

HAMEVASER

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Number 2

Campaigners Offer Response To Hamevaser Questionnaire

In an attempt to clarify the campaign issues for Yeshiva University students, *Hamevaser* submitted a questionnaire to the major candidates for governor, senator and attorney general of New York State, asking them to state their position on major issues. The candidates were also invited to submit to *Hamevaser* a more general statement outlining what action they would take on the matters facing Yeshiva students as citizens of the general and Jewish communities.

Questionnaires were sent to



Dr. Belkin and Mr. Goldberg Exchange Greetings.

Governor Nelson Rockefeller, Arthur Goldberg, Senator Charles Goodell, Rep. Richard Ottinger, James Buckley, Attorney General Louis Lefkowitz and Adam Walinsky. With the exception of Mr. Buckley, the Conservative Party's candidate for Senator, who wrote that he will send his answers later, all of the candidates responded by the time the paper went to press. Four of the candidates, Messrs. Goldberg, Ottinger, Lefkowitz and Walinsky submitted additional statements which are printed in full on page

Semicha Program Yet To Be Revised

by RICHARD SCHIFFMILLER

The *Semicha* Program has undergone numerous structural changes since last year, due partly to the revision of the University charter, and partly to the demands for reform voiced by both students and faculty.

In order to qualify for State aid under the Bundy Plan, Yeshiva was compelled to discontinue the awarding of an MHL degree from the Bernard Revel Graduate School. Students who were in the midst of pursuing that degree may opt for an MS from Ferkau in Jewish Education, an MA from Revel in Jewish Studies (such as Hebrew, Jewish History and Philosophy).

(Continued to Page 6.)

4. Mr. Walinsky also made an appeal for Yeshiva volunteers to help him in his campaign.

The candidates were requested to briefly outline their position on the following issues: What they consider the most pressing issues in the campaign; public aid to private and parochial schools; job discrimination against Sabbath observers; the Middle East conflict; the plight of Soviet Jewry.

As expected there was unanimous agreement among the candidates that the United States make firm commitment to support Israel; all questioned the U.S. handling of the recent ceasefire.

The candidates were equally emphatic in expressing their concern about the plight of Soviet Jewry. All supported protests against Russian treatment of Jews, and have appeared at rallies for Soviet Jews.

However, there was considerable divergence of opinion concerning the constitutional right of the State to aid parochial schools. At present, the Blaine Amendment to the State Constitution forbids such aid. Governor Rockefeller has openly supported repeal of the Blaine Amendment and he has initiated a program which provides public funds to parochial schools to recompense them for State mandated services which they must provide, such as keeping of fiscal records. Mr. Goldberg, on the other hand, claims that aid to parochial

(Continued to Page 4)

Former Skyjack Victim Recounts PFLP Captivity And Conflict

In an interview with *Hamevaser*, Mayer Fund, a YU student held captive by the Arab terrorists who hijacked the TWA plane on which he was travelling, related some of his experiences in the Jordanian desert. Mayer, a *Kollel* student in the Rav's *shiur*, described the conditions under which he and the other hostages were kept, and related many interesting anecdotes, including a short conversation with President Nixon.

Like most of the other hostages Mayer agreed that he was generally accorded humane treatment. The food was rather monotonous, and there was a shortage of water, but no attempts were made to starve the hostages. The hostages were permitted to *daven*, although no *minyanim* were held. For those who observed *kashrut*, the Arabs provided all vegetable diets.

Yet, despite this humane treatment, Mayer was one of the few hostages who refused to sign a telegram to Golda Meir asking that Israel release some imprisoned Arab terrorists in a reciprocal show of good will. "I did not feel I had any obligation to sign the telegram," he said emphatically. "I don't regard my release as a humanitarian gesture. It is not killing innocent hostages one is not humanitarian."

Mayer disclosed that originally the released hostages had drafted a telegram calling on Israel to take steps to recognize the rights

of the Palestinians. However, some of the others among them, agreed to sign the telegram only if it adopted a more moderate view.

Despite the understandably tense situation there was a lighter side to the whole episode, which was welcome because it broke through the pervading fear. A few days after the hijackings,

wary. "Don't tell anyone my true identity, or else the CIA will come and get me," he pleaded.

But even this humorous side was not enough to quell the hostages' fears, which became more acute after the outbreak of the Civil War. Mayer saw the house next to where he was being kept hit by a shell, and he soon became expert in discerning the



Mayer Fund (r.) at Airstrip Press Conference.

while the hostages were still kept in the airplane, one hostage, a real *yiddeshe mama*, approached one of the machine gun brandishing terrorists. "What's a nice girl like you doing with a gun?" she asked. "You should settle down and get married. Why look, there is a nice boy who would be just right for you," the hopeful *shadchan* said pointing out one of the terrorist's male accomplices. At this point everyone broke out in laughter.

Among the interesting people the hostages met in Jordan was Salam, a self styled revolutionary from Chile. Salam had previously visited Cuba, and North Vietnam and felt very satisfied to be "where the action was" once again. Yet he was somewhat

sound of incoming rockets from the sound of the outgoing rockets being fired from the roof of his building.

When the hostages were suddenly released, they were flown to Nicosia, Cyprus. There they were met by a hurriedly assembled group of American diplomats dressed in sport shirts and slacks. From Nicosia the released hostages travelled to Rome where they had a brief meeting with President Nixon, then on a European tour. Mayer personally thanked the President for not allowing the terrorists to make an issue of American-Israeli dual citizenship. The President's reply was simple and direct: "To me there is no such thing as a hyphenated American."

Question Of Jewish Identity Traced To Founding Of Israel

by A. NEWMAN

The Knesset has for the first time actually adopted the halachic definition of a Jew for the purpose of purely secular laws. It has laid down that in the Israel Citizenship Law and the Law of Return a "Jew" is one born of a Jewish mother or converted to Judaism, on condition he professes no other religion. In actual fact, this represents no radical departure from the previously existing regulations. But what had been hitherto Ministerial directives, subsequently over-

ruled by the High Court, now have the force of law.

To understand the whole matter in its perspective, it is necessary to supply some background from the history of Israel starting with the historic Law of Return adopted in 1950, soon after the emergence of the State, and the subsequent Citizenship law of 1952. The essence of the former is spelled out in its first clause of five Hebrew words: *kol yehudi sakhal la alot afza* "every Jew has the right to come and settle

(Continued to Page 6.)

YU Librarian Hunts Sefarim Lost In European Holocaust

Since the fall of the Third Reich 25 years ago, an Israeli bibliographer has hunted down and recovered more than one million Jewish-books looted by the Nazis during their reign of terror.

Shlomo Shunami, who has been appointed acting librarian at Ye-

shiva University's Mendel Gottesman Library of Hebraica-Judaica, has coursed the map of Europe in an urgent mission, ferreting out hundreds of thousands of priceless cultural treasures which might have been lost forever. So far, his efforts have re-

(Continued to Page 7)

Hundreds Attend Mishmar



Over 200 students, Roshai Yeshiva, and administrators spent Thursday night, Sept. 25, in the Beit Medrash. The Mishmar was sponsored by SOY, JSSC, and Yavneh. Future Mishmarim are planned.

A. Littman

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three year program, to enable students who are in the *Semicha* program, as well as those who intend to enter the program, to make sensible plans for the future. The new program should be printed up and made readily available to students.

Student Responsibility

Hamevaser has often found reason to be critical of administration policies. However, at no point have we questioned the administration's basic commitment to the principles of Judaism upon which this institution was founded.

We are therefore dismayed that some self-proclaimed representatives of the student body saw fit to denounce Yeshiva University to the Israeli press as a haven for *k'firak*. The expressed wish of this group was to prevent the development of a Yeshiva *Kollel* in Israel.

Hamevaser, and we are certain that on this matter we speak for the overwhelming majority of Y.U. students, condemns such tactics as being beyond the pale of responsible constructive criticism. Legitimate student groups must make it clear that such behavior has no place at Yeshiva. We also urge the administration to continue its efforts for a Y.U. presence in Israel.

Also unfortunate are the unfounded accusations that the Concerned Students Coalition was directly responsible for the publication of the story in the Israeli press. There is no evidence to support this view, and those that persist in encouraging it only contribute to the divisiveness they claim to detest. Surely the issues facing Yeshiva at this point are too serious to yield to inflated rhetoric, no matter what the source.

