

HAMEVASER

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Belkin Memorial Dedicated

by Larry Rabinowitz
Yad Samuel Belkin, a sanctum honoring the late president and moider of Yeshiva University, was dedicated Sunday Dec. 2, at its site in the Mendel Gottesman Library. This is the latest of the commemorations to Dr. Belkin established by Yeshiva since his death in 1976.

The memorial consists of a garden and pictorial memorabilia, and artifact of his administration. It was designed by the award winning architectural firm of Gwathmey and Siegel and is located adjacent to the back entrance of the Library.

Dr. Belkin, who was a noted scholar on the works of Philo, was elected president of the university in 1943 and served there for thirty-two years. Under his leadership the institution grew from a

single campus college of 850 students to an internationally renowned and acclaimed university with 7,000 students studying at four centers in Manhattan and the Bronx. These include the first undergraduate school for Jewish women and several graduate schools. In addition, the university innovated various programs in Sephardic studies, youth activities, and Jewish community renewal in the United States, Canada, South Africa, Australia and Latin America, during his tenure.

Various Memorials

Since his death, a number of memorials have been established by the Yeshiva. Outstanding students at Yeshiva are known as Dr. Samuel Belkin scholars; Memorial Professorships have

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Mrs. Belkin Cuts Ribbon As Trustees Look On.

Israeli Commando Leader Speaks

by Steven Feldman

On Thursday Nov. 8, students of Erna Michael College were privileged to hear Mr. Uzi Narcuss speak. Mr. Narcuss was the commander of the crack commando-paratroop unit that liberated Jerusalem during the Six-Day War. Mr. Narcuss condemned the notion that Israel is an expansionist state by pointing to the undeniable fact that Israel had no alternative to war in June of 1967. He also said that Israel's victory in that war was no surprise to Israel's military hierarchy which had, and continues to have, the utmost faith in the superiority of the Israeli soldier. He continued to assure the audience that the Israeli soldier is better educated, better trained, more motivated, and in most cases better equipped than his Egyptian, Syrian, or Jordanian counterpart.

Most of Mr. Narcuss' address concerned the status, both present and future, of Jerusalem. Undoubtedly, the question stirs many emotions in Mr. Narcuss, whose troops paid for every inch

of the city with their lives, in what proved to be the costliest battle of the war. Even as Rabbi Goren, then Chief Rabbi of the Israeli Defense Forces blew the shofar at

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Council News

by Richard Kleinman

A meeting of SOY was held on November 6.

At the meeting it was decided that the Chanukah chagiga would feature a speaker, as well as entertainment by the Ruach Orchestra.

It was announced that a sofer is being sought for the Tfillin Drive, which will be held in the near future, and SOY will help subsidize it. Those requiring

mizot for their dormitory rooms will also be subsidized.

The council expects to distribute the newly revised Kashrut Guide by the end of the semester.

The council has once again made available a series of taped lectures on various topics by YP and RIETS rebbeim. The tape library is managed by Tevie Mehlman.

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Large Grants to Ferkauf

by Neil Friedman

Two substantial grants awarded this year to Ferkauf Graduate School's Department of Education will be responsible for the creation of two unique programs in the field of Jewish education next year. The first grant, donated by the Federation of Jewish Philanthropies will underwrite a new joint program between Stern College for Women and Ferkauf Graduate School. This program will offer students at Stern College the option of obtaining a combined B.A.-M.A. degree from Ferkauf in the field of Jewish Early Childhood Education. The creation of such a program addresses a real need for qualified teachers in this growing area of Jewish Education. This new program will not only provide students with expertise in the art of teaching pre-school children, but will also specialize in the methodology of teaching Jewish topics to preschool children.

Second Grant

The second grant, also to Ferkauf's Department of Education, is for \$345,000, to be used over a period of three years. This money, provided by the L.A.

Pincus Jewish Education Fund, will be used to create a badly needed program to train supervisors, administrators, and principles of Hebrew Day Schools, with the final awarding of an Ed.D. degree in Jewish Education upon completion of the course. In light of the fact that most enrollees in this program will be teachers who have already earned their masters degrees, two new elements will characterize the program. First, the bulk of the coursework will be offered in a block program consisting of three consecutive summers of classes, each summer consisting of two semesters. Such an innovation will enable teachers to earn their Ed.D. degrees without hav-

ing to leave their jobs during the school year. Secondly, due to the generous grant involved in the program, students enrolled will receive full fellowships. The fellowship will cover tuition for the courses, as well as provide a stipend lessening the burden of living and travelling expenses for the summer. According to Dr. Sid Leiman, Dean of Bernard Revel Graduate School and Director of the Department of Education at Ferkauf, the program will be rigorous and admittance selective, for the ultimate goal is to produce a cadre of highly qualified individuals, able to manage the difficult tasks of administering Hebrew Day Schools and High Schools.

Computerized Response

by Joseph Friedman

Within a few months researchers in the United States will be able to glean information from responsa literature faster than had previously been possible.

According to Mr. Leonard Brandwein, Assistant to the Dean of Natural Sciences, the responsa computer project that originated at Bar-Ilan University will be available through Yeshiva University by February or March 1980.

The project which was conceived at the Ramat Gan institution's computer department includes sh'elot ut'shuvot from many commentaries on the Talmud. A Biblical or Talmudic researcher is able to request of Bar-Ilan to search for information on specific topics of interest, and for

a fee will receive a computer print-out of all references and the specific lines referenced. This will save the researcher time and will be more comprehensive than what a manual search of the sources would produce.

