

CHAVRUSA

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**YESHIVA UNIVERSITY
RABBINIC ALUMNI**

אין התורה נקנית אלא בהבורה
ברכות ס"ג

Vol. 2, No. 1

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Sept., 1956

ROSH HASHONOH MESSAGE

ASSOCIATION OF MEN'S CLUBS CONVENTION SET

The Convention of the Association of Men's Clubs has been set by the Convention Committee for the weekend of November 16 - 18 at the Brunswick Hotel in Lakewood, New Jersey.

Although this is the first Convention for this fledgling organization, a record attendance is expected. The program will combine a layman's retreat for Shabbat with business and workshop sessions on Sunday and will include a gala entertainment session on Saturday night. The Committee assures us that the Convention will be long remembered by the delegates. Special programs have been arranged for the ladies and they are invited to accompany their husbands.

The Association of Men's Clubs is the youngest member of the Yeshiva University Synagogue Council and began with a conference of delegates from many cities at Stern College, February 19 of this year. The Men's Club, because of its social nature, invariably acts as an arm of the Synagogue, extending a welcome hand to those on the periphery of Jewish life as well as the general Jewish community. It, therefore, has an important function in furthering the aims of the Synagogue through a unique medium, sociability. In visiting many communities across the country, the members of the Community Service Division were approached by the laity on the need for a central organization to help Men's Clubs in their task of promoting fellowship under the banner of the Synagogue. There was also an implied desire on the part of active Men's Clubs leaders to have their clubs affiliated and identified with a

As we embark upon a New Year, may I wish all of you a Kesiva Vachosema Tova.

Every New Year brings new challenges to Yeshiva. In the past years we have called upon the Alumni to aid in meeting the challenges that we accepted. Their help has been gratifying and encouraging. In the coming year we shall call upon the Alumni more and more. The Yeshiva has increased its registration, expanded its facilities and correspondingly enlarged its budget. In all these respects we must have the help of our Alumni through their efforts financially and morally. They must share in the task of promoting Torah Judaism in America through the expanded efforts of Yeshiva education.



Dr. Belkin

central organization. Thus, the Association of Men's Clubs grew from a sincere desire on the part of laymen to help themselves morally, organizationally, and programmatically. It was in this spirit that the first conference on February 19 voted to organize the Association of Men's Clubs.

The Association has a praesidium, officers, and regional vice-presidents. The officers are Michael Krieger, Lawrence, L. I., Ira F. Weisman, N.Y.C., Sidney Snyder, Arverne, N.Y., praesidium; Bert Klein, N.Y.C., treasurer; Harold Gray, Long Island City, secretary. The regional vice-presidents are Israel Finkelstein, Philadelphia, Pa., Philadelphia region; Michael Gertner, Lakewood, N.J., Central Jersey; Boris Cohen, Passaic, N.J., North Jersey; Stanley Golden, Endicott, N.Y., West-

ern New York State: Myron Widland, Springfield, Mass., Western Massachusetts; Stanley J. Mintz, Mattapan, Mass., Boston region. The services of the Association include program materials, field visits, lecture bureau, and organizational help through regional councils.

May the New Year bring joy to your families, true spiritual satisfaction to you in your labor for Torah and may we realize the full redemption of Israel and all mankind.

Samuel Belkin

All colleagues are urged to send delegates to the Convention. The practical benefits of ideas and programming gained from the workshop sessions will be out-matched only by the enjoyment of the entire weekend which the rich program promises. For further information contact the Program Department of the CSD who is advisor to the Association or Mr. Sidney Snyder, Program Chairman, Association of Men's Clubs, c/o Yeshiva.

ALUMNI CONVENTION OCT. 16 17 18

CHAVRUSA

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Editor's Prerogative

This is the second year that Chavrusa has been published. The editor and columnists have attempted to bring you a stimulating balance of Yeshiva news, personal Alumni information and intellectual and scholarly items. The measure of our success has been our readers comments which have been encouraging as well as enlightening. In the forthcoming issues, we shall attempt to continue to merit our readers words of praise. We would appreciate nevertheless comments, articles and continuing appraisals from the Alumni. In this fashion, we feel encouraged and are made aware of the tastes of our readers.

Chavrusa serves as a binding element to the Alumni. Through its pages Yeshiva rabbinic graduates are continually kept informed of each other and the activities of their Alma Mater. There is yet another function Chavrusa has, which has not been exploited to any appreciable degree; a vehicle of expression for scholarly articles prepared by our Alumni. Too few of us take to the pen to expound our ideas and indeed we cannot allow a reputation of inarticulateness to attach itself to graduates of our institution where scholarship in the classics of Judaism is so emphasized. The Community Service Division under Leon Stitskin's editorship has undertaken the development of several aspects of the Halacha of Jewish belief. What we seek here are shorter articles on such or similar topics. If we have the medium, let us develop the habit of prolific written expressions of ideas among our men.

