, show that the universalism of the *prophets* was inextricably tied to the restoration of the Jewish state? Doesn't the following statement invalidate your claim that Zionism is solely a political movement with no religious basis?

"... Zionism is not a denial of the universalistic teachings of Judaism . . . The *Prophets* of Israel looked forward to the time, not when all national entities would be obliterated, but when all nations (including Israel) would walk in the light of the L-rd, live by His law and learn war no more."

(Continued on page nine)

definite desire to maintain a true Jewish identity not fostered by the other synagogues. To this end, dynamic Orthodox leadership is sorely needed. This leadership, however, is increasingly regarded by a forsaken remnant as an ethereal ideal that may never be realized. The illusion of a Texas wilderness has even permeated the thinking of such national organizations as the UOJCA. This is not a naïve fantasy, but in truth a dangerous misconception, for it fails to recognize a very real, although presently dormant, potential, awaiting only the stimulating touch of vibrant Orthodoxy to propagate a living Judaism — a Judaism that did at one time exist among a group of weary immigrants some thirty years ago. But, a once-burning Judaism will not be rekindled by inspiring letterheads. The time is long overdue for Orthodoxy to realize that a flowering of the seed necessitates a soiling of the hands.

(Continued in the next issue)

# Letters To The Editor

(Continued from page two).

March 9th issue — and for your featuring it. I know of no more important service which Yeshiva graduates can render the American Jewish community than a readiness to serve the hundreds of Jewish communities which are starving for Torah leadership.

In the days of the American Peace Corps and *Sherut La'Am* in Israel, it is vital to find "chalutzim ha'ruach" who are concerned with our fellow-Jews far away from the centers of Jewish living. These people are ready to give of their blood, sweat and tears to build Hebrew Day Schools, but they need teachers and administrative personnel to guide and inspire them and their children.

Mr. Lewis' call has been sounded time and again — but it is high time that something concrete is done about it. We are hopeful that this time there will be many who will indicate their readiness to go out into the field.

The calls for such personnel are already coming in for the next school year, and we invite Yeshiva men to come in to see us and we will place them in these communities which are ready to receive them with open arms — and they will be adequately rewarded "b'gashmius u'oruchnius."

Our Placement Office is open daily at any time between 9:00 a.m. and 6:00 p.m. If this is inconvenient, just call YU 9-1717 — and an appointment will be arranged.

A hearty *Yasher Koach* and kind personal regards.

Sincerely yours,  
Dr. Joseph Kaminetsky  
National Director  
Torah Umesorah

## From Israel

To the Editor:

In honour of the opening of the library of the Religious Community of Ramat Gan we are requesting that you send us regularly your publication, HAMEVASER.

We have a room for newspapers and periodicals in which we will keep the papers for everyone to read. In the future we will bind them together and keep them in a special place.

Without a doubt, you also would want to bring your paper to a wide audience and realize that this will

result from such a bound collection.

Hoping that you will answer affirmatively.

*B'todah m'rosh u'b'kavod rav,*  
ha Rav Z. Dreezin  
*Moetzet haDatit*  
Ramat Gan

## The Visitation

To the Editor:

It is a long established fact that *K'vod haTorah* and *K'vod roshei hayeshiva* are on the road to extinction in Yeshiva. But must we add our *beis medrash* to the casualty list?

I am referring to a disgusting and disgraceful incident which took place last week during the visit of a former head of state of Israel. Is it not enough that we let this *munar l'achis* whose actions and public statements have been (and still are) against everything a Yeshiva stands for speak in our school; but did we have to connect the loudspeaker system to the *beis hamedrash* so that his voice could defile the very place in which hundreds of students have spent years of their lives becoming the very *b'nei Torah* that this man criticized and mocked all his life? (These are the same students that have been beaten and put in jail for their part in demonstrations against autopsies and missionaries in Israel.)

Have we sunk so low that when the *beis hamedrash* is relegated to the status of a social hall no one will give it a second thought? Are we so degenerate that when, during the course of this visitor's speech, *Issurie Tarufus* are neglected in the *beis hamedrash*, no one will cry out against this mockery?

Solomon Z. Adler  
SOY Representative  
Junior Shiurim

## Jewish Unity

To the Editor:

The past issue of HAMEVASER printed an editorial on a resolution of the North American Jewish Youth Conference of Sept. 1965 calling upon participating organizations to press for provision for religious observance in the community (*kosher* facilities on campuses, Sunday College Board centers, and the like). The editorial criticized the "Jewish secular adult organizations" for opposition to the resolution during debate and subsequent prevention of its implementation.

It seems the editor has entirely

missed the point of the Conference. The Conference was specifically intended *not* to be legislative; the twenty-two participating youth organizations came together, after years of efforts to create a joint forum, to discover and discuss major areas of common concern. Participating religious organizations influenced toward religious observance at the Conference itself (*tefta, birkat hamazon*) and toward discussion of religious issues. The fact that all agreed to vote for *Shabbat* and *kashrut* resolutions represents, indeed, a public relations victory for the religious elements at the Conference. No one entertained the slightest belief that the non-religious and anti-religious organizations would suddenly charge out and campaign for *Shabbat* and *kashrut*. Nevertheless, the significance of bringing the non-religi-

ous to acknowledge, if only nominally, the importance of *Shabbat* and *kashrut* is quite clear.