This type of research will now be available directly, outside of Israel. For the past few years, Yeshiva University and the National Endowment for the Humanities, which is funding the project in the United States, have been talking with Bar-Ilan to allow YU direct access to the information stored on the computer in Israel. Originally, there was to be a satellite link-up from the U.S. to Israel, but this ran into political and other practical problems. It was finally decided to have the programs stored on the computer

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HAMEVASER

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We wish a mazal tov to head dorm counselor Tzvi Friedman upon his engagement to Tobi Hershkowitz and to Sari Cohen upon her engagement to Stuart Apfel.

SOY President Belkin Memorial

The recent addition of the Yad Shmuel Belkin Memorial to our Yeshiva campus, was a truly refreshing one. Indeed I have wondered why all other University campuses have major donations to memorialize certain people, while our Yeshiva has not. Is it because people in a position to give substantial gifts do not feel Yeshiva is worthy, or wouldn't be proud to donate to our Yeshiva? Now we all know that that is not true. We feel flattered, honored and proud that someone felt close enough to Dr. Belkin, and to our Yeshiva to dedicate such a beautiful addition to our campus.

We certainly hope and pray that the close relationship developed between our donor and Yeshiva will continue to grow stronger, and he will find us worthy to continue in helping build our Yeshiva, while sharing in our pride and joy with our institution.

From The Orchard I Like Dreaming

by Yitzchak I. Applbaum

A difficult question exists as to how Yeshiva can eliminate the problem of cheating. The senate sub-committee which is attempting to solve the dilemma is only one example of how the administration is confronting the issue. But perhaps not all possible angles have been exhausted in pursuit of a solution. In this column I would like to suggest my own approach to the problem.

Last week after having taken an examination, I realized from discussions with friends that I had left out a question because I had misunderstood it. I immediately returned to the professor and after explaining my misunderstanding asked that the paper be returned to me so that I could answer it. The professor did so.

Later, as I was reflecting upon my behavior I realized that with the stroke of a pen I could have corrected those errors about which my friends had informed me. For some reason, however, I had no desire to do so when I had the opportunity. I concluded that my behavior was the result of the trust that the professor had in me. It was not within me, nor do I think it is within anyone to act counter to that trust.

What I learned from this experience is that perhaps the cheating problem at Yeshiva can be solved by a return to the most fundamental aspect of Judaism, trust in one another.

JSS President Dear Mr. Striar

Dear Mr. Striar,

I'd like to take a few minutes to tell you something about the reputation, teachings and activities that have made the James Striar School of General Jewish Studies one of the most respected schools in all of Yeshiva University.

A student in JSS is looked up to because of his sincerity and dedication. For the most part, his being enrolled in JSS is declaration to his commitment to learn to live as an observant Jew. This is not an easy task. There is a world of texts, laws, customs and reasons which are suddenly opened to him. He must be taught how to read and comprehend the rigorous logic of our sages who have derived many basic laws from the Torah. While having to be demanding in order to cover the texts, there must always be the sweet taste, the will to learn for the sake of knowing, left with the student. JSS's goal is to give the student the tools and further his desire to open any of the texts that he is introduced to, in its original form be it Hebrew or Aramaic, in order to begin to learn from their wealth of knowledge. The specifics learned are not obscure trivialities but deal with the actual events that help to make daily living an experience of magnificence and not just monotonous drudgery.

The faculty of JSS could not be any finer. It would be wrong to say that the teachers are in the school for the money because JSS's average salary paid to a full time professor does not come close to the amount needed to support a family in today's world. The rabbis are here for the love of it. The chance to see the gleam of the eye which is just a glimpse of the fire of the soul. Their satisfaction must be tremendous when they see the agreement of their students that a certain interpretation or intricacy of the text is just worth smiling about because they know that some day the students will teach it to their children. The JSS faculty consists of some of the smartest minds and warmest personalities that one would ever dreamily expect to find. They are complete authorities in their fields. They just don't preach about leading good lives but from the way they conduct themselves and from some personal dealings with them it can be seen that it really can be done. In short, the faculty is tremendous.

Hamevaser extends a mazal tov to Rabbi Israel Miller on the birth of a grandson.

Letters to the Editor

Israel Program

To the Editor:

In an earlier issue of Hamevaser the benefits of the Israeli program were extolled. I don't deny these points, they are all truthful, but in the interest of honesty I would like to present to the YU student body some observations I made on my own year in Israel on the YU program. Upon arriving in Yeshiva the student expects to suddenly fall into a pattern of serious learning. This is simply not true. Much effort goes into achieving a proper state of mind to learn. However, before this process may start, the student must get to Israel which are altogether different problems.

Last year, a second year EMC student in good standing was denied admission to BMT and YU program for his lack of background in Talmud. If two years of EMC, one of them in intensive Talmud section isn't sufficient preparation for the year in Israel, what is? Is the fault with the EMC program, or perhaps with its administrators? The year in Israel is, of course, incomparable to any other experience which makes the return to YU all the more painful. However, the re-assimilation to YU is not eased by administration, indeed it is hindered. If the student wishes to take any popular courses he finds they are all closed and there is very little room for exception. Finally when the student's transcript from Israel arrives he finds that some courses aren't listed at all and others come without grades. Still worse he finds that some courses which were as-

signed certain YU credit value no longer have this value and courses that were to have filled certain requirements notably Jewish History 70 and 71 and Hebrew 3 and 4 failed to fulfill these requirements. To hassle students is one thing, to lie to them we thought was beyond the scope of YU's administration and its representatives.

The preceding paragraphs may seem like a condemnation of the YU "year in Israel" program, but it's not. Simply, they're just a warning to prospective talmudic students that you will have to worry about getting accepted, adjusted, getting back and continuing at YU. It would be really nice if one administrator or another took it upon himself to see to it that the Israel bound student gets a fair deal and more importantly to see that they return to YU. In addition, the program might ex-

tend beyond BMT and its "Grass center" to include YU students at other Yeshivot or even (G-d forbid) the Israeli universities.