From the Editor's Desk

Who Needs Money?



by MENDEL SHAPIRO

The new school year has begun with a whimper. Somehow, caught between the realities of Yeshiva's staggering financial burdens, and last year's epic anti-secularization battle, students seem to have adopted the attitude that worthwhile reform is out of the question this year; either it will be prohibitively expensive, or it will be attainable only through methods which would prove harmful to the University's general interests.

The antecedents of this attitude are found in Yeshiva's two great protest movements of last year: namely, the struggle for daily maid service in the dormitories, and the crusade to reinstate RIETS within the University's corporate structure. Of course, it goes without saying that daily maid service is preferable to no maid service, and that the new charter has raised serious questions about Y.U.'s future direction. But besides the specific issues they raised, these episodes are significant because they are archetypal of the only protest we seem capable of mounting. Yeshiva students are either concerned about the mundane or the abstract. We are aroused by the suspension of maid service and increases in food prices, and we ponder the significance legal changes might have on the complexion of the University.

It would be unfair to question the legitimacy of student interest in any of these areas. In the one case, *im ein kemach ein torah*, and in the other it is clear that Yeshiva University is too precious an asset to the Jewish Community to be entrusted in the hands of attorneys. Nonetheless, we must realize that at this point, both of these issues are too intractable to submit to meaningful discussion. There is general agreement that the school's financial situation dictates a curtailment in services. The presence on campus of a state investigator charged with determining Y.U.'s eligibility for Bundy money points up the fact that financial matters can still get worse. Under such circumstances what issues can students pursue?

We have heard the cliché, "the best things in life are free" so often, that we forget that it is true. Now is the perfect time to press for those significant reforms which will cost Yeshiva little or nothing to implement. The present situation affords us the opportunity to examine the real issues facing Yeshiva, without having to hack through a forest of lesser issues which, for the moment, are immune to solution.

One area which needs immediate reform is the *Semicha* curriculum (see editorial). For years the administration has defaulted on its responsibility to develop a *Semicha* program which meets the needs of the Jewish community. In this issue, *Hamevaser* has outlined some very reasonable suggestion for *Semicha* improvement. The steps we call for will cost the Yeshiva nothing.

Also, for years RIETS has failed to provide its *talmidim* with religious guidance. Consistently, many *roshei yeshiva* have refused to discuss *hashkafah* problems in *shiur*. Suggestions that the RIETS curriculum include *sefarim* in *musar*, *parshat ha-shavua*, or simply a second *biklut sedar* in *gemara* go unheeded. Consideration and action on these proposals will cost the Yeshiva nothing.

With the emphasis on saving money, now is the time to carefully examine the whole structure of required courses at Yeshiva College. While all they did in the past was waste much of our rare time, now they also waste University money. In the past the administration has not been receptive to our pleas for more time for independent study. Now, however, reform in this area could just prove to be irresistible to them.

Other area of concern include upgrading the College's poor Bible department, and in arranging for a more equitable system of credit transfer from RIETS to Yeshiva College. Again implementing these proposals will cost the University nothing.

While the financial crisis continues students will have to "confine" their efforts to seeking improvement in the quality of their education. If we assiduously concentrate on seeking reform now in specific areas, we can make significant progress. Y.U.'s financial crisis should not herald a moratorium on reform. On the contrary. Now is the time to begin reform, before the recession ends and renewed prosperity blinds us to the substantive issues.

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"Trust Not In Princes . . ."

From the minute news broke of the recent Arab terrorist hijackings, Jewish hearts pounded with an anxiety which did not abate until the last captives were returned. As mighty nations stood by powerless, Jews everywhere expressed in prayer their hopes and fears on behalf of the hostages. In the great store of sacred emotion which comprises the book of *Tehillim*, they found words to describe their anguish and frustration.

Without rejoicing in our enemies' fall, we should nevertheless come away with an important lesson from the turmoil which so agitated the Arab world in the immediate wake of the hijackings. While our faith in man's capacity to deal international justice suffers daily when we view the Middle East, our faith in *Tsur Yisrael* cannot but be strengthened. No matter how incredibly apathetic the community of nations may be to Jewish suffering, there is one ear that always listens.

Semicha Confusion

Last May, as a result of an agreement reached between Dr. Belkin and Rav Soloveitchik, a new committee composed solely of *roshei yeshiva* was empowered to restructure the *Semicha* program. This committee replaced the existing Administration-Student-Roshei Yeshiva committee, which had almost completed its recommendations for a revised program, which was presented in the last issue of *Hamevaser*.

The new committee's failure to formulate a discernible program by the beginning of this semester resulted in great confusion during registration. No one knew what was being offered or required. A clarification of the program a week later did not help the situation. It was simply stated that certain requirements would be removed, but it was not made clear which courses and degrees would replace them. Because of this, a vacuum was created in the program which has yet to be filled. Also, the system of *shiurim* and supplementary rabbinics, in which serious reform is needed, was left untouched.

In view of the moribund state of the *Semicha* program, *Hamevaser* urges that the following corrective steps be taken immediately:

- Appointment of an administrator, to whom students may turn for advice and answers, to take full responsibility for the *Semicha* program.
- Action by the Rav and Dr. Belkin upon the recommendations of the old Administration-Student-Roshei Yeshiva committee, or appointment of a similar committee to determine the goals of the program and present final recommendations for a total overhaul of the department in terms of *shiurim*, courses, and supplementary rabbinics.
- Promulgation as soon as possible of a

Unnecessary Cutbacks

While cognizant that the University's staggering financial burdens have forced a cutback in expenditures, we are disturbed by the unreasonable curtailment of services in the Gottesman Library. The decision to keep the library closed until one o'clock has made *sefarim* unavailable during the morning hours, a situation especially serious for those *shiurim* where easily accessible *sefarim* are a *sine qua non* for adequate preparation.

Also unnecessary was the removal of the Gottesman reserve book section to Pollack Library. Besides threatening the integrity of Y.U.'s Judaica library, this step places many reference *sefarim* out of convenient reach.

Hamevaser remains to be convinced that these actions result in any substantial financial savings. The lights are on before one o'clock, and the Gottesman staff is also present before that time. We urge that library services be immediately restored to their previous level.

Come To The Mishmar

We are deeply gratified with the large turnout that the recently inaugurated Thursday night *mishmar* has attracted. *Hamevaser* commends the sponsoring student organization, mends the sponsoring student organizations, SOY, JSSCC, and Yavneh, for initiating what should become an established feature of the Yeshiva. We extend a special *yasher koach* to the many *roshei yeshiva*, faculty members, and administrators who attended.

There is no question that the *mishmar* contributed inestimably to the *ruach* of our *yeshiva*. We strongly urge all *b'nei huyeshiva* to set aside Thursday evenings for Torah study.

SOY President Outlines Plans For Coming Year

by HESHIE BILLET

The Rav once said that to believe in God is insufficient, one must also experience God. In order to be able to experience God one must be able to feel His presence. To a lesser degree the same could apply to a Yeshiva. It is insufficient to merely attend a Yeshiva, one must also fully participate in the Yeshiva so that one can experience all that a Yeshiva has to offer. However, in order for one to be able to have a Yeshiva experience one must be able to feel the presence of an atmosphere proper for such an experience. During the past year there were many who felt that our Yeshiva lacked the latter vital ingredient and therefore could not provide a proper Yeshiva experience. Frustrated by an unresponsive bureaucracy, many students turned to Rav Soloveitchik for advice and leadership. He willingly responded, and with his help much was accomplished. Naturally, whenever there is a confrontation there is the possibility that wounds will result, and last year's confrontation was no exception. This year it is our task to try to heal those wounds. I do not believe that it will be easy to play doctor and student at the same time. But if we are at all interested in the Yeshiva we must fill both roles adroitly. A doctor will never cure a patient unless the patient cooperates. The ills of our Yeshiva will never be cured unless the administration, faculty, and student body cooperate with each other. Each group has its own tasks to fulfill and each must execute them as quickly and as efficiently as possible.

The administration must act on the promises it made last year. Those promises included the following:

- 1) The presence of at least one *Mashgiach* available for all students in the Yeshiva by the beginning of the semester.
- 2) The establishment of a more complete and enriched Jewish studies program at Stern College.
- 3) The creation of a more thorough and more stringent *Semicha* program. This included the abolition of the Revel requirement and the placement of the *Semicha* program in the hands of the *Rosh* Yeshiva.
- 4) A clearly stated requirement that Halachic norms must be fulfilled by all undergraduate and dormitory students. This was to be done by placing certain admission and disciplinary policies in the hands of the respective faculty councils of YP, EMC, and JSS.

