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Friends Pay Tribute to Ezra Lightman

Remembered For His Dedication To Jewish Youth

by DAVID LUCHINS

There was something almost mysterious about the gentle red-head who was everyone's friend and nobody's intimate. He was just too dedicated—too committed to be entirely for real.

Not that he lacked a sense of humor—it was a lively one. But the total devotion and seemingly limitless selflessness he brought to every task began to grate on one's nerves.

I knew him fairly well. We served on the Governing Board of HAMEVASER together for two years, we shared college classes and the Rav's shiur, and, in his eight years in NCSY we must have attended forty or fifty events together. Yet his dedication got to me on occasion also—his total involvement in whatever he was doing, be it tennis or Gemorah, be it teaching Yiddishkeit to teenagers in Virginia or leading a T'fillin workshop at our National Convention.

Of course we marvelled at his stamina and wondered at his charisma. Teenagers flocked to him with a love shown to no other advisor in the annals of NCSY. Yet, despite his natural talents there was something almost "too good" about the red-head. There was, we told ourselves, something he wasn't telling us. There must be an ulterior motive to his devotion and thoroughness.

We discovered his secret that Tuesday afternoon when news of his death reached us. Death—Ezra? Death is for the old, for the feeble, for those who have lived long and full lives. It is a terror not even to be thought of at our age, or if it should occasionally impinge on our consciousness, to be deferred for another time's consideration.

What if we had known what he knew these past eight

years? What if we would have known that he was being ravished by a fatal disease from whose pains respite was increasingly less frequent? Would we have reacted as calmly, as nobly, as firmly in the face of his tragedy as he did?

I doubt it. We would have treated him as an invalid. We would have denied his marvelous abilities the opportunity to reach and affect so many lives. We would have suffocated that remarkable spirit under a thick layer of pity. How much better that he knew and we did not.

Would his life have been different if he had not been under the cloud of the pressing inevitable? That shall never be



Ezra Lightman-zl

known. What is obvious is that it could hardly have been more complete or more inspiring.

His hours in the Beit Ha-Midrash, his letters to hundreds of NCSYers over the years, his affection and devotion to his Rabbi, the Rav, his compassion and concern for all of us. If the Almighty willed that his span of years on this

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Admired For His Courage

by HAROLD GOLDBERG

Just as the red heifer brings atonement (to the people of Israel), so does the death of the righteous bring atonement.

Talmud, Moed Katan 28a

I thought nothing of it when, as I was leaving Rabbi Joseph B. Soloveitchik's lecture on a Saturday evening a year and a half ago, I heard him remark to friends standing close by, "Ezra looks a bit better this week. His cheeks have more color."

It seemed like a routine comment of a watchful teacher about one of his students, perhaps bothered with a cold, whose parents in Boston saw less of him when he was attending college in New York than did his teacher, who commuted from Boston to New York. In retrospect, Ezra Lightman had a way of making everything seem routine during the past eight years, as he was being slowly but unerringly cut down by that dreaded disease—cancer.

Yet he told no one. Apparently he had no need for pity or encouragement. He was too natural, too vibrant for the concealing of his fate from friends to have been a defense mechanism. There was something more important for him to consider: the essential commandment of the Torah, "You shall live by them (the commandments)."

Just two short months before his demise I saw Ezra for the last time as he was catching a quick supper at a delicatessen outside of Yeshiva University, anxious to get back to his Torah study. The Mishna considers Torah study to be equivalent to all of the highest ranking commandments put together. Studying and teaching Torah yomam v'laila, "day and night," was Ezra's life. So no one had to know.

Ezra was one of whom it could be said, as it was said by Rabbi Yehiel Perr, a great rabbi of a previous generation, "He was a man who needn't be recognized as a tzaddik in order to do tzidkut (righteous deeds). A man who had no need to see the reflex-

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Rabbi Charlop, Director of RIETS, Stresses Importance of YU In American Jewish Life

by RICHARD SCHIFFMILLER

Rabbi Zevulun Charlop, former Talmud instructor in the James Striar School and a member of the History faculty at

awareness of the centrality of Yeshiva University in American Jewish life. "Yeshiva is the most important center of Torah in our country," he says, "and its radi of influence extend farther than any other institution." The quantitative leadership of educators and Rabbis that is so sorely needed in America is provided by us, he points out. This causes other Yeshivot to depend on our functioning effectively. The scope and breadth of learning at Yeshiva University make it the bastion of Orthodox Judaism in America. Thus, when Dr. Belkin asked him to become director, Rabbi Charlop found he could not refuse.

As a former President of the Council of Young Israel Rabbis and editor of the Rabbinic alumni's publication Chavrusa, Rabbi Charlop has found occasion to express his views of Yeshiva University's purpose in writing. He speaks of the *Insulated Jew*, as distinct from the *Isolated Jew*, and defines him as "one who has, as it were, two distinct life styles which, save in the ethical and moral assumptions they share,

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Rabbi Zevulun Charlop

Yeshiva College, has recently assumed his new position as Director of RIETS, replacing Rabbi Reuven Aberman.

When asked why he accepted the post, Rabbi Charlop replied that, as a student and a teacher at Yeshiva, he has developed an

Frohlinger Outlines Seven Point Program For JSS

by CHARLES SNOW

Using a year's experience as Secretary-Treasurer of JSSCC in which he recognized the school's good and bad points, Brian Frohlinger, this year's JSSCC President, has outlined a seven-point program that he hopes will

Under this plan, a student would be permitted to pursue Judaic studies at a Yeshiva in conjunction with secular studies at a university in Israel and receive full credit at YU for the courses. While there are JSS students presently following such a mode of study



Rabbi Besdir instructing a JSS class

improve the former and eradicate the latter. The program can be listed in two parts: 1) academic and 2) student services.