Solomon J. Spiro

Our Roshe Hayeshiva

By JACOB GOLDBERG



Rabbi David Lifshitz

הרב דוד ליפשיץ שליט"א the beloved Rebbe we honor this month is a particularly appropriate choice for this season of *self-mussar* and *cheshban-honefesh*. Rabbi Lifshitz's entire personality, his whole being as a rabbi and teacher, is ceaselessly and relentlessly directed towards a sacred, serious enthusiasm for Torah and Yiddishkeit. Many of us have felt the force of his brilliance and dedicated energy directly, as students at his Shiur for the past 12 years at Yeshiva. To this day, all who come into contact with him are immediately influenced by his warmth and unbounded affection for Torah and for students of Torah.

Rabbi Lifshitz's whole life and career have been characterized by complete and wholehearted devotion to the cause of Torah and to the task of transmitting it to succeeding generations. Even in his ten years as Suvalker Rov in Poland, he immersed himself in affairs of the Jewish community, and was particularly proud of the Yeshiva which he directed in Suvalk in the years before the war. The Germans came into Suvalk on Simchas Torah in the year 5699, and thus began a travail of miraculous escapes for the next few years.

Coming to these shores in the fall of 1942, he was invited to the Bais Medrash La-Torah in Chicago. His success and renown were such that he was invited to our Yeshiva in 1944, and ever since has been exercising a profound influence upon his students and the entire rabbinate in America.

Rabbi Lifshitz's approach to the problems of the American rabbinate can perhaps be best summed up by

two words: seriousness and responsibility. He asks, through every means at his disposal, that we, his students and colleagues, should approach our work, too, with seriousness and with a sense of responsibility. It is our generation, and *not* the immigrant generations of a half century ago, that *has* the opportunity to bring a flourishing Torah life in 20th Century America. The economic, social and ideological problems which faced the early Jewish comers to these shores have largely been met. It is our duty now to turn with redoubled energy, in order to make up for lost time, to a vigorous and effective program of Jewish education and Torah study.

In our Rebbe's thinking, the most prominent part of our efforts must be directed towards *Chinuch* — towards the establishment of Yeshivos Ketanos in every Jewish community in the land, and to the maintenance of high standards in those Yeshivos, once established. "A Yeshiva rabbi should make it his business to visit the Yeshivos in his community, to mingle with the students and faculty, 'zu far-heren a class a-mol' and to maintain ever higher standards of instruction and piety. Even as Mordecai of old was greatly encouraged in his moment of despair by a youngster's response to his question: פסוק לי פסוקיך 'so can our moments of encouragement come from similar speech with Yeshiva students of today."

Rabbi Lifshitz's second major appeal is that the rabbi become an educator of the adults as well as of the young. He feels that we must achieve the recognition within the American Jewish community that "we are more than social workers, more than preachers and orators." We must seek to be, and must in fact become, the "teachers of the word of G-d." The greatest *כח המשפיע*, the greatest *tool of influence* that we must learn to use is the power of the Book. A rabbi should form an adult class to study *מתוך הספר*. be it *Mishnayos*, or *Shulchan Aruk*, or even the *Chumash* itself. By means of this intimate persuasive method, the rabbi will be able to win back the lost generations of our people.

Thirdly, Rabbi Lifshitz hopes that our Yeshiva, and all the Yeshivos in America, will take pains with the *בחורים מצוינים*, that they may have an opportunity to develop into *גדולי תורה*. We have no European reservoir left for the future *פוסקי הוראה*, and we must approach this aspect of the future with grave responsibility and with serious

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מדור ההלכה

THE LATE FRIDAY NIGHT SERVICE

by Joseph Weiss

Rabbi Norman Lamm is to be commended for dealing boldly and in a Halachic manner with a subject of practical importance to every rabbi. His attests to our frequently affirmed belief that all topical questions must be treated Halachically and must be resolved only within its disciplines.

In the first phase of his exposition, Rabbi Lamm compares the late Friday Night Service with the early Saturday Night Service which is permitted by the Talmud (BROCHOS 27b) but is regarded as an unfitting practice by Tosafos. The fears of the elimination of *Tosefos Shabbos* and *Chashash M'lacha* raised by Tosafos should, therefore, equally be applied to the late Friday Service. Rabbi Lamm posits, however, that the tacit approval of the early Saturday Night Service by the Rambam should be carried over to our question.