Clearly there has been insufficient progress in several of these areas. First, we do not have a *Mashgiach*. Secondly, the Stern program has not been improved as promised. Indeed, there are



Billet Presiding at SOY Meeting.

several instances where there has been no change at all. Thirdly, the *Semicha* program is as incomplete now as it was before. As far as we can see there has been no improvement made at all. Fourthly, we are not quite sure exactly what powers the various religious faculty councils now have. Those responsible for improvement in each of these areas must begin to show results immediately. They must realize that the student body is not asleep and will have to be reckoned with, if they fail to keep their promises or fulfill their duties.

The faculties of the various religious divisions must cultivate a closer relationship with their students than they have in the past. Such a responsibility goes beyond *shiur* hours. A *rebbe* must realize that he is more than a lecturer in Talmud or *tanach*.

The student body must show the faculty that they are not asleep. They must show the fac-

ulty that they are more than students attending a lecture. The students must show the faculty that they are *bnai torah* committed to cultivating and creating a Yeshiva atmosphere. Of course, no explanation is needed in order to know that such a commitment also goes beyond the classroom.

This year the SOY will be sponsoring several programs to aid all groups in the task we but briefly outlined above. The success of these programs will require the cooperation of the administration, faculty, and the student body. Our effort will be a determined one but it will end up only as a "nice try" unless everyone cooperates. There are many little aspects that combine to create a Yeshiva atmosphere. Thus, every little detail is important and requires the commitment of everyone involved with the Yeshiva. Through everyone's combined effort attending our Yeshiva can become a true Torah experience. I appeal to everyone to give themselves. I'm sure that the results will be most gratifying for everyone involved, and for our Yeshiva.

Yeshiva Yavneh Chapter Begins Years Activities

The Yeshiva College Chapter of Yavneh is planning a wide range of activities for the school year. There will be various weekends throughout the term beginning with the Brooklyn College Weekend, November 21. In coordination with the Ad Hoc Committee for Jewish Education, Shabbatons will be spent at several colleges in the northeast where there is a lack of Jewish knowledge and spirit.

Yeshiva Yavneh also hopes to

Rabbi Aberman Describes Shiur Placement Policies

by STEVEN DYM

In an interview with *Hamevaser*, Rabbi Reuven Aberman, Director of RIETS, disclosed the formation of a Complaint Committee which will deal with students who feel they have been placed on a *shiur* which is unsuitable for them. The committee, which consists of Rabbis Alpert, Katz, and Paretzky, will accept complaints concerning RIETS placement which are submitted in writing to the RIETS office, and make recommendations upon con-

sideration of each individual case. A new group of *rebbeim* will serve on the committee each year.

Rabbi Aberman also described the changes he has made in the general RIETS placement policy. Upon assuming the post of director, Rabbi Aberman discovered much disorganization in the system of choosing the appropriate *shiur* for each student. In smaller *yeshivot*, boys are moved from one *shiur* to the next in a certain ascending order. That system can not be used effectively in so large a school as RIETS. Nor would the EMC system of registering for Talmud courses be feasible in RIETS.

The present procedure is to have each *talmid* choose his *rebbe*. However, his choice in the matter is limited to picking one of the *rebbeim* in the next year; e.g. if he is in a sophomore *shiur* this year, he can only choose one of the third year *rebbeim*. If the student wishes to remain with his present *rebbe* another year, or to skip a year, a notation is made in his file. Unless the *rebbe* feels the student's choice is not in his benefit, the student's wish is granted.

While not flawless, Rabbi Aberman claims this system has many advantages. It gives students a chance to continue a successful *chavruta* for another year, and it proves to be more efficient than in previous years. Rabbi Aberman will be happy to receive suggestions for further improvement.



A. Littman

Rabbi Aberman Driving Home A Point.

Miller, Rackman, And Socol Appointed To Higher Posts



Dr. Emanuel Rackman



Rabbi Israel Miller

Dr. Samuel Belkin, president of Yeshiva University, recently announced three major administrative appointments. Named provost was Dr. Emanuel Rackman, a University administrator since 1962 and a member of the faculty since 1947. Dr. Israel Miller who has served as assistant to the president for student affairs since 1968, was appointed vice president for student affairs. Dr. Sheldon E. Socol, director of student finances since 1962 has been

named secretary of the University.

Dr. Belkin said the recasting of administrative roles is aimed at strengthening the University's position during "a highly complex and transitional period in higher education. Yeshiva's remarkable growth, especially during its 25 years as a University, has prompted these administrative modifications in keeping pace with the complexity of challenges facing today's multi-sided urban university," Dr. Belkin said.

Shiurim, Shabbat Programs Planned For Dormitories

Realizing the important role of the dormitory in creating a true *yeshiva* atmosphere, Rabbi Chetfetz, in conjunction with the dormitory committee, has made plans to extend and enlarge the residence hall program for the coming year. *Shiurim* will be given weekly on each floor in Rubin Hall, and Morgenstern's third floor lounge has been converted to a *Beit Medrash* where a *Parshat Hashavua* series is conducted every Wednesday evening. Also scheduled is a weekly Thursday night *mishmar* in Rubin Hall with refreshments, hopefully followed by a *hashkama* *minyuan*.

Aside from these additional *shiurim* and *sedarim* during the week, a full *Shabbat* program is also being arranged. Yaakov Stollman (Md 406) is in charge of the *Oneg Shabbat* on Friday nights and hopes to schedule a series of panel discussions and speakers. After *kiddush* a *Shab-*

bat morning, the *Roshei Hayeshiva* will alternate weekly in giving a *shiur* on *Parshat Hashavua*, and floor counselors and other volunteers will conclude the day with the traditional *D'var Torah* at *Seudah Shlishit*. A number of special Shabbosim are also being planned for various floors and groups. The first such *Shabbat*, to be held shortly, will be conducted to *Keren B'Yavneh* alumni who will be in charge of the services and program for that weekend.

While a number of activities are being scheduled, Rabbi Chetfetz emphasized that a dormitory program can only be as successful and as meaningful as the residents make it, and he encouraged all students to actively participate. Anyone who has any suggestions with regard to any phase of the dorm program should contact David Miller (R 108) or Sandy Sandhaus (MD 227).

Hopefuls Urge Aid To Israel...

Goldberg Rejects Blaine Repeal; Concerned For Israeli Security

The issues you raise in your letter of September 8th are of great importance to the voters of New York State. Moreover, these are issues that are of profound significance to me personally especially during this High Holiday season, a season which this year finds the State of Israel in great peril. I am very pleased, then, to have been given the opportunity to respond to your questions.



Arthur J. Goldberg

The preservation of the independence and security of Israel is an issue to which I am deeply and totally committed. I am extremely concerned about recent events there. The vacillating posture of the U.S. continues to aggravate the precarious Middle East situation. This country must take several definite steps:

1. We must make it explicitly clear to the Soviet Union that in our own national interest we will not permit another Czechoslovakian tragedy to engulf Israel.
2. We must give Israel the arms it needs to preserve the military balance in the area.
3. We must insist that the present cease-fire be scrupulously adhered to by the Arabs and their Soviet patrons.
4. We must provide Israel with immediate and long-term economic aid. The U.S. gives massive assistance to other nations including various dictatorships and puppet regimes. Israel, a democratic and self-supporting nation, should receive no less.

The resolution of the question of Israel's borders must, I feel, be settled by direct negotiation between the Middle East parties. Talks such as were carried out in 1948 with the assistance of Under-Secretary-General Ralph Bunche could also prove fruitful.

In addition to providing a potential arena for such talks, the U.N. must continue to exert its moral suasion whenever cease-fire violations and other threats arise. The U.S. must take the initiative in ensuring that Israeli claims are examined and, if substantiated, supported with the full force of

the body. Israel must be guaranteed the same rights before the Security Council as her Arab neighbors in these matters.

Only in these ways can a secure Middle East peace be established. Only in these ways can *Eretz Yisrael* be preserved.

Definite measures must also be taken to deal with the devastating problem of aerial hijacking. For its part, the U.S. should support international boycotts of countries that encourage and harbor hijackers. We should also cooperate in international action to ensure the prosecution of aerial hijackers.