Signed,
N. Joseph

Mishnah Brurah

Once, there was a world upon which there existed many countries. One of these countries had a king who appointed for himself two ministers of the military. One minister of the military was in command of the air force. The other minister of the military took charge of the ground forces. The king instructed his ministers to aid him in attaining his goal — to make his country among the strongest in the world.

It was a novel approach, to

be sure. In the vast majority of other countries that existed at that time, only one military force would exist. Either a country would have an air force or it would have a ground force. Each country would be known by its type of military force (either as an air-based military regime or as a ground-based military regime). In each of these countries, the king would employ the people of the country, full time, into this one type of military, and invest all his resources into it, to make it as strong as he could. But this king, having two types of military, had to divide his people's time and resources, half for one force and half for the other, to keep both functioning well.

The king would compare his military to the military of his neighbors. He would compare his air force with the air forces of the
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air-based regimes, and his ground force with those of ground-based regimes. This sometimes depressed the king, because each of his military units did not match up to the corresponding units of the other countries. It was because he had to divide his people's time and resources, as opposed to focusing them onto one type of military. Still, his military, as a whole, was quite good.

The minister of the military in control of the air force, put the people through training so that they would become proficient in fighting from the air. The minister of the military in control of the ground forces put the people through training as well, but his intention was to make the people proficient in fighting on the ground. After a full session of training like this, the people would be very tired and weary. Nevertheless, the people wouldn't quit, but would try hard to fulfill the expectations of the ministers and, ultimately, the king, as they too, wanted a strong country.

Still, the king was dissatisfied, as his country was not considered an airborne regime on the par of some of the other air-based regimes, nor was his country considered a ground-based regime on the par of the other ground-based regimes of the world.

In responses to this, the ministers stepped up their training. The ministers put the people through additional maneuvers, in the hope that this would make them even better than they were before.

The ministers had a good idea in expecting that increased training would result in a more fit military. But the ministers did not take the people and their problems into consideration. The people had to deal with a double load compared to that of the people in the other countries. The

people, who had been tired and weak from the training before, now became even more tired and even weaker, until they weren't good at anything at all!

Why couldn't the king take an objective look at his military? Why couldn't he realize how fortunate he and his people were in that they produced a country with dual military capabilities, and at the same time, realize that the people serving in his military were capable of only so much? Why couldn't he realize that it was not a bad thing that the people were not a major force in either discipline, but, rather, were more diversified in their capabilities than the people of the other countries? Indeed, when they were combined into one force, having both an air and a ground force, they were stronger than the forces of the other countries. Having continuously increased the load on the people, ultimately led to the people being poor at both disciplines which became a tragic situation for these people in their world.

**Very Truly Yours
A Struggling Soldier
We're Worthy**

Dear Editor:

I was pleased to receive a copy of your publication dated Chesvan 5, 5740. A current student at Y.U., aware of the fact that I was both a graduate of the high school and the college, and was the successful attorney in *Stern v. Stern*, sent me a copy of an article written by Dov Fish.

Although I concluded my studies 20 years ago, I was impressed with the commitment on the part of the writer to Torah ethics and Jewish morals, and that it was expressed in very direct, as well as correct, terms. I envy the fact that during my tenure at Yeshiva, we were not fortunate in having a newspaper as interesting as yours, and I can only express my wishes that the opinions contained reflect the general values of the current student body, and that the involvement with Torah and communal activities will continue and grow ever stronger.

Sincerely,
Richard J. Kurtz

Chabad Club Activities

by Moshe Rosenberg

A new Mikveh, suitable for the immersion of vessels, as well as people, will soon be made available to the Jewish community of Washington Heights. The opening of the Mikveh is to be one of the many activities of the energetic and dedicated Chabad Club this year. The Mikveh, which is located at 566 W. 183 Street (between Audubon and Nicholas Aves.), in the basement of the old Combrover Shtibl, was forced to close last year when efforts to keep the Mikveh in operation failed due to lack of necessary funds for some repairs. But the word "failure" finds no place in the Chabad Club vocabulary. Instead of giving up in the face of seemingly insurmountable obstacles, the Chabad Club laid careful plans for the re-opening of an even better Mikveh than before. Whereas before, the Mikveh fulfilled the requirements for use by men, when it re-opens, it will also fulfill the requirements for tevillas keilim, immersion of vessels. The new Mikveh will be a welcome addition to the neighborhood, since it will eliminate the need to descend and climb the steep hill going to and from the Mikveh for keilim at 90 Bennett Avenue.

Varied programs

This ambitious project is but one of many Chabad Club projects to be performed this year, says Yitzchok Wagshal, club director. Among the other activities, he lists an expanded program of Tanya shiurim, with two classes meeting Thursday nights, one on an intermediate level for those who enjoyed the shiur last year, and one for beginners. In addition, shiurim in Persian, for Iranians, and in Russian, for Russians, are being considered; students interested in such new shiurim should contact the Chabad Club. Tanya on the air, over WYUR, is to continue this year as well. All of these shiurim serve to give YU students an encounter with Chabad Chassidic philoso-

phy and an intelligent appreciation of its principles and ideas. An extra taste of chassidic spirit will be given by the periodic Farbrengens to take place over the year, with guest speakers, refreshments, and overflowing enthusiasm, and most special treats will be excursions to Farbrengens of the Lubavitcher Rebbe, shlita.