It might be noted that there was no adult organizational representation at the Conference. The organizations, notably the American Jewish Congress and the Jewish Welfare Board (not to be confused with an affiliated youth organization which did participate in the Conference), purported to have opposed the resolution, were not present.

But one is less disturbed by the editor's notions of a conspiracy of adult organizations (not present at the Conference) to prevent passage and implementation of Conference resolutions than by the groundless attacks and vituperation that only alienate non-religious youth and undermine the influence religious youth are bring-

ing to bear upon them at joint conferences.

One would like to think the editorial was "simply" naive and irresponsible, and not the reflection of a conscious and misguided policy of *hoitzat shem ra*. It is hoped that, in the future, the editorial staff will see that HAMEVASER is not made vehicle for unbridled accusations.

Chana Lazarus  
Mizrachi Hatzair delegate  
to NAJYC '65  
Lea Wiener  
NCSY delegate to  
NAJYC '65

Editor's note: Our source for the editorial was the Civil Rights subcommittee report submitted at the above mentioned conference. A quick glance at that report will more than substantiate the views we expressed.

# Safran Examines Reopening of the Ontological Case for Divine Existence

(Continued from page ten)

able to criticism. Malcolm has revived this second version, somewhat modified it, and demonstrated that it is immune to the Hume-Kant objections. The argument as Anselm had it is:

- 1) A necessary being is defined as a being whose non-existence is logically impossible. A contingent being is defined as a being whose non-existence is logically possible.
- 2) A necessary being is greater than a contingent being.
- 3) G-d is defined as something a greater than which cannot exist.
- 4) If G-d is a contingent being, then G-d would not be G-d, which is impossible.
- 5) Therefore, G-d is not a contingent being, i.e. G-d is a necessary being.
- 6) Therefore, G-d exists.

This argument differs from the first in that "necessary existence" rather than "existence" is assumed to be perfection. Thus, it is necessarily the case, according to Anselm, that G-d is a necessary being. What follows from this proposition is that G-d exists.

In his enlargement upon the second version of the ontological argument, Malcolm demonstrates why the property of "necessary being" is such that something must possess it.

Malcolm's formulation is as follows:

- 1) G-d is defined as something a greater than which cannot be conceived.
- 2) Something a greater than which cannot be conceived is unlimited.
- 3) If G-d came into existence, then either (a) He was caused to do so, or (b) He just happened to do so.
- 4) If either (a) or (b) is the case, then G-d is a limited being.
- 5) But G-d is not a limited being.
- 6) Therefore, G-d cannot come into existence, then if He does not exist His existence is impossible.

8) If G-d existed and ceased to exist, then either (c) the cessation was caused or (d) the cessation just happened.

9) If either (c) or (d) is the case, then G-d is limited, which, from step 2, is impossible.

10) Therefore, if G-d does exist, He cannot cease to exist.

11) Therefore, either G-d's existence is necessary (step 10) or it is impossible (step 6).

12) If the concept of G-d is self-contradictory, then G-d's existence is impossible, and if the concept of G-d is not self-contradictory, then His existence is not impossible.

13) The concept of G-d is not self-contradictory.

14) Therefore, G-d's existence is not impossible.

15) Therefore, it is necessary.

(Samuelson slightly modifies Malcolm's argument in order to help it withstand such criticism as: "Can't we say that the concept of G-d is necessary but there is nothing that happens to be G-d?" That is the objection that Plantinga and R. E. Allen raise against Malcolm. However, the re-structuring is too technical to be reproduced here).

Samuelson believes that this re-formulation of the ontological proof settles the question of the existence of G-d once and for all, and every rational person can now assume it as self-evident. He points out, however, that the proof for the existence of G-d does not *ipso facto* prove the validity of the other tenets of Judaism. These tenets can be proven by the argument which Harry Wolfson labeled as "the argument from national (Jewish) assent," (that is today, Revelation, etc.).

We have two choices. We can accept Rav Goren's reconciliation and assume that the Rambam indeed recommends fulfillment of *Anochi* through "yedi'at emunah" (faith founded on demonstrable proofs). We can also interpret the Rambam literally and assume as does *Rabbeinu Behaye* that whoever

is lax in investigating the existence of G-d and His true essence "may be compared to a knowledgeable invalid who relies solely on the physician, even though he can aid in his own treatment." Whatever our choice; we are faced with the question: What is the purpose of investigating in order to "know" when *loshit hayeshiah shelo naida* — the end of knowledge is to know that we know not? How can we

HAMEVASER, notes with pride its recent mention in *The Catholic News*; *New York's Weekly Catholic Newspaper* in relation to our editorial stand on Federal and State Aid to Education.

even begin to fathom the Infinite? Rav Amiel cites the verses related after Revelation (Exodus, 20) to dramatize this problem: "The people beheld, and moved; and stood from afar," and "Moses came close to the fog where G-d was." The commonfolk believed after Revelation that they "beheld" and knew, yet they were far away; Moses knew that he cannot know, he was aware of a "fog"; therefore, he approached G-d. Only he who realizes that he cannot know G-d will begin to fathom G-d.