Now if this approach is correct, it is fair to mention that the *Shulchan Oruch* (O.Ch. 293-3) adopts the view of Tosafos which should be for us *Halacha Lemaseh*. Even when a clear doubt exists the rule is to follow *Sugyon d'alma* (see 33a *Sanhedrin*) and the traditional practice all over is not to hold the Saturday Night Service before it is night.

Rabbi Lamm may be correct in his suggestion that the Rambam does not object to the early *Maariv* on Saturday because he does not require *Tosefos Shabbos*. Then, it is an oversimplification to resolve our problem into a controversy between the Ashkenazic and Sephardic Rabbis, since the Rambam and the Tur stand alone (see *Bes Joseph* 261) in their silence of *Tosefos Shabbos*. All the other *Rishonim* including such non-Ashkenazim as Rav HaGaon and Ray Alfasi agree that *Tosefos Shabbos* is mandatory.

But I think that the "*din*" of the early *Shabbos Maariv* would apply also to Yom Kippur where even the Rambam admits *Tosefos* for fasting at least. The reason should rather be found in Rambam Chapter XXIX of *Hilchoth Shabbos* in the 11th *halacha* where he says that the *Mitzvah* of *Kidush* and *Havdala* is to be practiced at the time of the entrance and departure of *Shabbos* or a short time prior to that. Accordingly, to the Rambam, recital of *Havdala* does not constitute a statement of release from *Shabbos* or *Tosefos Hayom*. To *Tosefos* however, the recital of *Maariv* which includes *Havdala* means an automatic release from *Tosefos Shab-*

bos. See the response of Rav Hai Gaon quoted by *Ribeinu Yitchok ibn Gens* (*Shaare Simcha* by Bamberger) at the end of *Hilchoth Havdala*, where you will find convincing proof to the above explanation of the Rambam's view.

My comment so far was in line with the thesis of Rabbi Lamm. However, I offer to draw the opposite conclusion from the same passage in *Brochos* 27a. It is obvious that the Talmudic discussion ~~there centers around the permissibility~~ of praying *Maariv* early on Friday night and on any other night. From Rav's practice to pray *Maariv* early on Friday evening the Talmud proves that he agrees with Rabbi Yehuda who maintains that *Maariv* may be said beginning with *Plag Haminchah*. However, it is mentioned, that unlike every other night, Rav made it a custom on Friday evenings to pray *Maariv* at the earliest possible time. *Maariv* may be said on Friday later at night. Of this there is no question at all. According to the *Rabonon*, it can only be said beginning with nightfall and anytime thereafter, while according to Rabbi Yehuda it is tolerated when said earlier but is never demanded (see *Tur* end of 293 also *Mogen Abraham* 267:1). The words of the Rambam chap. III of *Tefilloh halocho* 7

ויש לו להתפלל תפילה ערבית של לילי שבת בערב שבת
obviously mean one *may*, not one should! similar to his later words, וכן יתפלל ערבית של מוצאי שבת בשבת. Thus only a favorable proof seems to result from that Talmudic passage.

The attempted comparison between an early *Shabbos* night *Maariv* and a late Friday *Maariv*, also demands evidence. A *Tefilloh Shel Chol* with *אתה הוננתני* may mean according to *Tosefos* ushering in the week earlier with the resultant abridgement of *Tosefos Shabbos*. On the other hand, to say a *Tefillas Maariv shel Shabbos* on the night of *Shabbos* is a perfectly valid deed with no suggestion of a shortening of the Sabbath. Although *Tosefos Shabbos* may begin with *Kabalah*, this is no requirement. The stoppage of work during the time of *Tosefos* constitutes *Tosefos Shabbos*. See Rambam in *Milchamoth* in the first perek of *Taanith*.

A Talmudic source which has bearing on our problem, I think, is to be found in Sabbath 119a and in Baba Kama 32a. In both places the Talmud relates that on Friday towards evening, Rabbi Chanina and Rabbi Yanai

would be dressed in their robes and call "let us go and receive the Sabbath queen or the Sabbath bride." According to the Rambam we are here taught a '*din*' that *Shabbos* must be welcomed in a positive way by every Jew. The Rabbis mentioned, only gave colorful and warm expression to a *Mitzvah* which is incumbent upon every Jew.