I believe in the separation of Church and State. Indeed, I sat on the Supreme Court and voted with its 1963 decision (*School District of Abington v. Schempp*) on the matter of prayer in public schools. But, as I pointed out in my concurring opinion,

Neither government nor this Court can or should ignore the significance of the fact that a vast portion of our people believe in and worship God and that many of our legal, political and personal values derive historically from religious teachings. Government must inevitably take cognizance of the existence of religion and, indeed, under certain cir-

cumstances the First Amendment may require that it do so. And it seems clear to me from the opinions in the present and past cases that the Court would recognize the propriety of providing military chaplains and of the teaching about religion, as distinguished from the teaching of religion, in the public schools.

I am also, then, a deep believer in religious education. I do not, however, support the repeal of the Blaine Amendment. The reason for this is that I have found its interpretations in the New York Courts to have been co-extensive with the First Amendment. Empty debate over the Blaine Amendment is therefore extremely divisive and devoid of practical significance.

I must stress that I am in favor of all aid that can constitutionally be extended to non-public schools. No responsible politician can claim more than that. We already know that aid for transportation, for textbooks, and for school lunches is constitutional. It would appear that the 1970 N. Y. law to reimburse non-public schools for the cost of performing testing which the State requires is also constitutional. These and all other forms of aid which are accepted as constitutional under the First Amendment to the Constitution of the United States, I heartily endorse and will work for as Governor.

Candidates Speak Out On Israel, Church-State, And General Issues

(Continued from Page 1)

schools violates the traditional Church-State division, and has taken a stand against repeal of the Blaine Amendment. Nonetheless,

of a problem facing the Orthodox Jewish Community, but which seems little understood by the candidates. Governor Rockefeller has proposed legislation making



Dr. Belkin and Governor Rockefeller at a Recent Groundbreaking Ceremony at Yeshiva University.

less, he expressed himself in support of indirect aid to parochial schools, including funds for school lunches and textbooks.

Rep. Ottinger wrote that he would support a program whereby public funds would be channeled to individual students rather than to institutions. In this way, the constitutional problem of Church-State relations would be circumvented. Senator Goodell has not recorded his opinion specifically on this issue.

Job discrimination against Sabbath observers is a good example

of such discrimination illegal in civil service. The other candidates spoke vaguely of their opposition to all forms of discrimination, without specific reference to the unique problem faced by the Sabbath observer.

Besides Gov. Rockefeller and Attorney General Lefkowitz, who avoided speaking on controversial issues, the other candidates emphasized their opposition to the Vietnam War and saw in it the root of the current American malaise.

Ottinger Urges New Priorities

In the broadest sense, the most pressing problem facing the people of New York is the failure of government at all levels to respond to basic human needs. We



Richard L. Ottinger

see it in many forms—in government programs that tear down more housing than they build; in a national budget which spends billions on subsidies to wealthy farm corporations not to grow crops, on millions for a supersonic transport plane for the jet set; in the escalating menaces of crime and drug addiction; in a war that doesn't end but rather spreads throughout Indochina while our President insists that he is really getting us out of that war.

On a more specific level, the problem which seems to concern most New Yorkers—indeed, most Americans—is the terrible dislocation of our economy and its effect on the average family. We are feeling the effects of economic policies of two administrations—Johnson's and Nixon's—which have simply failed to move effectively, relying on inadequate piecemeal efforts instead of combining fiscal and monetary policies in a meaningful way. At the present time, it is my view that only a combination of economic controls, cutbacks in non-essential spending, continued tax reform to plug loopholes and ease the intolerable burden on low and moderate-income families, and a program of manpower training and public service employment, using government as an employer of last resort, if necessary, will bring economic stability. I have called for and introduced legislation to implement this program, and as a Senator I will continue to work toward this end.

Of course, the war in Vietnam continues to underlie a good deal of our domestic problems, not only in the economic sense but in the continued polarization of groups within our society. The Nixon program of Vietnamization is nothing more than an excuse for perpetuating our military involvement and continuing to shore up the despotic Thieu-Ky regime in Saigon. In addition, the Nixon administration is changing the character of our military involvement in Southeast Asia, by hiring mercenaries to fight under cover of the CIA in Laos and Cambodia. This is a

clear violation of the National Security Act and must be stopped.

The list of important problems facing New Yorkers is virtually endless—the deterioration of our environment, blighted housing, narcotics and crime, the lack of modern, safe and convenient mass transit systems, and on and on. Underlying all of these, is our completely distorted set of national priorities. I run for the Senate committed to a restructuring of those priorities and the institutions which have allowed them to block progress. And I believe that a vital role of a Senator must be to help citizens organize to meet the problems that threaten them and as a Senator, I intend to continue the work I have begun as a Congressman to accomplish that.

During the past six years, I have helped organize community groups to get low-income housing and day care centers built, to block construction of the Hudson River Expressway, and to get the Penn Central Railroad indicted

(Continued to Page 5)

Golda Meir On Being Jewish

(Continued from Page 7)

gogues in Moscow, Odessa and Leningrad serving as the only center for Jews to which they come at least on Simhat Torah as an outlet for their feelings of Jewish identity. I would like to tell you that in 1948 when I attended synagogue on Rosh Hashana and Yom Kippur in Moscow I did not stir from my place the whole day. I thought to myself that had I stayed longer at my post I would have gone to synagogue not out of duty, as the representative of the Jewish state, but I, Golda Meir, my place is in the synagogue along with other Jews. Above all else, in my view and that of the overwhelming majority of the members of the Knesset, the survival of Israel comes first, before the State of Israel, before Zionism... Any price is worth paying for the security of the State of Israel so long as it is realized that its role is to preserve the Jewish people. Otherwise, it is pointless. This measure may not succeed in reducing the incidence of intermarriage but at least it will grant no heter for it."

The Editor-in-Chief and Governing Board of Hamevaser wish Bob Miller a speedy **Refuah Shelema**.

The Editor-in-Chief and Governing Board of Hamevaser extend a hearty **Birchat Mazal Tov** to our Mashgiach, Rav Yaakov Lessin, upon the engagement of his granddaughter, Hennie Lessin, to Shimon Wolf, YC '69.

...But Differ On Blaine Repeal

for polluting the Hudson River. I led a group of commuters to Albany to press for emergency assistance for the railroads and I served as New York State's Earth Day coordinator to help citizens throughout our state start action to alleviate a broad variety of environmental threats.

With regard to public assistance to private schools, I supported the Elementary and Secondary Education Act of 1965 and would favor an extension of the principle embodied in that legislation, which essentially was that aid should be aimed at the student, and not the institution. This formula is consistent with the Constitutional separation of church and state and has worked well at the federal level.

I think we have learned in recent weeks that the situation in the Middle East is more perilous for the United States and for the cause of world peace than any other trouble spot on the globe. I have warned the Nixon administration from the time it took office, that failure to live up to previous commitments to Israel would only encourage adventurism by the Arab-Soviet detente, and time has proved me right. The refusal of the United States to provide Israel with the military equipment she needs for her defense convinced the Arabs we had backed off our support and that they could move with impunity.

The so-called U.S. peace initiative is really a weak one that appears aimed at forcing Israel

to retreat to insecure boundaries. Should that occur, another full-scale Arab attack is inevitable.

U.S. policy must be aimed at assuring Israel's invulnerability to Arab attack. While I have publicly deplored the continued



Charles E. Goodell

arms race in the Middle East as a terrible diversion of valuable resources, continued Soviet-Arab belligerence really leaves us no choice. And in Israel, we clearly have a situation where U.S. vital interests lie, where a legitimate democracy is fighting for its life, and where the morality of the situation is clear. The contrast with Vietnam is obvious.

The Middle East really needs bread, not bombs; tractors, not tanks; water, not war. But those long-term needs will never be filled if the U.S. allows Israel to become the victim of our desire to appease American oil interests in the Arab states. And time is fast running out for us.

Walinsky For Vigorous Narcotics Control; Lefkowitz Is Too Lax

I am running for Attorney General of New York State so that I can protect the interests of the people of New York State—not the interests of special groups, not the interests of particular institutions, but the interests of the people. The present Attorney General, by ignoring laws regarding narcotics and organized crime, discrimination in hiring, and pollution both inside and outside of industrial plants is ignoring the people of the state. A few examples will illustrate this clearly:

Attorney General Louis Lefkowitz has publicly stated that he devotes only 2% of his time to all crime including narcotics. Meanwhile, though New York spends \$250 million to curb addiction, there are close to 200,000 addicts in the state and narcotics-related crimes will exceed 300,000 in 1970. Nine hundred died in New York City alone from heroin overdose in 1969, and over 500 have died this year; from ten to 20 New Yorkers die each week of heroin while four die each week in Vietnam. The Executive Law gives the Attorney General the power to investigate and prosecute the source of this killer—organized crime. As Attorney General, I will immediately organize a strike force of attorneys to curb this menace.