Probably the most important of his seven points and headlining his academic reform is his "Israel Abroad Program."

these students will encounter the difficulty of having the credits accepted by JSS and YC. The advent of Mr. Frohlinger's idea would enable a student to spend a year studying in Israel without any loss of

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HAMEVASER

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New Hope For YP

Though a plethora of problems face RIETS and YP, the most crucial and basic issue is the lack of communication between members of the administration and the student body. No issue can be seriously considered until representatives of both parties are both ready and able to engage in an honest and realistic dialogue.

In the past the lines of communication between students and RIETS administrators were, unfortunately, often tenuous and sometimes non-existent. Any attempts at discussion had to be initiated by the students. This year, however, the administration is taking the initiative. The new RIETS director, Rabbi Zevulun Charlop, has discussed *shiur* placement and general RIETS policy openly and frankly with students. He is realistic about the RIETS-YP programs and acknowledges its shortcomings, but at the same time he is clearly determined to reshape RIETS according to the students' needs and his own educational convictions. Rabbi Charlop's energy and sincerity augur well for the future, and we look forward to a year of joint cooperation and progress.

In Memoriam

Ezra Lightman z'l dearly valued Torah achievement. His countless hours in the *Beit Ha-Midrash* attested to his avid desire for acquiring personal Torah knowledge. Nevertheless, his fortitude in igniting the flame of Torah learning affected numerous unknowledgable youth throughout the country. Through his contact, many boys are today enrolled in JSS.

In recognition of Ezra's sacred efforts, HAMEVASER has instituted the EZRA LIGHTMAN TORAH ACHIEVEMENT AWARD. An award committee has convened and decided to bestow this honor upon the three JSS Freshmen who reflect high character and achieve the highest cumulative average in their respective Freshman classes. Awards will be presented in the form of *Seforim* as an incentive for continued Torah achievement.

The committee is presently establishing an

endowment fund. We, therefore, urge all students and affiliates of Yeshiva to send their contributions to the EZRA LIGHTMAN TORAH ACHIEVEMENT AWARD, c/o HAMEVASER, 186th St. and Amsterdam Ave., N. Y., N. Y. 10033 and continue that goal for which Ezra so ardently and selflessly strove.

Discrimination At Ferkauf

There appears to be little rationale or justification for the administration's insistence on charging fifth year pre-*semicha* students the standard rate of fifty-five dollars per credit for courses taken at Ferkauf towards an M.S. in Jewish Education. It would seem far more equitable to grant these potential rabbinical students the same free six credits a term that are guaranteed to all *semicha* students.

The administration has in the past sought to explain this inconsistency by contending that they wish to discourage pre-*semicha* students from taking any other courses. But what is the sense of that? The requirement for entering the *semicha* program is two pre-*semicha* years in RIETS. The administration has never expressed its apprehension that during these two years most of the students are simultaneously taking a full load of between twelve and sixteen credits in the college. Why, then, are they determined to discourage the other boys fulfilling the two year undergraduate RIETS requirement from taking three or six credits towards a degree in Jewish Education?

Any fears that the school might have that students may drop out of the rabbinical program and thus have received their Ferkauf credits free can be allayed by the signing of a single form, wherein the students pledge to pay full tuition in the event they withdraw from the *semicha* program.

If such contingencies are accounted for, there remains little justification for the discriminatory treatment accorded pre-*semicha* students.

Holy, Handle With Care

Although the school year has just begun, the situation of the *seforim* in the Beit Ha-Midrash has already deteriorated drastically. The delinquent attitude on the part of many *talmidim* to the simple matter of returning *seforim* is appalling by itself. It has resulted in the disarray, absence, and general inaccessibility of many volumes.

HAMEVASER strongly recommends that SOY appoint a monitor from each *shiur* to see to it that *seforim* are returned by their users before morning *sedex* is over. Putting back a *sefer* requires the same effort as returning a cafeteria tray. Anyone who appreciates the value of a *sefer* cannot show it less respect.



From the Editor's Desk

Dim Reflections



by Jeffrey Feinstein

Almost a year and a half ago, financial difficulties prompted the legal separation of RIETS from the university charter. At that time, reactions and counter reactions were loud and invective, yet today, the religious and educational goals as well as the structure of RIETS are drifting even further from the educational advancements of our entire university community.

At its inception, RIETS traditionally mirrored the great European yeshivot which have been so vital in maintaining and transmitting our sacred *mesorah*. However, the European *yeshivot* were situated in a *weltanschauung* where Jewish identity and commitment to Torah and *mitsvot* received little ideological challenge from the non-Jewish world and certainly enjoyed an overwhelming adherence by the yeshiva student. Quite content, the *b'nei ha-yeshivot* would devote night and day into *inyanin* many of which had no immediate practical application to one's



daily mode of behavior. Yet to the European student a *sugyah* in *Kodshim* was as essential as a *sugyah* in *P'sachim*, for they maintained that *mesorah* had been preserved purely through *mitsvat Talmud Torah*. Let it not be denied that this is the preferred attitude and method for upholding *mesorah*.

In an abbreviated fashion, RIETS today, still resembles that same structure and advocates a similar philosophy of learning. Ironically, however, the *Rosh Yeshiva* takes pride in the accomplishment of preserving that same European format in RIETS learning while the university extends its tentacles into numerous *halachically* controversial areas. The yeshiva no longer remains the nucleus from which the movements of the outermost limbs of the university emanate. The *Rosh Yeshiva* may boast that the lights of the *Beit Ha-Midrash* continuously burn, yet does he realize that only a handful of *talmidim* frequent that *makom Torah* after RIETS hours? The educational achievements of YC, JSS, and EMC have far surpassed those of RIETS. Perhaps it is because RIETS has no direct and purposeful curriculum?

Torah learning finds itself in a position where the BA and BS degrees compete for the best talents of the YU student and where Jewish identity and *shmirat ha-mitsvot* have been challenged by the irreligious world and stealthily circumvented by the university itself. Consequently, the student's very *koach* is being drained by secular demands, and his religious values and observance suffer irreparable damage by the religiously tenuous conduct of the entire university. Do we, therefore, expect the RIETS *talmid* to possess the same purity of purpose in learning as the European yeshiva *bochur*?