The Chabad Club plans to post Divrei Torah on the walls all around the campus, for, they say, if a student can read about books for sale while waiting for an ele-

vator, why can't he read some Torah in the same time? The Nusach Ari Minyon at Dombrov is also to resume in the near future. Inquiries regarding Chabad Club activities, or any religious inquiries, can be answered through use of the Club's 24-hour-a-day number: 795-7158.

New Plans

As the new year in school and calendar progresses, and a new succession of events advances upon a still calm YU, things are not calm at all in Chabad Club chambers, but rather the wheels are already turning furiously, planning a year jammed with action. Its various activities, capped by its Mikveh project, should serve to make this year its busiest and most successful year yet.

JSS President

The students who attend JSS are also of a special breed. They not only must do well in their Yeshiva College classes but must prepare each night and then attend three and a third hours of Jewish studies classes the next day. It is not an unusual happening for a Freshman to prepare for two hours a paragraph of Bible because of the chance that Rabbi Besdin will call on him to read "beautiful, gorgeous, delicious Rashi." Can you imagine the schedule of an average student who just doesn't sit in classes. The Dramatic Society, of which eighty per cent is from JSS rehearses (this semester it is "Man of LaMancha") from 9:00 until 1:00 or 2:00 AM. Their productions are more professional than many Off Broadway shows. The practices for the basketball, wrestling, fencing, tennis and racquetball teams don't begin until long after the sun has set. Meetings of the multitude of clubs, societies, student councils and newspaper staffs usually begin about 10:15 PM. There has yet to be proposed a valid explanation for it, but somehow the students wind up well rounded, with two respectable education (for the price of one), a possible social life with our sister school (Stern College for Women), with life long friends, with a committee and or a sport under their belts and a love for Judaism which will be with them forever. The secret to their success is wisely budgeting their time and going to sleep early on Friday evenings.

JSS has an active student council. The council sends students to a neighborhood Jewish old age home weekly, subsidizes the selling of Jewish books, is planning a whole day of events for Holocaust Day this year, sells submarine sandwiches at night, arranges for students to eat a Sabbath meal with families in the community, sends students to recruit for JSS (JSSeekers), puts out a newsletter called "The James Striar Squire," collects charity in class, teaches classes in Torah reading and shofar blowing, is busily planning a weekend in Oceanside, Long Island for JSS and Stern and has revised the JSS make-up exams and guidance policies. The council is alive and well and living in Washington Heights, 10003.

Of course our school, our neighborhood and our situation is not perfect. In trying to give the students the best of both world Yeshiva runs into a few problems. The facilities and the number of hours in a day can use some adding onto. I say with complete sincerity that the hassles, the red tape, having to deal with so many Jewish people and Yeshiva's pressure cookerness can all be dealt with a grain of salt because life in JSS is so good. Self-improvement which leads to mastery is gotten only through hard work and what a good feeling it is when one feels himself getting better. JSS's motto which appeared on its notebooks, T-shirts and stickers this year is "It, Not About It." JSS teaches how to learn the text first hand and doesn't study somebody else's ideas of what they think the text is. JSS is not for everyone but its two hundred and a few enrolled students are very happy that they chose "It, Not About It."

Sincerely
Joel Yaffa

James Striar student Council President

Belkin

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been set up in his name in Judaic studies, Law and Medicine; Dr. Belkin Memorial Lectures are held annually at the Albert Einstein College of Medicine; Yahrzeit services are held every year and feature a distinguished speaker; and a memorial forest has been planted in Israel by Yeshiva University alumni.

Among those who will participate in the dedication will be Dr. Norman Lamm, president of the university and a former student of his predecessor; Mrs. Abby Belkin, the widow of Dr. Belkin; the Hon. Herbert Tenzer, Chairman of the University's Board of Trustees; and Dr. Israel Miller, senior vice-president of Yeshiva University.

SENIORS!

**Final Reminder: December 15th
is the deadline for
\$30 in ads and/or
raffles for
Masmid.**

Judaism Flourishes at Harvard

America's foremost college town is Cambridge, Massachusetts, and the center of student life in Cambridge is Harvard Square. Here you find a variety of establishments that cater to student needs — bookshops, snack bars, record shops and boutiques. Two short block away from the Square, another establishment caters to the needs of a small group of students. It is the Reisman Center, otherwise known as the Harvard Hillel.

The Hillel is host to three different congregations, Reform, Conservative, and Orthodox. The Orthodox congregation, or "Kahal", which draws 150 people on an average Shabbat, is the biggest of the three, and it and its members are the subject of this article. The congregation is truly Orthodox, equipped with a mechitza and its own rabbi, Mordechai Feuerstein, a musmach of REITS. The members of the Kahal, students who are good enough to be accepted by Harvard and motivated enough to actually come, are of necessity

an interesting bunch. Take, for example, a recent Shabbat. Among the Ba'alei Tfillah were a student of membrane biology whose wife gives piano recitals, a recent graduate in computer science who functions as the vocal, local representative of Gush Emunim and who will be moving to Israel as soon as he pays off his student loans, and a Californian law student who is studying Chinese and Japanese because he intends to specialize in Far Eastern law.

A Cultural Mix

A breakdown of the Kahal membership into groups provides some interesting though hardly surprising information. There are comparatively few undergraduates, probably a result of Harvard's policy of maintaining a cultural mix on the undergraduate level, a policy which prevents any small religious group, Orthodox Jews included, from getting accepted in large numbers. The majority of the men, who have to be more concerned about their careers, are in professional school, while

most of the women are in graduate school. Between all the members of the Kahal, there is at least one person studying each of the following subjects: medicine, law, business, engineering, membrane biology, immunology, anatomy, biochemistry, assorted languages and literatures including English, Hebrew, Yiddish, French, Arabic, Persian, Chinese and Japanese, philosophy, political science, linguistics, math, physics, economics, physical chemistry, computer science, and probably quite a few others that I simply don't know about. One other fact about the Kahal's members should be noted — they are not all students at Harvard. Some study at nearby schools such as MIT and Boston University, and some are not students at all, among them two British doctors who are associated with Harvard.