וז"ל הרמב"ם פ"ל הלכות שבת הל' ב' איזהו כבוד זה שאמרו חכמים שמצוה על אדם לרחוק פניו ידיו ורגליו בחמין בערב שבת מפני כבוד השבת ומתעטף בציצית ויושב בכבוד ראש מוחלל הקבלת פני השבת כמ" שהוא יוצא לקראת המלך וחכמים הראשונים היו מקבצין תלמידיהן בערב שבת ומתעטפים ואומרים בואו ונצא לקראת שבת המלך עכ"ל. Accordingly, to consciously receive the Sabbath is a *Halacha* and finds its expression in the words "Let us go out and receive". The *Shulchan Oruch* in 262:3 quotes this *din* which is the source for our own traditional *Kabolas Shabbos*, that includes the *piyut* '*Lecho Dodi*'. In the time of the Bais Joseph the *Kabolas Shabbos* was indicated by מזמור שיר ליום השבת (see Sh. O. 261:4). In the time of the Ramah it seems that no special *Mizmorim* or *Piyutim* were said for *Kabolas Shabbos*, so that *Borchu* was the formal pronouncement of *Kabolas Shabbos* (see *Mogen Abraham* 261:13). According to the *Minhag* of the *Ramah* it is not the words of בואו ונצא that are important, rather, the *Kabolas Shabbos* can find its expression in any way that the קהל ushers in the *K'dushas Hayom* as *Borchu* does. See also *Mishna Brura* 261:31 that the *Lecho Dodi* is our formal *Kabolas Shabbos*.

Since *Kabolas Shabbos* is a *din* and it must necessarily be held before the Sabbath has already arrived, it is for that reason that the Sh.O. 267:2 says that it is customary to start *Maariv* early on Friday nights. Those who prefer to pray *Maariv* on time may do this by recessing between *Kabolas Shabbos* and *Maariv* (See *Mishna Brura* 267:2).

Since *Kabolas Shabbos* can only be held prior to the arrival of *Shabbos*, a late Friday night Service that includes our '*Nusach*' of *Kabolas Shabbos* is therefore rendered meaningless as far as that part of the Service is concerned. Furthermore, unless we should delude ourselves and say that each one of the late congregants has done what the Rambam requires of every Jew on the eve of *Shabbos*, then a late Service formally constitutes a public omission of the *Mitzvah* of *Kabolas Shabbos*, which according to our tradition has definite form and *Nusach*. In this sense, Rabbi Lamm's comparison to the fear expressed by Tosafos about the early *Shabos* night *Maariv* would be perfectly justified. A late *Kabolas Shabbos* is perhaps more than an omission of the proper act but is an open misleading expression indicating that *Shabbos*

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PROGRAMMATIC PEARLS

by Solomon J. Spiro

Kashrus Council

It is an old established principle that a person's involvement in a project claims a high degree of his interest and leads to his dedicated efforts of furthering the project. In the process he also develops an understanding and appreciation of his work. Although this is such a simple rule many of our colleagues do not make sufficient use of it. Take for instance the field of Kashrus. We preach Kashrus, teach it and publicize it to the best of our ability. Yet what we aim for is really the *involvement* of our laymen. We cannot be satisfied with their appreciation of the reasons of Kashrus or their congratulations on our fine discourses on the subject. We must have them take our lessons to heart and practice them after they hear our explanations of the principles. But the distance from knowledge to practice is great. The most effective means of shortening this distance is a very practical project in which the entire community can be involved. When Kashrus is made a social project, it takes on the complexion of a community responsibility and, thus lends itself to public education. The establishment of a Kosher co-operative or the organized investigation of means to attract more Kosher buying involves many individuals and in carrying out their responsibility they learn a great deal about Kashrus and its observance.

The logical first step in organizing community Kashrus projects is the establishment of a Kashrus Council (Vaad Hakashrus). The council should consist of laymen appointed to be responsible for Kashrus observance. They may conduct a self-survey to determine the reasons for a decrease in Kosher buying and seek recommendations for rectifying the situation. Organized control of catering and butcher shops should also be within the purview of the council. The vital aspect of this project is that the involved laymen and all of those with whom they are in contact, become Kashrus conscious in a practical and everyday manner.

Here we present a report that appeared in the synagogue bulletin of Cong. Mispalleim, Chester, Pa., Abraham Pelberg, rabbi.

* * *

REPORT OF THE KASHRUS COMMITTEE

In April a new Kashrus Committee was appointed by the Jewish Community Council and the two Chester Congregations. Its purpose was to study the lack of Kosher food buying in Chester. After a thorough study, the following observations were made by the Committee:

1. We concluded that there has

been a great spiritual decline in Chester. Culturally we are lagging far behind Jewish life in other communities. Many Jewish traditions are disappearing in our community and educational standards have lowered. Other communities are now Jewish conscious and they show a reinvigorated interest and desire for Jewish traditions. We note these facts because we have found that Kashrus observance has a direct bearing on the educational and religious life of a community.

2. Therefore, in order to reawaken Chester Jewry, we must begin with the home life of our Jews.

3. The foundation of Jewish Home Life is the observance of Kashrus. First, because Kashrus observance lends a distinctive and unique quality to the home. Secondly, Kashrus governs one of the most basic drives and needs of the individual. For these reasons, all elements of Judaism stress Kashrus observance.