The Attorney General continues to allow industry to pollute the environment inside and outside their plants. The confidential Labor Department memorandum I released this week showed that the deaths of 58 laborers were attributable to violations of New York State safety standards, and were not prosecuted by either the Attorney General or the Department of Labor. In more far-reaching effects on the environment, although the State Department of Health lists 1600 polluters, since 1966 not one cent has been collected in fines nor has one polluter been brought to trial. The neglect of these laws must not be allowed to continue.

In addition, as a member of the Jewish community, I am

particularly concerned about issues of special interest to New York Jews and Jews around the world. The Jewish people have a 5000-year his-



Adam Walinsky

tory of persecution that continues to this day. The very existence of the State of Israel, harassed on all sides by her Arab neighbors, is at stake. We should do everything we possibly can—personally, socially and politically—to insure her continued safety and sovereignty. It is our duty to keep our own government and citizens aware and actively concerned with the critical situation in the Middle East. The time for a United States policy

of vacillating support is over.

The frightening cadence of airline hijacking by Arab terrorists several weeks ago makes this critical situation all the more frightening. The hijackers disregarded not only the basic tenets of international law, but the laws of simple humanity, of a fundamental respect for the health and safety of human life. Added to this is the blatantly racist nature of this action. Women and children were let off the planes—except for Jewish women and children, who remained confined regardless of their nationality. Not since Hitler have such life and death decisions been made on an explicitly religious basis.

At the same time, intimidation and repression continue against the Jews of the Soviet Union. The history of the Jewish people in Russia is one of a continuous pogrom. Over the centuries the pogrom has changed its image but not its character. The Jews in Russia have suffered the indignities and punishment of persecution too long. We must demand that the Russian government immediately cease intimidating the Jews who want to emigrate to Israel as well as to cease harassing the Jewish people who will remain in Russia.

As students at one of the most influential Jewish universities in the country your support, and help is needed to carry these ideas to the people of New York State.

Mizrachi Threatened By Leadership Void

(Continued from Page 6) not claim the falsehood of the majority of Miss Keshet's article. As the trial progressed, more and more evidence of misconduct was uncovered. The press published every drop of it.

Meanwhile, Raphael was cultivating a growing following among the entrenched NRP organizational administrators. To party intellectuals, who had been grumbling anyway about their exclusion from the party's executive bodies, Raphael's aspiration was particularly alarming. Raphael's opposition grew around the party's youth faction and representatives of *Hakibutz Hadati*. At a meeting of the party's executive committee, the opposition made their points.

The arguments were rather compelling. A religious party could ill afford to become the stronghold of professional politicians. Yet the constitution of Mizrahi's executive bodies did not connote awareness of this fact. Moreover, Raphael in particular could harm the party's image incalculably if he ever fulfilled his ambition. As a first step, the minority tried to wrest several key positions from their established rivals. Unsuccessful, they stormed out of the meeting. The next stage of the battle centered on the selection of a suc-

cessor for Mr. Shapiro's vacated Cabinet seat. To Raphael, of course, the seat would be extremely valuable, both in actual and psychological terms.

But Raphael's suit against Sylvia Keshet was going worse. When he took the stand as a witness, it was virtual self-incrimination. He was forced to delete point after point from his suit until it became evident that the whole affair was a fiasco. Rather than fight until the bitter end, Raphael settled out of court.

By this time, public opinion was so against Raphael that some of his supporters were apparently having second thoughts. At any rate, enough anonymous members of the majority faction voted against him to have him lose the Cabinet seat—by one thin vote—to Deputy Minister of Education Michael Hazani.

While the victory was an important one, it was not decisive. At this point, nobody knows whether Mizrahi's politicization is destined to enervate its virile spiritual roots with a leadership of questionable character. If it happens, the fulfillment of Mizrahi's declared purpose will be a long way off. No Israeli will listen to Judaism from anyone of less than exemplary idealism, much less of dubious ethics.



James Buckley: The Conservative Candidate Just Sent a Picture For the Time Being; He Will Respond Later.

Lefkowitz Is Proud Of Record As Activist; Points To Achievements

I am pleased to answer your inquiry in connection with your edition on the election campaign. I believe that your publication renders a meaningful service to the school community in presenting the views of candidates for public office.

The State of New York, like other industrialized states, faces a multitude of intensely serious problems in the years ahead. Among the most crucial are the state of our environment, the health of our economy, public safety and drug abuse. I think it appropriate to point out, at this juncture, that my office has provided an extraordinary degree of constructive leadership in these and other areas of concern.

For example, I established the first Water & Air Resources Bureau in any State Attorney General's office, over five years ago, long before there was a general public awareness of the seriousness of the problem. Some 38 judgments have been obtained against municipal polluters and, more recently, I established a second anti-pollution unit. This new unit has instituted imaginative and far reaching proceedings against some of the largest industrial and municipal polluters; to name only one—the U.S. Army Corps of Engineers.

In regard to drug abuse, we

are faced with an epidemic, despite the fact that the Rockefeller administration has expended more money on their problem than the federal government and



Louis J. Lefkowitz

all the other 49 states combined. While specific jurisdiction does not rest with my office, I have spearheaded studies by student committees and I continue to press for educational programs in the schools and elsewhere to alert our youth.

Throughout my years in office I have often been the first to speak out in favor of one or another innovative proposal and I will continue to seek means to deal with this mortal affliction.

(Continued to Page 7)

Shalit, Brother Daniel Cases Test Halachic Jewish Definition

(Continued from Page 1)
in the Land of Israel." The latter confers automatic Israeli citizenship on him. But neither define the word "Jew," a situation which did not, at the time, worry anyone in spite of the fact that, for security and statistical reasons, every resident of Israel was required to state his religion and *leum* (ethnic affiliation) for the population register and carry an identity card reproducing these details. The late Mr. Moshe Sharet had explained to the United Nations Special Committee on Palestine in 1947, prior to the emergence of the Jewish state, that by Jew he meant one born of a Jewish mother or converted, provided he had not gone over to another religion, — the identical definition adopted by the Knesset over two decades later.

Mixed Marriages, Ben Gurion's Jewish Identity Poll

But in those two decades a lot has happened to make such a definition controversial and a restatement in binding form vital. In pre-state days the partners of a mixed marriage were rarely interested in the return to Zion. On the contrary, the step they had taken was indicative of their desire to lose their Jewish identity and assimilate. The dangers of out-marriage have loomed large and have been seen to threaten the very existence of the Jewish people in the Diaspora. At the same time Israel has entered the picture as the haven for thousands of Jews in search of their identity after the disillusionments of the open society of the West and the closed one of the East. Indeed it was the high incidence of mixed marriages among the immigrants from Communist Poland in the late fifties that caused Mr. Ben Gurion to send his celebrated inquiry to the forty odd world Jewish personalities of his choice. His left wing Interior Minister Mr. Bar Yehuda had issued directives enabling a person to register himself as Jewish without fulfilling the requirements of religious law. These were withdrawn as a result of the resignation of the Ministers of the National Religious Party and eventually replaced, with Cabinet assent, by halachic norms in accordance with the vast majority of the replies to Mr. Ben Gurion's inquiry.

The Case of the Jewish Monk

But matters did not rest there. The Israel Supreme Court was in 1963, called upon to decide whether Daniel Rufeisen, known as Father Daniel, a Jew who became a Catholic priest, could qualify for automatic Israeli citizenship under the Law of Return. By orthodox Jewish law he was a Jew. The court decided that for the purposes of the Law of Return which was a secular piece of legislation introduced by the Knesset, a popular rather than halachic yardstick was called for. The Jewish people, as a whole, did not accept the idea that a convert to another religion remained a Jew. He was certain-

ly debarrued from enjoying the privileges of the Law of Return which were designated for professing Jews. Rufeisen was accorded Israeli citizenship as a non-Jew, and not in virtue of the Law of Return. Though in actual fact the Halacha, too withdraws from the apostate the privileges of Jewish affiliation, whilst insisting he remains obliged by its duties, the Rufeisen case afforded a precedent for a deviation from halachic definitions in determining Jewish identity for the purpose of laws passed by the Knesset.

