

HARRY S. TRUMAN
1884-1972

by DONIEL KRAMER

Though a good many HAMEVASER readers were born after his presidency ended twenty years ago, the world we live in today was greatly shaped by Harry S. Truman after World War II. Historians are already reassessing his tenure in office and are placing Truman among the presidential giants. It is a tribute to him that we largely know of him as a simple country boy, an under-estimated underdog, speaking the language of the common American, for he thought himself a plain man, at home with his fellow citizens—the presidential pedestal a barrier rather than a peak.

The massive reversion from war-time mobilization to a peacetime economy, and the first major civil-rights policies since Reconstruction were some of his achievements that affect our domestic scene. His 1948 defiance of the political pollsters and pundits and his election triumph serve as an encouragement to many and are an incentive for continued advancement.

It is in the foreign realm, however, that Truman will be best remembered. The Marshall Plan, the Truman Doctrine, and his Korean stand, all helped ensure a world of American and Allied dominance and superiority, and defended many a country against a threatening Communist incursion. The atom bombs, the Cold War, and the MacArthur episodes were among his decisions that were momentous and courageous. He acted concisely and consistently, humbled by his awesome power and aware of his thankless responsibilities.

One of his most controversial and far-reaching decisions found him acting alone, practically defying his own State Department and personal advisors, because he believed in a cause. He witnessed the horrors of the Second World War and shared the sufferings of hundreds of thousands of displaced Jews in a ravaged Europe. He was also a friend of the Zionist dream and was convinced that a new Jewish state in the Holy

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HAMEVASER

Student Publication Of The Yeshiva University Jewish Studies Divisions

YESHIVA UNIVERSITY, NEW YORK CITY, WEDNESDAY, JANUARY 3, 1973

Volume XI

Number 4

Rabbi Charlop Guest Speaker At SOY Meeting Defends Administration's Response To Problems

by ISRAEL WAHRMAN

Rabbi Zevulun Charlop was a guest at the Student Organization of Yeshiva meeting of December 19. He defended the RIETS Administration policies and claimed that he has been doing all he can to satisfy student wishes and needs.

Rabbi Charlop said that he has strived to maintain a close working relationship with SOY and with the students of RIETS ever since taking office. He cited as evidence such facts as his frequent consultations with SOY President Maury Bach on matters of policy. He also tries to remain easily accessible to SOY and the student body. Just three weeks ago, SOY met with Rabbi Charlop on his invitation. Also, within the last year, Rabbi Charlop has held at least one private meeting with almost every student of RIETS.

The Administration has attempted to be responsive to student needs, Rabbi Charlop said. It is for this reason that RIETS is studying a tractate which the Yeshiva has never studied before. It was chosen to be studied, although many *roshei yeshiva* preferred *Sanhedrin*, because it is considered highly "relevant" and so the administration thought the

students would enjoy it more than *Sanhedrin*.

In response to last year's heavy student demand for *shiurei Chumash*, Rabbi Charlop said RIETS had instituted a voluntary *shiur* Chumash for freshmen. There was delay in getting the *shiur* started as a result of the attempt to get the best person possible to teach it, coupled with some unforeseen delays which Rabbi Charlop explained. "More money is being paid per student in the Chumash class, than in any class in YC," he added. Nonetheless, although attendance for this class is now down to four, he said he has high hopes for its success and also for its eventual expansion to include more than just freshmen. He also said that a *halakha* class might also be instituted.

Another example of administrative responsiveness to student wishes cited by Rabbi Charlop was allowing third year Semicha students to remain in Rav Solovitchnik's *shiur* while learning the required sections of *Yoreh Deah* on their own. Over forty students opted for this arrangement.

For several weeks, the students

of Rav Lifshitz's *shiur* did not have *shiurim* as Rav Lifshitz remained in Israel. Rabbi Charlop explained that the reason no one was hired as a substitute during all this time was that Rav Lifshitz repeatedly sent notices that he would return from Israel within one week. Rabbi Charlop also noted that because of Rav Volk's current illness, Rabbi Heshy Reichman has been hired to give *shiurim*.

Rabbi Charlop criticized the student press of Yeshiva. He said that while the student newspapers fault the Administration a great deal, they often fail to mention important things which the Administration does do. He cited failures to mention such important news items as the hiring of a new *rosh yeshiva*, Rav Tendler, this year; as well as the option for third year Semicha students. Regarding the latter, Rabbi Charlop said that such journalism hurts the image as well as the *ruach* of Yeshiva.

Also at the meeting, SOY voted to send \$50 per month to *T'chiyah*, a newly founded organization in Israel which, Mr. Bach said, largely consists of YU students, and gives religious aid to Russian

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Egypt's Former Chief Rabbi Addresses Students, Reveals Attitudes Of Egyptian Jews To Emigration

by ELIEZER WEXLER

Egyptian Jewry during Club Hour on Thursday, December 21.

Rabbi Douek initiated the program with a discourse on the importance of Torah and Torah-life. He stated that Torah, being the source of all spiritual guidance, is the foundation for life both in this world and in the world to come. He

then urged Yeshiva students to continue in their Torah studies and to strive toward becoming *g'dolim b'Yisrael*.

During the question and answer period that followed, much was revealed concerning the history of Jewry in Egypt. Rabbi Douek explained that before the Israeli War of Independence, there was a thriving community with a great number of synagogues and *vshivot*. Immediately after the war, most of the younger Egyptian Jews left the country for Israel, France, or South America. However, most of the successful middle-aged Jews stayed with the painfully familiar excuses of "I have my business here" or "Life has always been good to us" or "The government has always been fair and understanding." Yet, within a few months, all schools, libraries,

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— E. Goldstein

Chief Rabbi Douek speaking to students. On right is Rabbi Dobrinsky, Director of YU Sephardic Activities Program.

Congressman Edward Koch Speaks On Jewish Issues

by HOWARD WIEDER

Manhattan Democrat also maintained that he had brought the oppressed plight of Syrian and Iraqi Jews to the attention of the House.

Concerning Israel, Mr. Koch said, "Mr. Nixon is not a friend of Israel in the moral sense... I do not believe that the Rogers Plan should ever be resurrected." He maintained, furthermore, that it was the Congress and not the Administration that led the fight for jets and other armament support for Israel.

When asked about the use of quotas, Congressman Koch said that it was he and Congressman Benjamin S. Rosenthal of Queens that were responsible for getting an ombudsman in the Department of Housing, Education and Welfare. This ombudsman is to investigate any cases of "reverse discrimination." He said that he

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Edward I. Koch, a New York Congressman and a mayoral candidate next year, spoke to students concerning various topics of interest to the Jewish community, on December 20. Congressman Koch said that he endorses the Jackson-Varick Bill in the Senate, which would deny the Soviet Union "most favorite nation status" if it persists in its policy of exacting ransom fees from those who wish to emigrate. He promised to sponsor a similar bill in the House of Representatives. He expects a tough fight there with those who support President Nixon's policy of détente with the Soviets. The Congressman said that he co-sponsored a bill in 1971 which provided that the United States allow Soviet Jews to emigrate without regard to quotas. The

Professor Peretz Tishby Is New Head Of YU Libraries

Professor Peretz Tishby, former acting director of Hebrew University's Jewish National and University Library (JNUL) in Israel, has been named director of libraries at Yeshiva University. Professor Tishby will oversee the University's libraries, which house nearly 600,000 books and periodicals. He joins the Univer-

sity with 27 years experience as a librarian in Israel, where he was head of Hebrew cataloging and later chief librarian of the world's largest collection of Hebraica-Judaica, whose total holdings are over two million volumes.

Professor Tishby was born in Carei, Romania (Transylvania) in 1914 where he studied Talmud in *yeshivot*, and immigrated to Israel in 1935. He began working as a library assistant while a student, and after receiving the M.A. from Hebrew University in 1949 he joined Israel's Ministry of Education and Culture as director and founder of its Educational Library.

In 1955 he returned to Hebrew University as deputy director of the Hebrew cataloging department. He was named head of the office in 1962, deputy director of the library in 1969 and acting director in 1971. During 1967-69 he also

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RIETS-YP Evaluation

As soon as Rabbi Charlop became the administrator of RIETS-YP, he made it clear that he intended to upgrade our Yeshiva. This past half year, we have had the opportunity to see him put many of his plans into action. A great many of his innovations have met with success. There are two new roshei y'shivah in RIETS this year, Rav Tendler and Rav Reichman. Both are giving high-level shiurim and their hiring is certainly an important step in the right direction. A shiur Chumash for freshmen, taught by Rav Alpert, has also been instituted. Attendance has been sparse. Still, the very existence of such a shiur is an important breakthrough for the Yeshiva Program. The choice of K'tubot as the masekhet ha'Y'shivah in accordance with student opinion was certainly an indication of greater responsiveness on the part of the administration.

Rabbi Charlop is proud of the progress YU has made, and with good reason. HAMEVASER thinks that he should note, however, that most of this year's changes were advocated long ago by student leaders. Some were adopted only after extreme student pressure and endless hedging by the administration. It took long, drawn-out negotiations culminating in a strike, for example, to bring about the initiation of the shiur Chumash. We feel that it is time for the administration to deal with student suggestions in a more encouraging manner. In this spirit HAMEVASER offers the following suggestions for Rabbi Charlop's consideration:

Shiur Chumash

Rabbi Charlop has said that he is planning a sophomore shiur Chumash for the fall. We suggest that he open the present shiur to students of all levels next semester. Rabbi Charlop would thereby be giving the shiur a broader experimental base, and he would have more student response to help him evaluate the planned Chumash program.