4. A change of a person's diet and food habits must necessarily affect a change of attitude and thinking (psychosomatic psychology). When a family observes the Laws of Kashrus, there is a fundamental change in their orientation in Jewish Life. Of necessity, they become more Jewish conscious. Kashrus is the starting point for a complete Jewish spiritual revival in the life of a family. The family now becomes more receptive to the Synagogue and the observance of Jewish traditions.

B. Here are some of the actual facts about present day Kosher food-buying. After questioning many couples, the following reasons were given for the non-observance of Kashrus.

1. Families are accustomed to the low prices of the super markets.

2. They receive prime quality food for these prices.

3. Young couples are accustomed to modern stores and the new modern food savings plans.

C. The Kashrus Committee therefore recommends to both Synagogues and all Jews in this County the establishment of a Kosher Co-operative on a non-profit basis.

1. The Cooperative would be a modern up-to-date store with parking facilities. It should be situated preferably in the suburban area of Chester close to the outlying communities.

2. The Cooperative would contain at least a meat and delicatessen department. It has been suggested that eventually it expand to a full line of Kosher food products so that a shopper can purchase a complete line of meat, bread and groceries with the full confidence that every item on the counter is completely Kosher and has

the unqualified approval of the Chester Rabbinate.

3. The Cooperative would be established by the sale of individual shares which would be redeemable.

4. The shareholders would then elect a Board to run the Cooperative.

We have found that present day wholesale Kosher meat prices are such that we can make Kosher meat available to the consumer at prices which are considerably lower than the meat that is being sold in existing retail stores.

We therefore request that the Jewish Community approve the recommendation of the establishment of a Kosher Cooperative Food Center for Delaware County. Upon its approval, the Kashrus Committee will begin formulating actual plans for the setting up of said Cooperative.

Mr. Abe Saewitz, Chairman
Kashrus Committee

* * *

Bar Mitzvah

There is a constant problem in the rabbi's mind as he prepares a Bar Mitzvah. How can he make the Bar Mitzvah feel he belongs to the congregation so that continued interest in congregational and educational activities after the Bar Mitzvah results? How can he prevent the feeling on the part of the new full fledged Jew that he "graduated" from Judaism? Some rabbis have reported measures of success in the Teen-Age Congregation, Tallis and Tefillin Club, etc. However, the feeling of many is that a Junior Congregation attenuates the feeling that should accompany full fledged *tefillah betzibur* by cutting the services. Here is a rather new idea which is simple and direct, yet reportedly successful.

We quote from a letter sent to the Program Department.

"Dear Rabbi Spiro:

I instituted a practice in my Synagogue that has proved its value after a year of use.

We designated a forward section of the synagogue as the "Bar-Mitzvah Section" with a sign testifying that this section is reserved for members of the Bar-Mitzvah club. Before a boy's Bar-Mitzvah, I interview him in my study and impress him with the importance of *tefillah betzibur* emphasizing the necessity of Synagogue attendance on Sabbath. I fasten a name tape bearing the boy's name on the back of a seat in the aforementioned section and explain to him that he would be awarded that seat on the Sabbath of his Bar-Mitzvah.

On his Bar-Mitzvah day, before the chanting of the Adon Olam, I announce to the congregation that the Bar-Mitzvah boy now becomes a bona fide congregant and will be seated in the midst of the congregation as a solemn gesture thereof. Two

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Alumni Profiles

By Emanuel Holzer



Moses I. Goldberg

Moses I. Goldberg assumed his first pulpit in Congregation Aitz Chaim, Danville, Virginia. He next served at Congregation Adath Jeshurun, Newport News, Virginia, until assuming his present pulpit at Congregation Agudath Achim Anshe Sfarad—New Orleans, Louisiana.

In addition to his Smicha from RIETS, Moses also received Yoreh, Yoreh, Yodin Yodin from the late Rabbi Joseph Peimer of Slutzk.

Moses is a member of the Vaad Hapoel of the Mizrahi Organization and First Vice-President of the Seaboard Mizrahi Zionist region. Active in numerous communal organizations throughout the years, he is today President of the New Orleans Zionist Council, and a member of the New Orleans Welfare Fund Board.

Moses was the founder and first editor of the first Yeshiva Hebrew monthly, "Eidenu," and he is author of a biography of Rabbi Shlomo Poliachek (Meitchefer Elui). He has contributed articles to the Rabbinic Monthly "Hapardes," and to the Yiddische Tageblatt and Jewish Morning Journal.

Our hero is married to the former Blanch Sommer. They have three children, Kadish 24, who is a graduate of Beth Medrash L'morim; Hannah 21, recently married to Rabbi Yehudah Berenson, who is a musmach of our Yeshiva; Yaakov Mordecai 12, who attends the local school and cheder.