Rav Amiel answers this question in the vein set in the discussion at the beginning of the article. The faith produced after challenges by intellectual investigation is integrated into a Jew's consciousness and assumes relevance and validity for him. He goes on to offer an explanation of a *Midrash* (which he cautions must be understood within proper bounds). Following the breaking of the tablets by Moses, G-d congratulated him: *Yasher Kobach sheshibarta*, for, says Rav Amiel, G-d affirmed that the faith which flows from intellectual queries ("breaking of the tablets" symbolizes a temporary suspension of religious norms) is more enduring and more relevant than unchallenged faith.

Footnotes, inadvertently omitted here, will appear in next issue.

## FREEDOM OF CHOICE

Some organizations, which provide death benefits for their members, appoint a so-called "official" funeral director.

It should be understood, however, that the member-family is NOT obliged to use this "official" director in order to receive the organization's death benefits.

Under New York State law, the family may make arrangements with any funeral director of its choice. The law is quite specific: freedom of choice is always the family's prerogative.

## RIVERSIDE MEMORIAL CHAPEL, INC.

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## Review of Work by Rabbi Lewittes Finds It to be Harsh on Chassidism and Mysticism

(Continued from page five)  
celebrated *Sefer Rokeach* as "pietists called *Hasidim* whose view of life was more mystical than rational (?). Such a circumscribed course of study led to much theoretical discussion unrelated to the actual demands of life. This is time developed into a system of study known as *pilpul*..." (P. 48). The presumed connection between the *Sefer Chassidim* and the form of Talmudic study called *pilpul* (which, of course, originated some time before either of these "pietists") should be fascinating to students of history.

"Absurd and Biased"

More absurd, if equally biased, is the author's contention (P. 57)

far as *HABAD* is concerned, a primary text of Jewish studies equal to—it not surpassing—the Talmud itself." Such an exag-



Rabbi Mendell Lewittes

The Editor-in-Chief and Governing Board of HAMEVASER extend *birchat mazel* to to

Noah Lightman RIETS '65

and

Ellen Frank SCW '68

upon their engagement. Best wishes for a happy and rewarding life together!

that the *Sefer Tanya* (by Rabbi Shneur Zalman, first *Lubavitcher rebbe*) "has become, at least as

generated attack could hardly have been made by the most ardent *misnagdim* of the 18th century. After several pages of such—best—purely subjective reaction, it is a little disappointing to find one brief paragraph in which are lumped together: the *Ba'er Heitev*, the *Chofei Adam*, the *Kitzur*

*Shulchan Aruch*, the *Aruch Ha-Shulchan*. And — oh, yes — the *Mishneh Brurah* is mentioned in passing (just the title and author) in the last sentence.

(The present reviewer, intimately acquainted with *HaGaan Rav Zevin*, *shlita*, cannot help but be amused and a little dismayed at the author's suggestion that the Talmudic encyclopedia "will no doubt serve as the standard reference to any *halachic* question for many years to come". Nothing could be further from the mind or intention of its editor!)

However, once these criticisms — by no means exhaustive — have been made, it still remains to be noted that the book has a definite value, if only that it is practically the first attempt of its kind. It can be recommended — with caution — to the intelligent reader who desires to familiarize himself with the general history of *Halachic* development.

The *SOY Sopher* will be in the old *Bais Hamidrash* this week to check *Tefillin*, \$2.50 charge per pair. For information contact Maurice Cluck Rt 223.

## Responsa Traces Relationship of Solar Year and Jewish Calendar

(Continued from page four)

of the fall season" is originally found in the Talmud (*Ta'anis* 10a). It is assumed that "the Diaspora" in the context refers to Babylonia where rain before that time would in fact cause damage; "but in Germany, where the sowing period is from the middle of *Tishrei* onwards... and the seeds may be damaged if rain does not descend immediately, why should we not act like the inhabitants of the Land of Israel who pray for rain as from *Marcheshvan*..." (ROSH, *responsa*, 4:10; cf. ROSH, *Ta'anis* 1:4). Surely, it is argued, the rule to follow the practice of the Babylonians in the Diaspora can apply only to social and religious laws, not to matters depending on local requirements (*Ibid.*). This reasoning, suggests the author, implies that the original enactment to pray for rain was concerned merely with requiring that such a prayer be recited, leaving the times to be determined by local conditions. But other authorities (whose ruling we follow) maintain that the Sages specifically fixed only two dates for commencing the prayer, one for the Land of Israel and another for Babylonia and the Diaspora, without providing for a third alternative, except for any private prayer which may be inserted in the blessing of *Shome'a Tefillah* (RITVA, on *Ta'anis* 10a). These authorities hold, in the author's view, that the Talmudic enactment prescribed not only the prayer, but the period at which it is to be recited in all communities alike.