The Case of Shalit

Benjamin Shalit returned, to Israel with his non-Jewish wife, a daughter of Sir Patrick Geddes who had strongly identified himself with Zionist aspirations but regarded himself as of no religion. His wife became a naturalized Israeli citizen. Two children were born to them and Shalit demanded they be registered as Jewish but of no religion.

This, in accordance with the Ministerial directives, the registration officer refused to do.

Crucial High Court Judgement

Shalit obtained an order nisi from the High Court which was subsequently made absolute after an unprecedented nine-bench judiciary had sat to judge the case. Five of the nine high court judges found that the registration officer had no right to refuse to register the children in accordance with the wishes of the father. The Ministerial directives had no legal standing. They refused to be drawn into the issue of determining Jewish identity, though each one made it abundantly clear that he stood for a subjective definition of Jewishness not governed by Halachic norms. All agreed that the High Court was not the ideal body to determine such a crucial ideological issue and that it would have

people constituted a religious-national entity. Any separation would jeopardize the overall unity of world Jewry. There was no justification for creating a new entity of Israelis, Hebrews or Jews of ethnic affiliation only. Conversion procedures should be regularized and eased but there could be no foregoing of the principle itself of entry into the Jewish fold.

The High Court decision confronted, the Israeli government fairly and squarely with the responsibility of reaching a clear-cut decision. The Chief Rabbi ruled it a grave violation of Torah law for anyone to register as a Jew one who was not so in Halachic terms, confronting the

Contributing Editor

Mizrachi Torn By Power Struggle

Rav Yehudah Leib Maimon, one of the early leaders of the Mizrachi, once maintained that an organization's maturity can be measured by how much its members strive with each other rather than struggle for survival with outside forces. He was, of course, consoling himself with reference to his own movement. In recent months, the specter of divisiveness has plagued Mizrachi once again. At issue was a crucial matter of the party's moral complexion and integrity.

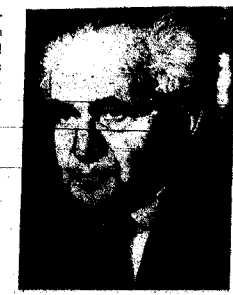
Unlike previous quarrels, this one did not pit two opposing ideologies against each other. In fact, conservatives and liberals, "Greater Israel" advocates and avowed doves found themselves allied in the conflict.

During his lifetime, Chaim Moshe Shapiro had been NRP's leader and unquestioned policymaker. He was a man of unimpeachable ethics and considerable charisma. On the eve of the Six-Day War, he was responsible for the establishment of the "national unity government," which embraced all parties. All of this endeared him not only to his party, but to the Israeli public in general.

Unfortunately, nobody was groomed to take Mr. Shapiro's place. In general, young blood was slow in rising during the monolithic Shapiro years. Zerach Warhaftig, the most recent of three NRP Cabinet ministers, is now entering his thirteenth year in the government. When Shapiro passed away during the summer, NRP was left without the steady leadership it had never lacked before, and the choice of a new chief was by no means obvious.

There was one man, however, who hoped to rise to NRP's top position. He was Yitzchak Raphael, a skilled political organizer. Raphael had a working knowledge of the inner party mechanism. There was only one serious hurdle in Raphael's path. He was one of the most slandered men in the Knesset.

Raphael's political history included an alleged bribery re-



Former P.M. David ben Gurion: Took Jewish Identity Poll religious Minister of the Interior Mr. Moshe Shapira with a di-

lemma. It was his duty to carry out the court order. There was no chance of the government disqualifying that by retroactive legislation. The Minister felt that the Rabbinate had acted with impetuous haste and should have consulted the political leadership first. Shalit's children were duly registered by the Minister as Jewish (a definition not binding the rabbinic court), but the government tabled legislation ending that situation and laying down the halachic norm. The Minister of Justice, Mr. Yaacov Shapira explained that it was impossible to bypass the problem by simply doing away with the registration of ethnic affiliation, not only on

(Continued to Page 7)



by ELYAKIM KREMBIN

garding the awarding of a hospital contract. Raphael was



Moshe Chaim Shapiro, z"l: legally acquitted, But the matter was never really cleared up. In addition, scores of ru-

mors abounded about Raphael's alleged night-clubbing activities, mismanagement of public funds, etc. Mr. Shapira had twice frustrated Raphael's receipt of important government jobs because of the bad publicity it would have given the party. When Raphael's aspiration became known, the popular and biting Israeli columnist, Sylvia Kesher, devoted an entire devastating article to Raphael's misconduct.

Raphael began to realize that he may as well give up as long as his reputation was so tarnished. Vowing to clear his name once and for all, he announced that he would file a suit against Miss Kesher.

The trial, however, did not quite fulfill Raphael's expectations. To begin with, Raphael's suit was highly selective, and did

(Continued to Page 5)

Semicha Requirements Unclear As New Semester Commences

(Continued from Page 1)
or the newly instituted MS that will have the same requirements as does the MA, minus the thesis. An MHL degree to be granted by RIETS is currently in the planning stages.

Last year a committee of students, *rebbeim*, and Administrators began a study of proposed curriculum revisions. Their progress was interrupted in March by the explosion of the controversy over the charter. One of the demands of the hastily formed student-faculty coalition was that the committee be replaced by a study group composed solely of *rebbeim*. The Administration acceded to this request, and the Rav and Rabbis Bleich, Lichtenstein, Lifschitz, and Parnes were designated to revise the *Semicha* Program, subject to the approval of Dr. Belkin. One of their first actions was to eliminate the requirement that a student pursue an MA or MS concomitantly with his ordination studies. The aspiring *mushmach* would be free

to study for one of the Master's degrees or to confine himself to the RIETS program. If he chose the latter, he would be obligated to take courses in *Chumash*, *Halacha*, and/or *Tefillah* for four hours a week. The mapping of the exact content of these courses and the appointment of their instructors was delayed over the summer because of the uncertainty over the MHL in RIETS. The classes in those subjects will begin, however, following the *Sukkot* recess. A three-year cycle for the courses is still being formulated.

All students for *Semicha*, whether they are working for a Master's or not, will be required to take the Supplementary Rabbinics courses. These include homiletics, practical applications of *Halacha*, and *Shimush*, or inservice training.

The *Kollel* program will continue to function as before and will not be affected in any way by these revisions.



Prime Minister Golda Meir: There is No Heter for Inter-marriage

been better had the government agreed to delete ethnic affiliation altogether from the birth certificate. The four minority views including President Agranat and Deputy President Silberg, with varying degrees of emphasis and from differing ideological standpoints, felt that there was no justification in deviating from the traditional norms of Jewish identity as incorporated in the Ministerial directives. The Jewish

Sefarim Sleuth At YU

(Continued from Page 1)
sulted in the return of more than one million volumes to libraries in Israel, and another 200,000 to the U.S. In addition, hundreds of Hebrew manuscripts were recovered and sent to Jerusalem.

The youthful, 70 year old Mr. Shunami, began his search under the sponsorship of Hebrew University, which was later joined in the project by Israel's Ministry of Religion. He was also greatly aided by the cultural branch of the U.S. Army.

While great rarities and books of immeasurable value were salvaged, he contends that countless volumes have been lost. He says "millions of volumes were probably destroyed by allied bombing, and many books, incunabula and manuscripts—the most valuable ones—vanished and are still in Nazi hideouts in Germany."

Mr. Shunami said that the Nazis created a "so-called scholarly institute to the study of the Jewish question. They set up a library of anti-Semitic studies with confiscated books to justify the annihilation of the Jews. They also laid the foundation of a university for Nazi leaders and the "best of the loot" of Jewish and non-Jewish contents was destined for the library.

"Their purpose," Mr. Shunami said, "was to disseminate anti-Semitism. They boasted of having the greatest Jewish library in the world. Their satanic goal was to prove from the Jew's own books how wicked they were, and how deserving they were of their lot."

Each year Mr. Shunami spends several weeks in Germany trying to track down the missing books. He said that he had been given the cooperation of German librarians and archivists, as well as the West German Federal Government and the police, and had the authority to investigate any library he desires.

According to the law, all German citizens were supposed to have turned in those books to the U.S. Army, and later to the federal government. "When I confront these cultural Nazis," Mr. Shunami said, "they are very uncomfortable, not only because of their past, but because they are violators of the present law."