The overwhelming majority of New Orleans Jewry is Reform; there is little progress in the field of Orthodoxy.

Moses feels the lack of Jewish knowledge on the part of the young adult and young married couples is the most pressing problem today. Education, of course, is the only solution.



Bernard A. Poupko

Bernard A. Poupko was ordained in 1941, and assumed the pulpit of Congregation Shaare Torah in Pittsburgh, Pennsylvania, which is today the largest Orthodox Congregation in Pennsylvania. He was awarded life tenure in 1952.

Academically, Bernard received "Yodin Yodin" in 1948, and received his Ph.D. degree from the University of Pittsburgh.

Bernard has been an executive of the RCA for six years, and is a member of the national executive committee of the Mizrahi Organization. He is a former vice-president of the Yeshiva University Rabbinic Alumni. Locally, he is past president of the Pittsburgh Mizrahi, President and founder of the Mizrahi Tri-State Region, and Chairman of the Rabbinical Board of Greater Pittsburgh. He was co-founder of the Hillel Academy and has been chairman of its faculty since its inception. He is a lecturer at the Hebrew Institute of Pittsburgh—and a visiting lecturer at the University. He is active in numerous communal organizations and institutions.

While in Yeshiva, Bernard edited the monthly "Kochov Machzir" and the Bernard Revel Memorial issue of "Eidenu" and editor of the 1955 Sermon Manual of the RCA. He has contributed to "Horizon", the "Pardas" and other publications.

Scion of a great Rabbinic tradition for many generations, Bernard can trace various members of his family to Gedolim of the past generations, including the Chofetz Chaim.

His Rebbetzin is the former Gilda Twersky-Novaseller, and they have three children. Yechiel Ephraim 10

Programmatic Pearls

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members of the Bar-Mitzvah club ascend the pulpit and lead the Bar-Mitzvah boy to his seat.

By means of this simple ceremony, I am able to do away with the artificial and undesirable teen-age congregation. Sabbath attendance of teenagers thus introduced to the synagogue was close to 100%.

I suggested this to a local colleague who also found the results very gratifying.

Sincerely yours,

Victor Solomon"

Congregation Ezrath Israel
Philadelphia, Pa.

Late Friday Night Service

(Continued from Page 3)

is arriving late. Perhaps it is also an open admission that no *Kabalas Shabbos* was held on time and no self-deception would help us on this point, even if we so desired to argue the case.

However should the Services begin with the *Maariv* itself, this would eliminate the above objection, and at least formally, it would not give public recognition to late *Kabalas Shabbos* and its accompanying evils. This would also eliminate the question of 'Orach Arah' mentioned by Rabbi Lamm, since halachically *Tefloh* is permitted anytime during the night. 'Orach Arah' is concerned only with the receiving of the Sabbath.

The real question, as Rabbi Lamm put it, is the practical one. Are we encouraging 'Chilul Shabbos' or are

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attends Achei Tmimim Yeshiva, and Yaakov Moishe 8 and Deborah Bluma 5 attend the Hillel Academy.

Traditional Jewish life has made great strides in Bernard's community. He feels the greatest challenge today is the implementation of the Shulchan Oruch in daily life. We must convince our young generation that Torah living and the American heritage can go together. The method must be more of the lecture and less of the sermon. Halacha Judaism in its totality can and must be embraced by our generation.

Orthodoxy in America, led vigorously by Yeshiva University, has achieved new heights. Thus, instead of being on the defensive, we are now, thank G-d, on the offensive. In order to conquer, one must have a very accurate conception of his objective, and our objective is Torah guidance, inspiration, and discipline in every possible area of human endeavor.

ATTEND THE CONFERENCE

BOOK REVIEW

conducted by Sidney Hoenig

A LIVELY HISTORY BOOK FOR CHILDREN

**Joseph Kaminetsky

Behrman House currently offers us a Jewish history text for children, geared primarily for the Orthodox trade. (We are, indeed, happy to see this fine publishing firm go Orthodox.) With its usual artistic taste, it has just released the first of a Jewish history series: "The Story of the Jewish People" (1956. 189 pages, \$2.00) by *Gilbert and Libby Klaperman*. One edition of the book, as a matter of fact, carries the "imprimatur" of the Rabbinical Council of America, its unofficial sponsor.

This is a most interesting book and deserves careful analysis, for Orthodox Jewish educators have waited for years for such a volume — a Jewish history book, written from the Orthodox point-of-view, *on the child's level*. The book before us has been geared to the 9-13 age span, and will be read by them on their own with much enjoyment.