Halakhah L'Maaseh

While many areas of Jewish learning suffer from benign neglect in RIETS, the lack of halakhah study is too serious a problem to ignore any longer. Many YP students, including candidates for Semicha, are blissfully ignorant of wide areas of practical halakhah such as Shabbat and B'rakhot. We urge Rabbi

Charlop to hire one or more rebbeim who will teach halakhah l'maaseh to shiurim of all levels.

Religious Guidance

While the hiring of Rabbi Jay Marcus has enhanced the general guidance program, facilities for religious guidance remain woefully inadequate. Need we stress again the need for a mashgiach? Students must have someone with whom they can discuss their religious problems openly.

We congratulate Rabbi Charlop for his accomplishments. At the same time, we ask him to acknowledge the validity of our recommendations and to deal with them positively and productively.

S'farim Campaign

One of the brighter aspects of this semester has been the enormous success of the SOY S'farim Campaign. In giving Yeshiva students and faculty the opportunity to purchase a large range of s'farim in limudei kodesh uptown at less than "downtown" prices, \$25,000+ of s'farim have been sold. HAMEVASER heartily lauds s'farim chairmen Marcus Kurtz and Solomon Borg who dedicated endless hours organizing and implementing the campaign in a most efficient manner. Their service to the Yeshiva Community should be emulated by others in order to further strengthen limud Torah.

Letters To The Editor

To the Editor:

I enjoyed reading your November 21, 1972 issue of HAMEVASER. The articles were well written, and on the whole, interesting. However, one vital element is missing. I do not feel a sense of true, practical relevancy in most of the articles. Granted, they are interesting, yet how many people are really affected by hydroponics in Shmitah, and how many people are interested in mundane YU news? Issues of Syrian and Russian Jewry are far

(Continued on Page 3)

From the Editor's Desk

Danger

By Israel David Benedek



We American Jews are living in a critical time. The door of economic, social, and cultural opportunity has never been open wider to Jews than today. Yet a brief perusal of history proves that the wider the opening became of this door of opportunity, the more in jeopardy the veracious religiosity of the Jewish people was placed. The rise of the Reform movement in Germany attests to just such a reaction. For countless centuries, the Jewish intellect watched over its bearer, as for countless centuries the Jewish Way of Life watched over the Jewish intellect. But who can say for sure that this twentieth-century Babylonia will not lead to a "Gerimany" of the recent past? Who is our exilarch and how many American Jews would follow one? American Jews today do not think. They do not seem to possess, as a whole, in their subliminal consciousness the typical Jewish intuition for oncoming danger, or it is too deep to recognize and too embedded to perform when called upon. It is being called upon. But the danger is not so much physical as it is intellectual and spiritual, and therefore abstract. The acculturated Jew is sitting before his TV set with a ham sandwich, watching "Bridget Loves Bernie," number 4 in the Nielson Ratings, while his children are themselves increasing the rate of intermarriage. The tragedy is that he really does not perceive any cause for alarm. Intermarriage is easy to get accustomed to. It does not prevent religious observance, because there usually wasn't any in the first place. Here Conservative Judaism failed. When, in 1950, the Law Committee of Conservative Judaism's Rabbinical Assembly released the followers of the Conservative movement from the observance of certain mitzvot, mitzvot which to us Orthodox Jews are so basic in substance, it assumed that Conservative Jews would increase substantially the observance of the remaining mitzvot. How wrong they were! Instead, they observe less. Instead, the acculturated Jew is sitting before his TV set with a ham sandwich, watching "Bridget Loves Bernie," number 4 in the Nielson Ratings, while his children are themselves increasing the rate of intermarriage.

What is the present rate of intermarriage? It is difficult to come up with figures that would accurately delineate the intermarriage rate. Intermarriage is bound to occur in societies where democracy and individualism are dominant values, such as in the United States. The organized Jewish Community is, to some extent, preventing intermarriage through voluntary segregation, a modicum of Jewish education, and Jewish group consciousness in the form of Zionism (defined as supporting the State of Israel), among other means. The results indicate whether more effort on a more extensive basis is required. More effort IS required. The latest national figure for intermarriage is that of the 1957 U.S. Census National Sample Survey which places the percentage of married couples with only one Jewish spouse at 7.2 percent. The rate is no doubt increasing. (For an in-depth study of the intermarriage problem, including present trends, see the American Jewish Yearbook 1970, Volume 71, "Intermarriage in the United States" by Arnold Schwartz. 1) American Jewry must never forget that, as Rabbi Leo Jung once said, intermarriage is "one of the fastest ways toward the destruction of our religion." 2

Jews for Jesus

Intermarriage is, by far, not the only danger to the continuing identity of the true Jew. The Jews for Jesus movement, along with the Hebrew Christians and similar groups, is making committed Jews of "wandering" Jews—committed to Jesus. Sit for five minutes and merely consider the implications of the extreme popularity of the Jews for Jesus movement on the Hofstra University campus on Long Island, not far from New York City, where more than 50 percent of the student body is Jewish by birth. How many of us Jews committed to Torah Judaism have even considered reaching out to the masses of lost, "wandering" Jewish youths—now or in the future? How many of us are seriously considering service to the Jewish Community (= service to Judaism) as a career and lifetime activity over Wall Street or IBM? Will our YU alumni and future doctors and lawyers devote a reasonable portion of their energies to the betterment of the Jewish people and the advancement of Judaism? Will we students fill the demand for rabbis, educators, and communal workers that we hope will continue to increase, and that we are sure are necessary for our continued group existence, let alone religious existence? If the situation at Hofstra is as frightful as we hear it is, imagine what pain the American Jewish collective is undergoing in other areas of the nation.

Concurrently, American Jews must learn to protect themselves from becoming slaves of the "new morality," a body of "un-laws" that is the complete antithesis of the Jewish spirit. Our young women must remember to differentiate between the endeavor for just economic opportunity for women on one hand, and a battle of the sexes to achieve unisex on the other. There is enough evidence that the physical and psychological differences between the sexes is natural rather than "man"-made. The ideal Jewish Way of Life offers us the potential for the most expressive union between a husband and wife—one of value, warmth, and mutual adoration, love, respect, and appreciation.

Anti-Semitism

Anti-Semitism; both overt and covert, still thrives in America, although possibly more covert than overt. American Jews must constantly be alert to national as well as local trends in anti-Semitism. Reverse discrimination, as with the Affirmative Action program in City University, must be fought at all costs if we are to retain our rightful and well-earned status as free human beings. Assimilation into a wide-

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HAMEVASER

500 West 185 Street, New York, N.Y. 10033, LO 8-8400. Editorial and Business Office: (212) 781-0428. Published every three weeks during the academic year exclusive of vacation and examination periods by the Student Organization of Yeshiva; HAMEVASER supplement sponsored and edited by the Erna Michael College of Historic Studies Student Council. Printed at Photostat Printing Systems, Inc. The views expressed in these columns are those of HAMEVASER and do not necessarily reflect the opinion of the faculty or administration of the College. Pressed in these columns by the Erna Michael College. Editorial policy is determined by a majority vote of the members of the Governing Board. Advertising rates are available upon request.

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ContriPage

From The SOY President Ideals And Realities

By Maury Bach



"All direct and indirect educational forces of the Yeshiva tend towards the purpose of strengthening and perpetuating Orthodox Judaism and the advancement of constructive Jewish learning and research."

"Yeshiva College shall be administered in the spirit of the Yeshiva proper...all sciences and secular subjects in the High School and College shall not be taught as a deviation from or negation of the Torah viewpoint."

The preceding quotations are taken from Aaron Rothkoff's Bernard Revel, Builder of American Jewish Orthodoxy. The first is taken from the bylaws of the Rabbi Isaac Elchanan Theological Seminary (please note the name), and the second is part of the resolution passed by the Board of Eleven before the opening of Yeshiva College.

"Yeshiva College shall be administered by the Yeshiva (RIETS) proper." It would seem from this statement that Torah is to reign supreme throughout the College, or University. In other words, the aim of Yeshiva College is not necessarily to produce a graduate of the liberal arts capable of competing with the graduates of other liberal arts colleges. The aim of Yeshiva is to produce a graduate knowledgeable in Judaism and its application to modern-day life, so that he may serve as a beacon of Torah in his field. Is it so wrong for a Yeshiva pre-law student to have a thorough grounding in the Jewish

viewpoint of civil and criminal law before he enters his practice? Is it so wrong for a Yeshiva pre-med student to have in-depth knowledge of modern medical ethics before he enters his practice? I find it difficult to understand the opposition of certain Senate members to a course in medical ethics. The opposition centered on the fact that Yeshiva College is a "liberal arts institution" which only allows those courses capable of being taught in any "other" liberal arts college. But is this really true? The Yeshiva student is not here to receive a pure liberal arts education in addition to his Torah studies. He could accomplish this aim by attending any yeshiva in the morning and Brooklyn College at night. The Yeshiva student comes here to receive an education infused with the philosophy of the Torah, preparing him for a modern Jewish life in the outside world.

Following this same line of reasoning, I again find it difficult to understand opposition among some Senate members to an increase in the number of credits

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Executive Editor

An Approach To Prayer

By Eliezer Diamond

This is the first of two articles dealing with Rav Nachman Breslev's philosophy of prayer. The present article is an analysis of his system of prayer within its general weltanschauung. The second will attempt to relate Rav Nachman's viewpoint to the mainstream of Jewish thought.

Of the many Chassidic leaders and thinkers who dealt with the form and content of prayer,

Let us tell you about Reb Alter, a white-bearded, seventy year old Jew whom Abe Cooper and I met in Alma-Ata, 180 degrees north of Red China.