Is it any wonder why boys straggle into the *Beit Ha-Midrash* late and lack attentiveness during *shiur*? Is it any wonder when asked of the RIETS program many reply, "archaic" and "ineffective." Unfortunately, the legal manipulation has relegated RIETS to a backdoor theology school, and we may venture to say that the present structure may very soon render the school totally ineffective.

In truth, RIETS is victimized by its present situation. Without the presence of YC or Belfer looming high above the *Beit Ha-Midrash*, RIETS would most probably function quite successfully, for a greater degree of one's efforts would be directed toward *Talmud Torah*. Since this preferred state is an unrealistic dream, it is necessary to criticize RIETS in order to strengthen its goals and thereby insure an opportunity for increased practical knowledge for each graduate. Therefore, *et la'asot la-Shem heifetur Toratechah*.

The above column is the first of a Two Part Series discussing RIETS reform. Specific recommendations are forthcoming.

Trip Results Show Desire Of U.S. Jewish Communities For Action For Soviet Jews

The battle for Soviet Jews is now the "hottest issue" in many Jewish communities around the United States, concluded Student Struggle for Soviet Jewry national coordinator Glenn Richter, just back from a 5000-mile, cross-country Soviet Jewry tour.

"We have long felt," said Mr. Richter, that Jewish organizations, with headquarters in New York, tend to extrapolate their own local experiences and problems on the Russian Jewry issue to other Jewish communities many miles away, with an inadequate 'feedback'. We just had to go and see for ourselves." The 32-day journey by car was taken at his own expense after the American Jewish Conference on Soviet Jewry turned down a request for a grant to finance the trip.

been only signatures on letters." Mr. Richter, a native New Yorker, travelled with his wife, Lenore.

Mr. Richter said he was "pleasantly surprised" by the



Glenn Richter

"It was quite an experience for us," Mr. Richter continued, "to speak face-to-face with all the people who had previously

level of activity and creativity on the local level. To illustrate, he listed 40-foot "Save Soviet Jewry" signs on the outside of synagogues in Pittsburgh, a greeting card to Russian Jews program in Chicago, a Soviet

Jewry "telegram bank" and a 20-minute videotape on the issue in Minneapolis, a two-week "mini-course" on Soviet Jewry taught by a student in a public high school in Omaha, a Babi Yar Park and a Soviet Jewry exhibit in the main public library in Denver, a delegation to the governor in Salt Lake City, and numerous projects in Los Angeles and San Francisco.

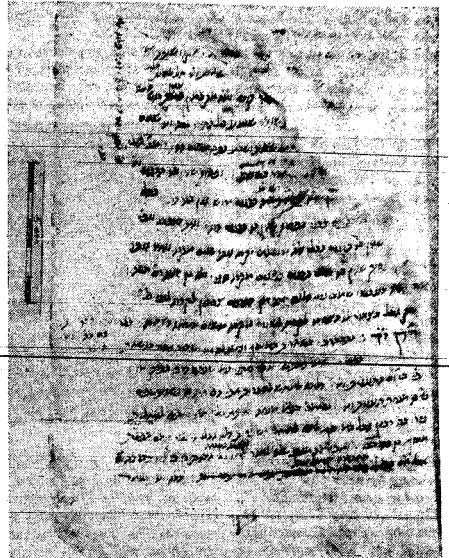
Summing up his trip, Mr. Richter concluded that Jewish communities want more "concrete action" for Soviet Jews. Two of the most important of these in the coming year, he said, will be pressure for the bills now in Congress for Soviet Jews (for 30,000 emergency U.S. visas and Voice of America radio broadcasts) and mailing of Jewish material, as greeting cards, directly to activist Russian Jews.

Over 50 of the project ideas gathered have been compiled by the Student Struggle for Soviet Jewry in a brochure, "Action for Soviet Jewry," available free in single copies by writing SSSJ at 200 West 72nd Street; New York, N.Y. 10023.

Hurvitz Identifies Original Folio Of Maimonidean Commentator

An unpublished manuscript in Moscow's Central Lenin Library is the basis for the first study of a thirteenth century French Maimonidean commentator, edi-

and discovered centuries later in Cairo. The findings are known as the Cairo Geniza collections. In addition to being the first commentator on



A folio from the early manuscript of Rav Manoah

YUPB

Ezra Lightman z"l

A Legacy Of Achievements "without a blemish" (Continued from Page 1)

(Continued from Page 1) earth was to be so short; Ezra more than made up for brevity with depth.

And now he is gone and we are all left the poorer. The Yeshiva has lost one of its noblest souls. The *Bnei HaYeshiva* have lost one of their finest leaders. Orthodox youth work has lost the most talented *ba'd al hashpa'ah* that it possessed.

Yet we may be consoled. We are consoled by the very example of how he chose to live—and die. We are consoled by the works he wrought, by the souls he transformed by the tens of thousands of miles he traveled to bring *Torah* to teenagers.

But who shall console them? What can we say to the boy in Oakland whom Ezra taught to put on *T'fillin*? What can we answer to the tears that were shed in the dozens of communities where he was loved by youngsters to which he had brought his message?

And how can we console the Jewish teenager who has not heard of *Torah* because the convention at which he was destined to meet Ezra was not going to be held until next year?

We are all bereaved, but this last one is by far the greatest sufferer. To the others he left *Torah* as a consolation. It is the *neshtam* he didn't have time to teach that have the greatest cause to mourn.

tion of his greatness in the eyes of others in order to be great. A man so sure of all he was that he had no need of recognition of others to strengthen his conviction."