The Rav's Shiurim

One of the best things about Cambridge, from the point of view of the Kahal, is that it is not isolated from other Orthodox communities. Within walking distance across the Charles River is the sizable religious community of Brookline, which provides the Kahal with things that Cambridge does not. The Rav's shiurim at his Brookline shul, which have no equivalent in Cambridge (or, for that matter, anywhere else) are heavily attended by members of the

Kahal. Other Brookline shuls include those of the Bostoner Rebbe, and of the Tolener Rebbe, Rav Twersky. While Rav Twersky, who heads Harvard's graduate program in Jewish studies, does not give regular shiurim, the occasional shiur that he does give also attracts many Kahal members. Besides its purely religious attractions, Brookline has other items of interest to Kahal members, such as stores selling kosher food and other Jewish "necessities". Perhaps most important, Brookline provides a quiet place to spend a Shabbat and get away, at least for a while, from the hectic, crazy life of Cambridge.

All in all, it is clear that from a purely religious standpoint, Harvard is one of the best universities you can attend. And for those New Yorkers who enjoy the company of other New Yorkers, Harvard is again one of the nation's best schools (other than New York schools, of course) — so many Kahal members are New Yorkers that on some holidays more of the Kahal seems to be in New York than in Cambridge. And in the quality of the education with which it provides you is unsurpassed. Harvard, in fact, is so nearly perfect that there is absolutely no reason to worry that things won't work when you get in there. All you have to worry about ... is getting in.

Early American Jews

This begins a series of articles that will appear in Hamevaser.

In September of 1654, Peter Stuyvesant, director-general of New Netherlands, was faced with a group of unexpected visitors. A French ship, the St. Charles, had docked with twenty-three passengers who petitioned for asylum and residence in New Amsterdam (now New York). The newcomers were Jews, members of a people who had been downcast and persecuted in Europe for the previous one thousand years. They were descendants of the Jews who had been expelled from Spain in 1492. These twenty-three souls were the first Jews to step foot on the soil which we now call the United States of America. This was the land which Emma Lazarus, a New York Jewess of Sephardic ancestry, in 1893 was to write of as beckoning for "the wretched refuse of the teeming shores, ... the homeless, tempest-tossed."



The Touro Synagogue

Peter Stuyvesant did not believe in lifting his lamp beside the golden door. He wrote to his employers that these Jews, members of a "deceitful race," who professed "an abominable religion" should be banned from the New World. The West-India company, however, instructed Stuyvesant to receive the Jews.

The Jews were heavy taxpayers. To build a rampart against Indian raids, Jewish taxpayers, about three per cent of the total population paid eight per cent of the cost. The rampart was a "wal" along which ran a path that eventually became Wall Street.

The Jews were denied the rights to build a synagogue and to purchase burial plots; the latter because there was no need at the time. A year later they obtained land — it seemed that the need had arisen, for it would have been repulsive to the authorities for a Jew to be buried in a Christian cemetery.

In 1664, the English gained possession of New Amsterdam. The English reinforced the ban against public worship. By the end of the century, a place on Beaver Street was known as "the Jewish Synagogue," and in 1730 Congregation Shearith Israel was dedicated on Mill Street. This congregation still thrives today and is known as the Spanish and Portuguese Synagogue.

National Shrine

In 1776, the largest Jewish community in the New World was located in Newport, Rhode Island. It numbered 1200. In 1768, the congregaton, Jeshua Israel, erected a synagogue designed by the famous architect Peter Harrison. Today the structure is known as Touro Synagogue, and has been proclaimed a national historic shrine.

Jewish presence in Pennsylvania goes back to before the arrival of William Penn in 1682. The town of Aaronsburg, in Center County, Pennsylvania was named for Aaron Levy who founded it in 1786.

On the eve of the Revolution, the Jews in the colonies found themselves as divided as their neighbors. Many Jews of the Newport and New York communities chose to depart rather than remain under British occupation. Many took refuge in Philadelphia.

The percentage of the Jewish population who fought in the armies of the Revolution was very high with most Jews becoming officers. In the South, Francis Salvador of South Carolina was scalped defending the frontier against an attack by the Cherokee Indians, who had been incited by the British. Mordechai Sheftall of Georgia was Commissary-General of the Georgia troops. In 1778 the British took Savannah and Mordecai was captured and held for several years.

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A Life for a Life

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Meir Kahane and people of his sort are hated, for a Jeremiah is never popular.

Every Jew a .22

Many historians and modern day prophets have predicted another holocaust here, and the young militants have plastered the walls of New York City with stickers urging Jews to arm themselves. "Every Jew a .22," and "Never Again" are well known slogans to us, and although they exist we view them, digest them, and reject them in one swift motion. We go back to our homes and open the papers to the sports page; we completely disregard the articles about the murder of some unfortunate Jewish youth or some Rabbi or another, although the article screams out to be read. At night we lock the doors of our suburban homes without considering the possibility that tomorrow we may not have them. Day by day living in the land of the free and the home of the brave is a common experience in the sick, ailing community known as American Jewry. We know the facts and yet... why have we not learned? Why do we choose the diaspora method of Havlaga — restraint when other options are open? Is Jewish defense such an unattainable method that we refuse to acknowledge it or do we just not care? Pacifism is not a Jewish ideal, contrary to popular belief. Jewish defense is not contrary to religious ideology.