According to this view, therefore, the enactment is mainly of a symbolic character, unrelated to the variations of climate and agricultural needs in particular localities. This would then account for the choice of Samuel's calculation as the simplest expedient for universal adoption in liturgical usage. It enables every Jew throughout the world to know the date for commencing *Tal Umatar* without any complicated computations, such as would be required by R. Adda's calculation. However, considerations of simplicity do not apply to the determination of the Jewish calendar; this is in any event subject to complex factors and in principle the responsibility of the Beth Din, so that R. Adda's more accurate system could here be adopted without confusing the individual Jew.

Once we assume, then, that the public prayer for rain is a mainly symbolic token in which all Jews are to join together at only two alternative times

(for those inside and outside the Holy Land), it follows that even those living in the Southern hemisphere, where the seasons are reversed, should unite with their fellow-Jews elsewhere in the prayer for rain. Rabbi Rapoport in fact cites rulings to this effect by R. Isaac Spector of Kovno given to a questioner from Australia in 1893 and confirmed by R. Samuel Salant of Jerusalem, although some decisions given by the London Rabbinate and others to settlers in Brazil as much as three years earlier had counseled the omission of the prayer altogether on the grounds that rain in such places might cause damage and even disease (Abraham Hirschowitz, *Be'er Avraham*, Jerusalem, 1923; summarized in *She'arim ha-metzuyanim ba-Halakah*, 19:3).

Finally, Rabbi Rapoport explains the dependence of the dates for *Tal Umatar* and the "Blessing of the Sun" on our civil calendar. These dates, as noted, are tied to Samuel's reckoning of the seasons which corresponds with the count of time in the Julian Calendar (and shares the astronomical inaccuracy with it). According to that Calendar, the *Tekuphah* of *Tishrei* (beginning of the fall season) always occurs "seven days before October" (*Avudraham*, *Shacharit shel Chol*; quoted in *Be'er Yoseph*, *Orach Chayim*, 117), that is, on September 24, so that *Tal Umatar* commences sixty days later, i.e. on the night preceding November 22, except in leap years when the *Tekuphah* falls at night and is thus counted from the following day, i.e. September 25, postponing the date for starting *Tal Umatar* to November 23. These fixtures were not changed when Pope Gregory XIII introduced his reform and dropped ten days from the calendar in 1582, declaring October 5 of that year as October 15, and after which every century year not divisible by four was no longer counted as a leap year. Hence, in every such century the date for *Tal Umatar* is removed by one more day (in addition to the ten omitted in 1582) from the Gregorian reckoning. By 1900 the discrepancy thus amounted to 14 days, so that during the present century *Tal Umatar* is begun on December 5 or 6 (corresponding to November 22 or 23 in the Julian Calendar). These dates will remain until 2100 when the omission of another leap year will change them to December 6 or 7. In sum, the Jews are about the only community (along with some Eastern Churches, *ichaedid*) to have retained a feature of the Julian Calendar.

### In My Opinion

## Ecumenism and Shmad

By Yechezkel Skovronsky

The year is 1967 C.E. We are in an era of enlightenment, brotherly love, and interfaith understanding. Of course, it is true that G-d's "deputies" in the Vatican stood by in silent approval as the Jewish population of Europe was being decimated. But that was a full quarter of a century ago. Now, however, the spirit of ecumenism has taken hold of the Church, and thus the news has been carried far and wide: we Jews are not god-killers; Christians can no longer save their souls by persecuting Jews. All this to the infinite glee of the Reform and semi-Reform rabbis who can now cavort through Rome heaping their rabbinical encomium upon the Catholic Church.

It is obvious that the declaration on anti-Semitism is the only move the Church could have made in its never-ending battle to win Jewish souls. Since in our sophisticated day and age conversion by the sword is no longer considered a very respectable policy, the Church has been forced to declare a cease-fire in its open war on the Jews. As a result, the Church is now more than ever relying on more stealthy and subtle methods of making inroads into Judaism. The interfaith dialogues provide one example. But most notorious of all are the mission schools. It is tragic enough when in countries such as France the missionaries find easy pickings among the thousands of destitute Algerian refugees. There, however, we can be only on the defensive through supporting such counter-missionary agencies as *Peylim*. But a situation that defies description is the one in our own home, in Israel, where missionary activities are flourishing with the open abetment of many government officials, traitors to the Jewish people.

Several years ago a furor was raised in American *yeshivos* over this deplorable condition; in our *yeshiva* the *Rav* delivered a dramatic address urging action to fight *shmad*, especially *shmad* in Israel. A small voice of protest was raised in America. But it soon fizzled out. Missionary activities are still strong in Israel. The tragedy of this situation is poignantly illustrated in the letter of an American student studying in the *Yeshiva Knesset Chizkia* in *Kfar Chassidim* to his parents in Chicago. The letter was written during the wave of protest by Israel *yeshiva* students against the missionary activi-

ties in Israel. It was written in English; I found excerpts of it in Yiddish in "The *Tog-Morgen Journal*." I shall translate loosely some parts into English.