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Danger

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opportunity, free, Christian, secular society is as simple as ever. Will the American Jew summon forth his historical sense of self-preservation and halt today's trends of assimilation, or will he sit before his TV set with a ham sandwich, watching "Bridget Loves Bernie," number 4 in the Nielson Ratings, while his children are themselves increasing the rate of intermarriage and assimilation? It is a tall order, but then there is much at stake.

FOOTNOTES

1. See also Marshall Sklare, "Intermarriage in the Jewish Future" (Commentary, April 1964) and "Intermarriage and Jewish Survival" (ibid, March 1970); Milton Himmelfarb, "The Vanishing Jews" (ibid, September 1963).
2. At American Jewish Congress, Commission on Jewish Affairs symposium, "Intermarriage: the Challenge to Jewish Survival," December 1, 1963.

FROM THE EDITOR:
ContriPage is a new feature in HAMEVASER. Generally on Page 3, opposite the editorial page, it will include articles and opinionated columns by our regular columnists on the Governing Board, by the Board of Contributors (individually and jointly), by the SOY President, and by guest columnists—faculty—and otherwise. Suggestions and comments are welcome. IDB

Letters

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more demanding. I believe that a paper such as yours has not only the potential, but also the obligation to educate, arouse, and activate its readers towards Jewish causes. Articles relating to religious controversies (such as "Mi Hu Y'hudi") are very important. Other religious problems should be similarly brought to light.

I suggest you expand the scope of your paper from beyond the YU campus, to encompass issues of concern the world over.

Thank you.

Beth Neumark
Chairwoman, Jewish High School Student Alliance

Editor's reply: We thank you for (Continued on Page 4)



Contributing Editor Federation Part II

By Joseph Tellushkin

It is now seven years since eight-year-old Alex Cohen has been absolved from the charge of deicide, but this has done little to solve the far more sticky problem of Christian theology—whether or not salvation can be found outside the Church. This dogma, I fear, is a far more fundamental dogma than that of the Jews as God-Killers, and until it is resolved, it will inevitably cause representatives of the Church to be Jew-Killers. As long as Church doctrine (and there is little difference on this point between Roman Catholicism and most Protestant sects) insists that entrance to Heaven is based on creed and not deed, the Jewish Community will have to be prepared for the inevitable assaults of missionaries. And logically—enough—these missionaries, like Amalek, will attack at our weakest point, which today is our youth.

It was for this reason that I submitted a resolution at the Federation (CJFWF) convention in Toronto requesting financial aid to help combat the Jews for Jesus and allied groups. The money

would have been used to find out at which campuses the problem was greatest and to send people to these places to combat the missionaries. At a later stage it was hoped that activities would shift from negative to positive steps, and that the Jewish Community would make a massive attempt to turn on its youth to the distinctive values of being Jewish (e.g., Torah and mitzvot).

Worthwhile resolution?

One Orthodox Hillel rabbi advised me that it was not worth introducing such a resolution to the Federation's Resolution Committee. "Send Shlomo Carlebach to my campus and maybe we'll get something done. But what are you hoping, that Federation will help you turn kids on to mitzvot? Those men don't believe (in mitzvot) themselves." When I protested against the harshness of his assessment, he modified his analysis, but only a bit. "If they do believe in Judaism it's just an intellectual assent, and certainly they've never experienced it."

In light of this pessimistic appraisal, I altered the thrust of my arguments to reflect the concern to which I felt the Federation delegates would be responsive. Essentially, we (I and the cosponsor of the resolution) considered that the danger was that missionizing was moving out from the Fundamental sects (which have never stopped trying to convert the Jews) to more

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Contributor Reb Alter

By David Koenigsberg

Alma-Ata, deep in the heart of Soviet Central Asia, was a large refugee evacuation center during World War II. About 10,000 Jews—mostly Byelorussian, Ukrainian, and Latvian refugees and their descendants still live among the city's 800,000 population.

A tall, wooden, fence, painted green, encloses number 48 Tashkentsaya. Inside is the small one-story brick building which is the local shul. It was there, shortly before Simchat Torah, that we met Reb Alter.

The only member of his family to survive the Olocaust, Reb Alter lives all alone, unmarried and with no known relatives. Herefore would feel fewer inhibitions about approaching foreigners than others even his own age. Not only was he a pensioner, but Reb Alter had no relatives to fear for. There was no need to worry of the repercussions of his acts on others.

Nevertheless, Reb Alter did not approach us. Others sneaked over while the government-appointed gabbai was looking the other way, and hurriedly whispered their messages. "My brother's in Chicago—fifty years I haven't heard from him." "Send regards to Golda from Alma Ata." "Have you been to Y'rushalayim?" The gabbai constantly chased them away, crudely warning against disturbing the guests or talking in shul. Outside they could do what they want, he said, but inside the shul was his responsibility.

When it became obvious that we knew how to daven, others, who not previously approached us, slowly came over too. "You're not really frum, are you?" You always daven...and don't ride on Shabbat? "Are there others like you in America?" Gradually, by the end

of davening, the braver souls in the shul had come over to us. Some, as they left, stammered through their tears that they too had once studied in yeshivot. Everyone at least stared. Only Reb Alter looked the

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Senior Editor Country Club Blues

By David Weiss

For a long time, Yeshiva students have been clamoring for change. Pleas for more rebbemim, cries for a new Mashgiach, and even suggestions for a complete

overhaul of the Yeshiva Program have been echoing through the Batei Midrash and shiur rooms of

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HARRY S. TRUMAN

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Land would return the grandeur and glories of past civilizations to that area, so that it would again serve as the conscience and focal point of a peaceful world. These were some of the reasons which prompted him to urge the British to end their Palestinian mandate. His insistence that the United Nations approve the partition of Palestine assured the creation of the State of Israel and his resolute recognition, against the advice of his State Department, of the new Jewish state just eleven minutes after its formation helped insure its survival. Crucial American moral, military, and economic support for Israel, and Truman's warm and personal relationship with President Chaim Weizmann and Prime Minister David Ben-Gurion made him a true and great friend of Israel in those early years.

In the mid-1960's, when the Hebrew University established the Harry S. Truman Research Center for the Advancement of Peace, Truman expressed his wish that the new institution could be built on Mount Scopus, site of the original Hebrew University campus. Unfortunately, Jordanian occupation of the Old City of Jerusalem precluded this. Is it not bashert that the subsequent Six Day War allowed for the erection of the Truman Center on the site that he never saw but loved?

Mr. President, in your lifetime you fought many battles for us, and for this we truly thank you. We pray that G-d will grant you eternal rest in peace.

Dr. Stern, Director Of Youth Bureau, Discusses Importance Of Seminar For Uneducated Youth

by NORMAN WISNICKI

Many Yeshiva students enter YU, run through their courses, and graduate, never realizing that there are many more facets in the institution than the wholesale grinding out of degrees. Many, for example, go through their Yeshiva years not even aware that there exists a Community Service Division (CSD) with the purpose of rendering assistance of different types to Jewish communities throughout the nation. Nor are these students aware of the many bureaus and divisions which operate within CSD.

In an interview with HAMEVASER, Dr. Abraham Stern, director of the Youth Bureau of CSD, spoke about the goals and objectives of his bureau, and the programs being used to realize these goals. GSD, said Dr. Stern, was created by Dr. Belkin, who visualized it as an instrument for filling a void in the Jewish Community. "A tremendous gap existed between Jewish institutions and the local community. Yeshiva looked hundreds of thousands of miles away." The Youth Bureau of CSD was created for the purpose of extending informal Jewish education to the thousands of Jewish youngsters who were in need of it. "The need that we recognized was immense. There was an absence of vitality and interest in service programs for young people, and there was this need to incite interest in Jewish things."

The first step taken to reach these youngsters was the introduction of the "Shabbaton Program". Its purpose was to present young Jews in a given

geographic area with a "miniature cultural exposure" for the period of a weekend. The program presented religious and cultural aspects of Shabbat which were new to these noneducated young Jews. Each Shabbaton focused on a specific theme "so that youngsters would be able to achieve understanding, become stimulated,



Dr. Abraham Stern

and move closer toward a Jewish identification."

The Shabbaton program expanded rapidly, and the next step was the "Seminar," which was designed for those who had been to the Shabbatons and were seeking a deeper and more extensive program than a weekend Shabbaton could offer. The program started with only a handful of participants and has expanded to a national program with four summer and four winter seminars throughout the year. This year, the Seminar sites will be Malibu, California; Monsey, N.Y.; and

Canada. Dr. Stern estimated a total registration of over 1000 students at these seminars. The programs will vary, becoming successively more complex as the students mature. Dr. Stern labeled these programs as "very intensive" with four hours of lectures a day for each program. There are a total of nine distinctive programs at each seminar, varying from fundamental Jewish concepts to more complex philosophical, halakic, and talmudic subjects for the more advanced participants.

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Professor Peretz Tishby Is New Head Of YU Libraries

(Continued from Page 1)
taught at the School of Librarianship of Hebrew University.

A past chairman of the Library Association of Israel, Professor Tishby gained recognition for devising a classification system known as the Tishby Adopted System for Hebrew characters of the Cutter Book Numbers. While he was at JNUU, a project was begun to computerize the complete catalogue of the library.

In 1962 he was a Fellow at the School of Librarianship of London University College. Professor

Tishby was recently on a study tour fellowship from Dalhousie University, Halifax, Canada of Canadian and U.S. university and national libraries. Under the fellowship he has visited and studied libraries at Dalhousie, University of Quebec, Harvard, M.I.T., McGill, Columbia, University of Toronto, New York Public Library, and the Library of Congress.

He succeeds Dr. Abraham Duker, director since 1963, who has been named chairman of the Department of Judaic Studies at Brooklyn College.