Another Holocaust

We the Jews of the diaspora are living in a pressure cooker threatening to explode at any moment. Although anti-Semitism in the United States surfaces rarely, it does exist. It is just a matter of time until it surfaces and remains surfaced. Then what? Another Holocaust! Six million Jews will die and go to their deaths like sheep to the slaughter? We must not push off tomorrow what can be done today. The answer to this problem is not disregarding it. It is quelling the evil before it has a chance to rise. It is killing the monster before it grows too

large to handle.

Today's Apathy-Tomorrow's Destruction

Wake up! Wake up fellow Jews, and defend what is yours. Throughout the years we have been told that everyone has the basic human rights to life, liberty and the pursuit of happiness... except for the Jew. We cannot accept this lie; we must crush it. The opportunity is here and the time is now. The apathy of today will be the destruction of tomorrow. Learn to defend yourself; do not hesitate. Tomorrow may be too late.

The Jew learns not by way or reason, but from catastrophes. He won't buy an umbrella merely because he sees clouds in the sky; he waits until he is drenched and catches pneumonia — then he makes up his mind. — Nordau

The Joseph Dunner Political Science Society of Yeshiva University is proud to announce that Prof. Herbert A. Strauss will deliver a lecture on "Jewish Persecution and Emigration in Nazi Germany: The First Victims of the Holocaust."

Date:

Tuesday December 18, 1979

Time:

8:00 P.M.

Place:

Yeshiva University's Gottesman Library — 4th floor West 185th Street and Amsterdam Ave., Washington Heights, New York.

Open to the general public.

Dr. Strauss is Associate Professor of History at City College and Executive Director of the American Federation of Jews from Central Europe. (Prof. Strauss was chairman of B'rith Yehudim Zeirim in Germany (1936-1938) and a member of the Commission on European Jewish Cultural Reconstruction (1946-1948).

Diaspora Band Concert

by Brenda Adler

On Thursday evening, November 15, Lamport Auditorium was filled with people of all ages who had come from near and far to hear the Diaspora Yeshiva Band. The Band, which had chosen Y.U. to be the place of its first U.S. appearance this year, gave an exciting and highly entertaining performance. Many Y.U. students who had seen the band before eagerly came to hear their music again.

Three Albums

The Diaspora Yeshiva Band presently has five members: Avraham Rosenblum, Simcha Abramson, Gedalia Goldstein, Ben-Zion Solomon, and Mena-

chem Herman, all of whom are students at the Diaspora Yeshiva, located on Har Zion in Yerushalayim. They share a love of music and a dedication to frumkeit, and hope to inspire other Jews through their songs.

To date, they have put out three albums, which contain songs in Hebrew and English, and have been awarded first place in the Chassidic Song Festival for two of their hits — "Hu Yiftach" and "Malchutchah".

The band will make two more performances in New York — one at Brooklyn College and the other at Queens College, before completing their five-week U.S. tour and returning to Eretz Yisrael.

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The JSSSC held a meeting on November 7.

It was reported that the Home Hospitality Program is running smoothly, and that about twenty students weekly visit families in the neighborhood for Shabbat meals. The council voted unanimously to expand the program to the communities of JSS Rebbeim. The council is currently spending a weekend in Rabbi Gorelick's community in North Bellmore.

It was also reported that the Student Faculty Committee has developed rules governing the administration of make-up examinations, and that these rules have

been put into practice and found satisfactory.

It was also announced that the council's first hoagie sale was a success, and that the council earned over three hundred dollars from the venture.

The council decided that tzedaka will be collected in every class twice a week.

Skills Taught

Lessons in kariat hatorah and tkiat shofar have been arranged by the council. These lessons will be given on Tuesday and Wednesday nights in the lounge on the second floor of Morgenstern Hall.

Soon JSSSC expects to begin a series of lectures by prominent Jewish personalities.

The council is planning to sponsor a weekend at Oceanside in conjunction with Stern College at the beginning of next semester.

EMC

On November 15, a meeting of EMCSC was held.

The meeting opened with a discussion of plans for the distribution of the new EMC T-shirts, and the announcement that the recent movie-night was a success.

Freshman Problems

The council went on to discuss the problems in the recently held freshman class elections. Steven Gold had been elected for both the Presidential and Vice Presidential slots and nobody was chosen for the office of Secretary-Treasurer. It was decided that he was President of the class, and new elections for Vice President and Secretary-Treasurer would be held shortly.

The council also discussed plans for an Israel Night which they will hold in the near future. The event will include a presentation of the film *Operation Thunderbolt* and music by an Israeli band.

EMC Speaker

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the Wailing Wall on the fateful day, Israeli soldiers were battling snipers in the surrounding area. Mr. Narcuss said that although Israel has possession of all of Jerusalem, it is, in reality, two separate cities, one Arab and one Jewish. In order for Jerusalem to belong to the Jewish people, there must always be 500,000 Jews living there, said Mr. Narcuss, reconfirming the historical sound concept that ultimately land can be acquired only by settlement. He also reiterated the plea of many Israeli leaders who feel that world Jewry, and especially American Jewry, can best be of service to Israel by making Aliyah. Israel suffers, said Mr. Narcuss, a critical shortage of manpower, which is compounded by the fact that many Israelis leave Israel every year, and few return.

Mr. Narcuss closed by saying that Jerusalem would become the uncontested property of the Jewish people either by mass aliyah and the settlement of the incoming Jews in Jerusalem, or by drastic political action. He did not specify what the political action should be, but he made it clear that no such action was likely to occur. One can assume then, that Mr. Narcuss, like so many Israelis, feels that mass aliyah is the only hope of retaining Jerusalem, and, possibly, the Jewish state itself. On the subject of Jerusalem, and indeed, the entire middle-east, Uzi Narcuss, warrior and politician, is not a man to be taken lightly.