"We entered the mission, and we sang and danced in order to attract the attention of the children. We wanted to get their names and addresses so that we could later go to see their parents and ask them not to send their children here. We found the children in a room where the missionaries had tried to hide them from us. One of us jumped onto a box and began to tell the children that they are Jews, that their fathers and grandfathers are Jews, and that everything that they were being taught in the mission school is false and is intended to lead them astray.

"We then began to say *shma yisroel* with the children, one time and then again, and they all followed with a loud voice and in unison.

"Mother and father, it was so wonderful that tears came to my eyes as I saw the children saying *shma*."

The boy proceeds to tell his parents that soon a policeman entered, swinging his stick wildly and hitting him on the head. The boy, however, comforts his parents: other than the fact that his glasses were broken and that he received a bloody nose and a blow on the head, nothing serious happened.

"When a friend of mine," he continues, "saw that I was being beaten, he came to my rescue and jumped on the policeman. We both wound up in jail in Haifa, where we met seven of our friends and had a lively reunion."

It is time that we reawaken ourselves to the acute problem of *shmad*. Of course, an important aspect of fight against the missionaries is the continued and growing support of *Peylim* and other anti-*shmad* organizations. As far as missionary activities in Israel in particular are concerned, I have no concrete suggestions for a course of action on our part. But whether it be through legislation in Knesset or some other means, the scourge of *shmad* must be wiped off the face of Israel.

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This issue marks the last one for the current Governing Board of HAMEVASER. Selection of the new Governing Board will be held on April 18. Applications may be handed in to Executive Editor Avi Kasten, ND 729. Please include all pertinent information.

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### PASSOVER PROVISIONS COMMITTEE

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## Department of Special Publications Working to Make Books of Jewish Interest Available

(Continued from page one)

age and upon Biblical, *Halachic*, and philosophic sources.

The Department deals with four types of publications. The first is a *Studies in Torah Judaism* series including works of such writers as Rabbi Belkin, Dr. Eliezer Berkovitz, and other outstanding Jewish thinkers and educators. The aim of this series is, according to Dr. Stitskin, to provide an analysis of *Halacha* and the philosophy derived from *Halacha* as a rationale for Judaism. *Studies in Torah Judaism* presents the point of view that *Halacha* in its traditional construct is sufficiently viable to deal with contemporary issues and need not be compromised in the name of expediency.

Dr. Stitskin emphasized that this series is especially pertinent today when there are widespread misconceptions as to what the philosophy of *Halacha* is intended

intellectual level.

The second type of publication is *Studies in Judaism* which has already published Dr. Louis Feldman's work, "Scholarship on Philo and Josephus (1937-1962)." These monographs are designed for stu-



Dr. Leon Stitskin

YUFR

dents interested in academic research on Jewish topics. This series will attempt to investigate the fields of philosophy, religion, and historiography with the intention of providing critical studies of classical works making them relevant to modern thought.

"Books is the third category of publications which is handled by the Department of Special Publications. In this group such works as *In His Image* by Dr. Samuel Belkin; *Judaism as a Philosophy*, by Dr. Leon Stitskin; and *The Guide to the Prophets*, by Dr. Sidney B. Hoenig are included. The purpose of this section is to

present to the intelligent Jew studies on a wide number of subjects by leading Jewish thinkers.

### Magazines

The fourth category is the magazine division where the Department of Special Publications cooperates with the Rabbinical Council of America in the publication of "Tradition."

Dr. Stitskin was very enthusiastic about the future of the "Yeshiva University Press." Within the next few months the *Studies in Torah Judaism* series will present "Science and Religion" by Dr. S. Roth, "Modern Thinkers in Traditional Judaism" by Dr. Gershon Churgin, and evaluation of the works of Rabbi Revel z't'l by Dr. Sidney Hoenig. Discussing the less approximate future, Dr. Stitskin indicated the three long awaited works by Rabbi Joseph B. Soloveichik on the *Halachic* philosophy would be forthcoming.

Among leading higher institutions and scholarly circles, the Department of Special Publications has had a great impact. The works are utilized by scholars, rabbis, and educators in both research and teaching. Throughout the world these publications have been enthusiastically received and reviewed. That the future of the "Yeshiva University Press" is assured is evidenced by both the wide acclaim for its level of scholarship and erudition on one hand, and on the other, its opening of previously little known areas of Jewish thought to the community at large.

## The ACJ Myth Unveiled: Korn, Head Man, Balks

(Continued from page six)

Korn stated in his speech that "God gave Moses 613 commandments." I would like to have asked:

If you really believe that the 613 commandments are of Divine origin, how can you say that Judaism is a faith concerned only about universal values and ethics, yet at the same time accept as binding upon you the particularistic, non-universalistic commandments in Judaism? How can you eat and speak at a non-kosher dinner? Furthermore, since many of these commandments can be fulfilled only in Israel, how can you say that Jews do not constitute a nation?