Rabbi Yosef Hurvitz of the *Mussar* (Ethical) Movement used to emphasize the ideal of the *odom hashalaim*, the man of perfection, who struggled with and defeated the evil inclination, thereby becoming a saint. Rabbi Soloveitchik said in his eulogy of Ezra, "He was without a blemish. I have never had a student like him." That, coming from a man who has taught thousands of scholars, and whose praise, when dispensed on a rare occasion, usually comes in a single, incisive comment. Yet Rabbi Soloveitchik spoke for sixty minutes at Ezra's funeral.

On one hand, Ezra's passing was so disheartening. One asks why the world and the Jewish community had to lose such a young and inspiring person. Perhaps the question stems from the fact that he lived so fully and purely that his death seems to have left a gap more in our lives than in his own. Yet, on the other hand, perhaps his passing was a cleansing, an influence on us to struggle for *shlaimut*, for perfection, which he obtained. On the level of *shlaimut* there is not even the fear of death, for there is too much living to do. Perhaps Ezra's death was far from being a loss, for "the death of the righteous brings atonement."

YU Seminars Draw Students Into JSS

by IRV COHEN

JSS has a farm system. It is called YU Torah Leadership Seminars, and it's through this tradition of semi-annual youth conventions that many of Rabbi Besdin's best *talmidim* have found their way to this school. Seminar was first initiated in 1955, in YU's (then-) luxurious new Rubin Residence Hall. The organizers, later titled "YU Youth Bureau," hoped to prove that "an experience in Jewish living" could be relevant and exciting to relatively irreligious young people. The experiment proved more successful than anyone had anticipated, and the Seminar system has since been expanded to three centers: West-Mid-West, Canada, and East, providing six week-long events each year.

The most recent Western Seminar was conducted at the Trail's End Ranch near Olympia, Washington. Unlike that at many past Seminars, this year's advisory staff of thirteen consisted in large part of Yeshiva and Stern College students, many of them products of the Seminar system. Among them were: Dorothy Brown, Abe Cooper, Leo Frischman, Eli Genauer, Gail Lefkowitz, Mayer Rydzinski, David Twersky, and Eliot Feldman. Recently returning from Israel,

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ted by Dr. Elazar Hurvitz, Yeshiva University associate professor of Bible.

The study, *Sefer Ha-Menuha* of Rav Manoah of Narbonne, was published by Mosad Rav Kook of Jerusalem, Israel. Immediately after publication the volumes were recalled to include a discovery and identification by Dr. Hurvitz of an original folio from the work of Manoah, the first commentator on Maimonides.

The folio which deals with the laws of prayer was found in the Eli Michael Microfilm Center for Geniza Studies of Yeshiva's Mandel Gottesman Library. The microfilm is a reproduction of the copy found in the Westminster College Library, in England. "This folio," Dr. Hurvitz said, "is from the early manuscript of Rav Manoah, while the Ginzburg Manuscript in Moscow is a final product. One can note the marginal notes and corrections in the early manuscript. It is likely that Rav Manoah sent his work on Maimonides to Egypt to be checked by Maimonides' son, Abraham Ben Moses. The manuscript was then hidden for purposes of preservation in a synagogue

Maimonides' *Mishneh Torah*, the compendium of Jewish law, Rav Manoah was also instrumental in reconciling two conflicting schools of Jewish law: the Spanish which followed Isaac Ben Jacob Alfasi, and Provence, which used Maimonides as their authority.

According to Dr. Hurvitz, Rav Manoah's influence can be seen in the use Joseph Caro made of the commentary in his *Shulchan Aruch*, the authoritative code of Jewish law.

Dr. Hurvitz' study of *Sefer Ha-Menuha* deals with Rav Manoah's comments on prayer, reading of the shema and benedictions.

Manoah had also written a commentary pertaining to laws of the Festivals and High Holy Days. These writings were housed in the City Library in Frankfurt am Main which was destroyed during World War II. Recently the manuscript was miraculously discovered, completely intact after having been buried by Jewish librarians some 30 years ago. A copy of the manuscript was brought to New York, and Dr. Hurvitz is planning a second volume on *Sefer Ha-Menuha*.

HAMEVASER is seeking a Business Manager. All those interested—please apply in writing to Israel Benedek, Morg. 202. Positions on other staffs are also available.

Extirpation: Rise And Fall Of A Library(?)



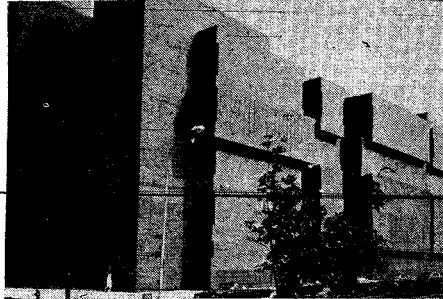
by ISRAEL DAVID BENEDEK

For the past year and a half, we have been witnessing the gradual but definite declination of an essential institution in the educational process of many Yeshiva University students and faculty members, as well as independent scholars. The Mendel Gottesman Library of Hebraica-Judaica, from here on referred to as "Gottesman," after several decades of service to thousands of users, has become a non-entity.

While Gottesman is housed in a structure sometimes called the Mendel Gottesman Library (other times, the Central University Library), the entrance to the building is now through the Pollack Library on the second floor. Pollack circulates Gottesman's books and processes its new acquisitions. While passing pockets in Gottesman books, they sometimes covered the Gottesman bookplates on the inside front cover. The Pollack staff no longer seems to see any need for a head librarian of Gottesman, nor staff members to service it. Indeed, since Prof. Jacob I. Dienstag left his post as Head Librarian on September 1, 1970, there has been no replacement. Prof. Shlomo Shunami's two brief periods as Acting Librarian of Gottesman have come and gone. It was a poor attempt at appeasing the leadership staff and the few faculty members and students who knew what was transpiring within the fortress walls of what is now, in effect, the Pollack Library. Gradually, a staff of over ten has dwindled to one person who has been with Gottesman for ten

years. The two other remaining members may just as well be listed on the Pollack staff roster. The entire building's activities seem to circulate around the interests of the Pollack Library. Indeed, the entire building is the Pollack Library.