It is true that some years ago, the "Merkos L'inyonei Chinuch" — the educational arm of the Lubavitch Movement in the United States — rendered genuine Jewish education in this country a distinct service by publishing a series of history books in English, entitled "Our People". Up to that time, except for Joseph Halpern's books published in England, there were no history books for children available for use in our Orthodox schools. Many educators reported, however, that they found the language in Merkos series too difficult for children of school age. Upon being confronted with this criticism by the writer, the Lubavitch people claimed that their intent was for a "family book" that could be read at home by all members of the family. We hear rumors now that plans are being made to reprint the volumes specifically for children. Yet, be that as it may, the fact remains that, for all intents and purposes, we have in the Klaperman book the first Orthodox Jewish history for children written especially for American Orthodox Schools.

Considered purely from the pedagogical angle, the Klaperman volume has much to recommend it. It is skillfully and beautifully written — not without some unevenness, though. It employs the latest methods and techniques in the teaching of history. Using the "unit approach," the book covers the period from Creation to

the building of the Second Temple through concentrating on four factors: The Torah and the Mitzvoth, The Land, The Kingdom and The Prophets. It presents, in essence, the thesis that these four factors "molded the life of the children of Israel in their early history." As the authors put it: "The Torah gave them laws to live by; the land of Canaan gave them a home; the kings, Saul, David and Solomon, gave them unity; and the prophets gave them lofty principles and high ideals inspired by the word of G-d" (p. 143).

The unevenness in writing may be due to the fact that the book was written by two people — one a rabbi, preacher and teacher (Rabbi Klaperman), and the other a recognized, skillful story writer (Mrs. Klaperman). Yet, even this fact provides an interesting facet to the book. It runs back and forth from historical narrative — sometimes rather too concisely presented — to the most imaginative and colorful writing for children we have ever seen, with a flow that breaks the monotony of the book and which will no doubt make reading it a real adventure for children.

It is these imaginative "story-parts" of the book, its forays into the "make-believe" world of the child — more than anything else which make the book so interesting. It was a courageous act on the part of the authors, as a matter of fact, to include these "vignettes of imagination" into the volume. Many will claim that they will confuse the young reader who may get fact and fancy mixed up. Yet, the book represents, in this sense, a most unique approach to the study of history. Instead of the mere recital of facts, we have imaginative figures who actually tell of their participation in the historic events described. Thus, we have Gazi, a young Hebrew in Egypt, reporting on the bondage; Tirzah and Nechama telling of the anointment of King Saul which they witnessed; and a scribe writing a log, recording the downfall of Samaria — just to mention a few instances which highlight this technique.

Yet, besides the unit-approach and the use of the "personal participation" technique, there are many other fine methods employed in the volume, such as relating the holidays to historical events, well-chosen Agadic legends at the ends of the units and interesting projects at the close of the chapters. The "Activity Book" (95 pages \$1.25) which is available with the text adds a host of additional fine

techniques which are too numerous to mention here.

So much for the purely pedagogical assets of the book.

As we approach it from the point-of-view of a history text, and a means to impress upon our children the traditional meaning of Jewish history, however, we have a few problems which bother us, frankly. Not that the volume contains "apikursis", G-d forbid, but we have the feeling that some educators will claim that the book lacks the fervor and warmth of the Lubavitch texts; that it over-condenses certain important periods of Jewish history; and that generally, in their overeagerness to write on the child's level, the authors have allowed a number of unfortunate "gremlins" to creep into their otherwise fine book.

Certainly, the authors had a difficult task before them. They undertook to cover the salient facts from the Creation to the building of the Second Temple in 189 pages. They wanted to write a book that children would read. They wanted to include the wonderful "story-parts" to which we have referred. It was inevitable, then, that some condensations had to be made. Yet, in all intellectual honesty and candor, we feel that there are quite a number of "gremlins" in the book which take the form, mainly, of "missed opportunities" to present the grandeur of the Orthodox approach, if not actual unfortunate errors of fact — which slipped by the busy authors and their editors.

A few examples should suffice.

In writing of the dramatic scene at the Red Sea (Page 42), we come across the passage: "The former slaves were fearful. But as soon as one of their number entered the dry path, they all found courage and followed suit." What about Nachshon who jumped into the actual waters?

Further, in reading of the journey in the desert, we find (Page 57): "As they wandered through the wilderness, the Israelites stopped wherever there was a patch of green grass or a trickle of fresh water to rest and refresh themselves". Why no mention *here* of the "pillar of cloud", instead of oblique reference to it earlier?

Yet, despite these "gremlins" which, we are sure, will be corrected in further editions, the book in its totality is an excellent synthesis of modernity of method and adherence to the traditional approach. No longer will our Orthodox schools have to rely solely on volumes which completely distort Jewish history or just delete this important subject from their curricula. Since any text is at best an *aid to teaching*, not a substitute for it, a capable teacher will be able to see this well-written and educationally sound volume and the fine Activity Book which goes with it to most excellent advantage.