Korn said, "The Idea of Zionism was the creation of Herzl and Weizmann. The Jews in the Eastern European ghettos didn't really want a physical state. If they really desired to establish such a state, at least they would have tried."

I would like to have asked Mr. Korn the following:

Have you ever read the following prayer, which was recited by observant Jews thrice daily for centuries before Herzl and Weizmann lived? "May it be Thy will, L-rd, our G-d, and G-d of our fathers, that the Temple (in Jerusalem) be speedily rebuilt in our days. There we will serve Thee with reverence, as in days of old and as in former years (during the two ancient periods of Jewish independence)."

Doesn't this prayer show conclusively that Jews in reality longed for a Jewish state long before Herzl and Weizmann?

Also, Mr. Korn, don't you think that the intense, constant deprivation and the devastating pogroms which were known so well by the Eastern European ghettos did, in fact, prevent — for centuries — even an attempted return to Israel?

Mr. Korn said, "Israel presents the image that it is a 'going concern,' and in this way it tries to seek immigrants from affluent, English speaking countries. But on the other hand, Israel says that it has one-quarter of a million immigrants which it hasn't yet absorbed into its economy, and Israel pleads for money to resettle these people."

"Zionism claims affluence and poverty at the same time. It is a ruthless, insidious, colossal hoax."

I would like to have asked the following:

Since America has affluence and poverty at the same time, is America a "ruthless, insidious colossal hoax"? America is making attempts to continue its affluence and eliminate its poverty. Is it impossible for Israel to have these same goals?

Is it deceptive of Israel to attempt to attract affluent citizens of other countries by stating that part of Israel is indeed affluent? Is it wrong for Israel to ask for money to resettle its unabsorbed

citizens? Rather, should Israel let them starve? Should Israel refuse to accept additional immigrants fleeing from the persecution of the Iron Curtain countries or from the poverty and degradation of the Arab countries?

Korn noted that ninety Reform rabbis supported the ACJ at its inception in 1943, giving the impression that the ACJ enjoys wide rabbinical support. But he neglected to state that only 12 of these were members just a few years later, and that now only seven or eight rabbis support the ACJ. He also neglected to state that every major rabbinical body in America has publicly repudiated the ACJ.

Korn disputed the claim of Dr. Joachim Prinz, president of the Conference of Presidents of Major Jewish Organizations, to speak for the majority of American Jews on Zionist issues. Korn said that out of a total of twenty organizations represented in the Presidents Conference, only ten were Zionist groups. Furthermore, he said that these ten represent only 10 percent of American Jewry.

But Korn neglected to point out that at least seven of the non-Zionist members of the Presidents

The Editor-in-Chief and Governing Board of HAMEVASER extend mazel tov wishes to

Baruch Kaufman '68 and  
Ita Kornbluth  
on their engagement.

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Conference have publicly repudiated the ACJ. Nevertheless, an ACJ pamphlet inaccurately claims that the Presidents Conference "cleverly uses (these seven) non-Zionist organizations to do Zionism's work."

Korn accuses Dr. Prinz of deception when he claims to speak for the majority of American Jews. But Korn, who represents a group whose membership is at least 200 times smaller than the Presidents Conference, said "I think that most Jews feel as we do... If they know about our position, we would have many, many more members."

I would like to have asked Korn: Since nearly every major Jewish organization in the U.S. has publicly repudiated the ACJ, don't you think that U.S. Jewry does know about your position and has rejected it?

The American Council for Judaism is essentially a negative group whose positive contributions if any, have been infinitesimal. It rejects the concept of a Jewish people, drastically misconstrues the Prophetic faith, opposes the United Jewish Appeal and thus the welfare of the State of Israel, impugns the loyalty of American Jewry, holds a chauvinistic, self-centered view of America, and is hopelessly incorrect in its view of the origin of the idea of Zionism.

If it grows, the ACJ can only undermine Judaism in America and degrade America itself. It must be opposed on every front.

# Ontological Argument For Presence of Divine Force Being Reopened by Modern Scholars: An Analysis

by Bezalel Safran

A famous controversy between the Rambam and Ramban revolves around the question whether "Anochi Hashem Elokecho" (the commandment to affirm G-d's existence) is enumerated among the *Minyon Hamitzvot* (the 613 commandments which Rav Semai refers to in *Makot* 23). The Rambam in *Sefer Hamitzvot* maintains that it is: "The first commandment... is belief in the Deity; namely, that we should believe (*shema*) there is a First Cause..." (The Rambam assumes that a *Mitzvah* so basic that all other *Mitzvot* flow from it is not enumerated). In the first paragraph of *Yad Hachazakah* the Rambam restates this *Mitzvah* with a shift in emphasis: "It is most fundamental to know (*leida*) that there is a First Cause..."