To begin with, one cannot expect any improvements for Gottesman with only one staff member, as capable as he of she



YUPR

may be. We are not dealing with a 500-volume library. Estimates range up to 200,000 volumes. A capable head librarian must be appointed. Equally necessary for any library of Hebraica and Judaica is a skilled multilingual staff. These essential elements are now missing.

In addition, various acts of *kinyan* have been attempted with the possible purpose in someone's mind to make Gottesman a division of the Pollack Library. Why else strive to discard the well-adapted Dewey Decimal System for Judaica-Hebraica libraries developed by the Jewish Na-

tional and University Library of Hebrew University? Gottesman, it seems, warrants the Library of Congress (LC) Decimal System, but not Pollack? It is just the Judaica Division of the Library of Congress that is riddled with errors in its classification of books for various reasons! Moreover, how does YU, all of a sudden, possess the vast amount of funds to renumber and rearrange the entire shelf-list and to re-

and materials, for a system that is at best on a par with our present system? We are thankful that, for the time being, certain faculty members are restraining the forces attempting to institute a new system.

In addition, a series of changes has been decreed for Gottesman in the wake of the establishment of the joint circulation desk previously mentioned. For one, since Pollack's Reference section is completely non-circulating, the Gottesman Reference section was inauspiciously converted to such a status. One should understand that much of Gottesman's Reference section does not fit Pollack's definition of a reference book. Overnight circulation of many Gottesman reference volumes was found to be almost imperative and with no detriment to the library.

We can spare lengthy dissertation in pointing out the effect of a decrease by 25 of the number of hours the library building is open for use. And with hardly a Gottesman staff (no staff after 5 P.M.—during the heaviest hours and majority of the time open to users), the Gottesman Reserve section was added to the Pollack Reserve section. Since when can the Pollack staff behind the circulation desk advise evening library researchers in the field of Judaica-Hebraica? Shouldn't someone? No one seems to realize that moving the Gottesman Reserve section to Pollack (from floor 5 to floor 2) will vastly increase the shelving workload. Yet this point is obvious.

Another of Gottesman's now defunct systems was "4-week circulation" for many books. Gottesman again differs from Pollack in that a much larger percentage of Gottesman's circulation was for term paper and graduate degree research.

A circulation period of four weeks with non-renewal if someone else requests the book was found to be more equitable to most users. This service, too, is no longer available.

Shall we discuss the state of the Gottesman catalogue, still not revised? The experienced filers who almost knew the catalogue by heart have been dismissed from the staff. Why then were the services of Prof. Shunami required? Were they not for preparing the way for catalogue revision? Where is the staff member who spent non-paid evenings working out the details for a vast cross-reference system and for a really usable catalogue?

After all the aforementioned, one can rightfully assume that Gottesman Work-Study is also in the domain of the Pollack staff. This has created a state of insufficient control of the whereabouts of many Work-Study students, with obvious results. But what is most horrentous is, the Pollack Librarian's rejection, with no viable explanation, of an experienced, dedicated Gottesman Work-Study student and thereby, in effect, making it impossible for him to use the Work-Study system as a source of necessary income.

Yes, the foregoing does point to systematized extirpation. But we of Yeshiva can and must aspire to the loftiest of resolutions, no matter how high the hurdles may seem. The Gottesman affair is a very high hurdle. We must jump it soon if we are to prevent a backward slide to mediocrity, if not much worse. No, the foregoing is not unalterable. It is a last cry for help. If relief is forthcoming, we will have over what to rejoice. If not, . . .

Israeli Religious Journal Demonstrates Synthesis

"Where have all the Rabbis gone?" is a refrain that expresses the feelings of towns, villages and religious kibbutzim in Israel as they seek a spiritual shepherd and look enviously at the thousands of talmudists who fill the yeshivot but never prepare themselves for such a vocation. But not a few of them are doing an all-important job in the religious high schools of Israel.

Special courses are available for yeshiva graduates to study intensively pedagogy and the secular subjects necessary to fit them for teaching and which, together with proficiency in Torah and Talmud, qualify them as certificated secondary-school teachers. More and more are doing this. Eight years ago, some of them founded a journal to present their professional needs and pool their experience and knowledge. It was called *Shema'tin* and is financially

helped by the Ministry of Education and Culture. Its pages provide a fascinating encounter between two worlds—that of the old world talmudist with the everyday problems that he finds in the class-room and his blend of ancient tradition and modern techniques.

The editor, Rabbi Reinezt, has now been appointed chief inspector for *Torah Sheb'al Peh* (Oral Tradition) in Israeli schools, a subject mainly concerned with the teaching of talmudic literature. On the one hand journal insistently champions the cause of method and order, impressing on the rabbinical-student-turned-teacher that mastery of talmudic dialectic is not sufficient by itself to ensure a successful lesson. Subjects tabu in the yeshiva must now be diligently studied if he is to become a good teacher. On the other hand, the journal introduces stricter norms of religious (Continued on Page 5)

place at high cost every card in the card catalogue or renumber every existing entry with the appropriate LC classification number? Bear in mind, also, that every volume in Gottesman would somehow have to be renumbered at least on its spine and the entire library reshelfed properly by the LC system, a system more difficult to learn for Judaica-Hebraica than the existing adapted Dewey Decimal System. The metal shelving which was arranged for the present order of the volumes would have to be revised. In essence, the entire work done by a staff of over ten in the summer of 1969 would be completely nullified. Can we actually afford to sacrifice thousands of man-hours of work, let alone the cost of new LC cards

R. Charlop Speaks Of Plan For RIETS

(Continued from Page 1)
are altogether separate. The Insulated Jew is one who has successfully compartmentalized his life." He readily distinguishes between his modernistic thoughts and practices in science and business, and his traditional, East-European outlook on religion and religious experimentalism. His office is in a skyscraper, and he prays in a *Shtieble*. Although the Insulated Jew is still in the minority among Orthodox Jews, the trends seem to be going in that direction.
"Ironically," he writes, the chief progenitor of this new Insulated Jew is Yeshiva in spite of the fact that almost since its inception it has beaten the drums for synthesis. Orthodox Judaism in this hemisphere is unthinkable without

Yeshiva and I believe that it is largely owing to the diadem of Jewish learning and practice that we can speak of the efflorescence of classical Judaism in the new world." Yeshiva, he contends, has always made the separation between *limudei kodesh* and *limudei chol*, and that has been its greatness.