In addition to Germany, other countries are visited by Mr. Shunami as part of his rescue operations. These include Poland, Czechoslovakia, Hungary and Rumania. More than 200,000 rabbinic volumes were salvaged from Poland, and tens of thousands of books from the other countries.

Among the great rarities he uncovered is a late seventeenth century Megillah Scroll of Esther written in Spanish on parchment.

Included among the interesting collections found is that of Immanuel Loew, the famous Hungarian Jewish scholar, who was an expert on the vegetation of the land of Israel. When informed that his collection was at Hebrew University, the Israeli military command asked for a copy of his five-volume work, *Flora der Juden*, for use in camping conditions. His work is useful

for such things as making tents from vegetables, mattresses from grass and even tea from certain plants.

Those who can prove that the rescued books are theirs are entitled to them or their monetary value. One incident in Israel recalled by Mr. Shunami involved Dr. Moses Breuer, brother of the well-known leader of Agudath Israel. Dr. Breuer excitedly told Mr. Shunami that he had discovered his own set of Talmud on the Hebrew University Library shelves. Asked for proof, Dr. Breuer pointed to the initials on the cover. Mr. Shunami was not satisfied, for there were many "M.B.'s" among European Jews.

Dr. Breuer then related how he studied the Talmud at the beginning of the Nazi era, when his spirits were depressed. It was during *Sukkot* that he was learning the related tractate, *Sukkah*. To better understand the text of the tractate, he sketched a diagram. Mr. Shunami then opened the Talmud and found Dr. Breuer's drawing and the set of Talmud was returned to him after almost twenty years.

Another significant collection of rabbinical books was traced to the father-in-law of the Chief Rabbi of Pressburgh, Slovakia. The volumes were returned to the chief rabbi's daughter who lives in Jerusalem.

Mr. Shunami came to Israel in 1921 from his native Hungary. He joined the Jewish National Library the same year after several months of pioneer work. The Jewish National Library is the forerunner of the Jewish National and Hebrew University Library. He retired in 1961.

New Law Recognizes Non-Orthodox Conversions; Rabbinate Is Challenged

(Continued from Page 6)
account of security and Jewish ideological reasons. The Law of Return conferred substantial and automatic privileges of citizenship and new immigrant status on Jews coming home. It was absolutely essential to lay down clear guidelines as to whom benefited therefrom.

Gesture to the Mixed Marrieds

These guidelines contained some significant additions and nuances reflecting the realities of the present situation. The privileges of the Law of Return and Citizenship have been extended to non-Jewish wives, their offspring and their children and spouses, excluding those who had converted to another religion. In the definition of a Jew the demand to convert according to orthodox Jewish practice is not spelled out. Those who have converted according to Conservative and Reform practice will be registered as Jews. This does not in any way bind the Israeli rabbinate which will, for the purposes of marriage demand adherence to orthodox conversion procedures. But these are now the subject of joint government and rabbinical action involving the creating of special courts for proselytes, to speed up and simplify procedures. The Sephardi Chief Rabbi

of Tel Aviv, Rabbi Ovadia Yosef has publicly declared that the "strangers to Judaism must be brought near, and the psychology and situation of would-be converts appreciated. Every effort should be made to lead them to a true appreciation of the beauty of Judaism."

A Challenge to the Rabbinate

The government decision has shifted public attention from questions of definition to the techniques of conversion in a

Shabbat Parshat Noach has been designated as Shabbat Bogeir Kerem B'Yavneh. All bnei hayehava are cordially invited to participate.

world of Jewish non-observance and ignorance in the context of a sovereign Jewish environment in Israel. Judaism opposes conversions of convenience. Can rabbis be a party to a ritual accompanied by the sincere desire to accept the tenets and practices of Judaism? On the other hand, is not the fact that the person has chosen to come and live in Israel, with the children brought up amongst Jews in a basically Jewish environment, sufficient cause for formal acceptance in

Horowitz Claims Lack Of Rebbe Talmid Relationship; Rebbe's Role Lost

(Continued from Page 8)
the ideal of the rebbe-talmid relationship.

Somehow, we have come to view the rebbe only as an intellectual superior who imparts us with knowledge and insight into learning, without necessarily becoming too involved on a personal level. Unfortunately, one does not find too many students who really admit that they turn to their rebbeim for help and guidance in solving their problems, out of a feeling of love and attachment. Somehow, it seems that too many people feel that we have reached a level of intellectual sophistication where this type of close relationship no longer becomes necessary for one's intellectual and moral development. How antithetical this attitude is to the real idea of a rebbe-talmid relationship. We must all bemoan the fact that the real role of a rebbe has been lost, and that in most cases the rebbe has been transformed into a teacher or scholar—rather than a true spiritual father. On the part of the rebbe, it seems that too many lack this selfless dedication to their students' welfare—spiritual as well as intellectual. Although many rebbeim exert themselves to discuss *hashkafah* with their students, all too few try to establish an individual rapport with their students at the expense of their own time and energy.

What then should be the ideal

relationship between the *talmid* and *rebbeim* in the Yeshiva? What type of atmosphere must be created to foster a more genuine Yeshiva experience and a true relationship between *rebbe* and *talmid*? The answer is that we ought to strive to establish a closer rapport between *talmid* and *rebbeim*; this naturally en-

guidance on many pressing spiritual crises—then the *talmid* should welcome this and show their responsiveness to their rebbe's interest. Moreover, we should change our attitudes and realize that a *rebbe* must be more than just another teacher and that there are responsibilities incumbent upon both *rebbeim* and *tal-*



Rav Schacter Giving Shitur At Night.

A. Littman

tails initiatives on both sides. If the students must ask more time of their *rebbeim*—both for learning and for personal discussions—then the *rebbeim* should respond favorably and willingly. If the *rebbeim* offer more of their time to help the *talmid* advance in their learning and for

midein in order to establish the *rebbe* as a true spiritual father. Above all, it should be clear that we cannot be satisfied with merely receiving the intellectual training in the ways of the Torah without also receiving the great moral and ethical guidance which we all need.

Lefkowitz: Arabs Threaten

(Continued from Page 5)
which besets our society. While I firmly believe that we must use every method to dramatically expose our youth to the dangers of narcotics, I am equally intent on more vigorous prosecution of

dope pushers. Finally, we recognize that this is an international problem and we are exerting pressure on Washington to do more to induce other nations to stem the flow of narcotics into the United States.

Turning to the problem of aid to parochial schools, it is well understood that I have a statutory duty to support and defend legislation enacted in Albany. I have successfully done so in regard to appropriations for textbooks and I shall vigorously defend the 28 million dollar appropriation you mentioned, should it come under attack.

I have taken the clearest possible position, repeatedly, in regard to the Middle East and, particularly, in respect to Israel's security. Because the U.S. single-handedly pressured Israel into the current cease-fire, our nation bears a special responsibility to maintain the military balance and guarantee Israel's capacity to protect her borders and her people. I will not burden you with a long discourse on the steps that I have taken in this regard, but I am totally committed to the proposition that our government must meet its commitments in the Middle East and insure lasting peace and security for Israel. Only in this manner can we meet our moral obligation and protection of our nation's vital interest.

Although you do not pose the question, I feel it is imperative to mention my intense support of Soviet Jewry. My voice shall continue to be heard in behalf of our beleaguered brethren in Russia, because constant pressure on the U.S.S.R. is our best weapon.

Prime Minister's Credo

Volumes have been written and spoken on the subject of Jewish identity in Israel in the last few months from the almost 200 page judgement of nine high court justices to the debates in the Knesset and in the Cabinet. But the most eloquent presentation of the world Jewish overtones of this Israeli issue was undoubtedly the Prime Minister Mrs. Golda Meir's summation on behalf of the amendments to the Law of Return in the Knesset. She related them directly to the stark needs of Jewish survival, to the fight against outmarriage in the Diaspora, to the role of the synagogue and the Jewish religion. "I am not religiously observant but had it not been for religion, we would have shared the fate of all those peoples who have disappeared. We are fortunate indeed that there are still syna-

(Continued to Page 4)

Executive Editor

The Rabbi-Talmid Relationship

by HAROLD HOROWITZ



While it is certainly difficult to assess the essential elements which comprise a successful Yeshiva and produce true Torah scholars, one can definitively state that the quality of the relationship between the students and the *roshai yeshiva* is of para-

ment must show towards his teacher. Actually one is commanded to return a lost possession of a teacher before he returns a lost possession to his father (*Baba Metzia* 33). We actually find a much more rigorous statement of the extent to which



mount significance. Indeed, one can state that to a large extent the transmission of Torah learning is grounded in the relationship between the *talmid* and his *rebbe*. Thus it is certainly appropriate to examine the fundamental Halachic and ethical principles which go in to the founding of a successful and productive relationship between the *talmid* and his *rebbe*.