Computerized Responsa

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a New York service firm with operators at YU accessing the information through terminals located at the Yeshiva campus. General assistance would be provided by the Yeshiva University Computer Society, which volunteered to cooperate in this project.

to search for references on a specific topic. A student working on the project would then formulate a request and submit it to the computer through his terminal. Within a few minutes he would receive an answer. For a more complete and comprehensive search the request will still have to be sent to Bar-Ilan and may take a few days. It is hoped that at the end of 1980 even a comprehensive search could be done through Yeshiva and not have to be done through Israel.

There is also a limited number of commentaries available because the process of adding a commentary is obviously tedious. The Rambam for example is not included in the data base. Anyone who would want a certain commentary added would be able to make arrangements to enable him to enter the commentary.

Costs Outweighed

The cost of one search would run approximately fifty dollars for a complete list of references. The NEH would like the project to be self-sufficient or even a money-maker as soon as possible, since computer time is very expensive the prices are very high. There are also problems with installing the system. Originally, the NEH did not see the need for special equipment, but obviously a Hebrew printer and associated computer hardware would be needed. All this adds to the cost of running the project. However, despite these initially high start-up expenses, this project is something that all Torah researchers can anticipate with excitement.



The Diaspora Yeshiva Band

American Jews

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David Salisbury Franks, Issac Franks, and Solomon Bush became lieutenant-colonels. In 1793 Frank was host to President Washington in Germantown. Washington went there to escape an epidemic of yellow fever in Philadelphia.

Financing the war was just as important as fighting it. Many Jewish patriots, among them Mordecai Noah, Mordecai Sheftall, and the Minis family gave loans and gifts to the Continental Congress. In 1850 the U.S. Senate described a Jewish immigrant from Poland as one who "gave great assistance to the government by loans of money and by advancing liberally his means of sustaining the men engaged in the struggle for independence." This man, Hayim Solomon, raised \$200,000 for the rebels. In 1941, a monument in his memory was unveiled in Chicago. The sculpture depicted General Washington in the center clasping the hand of Robert Morris on his left and the immigrant Jew from Poland, Solomon, on his right. On the pedestal of the monument were inscribed the words from a letter which President Washington addressed to the Jewish Congregation of Newport in 1790: "The Government of the U.S. which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."

With the winning of independence by the colonies, the Jews expected to be granted full equality enjoyed by everyone else. But the Federal Constitution did not provide such guarantees.

To be continued in the next issue.

The SOY. Chanukah Chagigah
will be held
THURSDAY NIGHT
DECEMBER 20th
at 8:45 P.M. in the Main Bldg
Mentrash

FEATURING
the RUACH ORCHESTRA
AND SINGERS

Refreshments will be served
Admission: \$1.00 YU Only

On December 25, YCSC will hold the Annual Blood Drive. Please contact Joel Setter, in M202 for more details.

HAMEVASER would like to apologize to all writers whose by-lines were omitted in the last issue.

Contributing Editor

The Agony and the Agony

Dov Fisch

By Dov Fisch

The recent visit to the United States by Pope John Paul II provoked a flood of praise for the Catholic leader from all segments of the American population. Protestants and Jews joined with Catholic leaders in the tide of euphoria which accompanied the Pope wherever he appeared during his American tour. In such an atmosphere, more reasoned evaluations of the deeper implications of the Pope's words could not have survived the emotional frenzy prevailing. (As an example of that frenzy, one is reminded of a leader of Conservative Judaism — whatever that is — who proudly told the *New York Times* of his decision to attend the mass presided over by the Pope in New York's St. Patrick's Cathedral. The son, an aspiring "Conservative rabbi" himself, was so moved by the Catholic service as conducted "that he got tremendous spiritual vibrations from the Pope.")

Totally Unimpressed

With the Pope back in Rome and with cooler heads now prevailing in the U.S., it is worthwhile looking back to the Pope's words and messages for a more clear-headed assessment of what the new leader of Catholicism has to say for himself, his Church — and for the Jewish people.

In sum, it is now apparent that Pope John Paul II has moved not one single, solitary inch closer towards making a rapprochement with the Jewish people. If he is not as vile a Jew-hater as were many of his predecessors, he is nonetheless no friend of ours.

I am totally unimpressed with his "humanity" and his expressions of "peace" and of "love." For a thousand years, the Popes of Catholicism had it within their powers to end all bloodshed in Europe by proclaiming peace and love. Those were the days — long past — when the Church was the greatest military power in the world. If it banned war, then Europe could have been spared intense tragedy. Hundreds of thousands of lives could have been spared. A mere phrase from the Pope in those days could have had a greater de-militarizing impact on the world than a hundred SALT treaties today. They could have held back the Crusaders who butchered German Jewry

in 1096 and so many tens of thousands of others. They could have held back the bloody murderers who ruled the French throne for centuries — cutthroats like the infamous St. Louis (Louis IX) and Philip the Fair who burned Jewish books and destroyed the greatness of French Jewish life that had been built in the twelfth cen-

world, one wrong sneeze by the Pope can bring upon his co-religionists the identical plight presently reserved for Jews, Kurds, Berbers, Blacks, and other infidels. (Indeed, the persecutions of Maronite Christians in Lebanon and of Coptic Christians in Egypt proves this.)

How easy it is — indeed, how gratify-

"In all fairness to the much denounced Pius XI, he was merely silent while six million died."

tury by the *Baalei Tosfof*.