As soon as he stepped into his office when the term began, Rabbi Charlop was inundated with students requesting changes of their *shuirim*. After he deals with all the requests, Rabbi Charlop plans to speak personally with every student in RIETS, to discuss their problems, hear their ideas, or just say hello. His office will always be open. He hopes to innovate *dekvuyat shuirim*, to be held four nights a week, with attendance optional.

In that way, over a seven year period, one could cover a significant segment of *shas*. This, the Rabbi feels would encourage an even greater number of fine *bochurim* than fortunately already come here to make Yeshiva their *beit torah* since they would have an excellent opportunity to learn in quantity as well as quality. Rabbi Charlop is of course, cognizant of the need for an additional *maskhiach* who will enhance the collective and individual *ruach* of the Yeshiva and is working purposefully towards that direction now. He is also negotiating the opening of the Gottesman Library during the morning hours.

Rabbi Charlop intends to work closely with the SOV, and discuss all his programs with them. He will also be amenable to suggestions from any student.

Israeli Educational Journal Transmits Orthodox Viewpoints

(Continued from Page 4)

gious observance, stemming from a penetrating study of the talmudic codes and the impact of the *yeshiva* milieu. From them alone can authoritative guidance be sought. One contributor recently assembled material on the legitimacy of the Israeli accent as opposed to the *Ashkenazi*. The *Ashkenazi* still is the one accepted for prayer in the *yeshivot*. He carefully confines himself to religiously impeccable sources. Oddly enough, he comes to the conclusion that "it is clear that the *Sephardi* accent is preferable and there are grounds even for assuming that European Torah scholars changed over to it in the interests of accuracy". The writer feels that there are good halachic reasons for adopting the *Sephardi* accent for prayer as well, "and not just because of Ben Yehuda" (the secular founder of modern Hebrew).

Two subjects are continually debated, reflecting this meeting of modern Hebrew.

That of *tzni'ut* (modesty)—the dress of girls, and the infallibility of rabbinic authority, (*emuna hakhamin*). A young woman teacher discusses the statutory sleeve-length with her local rabbi and fellow-teacher and this develops into a many-sided argument running through several issues: there are the maximalists for whom the rules of dress laid down in previous times are immutable, the minimalists who find support in the Halacha for adjustments, and others who think that public discussion about such things is harmful.

An orthodox university professor crosses swords with a village rabbi and teacher as to the admissibility of the word "development" in connection with *Halacha*. They had been trained in different disciplines and their diametrically opposing views could not be harmonised. What is stimulating, however, is that all this ferment can be found within the pages of an educational journal edited by *yeshiva* students now engaged in the challenge of transmitting their message to Israeli high school girls and boys raised in another environment. The encounter is a fruitful one for both.

JSS Foresees Expanded Program

(Continued from Page 1)
academic standing in JSS or YC.

In addition to the above mentioned academic reform, JSS hopes to initiate an honors program whereby a student can elect to do research leading to a thesis and receive the credit value of a two credit course. The purpose of such a program would be to enable a superior student to broaden his scope by engaging in research in a course not offered by the school.

Rounding out his academic reform, the council hopes to publish the results of last year's Teacher and Course Evaluation. One of the main purposes of the poll was to use the tabulated

results to negotiate for some needed structural changes in JSS. In addition it is hoped that many teachers will use the poll as constructive criticism in improving their courses.

In the area of student services, Mr. Frohlinger has set up an expanded program. Cognizant of the purpose of JSS, which is to afford students who want to embrace *Yiddishkeit* the opportunity to do so, Mr. Frohlinger intends to initiate a Big Brother Program.

The program, in conjunction with high school seniors, would be under the auspices of the JSSSC and its purpose would be to arrange visits to YU for high school students so

they may learn what the University has to offer them in the academic field and, most important, in *Yiddishkeit*.

High priority will be placed on the *Shabbaton* program as Mr. Frohlinger hopes to increase their number. The purpose of a *Shabbaton* is twofold. It gives the comforts of a home to those who would normally stay in the dormitory for *Shabbat* and enables JSS students to spread *Yiddishkeit* in those neighborhoods where orthodoxy is little recognized.

The council also hopes to continue last year's lecture series on a monthly basis. Many prominent Rabbis from the Metropolitan area are to be invited to speak on diverse topics.

The final point of his program calls for the JSSSC to print a monthly newsletter. Its purpose would be to inform the students of changes in regulations that occur during the school year and serve as a sounding board for reform within the school.

Mr. Frohlinger believes that his program will surely improve the quality of JSS and greatly aid all its students.

JSS Kollel Gives Students Strong Foundation In Talmud



by EDWARD FREEMAN

Sixteen JSS sophomores and juniors can form 3.2 basketball teams, a softball game without catchers or the foundations of a respectable lynch mob. Under the right circumstances, however, this same group can also involve itself in intensive learning in a total environment of *Torah*. During this past summer, sixteen students did so and formed the JSS Kollel.

The Kollel is held each summer at the teen campus of Camp Morasha in Lake Como, Pennsylvania. During the eight week camp season, the Kollel spent seven or more hours a day learning *Gemora* Kid-

ney class during the school year, the Kollel provides the stepping stone from JSS to RIETS. Each year, more than a dozen JSSers make this move, many of whom began their formal learning just three years ago. Several Kollel graduates have received *Semicha*, and they are found in every advanced *shul*. Presently five JSS advances are on the HAMEVASER Governing Board, constituting the entire JSS representation on the board.