This apparent discrepancy in the Rambam's view brings to the fore a difference of opinion among *Rishonim* as to the nature of the first commandment. How should the Jew fulfill this most fundamental *Mitzvah*?

Perhaps faith alone...

Some *Rishonim* maintain that this *Mitzvah* is realized solely through faith. (This position is articulated by the Abarbanel in his commentary on *Moreh Neuchim*). They hold that *Anochi* is realized not through intellectual investigation, through affirmation of faith (*shema*) motivated by awareness of "prophecy and miracles." This faith must be integrated into the Jew's consciousness. The Rambam, who formulates the *Mitzvah* of *Anochi* as an obligation to know (*leida*), would seem to hold *prima facie* that a Jew must

independently investigate this realm. (Credence is lent to this view by the Rambam's statement in the *Guide* (Part 2, Chapter 33) that "with regard to everything that can be known by demonstration, the status of the prophet and that of everyone else who knows it are equal") thus, these two principles (of G-d's existence and unity) are not known (at Revelation) through prophecy. The Torah says, "Unto thee it was shown," *ato horaisa lodaas*.

An approach is suggested by Ray Goren to reconcile the apparent contradiction in the Rambam's view: The Rambam does not demand intellectual investigation of G-d from each individual. After all, G-d's existence and Providence have been amply demonstrated through Revelation, through prophecy and through miracles in

Biblical and subsequent generations; indeed, even through rational proofs advanced by Jewish philosophers. Therefore, the *mitzvah* of *Anochi* does not obligate the Jew to independently investigate this realm (as the Rambam points out in *Hilchos Yesodei HaTorah*: "Not every mind can fathom these truths"). *Anochi* imposes an obligation to study the revelations of G-d as they are expressed in the Bible; to be aware of miracles; and to examine the rational proofs. This study should not be pursued merely as an inquiry (*leida*) into the truths empirically demonstrated in the Torah or philosophically demonstrated by the philosophers, but must be internalized by the Jew (*shema*). This internalization constitutes the fulfillment of *Anochi*. Thus, there is no contradiction between *Sefer Hamitzvot* and *Yad Hachazakah*, for the two approaches, belief and knowledge, *emunah* and *yediah*, complement each other.

cussion which follows is based on it.

The ontological proof of G-d was advanced by Anselm (1033-1109). Briefly, his argument was: I have an idea of a perfect being, G-d; one of the attributes of perfection is existence; therefore, this perfect being (G-d) must exist.

Formulated rigorously the argument is:

- 1) G-d is defined as something a greater than which cannot be conceived.
- 2) What exists is greater than that which does not exist.
- 3) If G-d did not exist, then that which does exist would be greater than G-d.
- 4) If G-d did not exist, then G-d would not be something a greater than which cannot be conceived.
- 5) If G-d did not exist then G-d would not be G-d.
- 6) That G-d is not G-d is impossible.
- 7) Therefore, G-d exists.

The crucial Hume-Kant objection to this argument is: What Anselm proved is that if anything is G-d then G-d exists, but he has not proved that G-d exists. In other words, Anselm has proved that nothing can be G-d and at the same time not exist, but did not prove that there is anything that is G-d.

However, Anselm advanced another version of the ontological proof which was assumed to be synonymous with the former, and therefore to be equally vulnerable. (Continued on page seven)

## Special Report Finds Crisis Existing in Jewish Higher Education—Reforms Urged

(Continued from page five)

perhaps an entire order, may proceed with an in depth study of these tractates utilizing and emphasizing a greater number of commentaries. The advantages of scope, familiarity, etc. are obvious. The method employed at YU and elsewhere does not give the student a real sense of understanding of the text. It must be noted however that "the system", rather than the institution is at fault. (Naturally these observations are only *roshei perachim* to a very involved system of development of a proper approach to the teaching and learning of Talmud. Spending an entire year covering perhaps forty or fifty *blatt* with commentaries before acquiring a working knowledge and familiarity with the fundamentals is like laying on the bricks of a house before the frame is set up).

Recently, there was a joke making the rounds to the effect that in a certain *yeshiva* downtown, the *rosh hayeshiva* gave only one requirement for *semicha*: proficiency in the laws of *shabbos* and in the laws of *krias haTorah*. If any other problems were to arise he could always be reached by phone! The self-mocking tone of this joke under-states a very serious problem facing higher Jewish education. Notwithstanding the time spent in secular studies which is always given as an excuse, one would be appalled at hearing answers received at YU to questions about *Rashi* in *chumash* or about certain elementary *mishnayot*. (YU is singled out but the malady affects other American *yeshivot* as well). Of greater importance is the deficiency in a more important area—practical *halacha*. With the exception of those who undertake independent study of the *Shulchan Aruch*, *mishna berurah*, *igrot moshe*, etc. the average student at YU lacks basic knowledge in areas such as *hilchos shabbos*, *tefillah*, *pesach*, *berachos*, etc. There is no

reason, to prevent courses in *halacha le ma'aseh* from being taught on the undergraduate as well as on the graduate level. Rabbi Melech Shacter teaches an excellent course in this area to *semicha* students. A petition to extend this course from one term to a full year was turned



Wally Greene

down. Every student in *Yeshiva College* as well as *semicha* students should have the opportunity to learn the fundamental laws and concepts in *Orach Chayim*. A series of graduated lectures would be given by eminent *halachists* throughout college as well as throughout the three year *semicha* program—and not just relegated to a brief (albeit well-taught) one term course.