JSS, Editor JSS Influence On Jews And Judaism By Gary Eisenstock

Two statements by Rabbi Morris Besdin to our Chumash class last year left a tremendous impression upon me. The first statement was that "Torah is above time"; the second was a wish for the establishment of more schools similar to JSS throughout the United States. As idealistic as these might seem to the reader, it is of absolute necessity to understand the structure of JSS, as well as the composition of our talmidim.

It would be unfair to classify the James Striar School as a yeshiva for ba'alei t'shuvah, for JSS has a much greater task than merely to be a comfortable home for outcasts from the Reform, Conservative and completely non-religious worlds. In an earlier article published by HAMEVASER entitled "JSS Attracts Young Man Away From HUC," Chaim Cohen stated that "Reform, Judaism knows what it doesn't want to be, but it has very little idea about what it wants to be." Chaim, coming from a world of nothingness which could only emphasize secular values, is faced with a tremendous challenge by JSS. Adjusting to a Torah world is a difficult assignment for someone who knew so little about distinct Jewish values. And those coming

from Conservative Jewish environments were faced with the challenge of "Tradition and Change," but unfortunately the latter was given the priority and Yiddishkeit lost out. But there are also segments that have been at y'shivot for many years. Some enter JSS due to their dissatisfaction with their former derekh of learning; others may want the varied program we offer. It is certainly true that JSS, more than EMC or YP, better reflects the type of American Judaism which exists today. Being able to completely change your home life is an enormous task, but many from JSS have made their homes kosher and perhaps have even brought their families closer to Torah. Nonetheless, conflicts

between JSS talmidim and their families definitely exist and the challenge of maintaining a Torah life is still difficult.

JSS is structured to insure that every talmid first learns the importance of text before anything else. Yes, it is possible to read a Hertz Chumash or some other commentary on Torah without ever gaining the ability to read Chumash with Rashi. But without a firm grasp of the text there is no possibility of becoming a talmid chacham. Most JSS students will concur that their freshman course in B'reishit is excellent. For the first time in their lives, they will be able to appreciate the greatness of Chumash and Rashi. Despite the fact that "all beginnings are difficult," progress is very steady for those who make the effort. The enthusiasm and curiosity for learning in the freshman year is astounding; most talmidim want even more hours for instruction. "and all your sons shall be taught of Hashem, and great shall be the peace of your sons." Do not read "your sons," but "your builders."

By the sophomore year, a JSS talmid is prepared to spend more time on G'marah and is on the road

REMINDER:

All RIETS (Semicha and pre-Semicha) students must register for the Spring semester. Registration is yesterday, today, and tomorrow—January 2, 3, and 4. It takes place in Furst Hall 106 from 10:30 to 1 PM and 4:45 to 5:45 PM.

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Letters To The Editor

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commenting on our November 21 issue. HAMEVASER's raison d'être is really four-fold. HAMEVASER is a student council-sponsored newspaper distributed at the Main and Midtown campuses of Yeshiva University, and to 1150 YU rabbinic alumni throughout the world, which accounts for the "mundane YU news" covered in these pages. It is a student publication that endeavors to present articles of Jewish interest of a wide variety to its readership on a regular basis—articles which do "educate, arouse and activate its readers towards Jewish causes." It is a publication that offers a number of scholarly articles to its readership, which includes an international mailing list of 1200. Finally, it is a forum of opinion, editorial and otherwise, on contemporary Jewish issues and YU campus affairs.

Without elaborating, one can easily see that all four areas were duly serviced in the November 21 issue. Our December 12 issue, likewise, has a four-fold make-up. Specifically in relation to that "sense of true, practical relevancy" that you thirst for in the December 12 issue included, among others, the problems of the Jews for Jesus (two articles), Who Is a Jew, Soviet Jewry, the CJFWE annual convention in Toronto, the y'shivah scene in Israel, Tay Sachs disease (as did the November 21 issue), the

practical search for a Yeshiva identity, and several highly relevant articles in Hebrew in the HaMashkif section. The present issue of HAMEVASER, we believe, will also be found to be "practically relevant."

To the Editor:

An editorial in last year's HAMEVASER needs some correction. It related to the m'zuzah situation in the Library. This editorial stated that printed m'zuzot had been put on the doorposts of the Library. This was not the case.

The m'zuzot in question were handwritten on parchment, but were pasul because some of the letters were not properly formed. All of these m'zuzot were removed long ago and kosher m'zuzot affixed in their place.

In the near future we should be receiving m'zuzot from Eretz Yisrael which Dr. Miller ordered about a year ago. M'zuzot still have to be placed on some doorposts in Belfer and in the Student Union Building. The Mezuzah Committee invites the student body to help in this great mitzvah. Leave your name in Rubin 308 or Morgenstern 409.

Elliott Brill
Mezuzah Chairman

Editor's note: The situation in Eretz Yisrael of sof'rim from Arab (Continued on Page 5)

Middle East

Prof. Israel Dostrovsky, physical chemist and former director-general of the Israel Atomic Energy Commission, recently was elected as the chief executive officer of the Weizmann Institute of Science, with the title of acting president. Prof. Dostrovsky replaces Dr. Albert B. Sabin, discoverer of the oral polio vaccine which bears his name, who will retire on Jan. 1, 1973 from the presidency of the institute for reasons of ill health. Prof. Dostrovsky will be the first Israeli to be chief executive officer of the institute.

United Press International reported on November 14 that Issa Nahleh, spokesman of the "Palestinian Arab Delegation," told the United Nations special political committee that the murder of six million Jews at the hands of the German Third Reich during World War II was "a big lie."

Nahleh said the Jews who ostensibly died in concentration camps "show signs of vibrant life" in the United States and Israel. He said that Jews "capitalized on this lie" to get reparations money from West Germany.

Israeli representative Ya'acov Doron told the committee, which was debating the problem of Arab refugees, that the "Palestinian Arab Delegation" is

another name for "the Supreme Arab Committee," headed by the former Mufti of Jerusalem, Haj Amin al-Husseini, who spent World War II in Berlin, as the guest of Adolf Hitler.

The Beirut weekly "Al Hawadeth" said in its issue of November 24th:

"A member of the Syrian delegation at the recent Arab foreign and defence ministers meeting in Kuwait, said that during a bombing mission carried out by the Israeli Air Force in September over El Hamma (see BRIEF No. 41), the Israeli planes flew at low altitude over the international exhibition grounds in Damascus, where a football match was being held.

The thousands of spectators watching the game were gripped with panic. They feared that the Israeli planes would drop their bombs on them. But the Syrians were surprised to see the planes turning towards El Hamma, and opening cannon fire on the fourth floor of one of the taller buildings there. All during the bombing Syrian officials kept asking themselves why the Israeli planes were concentrating their fire precisely on that floor. When the bombing was over they found out, according to the building watchman, that one of the Fidayun organizations had rented the fourth storey of that building two weeks beforehand."

"T'chiyah" Aids Soviet Israelis

by HOWARD WIEDER

The immigration of Soviet Jews to Israel has caused Israel to increase her funding for the building of more settlements and towns. The government, however, cannot adequately aid the immigrants in teaching them Judaic and Israeli culture. For this purpose, Rabbi Hershel Reichman and Miss Miriam Sternberg have founded an organization named T'chiyah.

Rav Reichman, a rosh y'shivah at YU and an assistant to HaRav Joseph B. Soloveitchik, and Miss Sternberg, who earned her master's degree in social work from YU's Wurzelweil School of Social Work, established the group this past summer after they visited the absorption centers for Russian Jews in Israel.

T'chiyah believes that only a person to person relationship will help the olim acclimate themselves to Israel and its political and social structure. The organization also believes that the olim need to be taught the history and heritage of the Jewish people and to be trained in the observance of Torah u-mitzvot.

To accomplish this task, T'chiyah is placing Jewish students from both the United States and Israel in the immigrant centers. Each volunteer is responsible to help two or three families on a steady basis.

The volunteers have already established a youth club at M'vaseret Tziyon. T'chiyah has also sponsored various shabbatons and has distributed talitot and sidurim among the immigrants.

T'chiyah, which now has a membership of fifty, plans to recruit students from the YU Community. Any student interested in joining should write to any of the following addresses:

Rabbi H. Reichman
17 Fort George Hill
New York, N.Y. 10040

or
Miss Miriam Sternberg
R'choy HaPalmach 40
Jerusalem, Israel

or
Tchiyah
R'choy Malkhei Yisrael 8
Jerusalem, Israel

Book Review

The Cantor: An Historic Perspective

By Rabbi Dr. Leo Landman
Reviewed by MITCHELL WEISS

When I was younger and sang in a choir, all of the old ladies would pinch my pudgy cheeks, saying, "Du vlist zein a chazan?" Even before I could reply "No, I want to be a doctor," their wisper and perhaps more pragmatic spouses would quickly add "Chazanim zeinen na'aronim." Cantors are fools!

It is this acronym with which many people have come to associate chazanim. Naturally, the word chazan was not derived in order to conform to a Yiddish folksaying. If anything, it served to summarize the attributes for the office of chazan in a mnemonic manner: and sage, elder, and married. (Landman, *The Cantor*, p. xiii)

A variety of opinions have been set forth attempting to find the root of the term chazan. The Hebrew chazan, like the Aramaic chazana, is probably from the Assyrian chazanu meaning "overseer" and connected to the Hebrew chazon meaning vision (ibid., p. 4).

The history of the cantor shows that he has made two full cycles. The tzibur of talmudic-days and early gaonic times was an individual whose main task was to chant the services. Throughout the Middle Ages, mainly because of economic reasons, communities could not afford to engage a chazan strictly for liturgical renditions. In order to survive, he became ba'al koreh, shochet, mohel, teacher, and general factotum for numerous other communal jobs.