At the outset, it should be noted that there are strict measures of *kavod* and *yirah* which Halacha prescribes that the stu-

dent is commanded to respect and hold in awe his teacher in The Ethics of the Fathers: *Morch rabach kemorah shemaim*; "The fear of your teacher shall be to you as your fear of Heaven." In this context there are many specific Halachic injunctions which are incumbent upon the student. The Talmud (*Yuma* 53) states that when one departs from the presence of his *rebbe*, he should not turn his back to him, rather he should walk out facing him so that he never turns his eyes from his teacher. There are extensive

Halachic principles to insure that the student retains a constant reverence for his teacher; in this sense one is not allowed to call his teacher by his proper name, even when not in his presence. One is also not allowed to sit down when his *rebbe* enters until specifically told to do so, nor is one allowed to rise until he receives explicit permission.

These Halachic principles are predicated on the notion that the *rebbe* is one's spiritual father. "That his father brought him to this physical world and his teacher by imparting the Torah to the student helps him attain *Olam Habah* (*Rambam, Hilchot Talmud Torah*, Chapter 5, Law 1). Thus a rather unique concept is introduced—namely that one's *rebbe* is his spiritual father, in the sense that he enables the student to attain higher levels of

Torah learning and ultimately to attain spiritual perfection. However, it should be noted that along with this great honor there is also a concurrent responsibility which the *rebbe* must fulfill. This responsibility transcends the notion of *kavod halatmid*, which states that the *rebbe* must not treat students in a derogatory fashion, but rather should always bear in mind their feelings and their level of achievements. As the *Rambam* states, "A man must be very careful with his students and must love them for they are the sons who lead him

in this world and to the next one as well" (*Rambam, Hilchot Talmud Torah*, 5; 12). Thus the *rebbe* is morally responsible for his students' spiritual welfare as well as for their intellectual progress. This idea, in the writer's opinion, seeks to establish a totally harmonious relationship between *rebbe* and *talmid*, specifically enabling the student to turn to the *rebbe* for help in all spiritual crises, and instilling in the *rebbe* a true love for his students and an earnest desire to help guide their spiritual outlook. And one should not feel that this area is completely separated from the intellectual progress made in Torah study, for we know that *kol*



sheyirato kodemet lechachmato chachmato mitkayemet. "When one's reverence and fear preceded his wisdom, then his wisdom will be permanent and meaning-

ful." Indeed, classical Torah training always maintained that true Torah scholarship must be accompanied by piety and spiritual advancement. Thus, the Talmud felt very strongly that the Torah should not be taught to a student unless he was well established in his ways of piety and had certain fundamental *hashkofot* imbued in his personality (*Makot* 10). Thus the classical relationship between *rebbe* and *talmid* saw the student turning to his teacher first and foremost for the knowledge of the Torah, and also in a very significant manner for moral guidance and spiritual direction. Naturally, one should not feel that this is an automatic type of relationship which can spring up by just learning from a certain *rebbe*; a great deal of effort is required on both sides, and very often, unfortunately, the *rebbe* may not have the personality to inspire such love and confidence from his students. However, the truly great *roshai yeshiva* were noted not only for their scholarship, but for their relationships to their students as well. Their relationship transcended the element of intellectual rapport, which may exist between a student and his secular teacher as well, and extended to a spiritual rapport—a feeling of closeness that could only exist otherwise between a person and his parents. This is

(Continued to Page 7)

Contributing Editor

The Rabbi As Teacher And Student



by LEON KARP

In viewing the position of the rabbi it is reasonable to consider the two disjoint roles he plays: teacher—primarily with respect to his own and succeeding generations, and student—primarily with respect to preceding generations.

The efficacy of the rabbi in his role as teacher is directly dependent on his approach, and the material he intends to transmit, and to a large extent there is an obvious interplay between these two aspects of teaching. The rabbi's view of the intelligence and sincerity of his congregants will invariably reflect on both the level of his discourses and the manner of their presentation. Anyone slightly acquainted with the typical synagogue will find that the rabbi's sermon often deals with Israel Bonds, UJA, Federation, and brilliant expositions of what we can deduce to be Rashi's position on the war in Vietnam. There is often an obsequious attempt to indicate the "relevance" of Torah to current events and philosophies. Fundamentally, this approach cannot be attacked. Torah is relevant because it deals with principles and not only with particulars. However, it can certainly be ar-

gued that there is a more pressing necessity to make people "relevant" to Torah than to make Torah equal to the test of foreign policy. I know of one rabbi who, at least some time ago, made no mention of current events, politics and mores in *shul* and whose "sermons" were really *shiurim* dedicated to explaining partially abstract points of *halacha* as seen through the eyes of the *Rishonim*. This approach was wholeheartedly appreciated by his congregation. It should be noted that most *shul*-goers are of mature mind and are certainly capable of absorbing and assimilating semi-abstract halachic principles and, more often than not, need not be spoonfed by the rabbi. It should be recalled that the special competence of the rabbi is in the sphere of *halacha*—not politics, and it is quite likely that the rabbi can be more assured of the respect of his congregation if he restricts his lectures to matters wherein his mastery is indisputable. If one thinks that those who come to *shul* don't want to hear a *dvar halacha* he is very mistaken. Those who have even the minor religious sensibilities prerequisite to synagogue attendance cannot help but be moved by being engaged in a halachic discussion. Deep within

every member of Knesset Yisrael is a recognition of the Torah as the "betrothed of Israel" and when the Psalmist noted that *Pekudei Hashem Yesharim M'samchei Lev* he was not referring to the elite class of scholars alone. All of K'lal Yisrael find Torah a well spring of joy if they are but given a chance to drink. Taking the *Vomim Nora'im* as an example, it is not hard to believe that a discussion of the *Rambam's* "Laws of Repentance" is more likely to hold the rapt attention of a *shul* than is the more typical sermon. I have recently witnessed such a case of a "Jewish Center" congregation—literally enthralled by an even impromptu halachic discourse—and not even in Borough Park.

The congregation, however, must lend the rabbi assistance in his teaching task. Just as in a school little teaching goes on if the teacher is relegated to the position of disciplinarian and clerk, so too the proper function of the rabbi must be recognized by his congregants. I recall being told by some friends that a rabbi they had asked to oversee some study program at night had declined on the grounds that he had to deliver a book report to a

meeting of his Center sisterhood—on The Rabbi by N. Gordon. Needless to say, this is not the proper role of the rabbi. Nor is the rabbi a storyteller like some kindergarten teacher. Jewish anthologies are accessible to all and the job of the rabbi is not that of raconteur.

On the other hand, the fact that at least one *rebbe* I know of suggested to her husband (who was having a difficult time getting his congregants to accede to be taught) that he "Tell them stories—stories that they know—so they'll feel smart" is very revealing. Although it is true that the congregants actually would be willing to learn, still, in many cases, the rabbi is no older than his congregants (and in some cases even younger) and there arises an ego problem. This problem is aggravated by the fact that the rabbi is financially dependent on the congregation. The subjugation to authority that is almost essential in a teaching process is therefore not easily realized in the rabbi-congregation relationship and the fact that the congregants really want to learn is often obscured. The resolution, at least in part, to this conflict between ego and an innate yearning to learn may lie in the ap-

proach previously discussed. The reluctance of the congregation to accept the halachic mastery of the rabbi is due in large part to the dabbling on the rabbi's part in matters peripheral to the transmission of halacha. If the rabbi asserted and proved his indisputable authority in halachic matters the congregation would be more willing to accept his leadership. As long as the rabbi is tied to the purse strings of the congregation, and at the same time and further, unable to show his superiority in halachic decisions, it is not likely that he will be able to gain the respect needed for proper exercise of leadership.

This ego problem leads us to the role of rabbi as student. The concept of *K'nai Lecha Rav* enunciated by Chazal in *Pirkei Abot* applies no less to the rabbi than the layman. However, the rabbi, as leader of the congregation in his own right, often finds it much more difficult to recognize the halachic authority of his teachers. It is not likely that the rabbinite, as a whole, will get the respect it should deserve until it itself develops the proper attitude towards the *ba'alei hamasora* with whom we are privileged to share this generation.