The Morasha facilities are ideally suited for the Kollel program. As one Kollel graduate said, "It's good to be able, if only for eight weeks, to leave *Yeshiva* and the double



dushin. *Shiurim* were given by Rabbi Sherman Siff of the JSS Faculty. This summer, *Semicha* students Heshie Billet and Ezra Bick assisted Rabbi Siff.

In conjunction with the Junior

program and discover what learning can be." To many, Kollel represents the perfect learning atmosphere. It can also represent the bridging of the JSS-RIETS gap.

Western Seminar

(Continued from Page 3)
Abe Stern served as Seminar co-ordinator.

with Governor Evans of Washington who later addressed the entire Seminar contingent.



Eliot, who functioned as head advisor, reported this year's Seminar group of eighty would have been much larger if the Vancouver youth group had not sent an annually large number of teens on the YU tour to Israel. In addition to the usual gamut of sessions, workshops and *ruach*, the teens staged a rally for Soviet Jewry in the Rotunda of the capital building in Olympia. A group of Seminararians met

Eliot related that the central purpose of Seminar is to make each participant a bit more Jewishly aware than when he entered his Seminar encounter. As a happy-by-product, many Seminararians have decided to continue their Jewish education in YU's JSS program, often progressing to YP and the *Semicha* program. In fact, this year's Western-Seminararians have already applied for the "major leagues" for this coming year.

Rav Nachum Of Grodno

(Continued from Page 6)

that he was spared only for the sake of the poor people who depended on him. Ignoring the pleas of his friends, he pursued his collections with redoubled vigor. Once, he encountered a particularly stubborn man, who was so enraged at Rav Nachum that he hit him on the head, easily toppling his weightless body. Rav Nachum brushed himself off and said, "That was for myself. Now what about something for the poor?"

Rav Nachum was a frequent preacher in the Synagogues of Grodno, and his firm but gentle rebukes often bore fruit. *Has-katah* was making inroads in

Eastern Europe, and Rav Nachum tried to strengthen *Torah* education. He persuaded many of the poor families to let him place their sons in *yeshivot*, where he personally looked after them.

One story demonstrates Rav Nachum's wide acceptance. A young Jewish lawyer once slammed his door on Rav Nachum's outstretched hand, saying, "I have no time for you now." News of the incident spread quickly. It happened that the lawyer was later in serious trouble and needed the assistance of an assimilated Jew who was a government official. But the official refused to see him.

Finally seizing him on the street and pleading for his aid, the stunned lawyer was told by the official, "I have no time for anyone who has no time for Rav Nachum."

Rav Nachum died on the eighth of *Cheshvan*, (1880). The *Chafetz Chaim*, in whose home hung a portrait of Rav Nachum, remarked that he had achieved the highest level of *chesed* possible by man. It was later learned that the young *Chafetz Chaim* had asked Rav Nachum to pray for him that "the Creator strengthen my heart, that I may serve Him truthfully and whole-heartedly."

Senior Editor

From The Shadows Of The Past



by ELYAKIM KRUMBIN

After the Holocaust, Jews were reduced to learning about many of their past luminaries from books. Personalities which re-verbated in the very air of Jewish Europe for generations after their deaths were robbed of their vital influence. Those who left behind published works may have been remembered because of them. But even the life-stories of these *Cedolim*, which had motivated myriads of faithful Jews to emulation, experienced the snap of discontinuity which came with the great tragedy. Now they are relics of a distant world, facts that are chanced upon and read about, rather than lives that are intimately known and felt.

In the year 1812, in the town of Beisgola, a son was born to a poor liquor-worker and his wife. The boy was named Menachem Nachum. Little Nachum's unusual mental endowments were soon realized, but his parents could not afford a *melamed*. The boy's father therefore undertook to teach him. However, all he knew were the Psalms, and Nachum learned them quickly.

With nobody to teach him, Nachum occupied himself with games and later helped his sisters collecting wood. His sisters

noticed his strange habits. He would often stop work to sit down and say *Tehilim*. Once they caught him emptying his pockets for an old beggar woman.

Nachum's kindness of heart was matched by his eagerness of mind. He wandered off from his home in search of a place to learn Torah. He arrived at the yeshiva of Mir, where he studied for a few years. He married there and went with his wealthy father-in-law to Nesvitz, where he continued to study diligently.

News of Rav Nachum's success soon reached Beisgola. What followed was a story of mutual love between mother and son which was retold over the years by countless women to their children. Rav Nachum's widowed mother wished to see him once more before she died. Joining a wandering band of beggars, she made the three-month trek to Nesvitz. Upon arriving, however, she was broken-hearted to find that her son was gone. He, too, had been seized by a longing to see her, and had left only a week before for Beisgola. The poor woman did not make herself known, for

fear of embarrassing her in-laws with her poverty. She contented herself with looking at her son's fine house, and listening to the people speak of his learning and piety. On the return trip, she again crossed paths with her son. Though she never saw him again, she died contented.

Rav Nachum's father-in-law was in financial straits and had to move his dependents to Grodno. In Lithuania, where Jewish poverty was legendary, Grodno was considered a poor community. The city teemed with impoverished *shtetl*-Jews who had been evacuated by the decrees of Nicholas I. In these surroundings, there was much Rav Nachum could do.

Soon after he arrived, a woman entered the *Beit Ha-Midrash*, tearfully begging financial help. She was directed to the table of Rav Nachum, whose reputation had gone before him. Unable to refuse her, he assured her of his assistance. News of Rav Nachum's act spread, and it wasn't long before scores of poor people were dependent on his almsgathering for their support.

Rav Nachum's own finances deteriorated. His father-in-law

could no longer support him. Though he gave many *shiurim* for people in all walks of life, he refused payment for any of them. He also refused a rabbinical post. In exasperation, the townspeople offered to make him a *shamash*. He was a *shamash* for the rest of his life.