In modern days, especially at the end of the nineteenth and the beginning of the twentieth centuries, the "star-chazan" made his debut. He set the tone for all chazanim; his sole function was to lead the service (ibid., p. 121).

The historical development of the cantor, from the professional

The Editor-in-Chief and I Governing Board of HAMEVASER extend sincere condolences to fellow classmate, Joel Freudenberger, upon the loss of his father. Maybe be comforted among the mourners of Zion and Jerusalem.

Sh'lich Tzibur of the pulpit today is not the sole subject of this book, written by Rabbi Dr. Leo Landman. The book, published by the Cantorial Training Institute of the



YUPR Dr. Landman and Cantor Nulman
Rabbi Isaac Elchanan Theological Seminary, touches upon every imaginable aspect of chazanut; his professional, musical, and social status in the community, his obligation and duties to the synagogue and members whom he serves, and even the touchy topic involving conflicts between chazan and Rabbi, chazan and com-

munity, and more often than not, chazanim themselves—all this within an historical framework.

An extremely helpful facet of Rabbi Landman's book, to professional and layman alike, is the fact that the text is fully annotated. Comprising almost one third of the book itself, the sources covered range from classical Jewish Literature to recent works. The bibliography includes over 275 books, articles, manuscripts, and related reference material. The Cantor is unique in that through careful use of this multitude of sources, the reader is able to obtain an understanding of the chazan of today as well as of centuries ago.

By presenting in a clear and lucid manner the background, metamorphosis, and role of the cantorite, Rabbi Landman enhances our appreciation of that office. Indeed, after having read *The Cantor: An Historic Perspective*, the myth of Chazanim zeinen na'aronim is dispelled.

Letters

(Continued from Page 4)

lands who are insufficiently trained as sof'rei sifrei Torah, t'fillin, u-m'zuzot is very unfortunate. Although there is a heksher from the Chief Rabbinate, an overseeing committee should be formed to supervise this highly important activity. Even one error in the proper forming of letters has repercussions for the "victim"; certainly the mass production of such faulty klaf is horrendous. The delay in receiving proper m'zuzot from Israel exists because literally hundreds of m'zuzot were ordered for the Belfer Graduate School of Science building and the new Student Union Building; proper m'zuzot at such quantities are difficult to come by. At any rate, the thirty-day regulation does not apply here because these m'zuzot are not intended for places of residence.

Mizrachi-Agudah

To the Editor:
"Maintaining the Coalition," which appeared in the November 21 issue of HAMEVASER, was an illogical defense of a position which is admittedly difficult to defend. The author made four major points:

Point A: "Mizrachi with its Interior Ministry has enforced Giyur KaHalakhhah."

This is in reference to Mizrachi's withdrawal from the coalition in 1958—until Giyur would be in accordance with Halakhhah. Following this historical fact, we are told that Mizrachi could not abstain in the most recent vote on the law in order to maintain the "status quo" of the "religious status of Israel." I.e., Mizrachi made an agreement with the government to remain mute on the problem of Giyur Kahalakhhah if the irreligious Knesset members would remain silent about civil marriages. B'kitzur, we are now assured that goyim will be religiously unitec with our brothers, maybe even with our children, chas v'shalom.

Point B: "The Israeli Court, for the most part now, defined "giyur" in terms of the Orthodox conception of conversion." This is in direct contradiction to Point D which states: "Even if Agudah's proposal had passed, an irreligious government could construe "Halakhhah" to mean any form of religious conversion, even Reform." That is, we are told of the tzidkut of the Israeli government when it is favorable for the defense of Mizrachi (in Point B), while an irreligious government, distorting Halakhhah is described to undermine the import of Agudah's proposal (in Point D).

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Koch Discusses Jewish Issue

(Continued from Page 1)

was "absolutely opposed to quotas."

Of all the liberal congressmen in the City, he asserted, only he and Ben Rosenthal were opposed to the original version of the Forest Hills project. They both favored a project of a smaller scale.

He said that his stance on the issues of Forest Hills and quotas differentiate himself from other liberals. "I am a liberal but I'm not a liberal ideologue," he contended, "and an ideologue is what people don't want."

Maintaining that he was qualified for the Mayoral position, he asserted that the people wanted "one who can deal with all sectors of the City... someone who could hold the town together."

Rabbi Douek On Egyptian Jewry

(Continued from Page 1)

and synagogues were closed down, with many Jews imprisoned on charges of spying for Israel.

At the present time, there are less than five-hundred Jews left in Egypt, most of them living in Cairo or Alexandria. When asked why they did not request permission to emigrate, the rabbi replied that it was not their wish. All of them are either retired or in geriatric homes, being too old or weak to start a new life in a foreign country.

In his conclusion, Rabbi Douek was pleased to note that both Sephardic and Ashkenazic Jews were able to gather together at YU, something he had failed to see at any other institution.

Shaya Wexler, president of the Pre-Rabbinic Society, was called upon to give the closing remarks. He thanked Rabbi Douek for coming and expressed the hope that someday, soon, Jews will be allowed to emigrate from all countries, including Egypt to live in Israel.

Among the distinguished guests present were Rabbi Saphdie from Congregation Achvah V'Ahavah, Rabbi Herbert C. Dobrinsky who officiated at the program, and Dr. Yaakov BenTata, a famous lawyer and international jurist from Caracas.

Rav Charlop Stars In "Face The Students"

(Continued from Page 1)

immigrants. SOY also voted to back the YC Senate in its bid to increase credits for study in Israel.

At this meeting, Mr. Bach did not entirely follow parliamentary procedure. After the meeting one SOY representative complained, "Various members of SOY found it extremely difficult to make comments or to ask Rabbi Charlop question. At one point, while two

SOY representatives had their hands raised to speak, not only did Mr. Bach recognize questions from the audience first, but one person in the audience actually had the opportunity twice to ask questions, while these elected representatives continued to wait—and this was supposed to be an SOY meeting! One of these representatives never had the chance to make his comment."

5% OF EGYPT'S RURAL POPULATION BLIND

The World Health Organisation published in November the results of a survey of blindness among the Egyptian population, showing that about 800,000 of Egypt's population of 35 million are without sight. The survey, published in Cairo and based on a three-year survey in cooperation with the University of Alexandria, showed that more than 5 per cent of the country's rural inhabitants are totally blind. In the cities the percentage reaches 1.5 per cent.

Highlights

+ + +

TEL AVIV (JCMS) — Natan Yelin-Mor, the former leader of the Stern underground group, has categorically denied that the group had ever tried to assassinate Harry S. Truman when he was President of the United States.

He said that there is absolutely no truth to remarks in a new book by Margaret Truman Daniel, the former President's daughter, that the group had sent letter-bombs to Truman in 1947.

Yelin-Mor took command of the Fighters for the Freedom of Israel organization (Lechi) after its founder, Avraham (Yair) Stern, was shot by the Palestine police in 1942.

"I was the commander-in-chief of Lechi at the time (1947)," he said, "and it is inconceivable that any action could have been taken without my knowledge.

There is no reason whatsoever to strike at Truman, whose pro-Zionist attitude was well known and who supported the Zionist cause more than President Roosevelt ever had.

"We never threatened or struck at anybody anywhere in the world, other than the British; never at anyone in the United States or anywhere else in the world, and most emphatically never tried to harm Harry Truman."

Yelin-Mor, an Israeli journalist and former Knesset member, is a member of the Committee for improved relations with the Soviet Union.

Reuters reported from Cairo on November 18 that the Arab League spokesman announced removal of 10,000 of the 12,000 foreign firms listed on the league's nine-year-old boycott blacklist against companies trading with Israel.

The report said the spokesman refused to mention any of the names of the companies erased from the blacklist. Among them, he said, were several American and Japanese concerns.

The Arab League's boycott commissioner, Mahmoud Mahjoub, said some of these firms have now joined in investment projects in Arab countries, totalling \$600 million in industrial development.

He said the boycott has caused Israel heavy economic losses and forces it to spend \$30 million a year on anti-boycott activities.

Bach. . .

(Continued from Page 3)

earned by those students who spend a year learning in an Israeli 'shivah'. At present, such a student earns a maximum of sixteen credits for each year in an Israeli 'shivah. The new motion would allow a student to earn up to twenty six credits the first year, and six credits the second year. The redistribution of credits would encourage and facilitate a year's learning in Israel. Under the present system, a student must spend every summer vacation making up credits in order to graduate with his class. More often, he spends an extra year at YU. Why must Yeshiva University hinder a student in the fulfillment of the golden opportunity of his lifetime? Should not Yeshiva University be the first to encourage its students to learn in Israel? There is absolutely no reason why we should be so afraid of the liberal arts syndrome and not grant the additional credits.

A few years ago, Yeshiva went through the convulsions of Bundy Fund applications. I do not wish to comment on the ideological struggle which took place at that time. I wish only to say that the revisions made in Yeshiva's charter must be considered only a mutation on paper, not a modification of our basic philosophy. In other words, Yeshiva College must be governed by the tenets of the Yeshiva proper as was originally resolved. Almost parenthetically, this Yeshiva must remain the Rabbi Isaac Elchanan Theological Seminary, and contrary to the pronouncements of certain administrators, not that bastardized appellation Yeshiva Program.

The Importance Of Seminar

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Dr. Stern estimated that there will be a total of over 200 faculty and advisory staff workers at this year's seminars, many from the Yeshiva community. The well known lecturers will include Rabbi Norman Lamm, Rabbi Zevulun Charlop, Dean Rabinowitz, Rabbi Avi Weiss, and Rabbi Wurtzberger. There will also be many student advisers from our student body. Dr. Stern described the lecturers and advisers as an "outstanding group of people who've been selected based on their ability to relate to young people."