There are several areas in the realm of *limudei kodesh* at YU that require correction, revamping, and improvement. The standard answer is that boys in college should be able to "learn" by themselves. However, one must be taught method before beginning independent study. The farcical Bible Department and the lack of any structured program in *Shulchan Aruch* point to the necessity of a new approach. (The only

effort made in this area is the class in *hilchos shabbos* given by Rabbi Herschel Shacter).

He who, for the sake of learning, lowers himself by exposing his ignorance, will ultimately be elevated. (Ben Azzai, Gen. R. 81:2) A foolish student will say, "who can possibly learn the whole Torah?" A wise student will say, "I'll learn two laws each day, until I master the Torah." (R. Yanai, *Shir HaShirim*, 5:11:2)

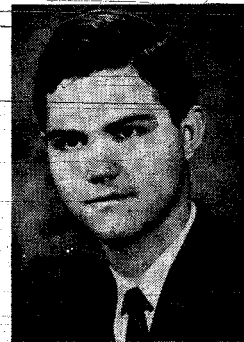
בסוגים ב' ו' שבתפלה שחזרנו, אין כאן בקשת שבר כי אם אהבה והשתפכות הנפש לפני וגורו ותרומה חן לבורא. תפלה זו מלוח עם שמה חרות ועונו ובתבנית תורה למתור נשמת לגלים ממים. זו היא תפלה לשמה. אין התפלה רוצה לקבל שום דבר מאביו שבשמים. אין הוא מתרעם ומתאונן כי אם ליתפן שמהו. עולה על כל גדותיה ותורוה לאלקיו על חסדיו מתבטאים בהשתפכות הנפש כתפלה שלו והוא בא לתת תורה לה' המושפל לראות בשמים ובארץ וההוה לאדם דעת להבין בעמקי סודות הברואה. בקיצור, כל תפלה שמטרתה לקבל חסד ושכר זו היא תפלה שלא לשמה וכל תפלה שמטרתה שמה וזכרת מוכה ותודה לבורא, זו היא תפלה לשמה. או במלים אחרות תפלה שהיא תפלה לשמה ותהנונים בלבד היא תפלה שלא לשמה. תפלה שהיא תפלה לשמה, חלל ותוראה הכוללת בתוכה צרכי האומה וכל העולם כולו כמלכות שדי היא תפלה לשמה.

Since the days of Hume and Kant, the question of the existence of G-d has been unpopular philosophically. Philosophers take it for granted that the existence of G-d cannot be demonstrated rationally, but must be accepted "on faith" by the believer. In January, 1960, Norman Malcolm, a noted philosopher, published "The Ontological Argument" in which he sought to re-open the ontological proof of G-d. An article by Norbert Samuelson appearing in the current issue of *Judaism* probes Malcolm's attempt, and the dis-

### Hebrew Supplement

## T'fillah L'shma

by Moishe Goldman



Moishe Goldman

ומפני שדואן הוא לצרת הכלל ומפני שמכיר את יוצר האדם וגדולתו ומניש שעליו לתודות לו על החסד ועל הטוב שיש לו כמו

Editors Note: HAMEVASER is indebted to EMC student Moishe Goldman for contributing our first Hebrew article. Thanks also to Miss Sarah Meyer of the EMC office who typed the manuscript for us.

כדי לדעת מה זאת תפלה לשמה עלינו לדעת בראשונה מה זאת תפלה שלא לשמה כי מתוך שלא לשמה בא לשמה. התפלה בחלקה האדם כשהוא מוסיף א) בקשת צרכי או בקיצור בני חיימונו. ב) בקשת צרכי הכלל כמו קיבוץ גלויות בארץ ובנינה. פירוק עול הגוים, הכמה כינוג ודעת קלימוד התורה וכו'. ג) שבח ותודאה לבורא העולם על חסדו הגדול ועל גבורותיו וגפלותיו עם בני אדם בכלל וישראל בפרט.

כאשר התפלה מוכן את כל מחשבותיו וכונותיו על חלק א' שחזרנו, וכל תפלתו היא אך ורק על בניו ופרנסתו, על דבר צרכיו ומחלתו, זו היא תפלה שלא לשמה. כי הוא מוסיף רק בחצלה עצמו ובחשבתו עצמו ומה לא יעשה האדם כשהוא נתון בצרת מוכר את שמושב להתפלה כי אם לא תועיל התפלה לו חיוק, התפלה רוצה בקוה מידה ובקבלת שכר ותועלת וכל התפלה לשם שכר ועוהות תפלה כזו היא שלא לשמה. אבל מי שתפלה לפני ששכר להתפלה

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