Rav Nachum's wife, who was not used to the low income of a *shamash*, insisted

The Editor-in-Chief and Governing Board of HAMEVASER extend a hearty mazal tov to Heshie Billet, former SOY President, upon his engagement to Renee Katz.

that he accept the rabbinate of the city. But Rav Nachum answered, "A rabbi must be a great *tzaddik*, and very exacting in *kiyum ha-mitsvat*." Piqued, his wife screamed at him, "Rasha! You know perfectly well that you are the biggest *tzaddik* in Grodno!"

Few people, except Rav Nachum himself, would disagree with that evaluation. His concern for the spiritual and physical welfare of his fellow-Jews reached unheard-of lengths of self-denial. He

rarely slept more than three hours a night, and never accepted a personal gift. At all hours, one could see this humble wisp of a man, knocking on doors in behalf of all the needy families which he supported, hurrying to the various *shiurim* which he established and taught, reminding shopkeepers to close on Friday afternoon, or stomping on snowdrifts to clear a way for school children. Sometimes, he would collapse with exhaustion in the dead of night, and feeling his life endangered, he would whisper a prayer. Miraculously, his strength would return. He would then get up and continue on his way.

Rav Nachum's blessings and prayers for the sick were famous for their effectiveness. Once, he rescued several Jews from the Tsar's conscription by saving a general's dying daughter. But his prayers could not save his own children. He buried twenty of them.

When he was fifty-one, he became so ill that the doctors lost all hope for him. But the prayers of the community turned the tide of the disease. Rav Nachum felt (Continued on Page 5)

Contributing Editor

Traitors In Our Midst

by DOV FRIMER

To quote from a recent letter to The Jewish Post and Opinion (August 27, 1971) Arnold Forster, General Counsel of the Anti-Defamation League of B'nai B'rith, reports:

"In October 1970, a representative of the Federal Bureau of Investigation asked the Anti-Defamation League regional director in Philadelphia, Pa. whether he knew the identity of local Jewish Defense League leadership. The A.D.L. director responded with the names of three Philadelphians who had engaged in public J.D.L. activities and had been so identified in articles about the J.D.L. published in the general and Anglo-Jewish press. Subsequently, the F.B.I. representative incorporated the three names in an internal agency memorandum which later was found among papers stolen from the Bureau offices in Media, Pennsylvania."

Mr. Forster then proceeds to justify his organization's actions by pronouncing the J.D.L. a threat to the Jewish Community's "integrity and reputation," for which they, the A.D.L., were established to protect. They enhance their position by mentioning that "almost the entire organized Jewish community had publicly condemned the Jewish Defense League, holding it up to the severest censure." Although, I, myself, am not a

member of the J.D.L., nor do I support most of their positions, I cannot help but feel revulsion to this act of *Mesirah*.

Firstly, I do not know who appointed the A.D.L. as the guardian angel of Jewish integrity and reputation for the community at large. My personal experience has been that in general, on such issues as Soviet Jewry (for which they have done minimal work, donating only \$2500 in an eleven-month period) and Government aid to



Parochial Schools (which they opposed) a large portion of the Jewish community have rejected B'nai B'rith and its auxiliary agencies.

Furthermore, as the P-O editorial reply to Mr. Forster points out, simply because the national Jewish "established" organizations have excoriated the J.D.L. this in no way testifies

as to "whether the rank and file of the Jewish community, not those who control it, hold the same view." As the P-O editorial mentions "Wherever Rabbi Meir Kahane has appeared he has been greeted with large and enthusiastic crowds." We all witnessed the magnetic drawing appeal of the J.D.L. in the recent "Salute to Israel Parade" where the J.D.L. contingent numbered nearly 800 strong—the largest in the parade—comprising mainly of spectators pouring into the street as the J.D.L. group passed.

I cannot help but feel that the A.D.L. leaders fear personal challenge to their position and power from the J.D.L., and, consequently, followed this course of desperation. I do not believe in "washing dirty linens in public," sharing the Jewish community's divisiveness with the Gentile public, and most of all actually

handing over Jews to non-Jewish agencies and courts. Judaism in the form of its law and tradition, has clearly taken a stand against such *Mesirah*.

Mr. Forster rebuffs this claim by stating "The criticism is premised upon a precept created in ancient and medieval times during the long dark period when the Jews were universally the victims of anti-Semitism. The theory behind the precept was that the state was the enemy of the Jews. Does anyone suggest the American Government is the enemy of the Jew?"

I do not know whether the American Government is the "enemy of the Jew" but I surely cannot call it the Jew's friend. As Morse points out in his book *While Six Million Died*, the U.S. government—or any government—can only be relied upon to help the Jew when it meets the personal interests and agrees with the profit gains of "America." Fortunately, at this point, such is the case with Israel, but for how long? Arab oil is already beginning to pollute the air of communication and confidence between Israel and the U.S. The United States seems to find convenient ways in which "to deal" with people or peoples who do not see things as the President does. As early in our history as the Alien-Sedition Acts and as recent as the pressure on the

Anti-War Movement, its leaders, and on the *New York Times*, we find that the U.S. Government and its "law" enforcement agencies do not hesitate in suppressing people and information. They do not deem to be in the country's best interest. The handling of the war in Vietnam in general and the My Lai incident in particular, clearly sheds doubt on the credibility of the moral fiber of this nation and its leaders.

To compare the A.D.L.'s actions with those of the "judenrat" traitors in Europe during the Nazi period is not, as Arnold Forster suggests to "suggest that there is a similarity between the American government and the Hitler regime" but merely to realize as Hillberg theorizes in his book *The Destruction of European Jewry* that the impersonalization of any bureaucratic government easily allows for suppression. The Jews more than anyone else should be sensitive to this fact.

Unless a flagrant violation of American law has already taken place information should not be given to the F.B.I. If there are such violations, the parties involved themselves should take action. For an outside group to be 'super-patriots and claim involvement merely on grounds of concern for the reputation of the American Jew is in my mind *Mesirah*.