Dr. Stern stressed the importance of these seminars for the participants as far as continuing their Jewish education at YU. "Once you whet the appetite of these kids for a more extensive kind of experience in Yahadut, where else are they going to get it? Also, the faculty they meet become a model for Yiddishkeit, and these kids gravitate toward the institution that has produced these people. We find a large percentage of kids coming to Seminar ultimately choose our form of Yiddishkeit, and the implications are far-reaching." Dr. Stern estimated that there are "scores and scores of kids" at YU who have come as a result of these seminars, and cited cases where these youngsters have had to work out special financial arrangements with the Yeshiva because their parents refused to pay the tuition for a Yeshiva Education. He estimated that 50 to 60 Yeshiva

JSS Role In Judaism

(Continued from Page 4)

to becoming a ben Torah. But unfortunately, the sophomore year is also the start of the PF system and with it comes a greater degree of cutting and a slackening in learning. Herein lies one of the major problems of the JSS program. While G'marah is stressed during the second year, most of the two period courses suffer from either lack of attendance or lack of interest. And the added pressure on pre-med majors only serves to worsen the situation. For the average student, the enthusiasm during the freshman year has been destroyed. A major difficulty in the sophomore year is the Hebrew course, and the crux of the problem does not involve the teaching staff, but rather maintaining student interest in the Hebrew language's inherent beauty and holiness. Likewise, Dinim and Mishnah are treated very lightly by the talmidim. A further problem in Dinim is an overlapping of material from the freshman year. A better structured system is necessary, wherein students would know in advance what areas and texts will be learned.

Finally, JSS as a whole has an

even greater rôle to play in the Jewish community. Though JSS talmidim may grow in learning from year to year, they must also realize that they are vitally needed to teach Jewish youth. JSS alumni are better equipped to understand and empathize with the problems of our own youth. And the gaps that exist between the various religious factions in the American Jewish community could be partially alleviated through the efforts of dedicated Jewish educators. But few from our ranks have seriously considered such a challenging career, and this will only serve to be detrimental to Jewish centers across the country in need of such help.

The institution is certainly amenable to change, but the changes within the JSS system must come to ensure its success. And the challenge will always remain for those who are dedicated enough and properly motivated to venture out into the harshness of the non-fur world and try to be m'karev Jewish n'shamot.

"And it came to pass in those days, when Moshe was grown; that he went out unto his brothers, and saw their burdens."

Those Country Club Blues

(Continued from Page 3)

RIETS. All that has been heard in response is the fading echo of "ein hochi nam!" and inaction.

The repercussions of the administration's indifference to the growing problems are just beginning to be felt. I fear the worst is yet to come. Some students have reacted by switching

to EMC, which apparently offers some sort of solution; others have capitalized on the faltering RIETS-YP program leading to the establishment, and by now enmeshment, of what is commonly called the RIETS Country Club.

All too often, students have seen this deterioration in RIETS-YP from their own vantage point, oblivious to the fact that many rebbeim are not only aware of the grave situation, but are deeply interested in putting a halt to it. Their inability to effectively combat this deterioration has led to a paradoxical situation. Those very rebbeim who are most concerned with the problems inherent in the present state of affairs, are those who are most hurt by the results. Rampant "absences" from Bet HaMidrash and/or shiur, and what is worse, an "attendance racket," has most affected those shiurim where the rebbe would most like to help. One of the stumbling blocks to such aid is the deterioration of the rebbe-talmid relationship, another rusted cog in a dilapidated machine adding to further disintegration—a perfect example of what one rebbe called "fkar chaser min ha-sefer."

It has by now become axiomatic that the RIETS-YP program is not geared to the needs of the students. Despite Rabbi Charlop's rather surprising opinion to the contrary, it seems apparent that many of the students in RIETS-YP are not satisfied with the present state of affairs. This was borne out two years ago in a survey printed in Masmid of '71, and unfortunately the situation has not changed much.

The program is not a total loss—some rebbeim are of course most effective in imparting to their talmidim a derekh ha-limud, as well as hashkafah and in cementing relations between themselves and their students. But eyebrows must be raised and questions must be asked when a majority of those interested students in RIETS-YP clamor for assignment to one of those four or five (out of a possible 17) rebbeim.

(Continued from Page 3)

responsible Church groups. This is evidenced by the tremendous support being given Key 73. And when the President's closest minister friend, Billy Graham, comments favorably on the effort of groups trying to convert the Jews, then the Jewish situation in America is in danger of being undermined. This is the great threat of this movement. In the early 1960's, Jewish-Christian dialogue was based (or we hoped it was based—Rav Soloveitchik quickly perceived that it wasn't) on the assumption of the legitimacy of each religious tradition. Once, however, the established and respected Church groups would start to feel that the Jews were ripe for conversion, it would encourage them to make an all-out effort, and when that effort would fail to convert the whole Jewish Community, they like the rejected "lovers" before them (Mohammed, Luther) could turn sharply anti-Semitic. It was therefore essential that we convey to the Church our concern about the problem and also our demand that our autonomy be recognized, and that the Church, which has

helped murder so many Jews in the past, have the decency to let the survivors, who've slipped through their fingers, alone.

My resolution was favorably received, though it disturbed me that, to some members of the Committee, it appeared that my report was the first they had heard about the problem. If I was speaking to a group of Hadassah ladies, I would not minded so much. But as I was speaking to men occupying leadership roles in the American Jewish Community, it was disheartening that time, that should have been devoted to clarifying the issues, had to be spent instead educating them on the issues.

Rejection

Eventually my resolution was rejected. The meeting at which the rejection occurred was closed, and so I was never officially informed of the reason. But a person who was in the meeting told me what occurred. There was a lot of support for my proposal, he said, but eventually it was decided that the Federation could not officially incorporate such a resolution, and thus admit publicly to goyim that we were scared.

This sudden unexpected attack of bravado seemed to me a bit foolhardy, as effective as "When you walk through a storm, keep your chin up high!" or "Whistle a happy tune and no one will suspect you're afraid." However, I am willing to concede that if it made them so uncomfortable, it need not have been made a public resolution. But I continue to insist that now, before the problem is great, we make the strongest representations to the Church to cease and desist, to leave the Jews alone. And if they do not? Then we must consider alternatives to our current policies: Traditionally, Jewish response to missionizing has been exclusively defensive. They quoted a verse from Isaiah and we responded with our interpretation. For pragmatic reasons, we never considered adopting a more offensive approach. And yet, Christianity has never impressed sensitive Jews as being either rational or moral. In the past, we've been content to keep these truths to ourselves. But if the Church starts to deny our legitimacy, we must consider ways of striking back. Or, as I said on another occasion (paraphrasing Adlai Stevenson who, in turn, got his line from Chauncey Depew), "We say to the Church: if you stop telling lies about us, we'll stop telling the truth about you."

Letters

(Continued from Page 5)

Point C: "Agudah's proposal had no chance of passing, and Mizrahi's voting for it would have meant the loss of the Interior Ministry and the probable advent of civil marriages."

Point C is mikushar to the following point of the condemnation of "Agudah's tactics and political maneuverings," and the author's invitation to Agudah to join Mizrahi—if it "was really interested in improving the religious environment in Israel. . ."

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Rav Nachman's Philosophy Of Prayer

(Continued from Page 3)

man's methods of prayer, it also provides one with a broad picture of his religious philosophy and of his place within his philosophical framework.

Prayer is often referred to as a communion between man and G-d. Such a communion can be achieved in one of two ways. Either man must elevate himself to the level of the divine, or G-d must reveal Himself to humanity. (The third possibility, that of man and G-d meeting each other halfway, is good material for a sermon, but, theologically speaking, is virtually irrelevant.) Many traditional Jewish thinkers, taking the first approach, stress the self-elevating element of prayer. Rav Chaim Volozhin says in his Nefesh HaChaim, 2: for example, that G-d is equally imminent in every time and place: only man's perception of G-d varies. 3. From this point of view, one prays in order to sharpen one's spiritual sensitivities. The prayer experience, repeated frequently and devotedly, helps man to penetrate the mysteries of G-d's wisdom. 4.

Rav Nachman is not inclined, however, towards this approach. Like many Chassidic thinkers, he advocates the concept of tzimtzum, which explains that G-d has "limited" or modified Himself in order to create the material world and dwell in it. On the one hand, this hashtafah states that G-d has modified part of his essence to the extent that man can at least partially comprehend it. On the other hand, it implies that the consummation of the human-divine relationship comes through divine revelation which is essentially an act of grace. It thereby denies man the possibility of achieving communion solely through his own spiritual development.

Having this view, Rav Nachman must of necessity reject certain traditional notions about prayer. Daily prayer is not a stairway on which man ascends to a spiritual apex. It is, rather, the anguished cry of one who thirsts for moments

of intimacy with the Sh'khinah, but finds himself spiritually impotent.

Rav Nachman himself, often meditated while hidden in an attic among bales of hay. 5. This womb-like environment had a three-fold significance for Rav Nachman. Firstly, the womb image suggests the estrangement from G-d, one's fellow man, and oneself which Rav Nachman believed was common to all men. 6. Second, it symbolizes the external pressures of daily living closing in upon man and crushing his individuality. (13). Third, the image of the womb has a positive connotation; it is a metaphor for the all-encompassing love of the Sh'khinah for man.