Missed Opportunities

A word from the Pope could have changed the course of the 1215 Lateran Council which imposed on European Jewry the infamous "Yellow Badge" (more than seven centuries before Hitler). During the decades and centuries which saw Catholicism wipe out English Jewry, French Jewry, German Jewry, Spanish Jewry, Italian Jewry, etc., etc., powerful papal messages of love and peace and humanity could have changed the tragic course of Jewish history. Alas, such messages came too infrequently, too late, and too inconspicuously to halt the flood-tides of anti-Jewish bloodshed provoked by more clearly articulated papal positions.

So I am unimpressed by John Paul's speech at the General Assembly. His opposition to military violence and war is not based on Catholic doctrine; one thousand years of Catholic history spells that out. Rather, his position is based on the reality of twentieth-century Catholicism. No longer do the Catholics have the might and weaponry to persecute those with whom they disagree. Times have changed. Today, it is the *other guys* who have the rifles and guns. In Soviet Russia, Christianity in all its manifestations is suppressed by the Communist military machine. Likewise throughout the Soviet bloc. In the Islamic

ing it is — to mount the podium of the General Assembly (after kissing a few babies) and to preach the cause of peace and of humanity! And how sad that such a speech comes just a wee bit too late!

We Jews waited for much of John Paul's speech for centuries. During all those generations when the Pope spoke, and the world obeyed. We endured the murderous decrees of the Urbans who were not urbane, the Innocents who were not innocent, and the Piuses who were not pious. We endured crusades, inquisitions, blood slanders, pogroms, and even a recent Holocaust. And the popes remained hostile (even inciting the mobs) or — at best — silent. In all fairness to the much-denounced Pius XI, he was merely silent. While six million died.

Wandering Jew

The reason is simple. For two thousand years — or thereabouts — the Catholic Church has propounded a myth of the "Wandering Jew." According to this slander of slanders, the Jewish people were rejected by G-d and doomed to wander the four corners of the earth in servitude and oppression for their refusal to worship that Jewish man who was crucified by Rome. Every saint propounded this myth. Chrysostom (the saint with the "Golden Tongue" and obscene mouth), Augustine, Aquinas, popes, bishops, cardinals, monks — all these and other Catholic leaders repeated for centuries that a great proof of the truth of Christianity and the falsehood of Judaism was that the "Wandering Jew" remained homeless.

I don't know how our Jewish ancestors

stood up to this unbearable canard for centuries. But, in their commitment to Torah and in their faith in G-d's omnipresent unity, they stood firm. They have no answer other than the most obvious one: "We shall remain G-d's beloved and chosen nation for all eternity, just as long as we shall remain true to our covenant with Him and His Torah. And one day the wandering shall stop. And we shall return to Eretz Israel."

For centuries, the popes responded to that answer with a hearty laugh — and an occasional pogrom. The Jews would never return. They were doomed to wander. All the weight of Catholic theology affirmed that "fact."

Yes. Until 1948. The existence of Israel despite all its weaknesses — serves as the most incontrovertible proof in history of the falsehood that is Christianity. It splits centuries of "new Testament" dogma right smack in the center of the eye. It leaves the truly enlightened Catholic theologian with an unbearable dilemma: if Israel exists, then Catholicism was wrong; if Catholicism was right, then Israel cannot exist.

Simply Bored

For humane Catholics like Robert Drinan of Massachusetts, the dilemma is best unresolved, and reality is best acknowledged. So Drinan remains a Catholic, and he recognizes Israel's right to exist.

And for John Paul II, it is easier to live in 1096 Germany, in 1242 France, in 1290 England, in 1348 Europe, in 1492 Spain, and in 1555 Italy. For the good vicar, Israel still does not exist — and cannot exist.

So, unlike Wolfe Kelman and his son, I am neither moved nor inspired by John Paul II. I am simply bored.

Outraged

But while the new Pope's utterings of "humanity" do not impress me, other comments of his, quite frankly, outrage me. Every Tom, Dick, and Harry of the Reform and Conservative movements applauded the Pope's references to the tragedy which took place at Auschwitz thirty-five years ago. Did anybody happen to notice that he never referred to the tragedy as one which befell *Jews* more than any other people? Again and again he referred to Auschwitz. And again and again he *completely ignored* the fact that Auschwitz was a calamity which specifically befell the *Jewish people* — at the hands of the German Nazis and their representatives, Polish Catholics. He spoke of Auschwitz in gen-

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An Eye For an Eye

A Life for a Life

Meshullam Moskowitz

They say — If your Brother strikes you, turn the other cheek. I say if your brother strikes you, break his jaw. — Meir Kahane

Over forty years have passed, the heat of the crematories has cooled and so has the memory of that tragic period known in history as the Holocaust. The blantant hatred has been dulled, and the largest Jewish community in the world, American Jewry, has long forgotten the pain and death dealt out so liberally to our forefathers in Europe.

Such is the way of man, and the Jew is like all other men, but much more so. Tortured, beaten, persecuted and destroyed, he refuses to listen to that which is unpleasant. Over the centuries the Jew has built for himself a defense mechanism which blots out pain. He believes in the magic of politics. He desires to see illusions

and prefers to disregard the evil chill of reality. He pretends that the danger will go away without effort on the part of his brothers, and substitutes closed eyes for open minds.

"Who is wise?" our Rabbis ask; "He who foresees the future;" and by this they mean he who is willing to face the future: who is not afraid to grapple with terrible reality; who meets the problem before it becomes a crisis, and who grapples with crisis before it becomes tragedy.

In our day we have two problems. It is not only that there are too few who have enough foresight to face ugly reality, rather than sliding into happy illusion, but there are those who lash out at those who do grapple with reality. Those who warn of tragedy are greeted with cries of paranoia.

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