Because the prayer of hitbodedut rises from the depths of man's anguish and uncertainty about himself and his world, its form cannot be too stately or ordered. 7. Prayer should be, rather, a spontaneous outpouring of feelings, ideas, and emotions. There are two reasons for this. Firstly, hitbodedut is a personal statement to G-d, not the recital of prepared devotional formulae. Second, elaborate and poetic language are hardly in the spirit of a meditation which is supposed to shame man with his own inadequacies. In this regard, Rav Nachman quotes a midrash which compares the prayers of Israel to the incessant and often meaningless babbles of infants (17). The ineptitude of the mitpallel does not, however, diminish his status. It is precisely the admission of one's shortcomings that arouses G-d's compassion (21), 8.

In order to facilitate spontaneity, Rav Nachman recommends that one meditate in his native tongue rather than in Hebrew (13). He also points out that one can pray without speaking a single word. Sometimes, groaning and crying much more eloquently and accurately express one's longing for salvation. After all, what one says in hitbodedut is less important than the fact that one has made the effort to say it. As Rav Nachman puts it, "All is caused by Him, blessed be He, yet even so (our

prayer) shall be considered as if it were a spiritual self-awakening since we awaken ourselves to the extent that we pray for (spiritual enlightenment). In this way we will certainly merit full repentance (75)."

In formulating the mental attitude appropriate to prayer, Rav Nachman utilizes the elements of bushah and what he calls 'arut d'k'dushah. The element of bushah is obviously consonant with the confessional nature of hitbodedut. The function of 'arut d'k'dushah is less clear. Only through aggressive confrontation, apparently, can

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Reb Alter

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infnahg without at all consulting him—but he was, to all appearances, a pious man.

His friend, however, intrigues me. With the burning gaze of a prophet, he just stood there, a defiant-looking smile on his face, not davening. His lips never moved—not even when an "Amen," or "Y'hei shmei rabah" was called for. Noticing the look of surprise spread over my face as I stared at his friend, Reb Alter turned to me as if seeing me for the first time.

In a patient, almost boastful tone, he explained, "You must be wondering about my friend... why he doesn't daven. He looks so frum, after all, doesn't he? Well, my friend doesn't know how to daven. He never attended cheder, and even when he was young, lived only with goyim. Nor can he speak a work of Yiddish. So what is a man like that doing looking the way he does? When he retired he decided something. That even though he's spent his whole life living like a goy, he wanted now to at least look like a Jew. If he hadn't ever lived like a Jew, he'd at least be looking like one..." We discovered later that Reb Alter, though he could daven, and spoke Yiddish, was speaking for himself too.

After shul, walking in the street, Reb Alter suddenly appeared—with a suggestion. The "real Jews" in Alma-Ata were to be found in the private-minyan of the Bukharan Jews, Reb Alter informed us. He would be glad to go with us by taxi to the site of the minyan so we could find it ourselves on Shabbat and Simchat Torah.

Unfortunately for all concerned, the first taxi to stop came complete with a police officer in the front seat. After pulling into the local precinct-house, the officer and driver spoke for several moments, looking and pointing in our direction. Our friendly policeman even saluted us as we drove off with an unmarked blue car following at a respectful distance. As the cabbie began questioning Reb Alter in a harsh tone of voice, Reb Alter—in Yiddish—said he'd let us off near our hotel and take care of everything himself. He was visited shortly thereafter by the police and was still visibly shaken when we next met him in shul Friday night.

Simchat Torah, which was on motza'ei Shabbat this year, found us still in attendance at the Tashkentsaya 48 shul. As hakafot were about to begin, the prospects for leib'dik ones didn't seem too good. The gabbai, affectionately

and a group of five or six young men would visit the Jewish patients in Columbia Presbyterian Hospital located on 168th Street. Last year, after a number of incidents between the committee's members and members of neighborhood gangs, Kenny Blackstein, the unofficial chairman of the group, wisely decided to visit, instead, Jewish institutions in the Washington Heights area.

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Letters To The Editor

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Point C states that "Agudah's proposal had no chance of passing..." This means that Agudah stood by a bomb, politically speaking, which would imply they remained staunch for religious reasons. One might therefore change the invited to the inviter; i.e., Mizrachi should join Agudah if it "was really interested in improving the religious environment of Israel." Additionally, the author explained in the beginning that the NRP (National Religious Party) originally upheld Giyur KaHalakha. He explained its recent abstention in the following question and answer: "So why did the NRP abstain? The answer lies in the make-up of the Israeli political structure." One might ask the "political maneuverings" of which party?? (I would like to parenthetically answer the parenthetical comment of Agudah not making up to the "Who is a Jew" problem for twelve years by reiterating that the NRP's stand in 1968 was "besedah." In 1970, interestingly enough twelve years' time, one of the first major problems of government intervention in the case of LI, Commander Shalit arose.)

The last two points are admittedly consistent with the style of the entire article, i.e., contradictory. One point decries American Jewry's concern for the problem of gerut in Israel—especially since the situation is far from good here. The concluding point calls for achdut ha'am and the author believes is "more important than any other single issue." This after condemning Agudah and American Jewry b'vat achat.

I repeat that I understand the position was a difficult one to defend, so it is understandable that it was written more from blind emotion than from tactical logic.

I apologize to the author for any ill I've thought of him. It's clear that one must condemn wrong ideas and not the person advocating the ideas to achieve achdut ha'am and Ahavat Yisrael. People, however, are not always "Mitnahagim" in the derekh in which they should be "mitnahagim"; therefore, I'm sorry.

Leah Horowitz
Former student, SCW

Mr. Wexler replies:
It is gratifying to see that someone reads my column and I thank Miss Horowitz for her sympathy, though I question the need for it.

In her letter, Miss Horowitz states that I presented an "illogical defense" of Mizrachi's decision to abstain from voting on the issue of Giyur KaHalakha. She bares all the contradictions in my article in Talmudic tradition displaying her fine "G'marah head." However, politics, especially Israeli politics, do not conform to the rules of logic. No matter how the issue appears on the surface, Mizrachi had to abstain in order to preserve the halakha. Had Mizrachi voted with Agudah, it would have had to leave

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Dr. Stern, Director Of CSD Youth Bureau, Discusses Importance Of Seminar For Uneducated Jewish Youth

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groups, the Federation groups that are raising millions of dollars for all kinds of programs have not been giving education its proper share of the pie. The Federation, states Dr. Stern, has projected over \$600 million for the next 10 years as their fund-raising objective. Only 21 million, or 3 percent of the total budget, has been earmarked for Jewish education and this "indicates the priorities in the minds of the Jewish Community." Dr. Stern also pointed out that this money is for formal education and the allocation for the type of education program the Youth Bureau offers will probably be "virtually nil." Dr. Stern stated that the Youth Bureau is only a part of a very large structure at Yeshiva University, and each department needs money for its program. Especially now, when the University itself is struggling to get money, the bureau's hopes for more finances were "bleak."

Dr. Stern cited the results of a study which revealed that "fewer than 15 percent of Jewish kids

have any Jewish affiliation at all." "Our hope," stated Dr. Stern, "is that within the community there are some far-sighted individuals who will become sufficiently shocked by some of the statistics to realize that the large masses of Jewish kids are virtually untouched by formal education. If we can shore up the youngster's Jewish resources, and help him achieve an inspirational outlook, we've got this kid for life." He again cited the results of the study which showed that the most important period in reaching Jewish youth is in their teen years, and he stressed that if they are not reached during these years, they may very well be lost to various devotional philosophies of life.

In concluding the interview, Dr. Stern, who graduated from EMC and received his masters in social work at NYU, said he is, "looking forward to a greater contact with our students. I think our students have a lot to contribute in these areas... YU is doing a huge amount in formal education, but there is a new area of informal education,

and if the resources were available, we could revolutionize the scene. There are tens of thousands of Jewish kids who are out there just waiting to be reached. I know we have the product to sell. The challenge is in the community, in finding the proper means to do this job with the proper resources and equipment... It's a big job."

Feature Editor

Bikur Cholim

By Chaim Brickman

Hippocrates wrote, "For some patients, though conscious that their condition is perilous, recover their health simply through their contentment with their physician."

Hippocrates is recognized as the Father of Medicine because he was the first known healer to place medicine on a scientific basis through practice of bedside observation of disease. Needless to say, Hippocrates had little of today's medical know-how, yet few modern doctors would dispute his

philosophy that a kind word punctuated by a sincere smile has its place in the physician's little black bag. In brief, that is the goal of the Bikur Cholim Committee—to share a smile and a word with the Jewish patients in local hospitals and orphanages.

The committee was initiated about two years ago by Elliot Brill, a Lubavitcher Chasid who frequently davened with the Yeshiva's minyan. Every Shabbat throughout the academic year, he

and a group of five or six young men would visit the Jewish patients in Columbia Presbyterian Hospital located on 168th Street. Last year, after a number of incidents between the committee's members and members of neighborhood gangs, Kenny Blackstein, the unofficial chairman of the group, wisely decided to visit, instead, Jewish institutions in the Washington Heights area.

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JC



Before I build a wall I'd ask to know/What I was walling in or out. [Frost-Mending Walls]

Rav Nachman

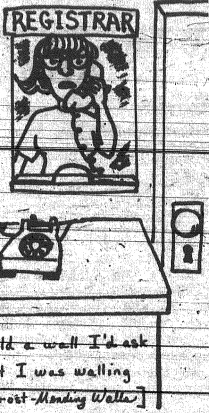
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man impress upon G-d the urgency of his plight (24). To some extent, 'azut d'k'dushah is a natural outgrowth of Rav Nachman's grace-oriented philosophy. Since man cannot hope to understand the Torah on his own, being incapable and undeserving of such understanding, his only recourse is to boldly request salvation from G-d. This is not the impudent effrontery of a disgruntled subordinate; it is the desperate act of a man overwhelmed by his own sinfulness.

It is striking that, in contrast to many Chassidic thinkers, Rav Nachman urges the mitpallel to pray for any and all of his needs (36). We can understand this attitude if we realize how pessimistic Rav Nachman is about man's capabilities. "A man should not seek out different devices for making money as most of them do not help at all; and the few that do work are not little-known, so he will not find them out anyway (57)." There is a second reason, however, why Rav Nachman advocates such a wide-ranging use of prayer. He believes that the more one derives one's sustenance directly from G-d, the more spiritual his existence. He does not simply mean that such reliance imbues one with a great deal of bitachon. There is a Kabbalistic side of this idea as well. Man is intrinsically material and finite. His spiritual aspect can only develop if he links himself to the infinite. Thus, by relying totally upon G-d, one forms the ultimate bond between himself and the Sh'khinah.

FOOTNOTES

- Henceforth, the numbers in parentheses will signify the paragraphs in which the preceding quotations or concepts appear in *Hishvatkhat HaNefesh*, New York, 1967.
- Sha'ar 3, Chapters 1-7.*
- Of course even from Rav Chaim's point of view, G-d has ultimate control of the extent to which man comprehends Him. Still, once G-d has given man the power to elevate himself spiritually, it is man who must initiate the communion.
- Note that this approach to prayer emphasizes the intellectual, rather than the experiential, aspect of the man-G-d relationship. I shall, with G-d's help, elaborate on this idea in my next article.
- Hishvatkhat HaNefesh*, p. 19.
- In a striking statement, Rav Nachman says that ideally man should spend all his days in constant contrition for his failings. The only justification he can find for not doing so is that from such a state most people would fall into deep depression.
- Nonetheless, Rav Nachman did compose many *Hittot*. Rav Natan claimed, moreover, that anyone who did not recite his teachers' prayers regularly would be "held accountable" in the World to Come.
- See the *ptikhat* to *Hishvatkhat HaNefesh*.
- On this point see Rivka Schatz, *Offenheimer's Nachassidut K'Misikah*.



Reb Alter

(Continued from Page 7) sing HaTikvah. People froze in their places, shocked. A "friend" of the gabbai was the first to move. Jumping to the bimah screaming, he began grapping with the taller Reb Alter. Unable to stop him from singing, the man, together with the gabbai by now, finally got a chair in place, stood on it and put his hands over Reb Alter's mouth, effectively stifling him. When the commotion caused by his outburst died down, Reb Alter, his head bowed in silence, still stood on the bimah. Turning to us he began to softly sing *Mahar Utsam L'ov D'K'HAH B'EMET*. To everyone's astonishment, he began to loudly

Suddenly Reb Alter—who'd been avoiding us all Shabbat—climbed to the bimah. Pounding loudly, he called out: "Jews! It's Sitchat Torah tonight—let us sing of our happiness!" To everyone's astonishment, he began to loudly

over again, always beginning softly and then practically screaming out the words *L'OV D'K'HAH B'EMET*. And this time, with Reb Alter firmly planted on the bimah and proudly smiling straight at the two of us, most of the men joined in.

Letters

(Continued from Page 7)

the coalition surrendering the Interior Ministry to the irreligious parties in the Knesset. Without the Ministry of the Interior in religious hands, it would be impossible to guarantee Giyyur KaHalakchah, even de facto. In all probability, non-Jews would be "religiously united with our brothers, maybe even our children—chas v'shalom." If Miss Horowitz is to refute me, she must show how Mizrachi could vote the same way as Agudat and yet prevent both the advent of irreligious conversions and the possibility of civil marriages.

There is one point I feel that I have to clarify concerning Agudah and Mizrachi. It is my belief that if Agudah and Mizrachi would put aside their differences and join together in a united religious front, they would be politically stronger. Now that there are two religious parties, it is much easier for the government to play one against the other, thereby weakening both. If the two parties joined together, they would control more seats in the Knesset, and therefore, have a greater control over religious parties. I realize, however, that this is very improbable since both Mizrachi and Agudah would have to bend and compromise before such a union could take place.

I thank Leah Horowitz for her letter, and I know she is sincere in her beliefs. I only regret that all religious Jews can't see eye to eye. Conflicts over religious issues such as Giyyur KaHalakchah and Mamzer are divisive enough. The effect of the civil war among religious Jews, however, has created a chilul haShem far worse than the questions being debated with the actions of both Agudah and Mizrachi being far from exemplary. After all, just as it is possible for a person to have a beautiful voice and not know how to read musical notes, so too it is possible for a Jew to be a hundred per cent pure in terms of "yichus" and demonstrate his ignorance of Judaism.

Middle East Highlights

The French Press Agency reported from Amman on November 20 that Jordanian authorities have decided to exempt Gaza Strip citrus produce from import tariffs and other levies. The step, said authorized sources, is meant "to strengthen the opposition of Gaza residents to the Israeli occupation."

Rome police said that four attache cases filled with sub-machine-guns and grenades and found abandoned November 25 in Fiumicino Airport belonged to four Libyans en route from Tripoli to four European capitals. The police said the weapons were intended either to hijack planes; to be handed over to another group who did not appear, or to shoot up the airport before the Libyans were deterred by the presence of security personnel.

L'ORIENT LE JOUR: EGYPT SAYS NO MILITARY HELP POSSIBLE FOR SYRIA

The Beirut newspaper "L'Orient Le Jour" said on November 18 that Egypt told Syria it could not come to the aid of Damascus in the event of additional military clashes with Israel, growing out of Fidayun sabotage incidents. The report said, however, that Cairo promised to take a military initiative along the Suez Canal in the event of an Israeli attack along the Syrian front "on a large scale."

The official Kuwaiti government newspaper "Al Rai al Am" called in an editorial on November 25 for a suspension of financial aid to Egypt and any other country whose army "sleeps in the depths" while Syria fights alone against Israel.

Bikur Cholim

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Last month I joined a group of two other members of the committee on a Shabbat Chanukah visit to the Jewish Memorial Hospital. The nurse's station offered us a list of "Hebrew" patients on each floor which we committed to memory (it was necessary to memorize the list since the wards of the hospital are not a *r'shut ha-yachid*, and it is thus not permissible to carry throughout the hospital on Shabbat).

Prose cannot describe the solace and gratitude that appeared on the face of each patient we visited. Mere words can't capture a tear that runs down the wrinkled face of a paralyzed woman when she sees a Yeshiva student standing by her bed in Shabbat attire. Yet, one encounter we had that Shabbat must be recounted.

Mrs. S., a plump, vivacious woman who later shocked all when she mentioned that she was a great grandmother, insisted that we come into her room, even though she already had a visitor. For the next twenty minutes she stole the show.

Mrs. S. told us that earlier that day a group of girls had visited her from a nearby synagogue. She said that "at moments like this I can appreciate the expression 'Kol Yisrael Chaverim' which she managed to recall from childhood. "I'm not being chauvinistic," she commented, "but I am rather...rather..." "Realistic," one of us prompted. "That's it. Realistic!" she said, laughing. Then, pointing to her guest, she continued, "You see, my

sister hides her religion in her closet. I show off my religion—I'm proud of being Jewish." She then took a small purse off her night table and took out a yellowing Psalm book in English which she said she reads daily. Mrs. S. told us that after each reading she and her Catholic roommate would get into a theological discussion. She related how the preceding week she had explained to her nurses the miracle of Chanukah, and verbally flayed those Jewish doctors who had forgotten it. She said that she kept in the closet across the room a prayer book she had received forty-five years earlier on her wedding day. (Her sister expressed her astonishment that she had kept the siddur after so many years.) Both women recalled how their parents would close their store for each holiday and how Mrs. S. had reprimanded their neighbor who had kept their stores open "even on Rosh HaShanah and Yom Kippur." Now only Mrs. S.

goes to synagogue, one where the rabbi reads the prayers in English so the congregants can follow. Mrs. S. lives in the Bronx next door to a long-time contributor to Yeshiva University. She said that she would not forget to tell her neighbor of the kinship shown her by the students of Yeshiva: After exchanging Shabbat and Chanukah wishes, I politely suggested to Mrs. S's sister that she open the door to her closet once in a while. While her sister smiled Mrs. S. winked and waved good-bye. That wink and that smile were the best Chanukah gifts I had ever received.

The Bikur Cholim Club requires no membership fee and demands such little time and effort, yet its benefits are invaluable. In a y'shivah where so many students are preparing to become the doctors and rabbis of the future, it is a shame so few take advantage of this experience.

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B'sorot

The YU Chasidut Club, at its December 28 meeting, presented a Russian Lubavitcher chasid now residing in Israel. The chasid, whose name was never disclosed, is on a very brief tour of the U.S.

Speaking in Yiddish, although he is a Sephardic Jew, he discussed the plight of the Jews in the Soviet Union, placing emphasis on the amazing underground y'shivah and cheder system organized by Lubavitcher chasidim. He also mentioned the importance of special packages being sent to the USSR. These packages cost \$150 and have a retail value of over \$1000. Many a Jew has survived through these packages.

In general, the chasid concluded, the situation in

Russia is deteriorating rapidly and only our monetary and spiritual support will bring our brethren through these very trying times.

E.G.

SOY has begun a Tzitzit Campaign with the purpose of having fine tzitzit available at wholesale prices to Yeshiva University. Those who are interested in purchasing new tzitzit should contact their SOY shiur representative or submit their order with the proper remittance according to the distributed order blanks to either the JSS or RIETS offices. The deadline for orders is January 8, 1973.

S.W.