BOOK MARKS

By Sidney Hoenig

LESSONS IN TALMUD

By Rabbi Ze'ev Gold

The Department of Torah Education and Culture in the Diaspora, one of the arms of the Jewish Agency, has just published "Lessons in Talmud" by the late Rabbi Ze'ev Gold. This is part of the "Popular Torah Library" and consists of 12 lessons of the first few folios of BERACHOT, as explained in the *Radio Talks* by the great Mizrahi leader. These short lectures, now compiled in a handy booklet, present a general introduction to the Talmud, as well as numerous homiletical, mystical and moral interpretations, based upon the text of the first five *blatt*, as only Rabbi Gold in his inimical manner of Haggadic preacher could present.

It is here felt that the rabbis who wish to institute the study of the Talmud to English-speaking Adult Institutes, particularly to those to whom the Talmud is a closed book, will find this text most suitable. It combines the tradition and method of learning of old (including concepts of Rashi, Tosafot, Rambam, Maharshaw, Tanya, Seder Eitz Hatzitzit, etc.) with the technique which modern radio has developed.

* * *

TEACHINGS OF MAIMONIDES

By Simon J. Federbush

The same Department has also issued a book in English and Hebrew of the "Teachings of Maimonides." This is a worthy review of the great Sage's life and influences. As a summary of his teachings, it can be perused by all.

* * *

THE DEAD SEA SCRIPTURES...

In English Translation

By Theodor H. Gaster

A Doubleday Anchor Original

The *Dead Sea Scrolls* are still much alive" in paper cover editions. Gaster's "The Dead Sea Scriptures" give the actual text and makes available the explanation of the different sources. Those interested in quoting sections of the different portions of the "Manual of Discipline" or the Zadokite Document," or the commentaries on some of the prophetic books, will find this pocket edition most handy.

In addition, J. M. Allegro, one of the most active workers in the field of the "Scrollerery" at Jerusalem, brings the entire record up to date, including even the interpretations given in April 1956. This Pelican Book is the most interesting and smooth reading. It is recommended to those who want to be up to date in scholarship and best sellers.

Perusing Publications

By Joseph I. Singer

Rabbi Joseph H. Lookstein, the exponent and popularizer of the "project method" in sermonizing which deals with problems of life, seems to espouse existentialism, concerned with being, in religion. His vehicle is his excellent article in the summer issue of the magazine *Judaism* entitled "The Neo-Hasidism of Abraham J. Heschel." Heschel's religious philosophy deals with situational thinking. *Problem, being* and *situation* are but different facets of existentialism which devotes itself with *problems* instead of *concepts*; with *realities* in place of *abstractions* and concentrates on *being* rather than on *essence*.

Though the article is distinguished by the rolling cadences of words reflecting the artist of homiletics, it shows the mature thinking of one who is at home in modern philosophy and writes with the precise tools of scholar-craftsman. Rabbi Lookstein's thesis is that the Hasidic rabbi was "an Existentialist with a *shtreimel*." Hasidism aimed not simply at understanding life but at teaching to live it. The external and internal conditions that ushered in Hasidism in the 18th century are also ripe for neo-Hasidism in our time.

According to Rabbi Lookstein the triumph of Hasidism was due to the following four factors: 1. Stressing piety against study. 2. Glorifying "life" as against the "book". 3. By asserting the proximity of G-d. 4. By affirming that man is basically good and that G-d resides in every man. Hence all men are equal. The "leap of action" of neo-Hasidism (in contradistinction to the "leap of faith" of the existentialist) used three methods to reach G-d: Sensing G-d's presence in the world, recognizing His presence in the Bible and feeling His presence through the performance of sacred deeds. It is the old tripartite division of Torah, Avodah and G'milas Chasodim in a modern garb.

The overpowering impression one receives from reading this article is marred, however, by some glittering generalities which crept in. It seems to me that Rabbi Lookstein relied too much upon the classical writers of the Hasidic movement who were no friends of Rabbinism, to voice the objections of the Hasidim to the rabbis. Were Dubnow and his followers right, that the rabbis ignored piety, depersonalized life in the glorification of the "book" and that the transcendental G-d of normative rabbinic Judaism was too remote for the masses, then Rabbinism is even a greater riddle.

How did it manage to survive to the present time and demonstrate such tenacious viability? The Beth Hamedrosh should long ago have been converted into a "shtibel"; the rabbi replaced by the Rebbi; and Misnagdism should by now be an entombed past. Obviously it was not so divorced from life as its detractors make it out to be. I am positive that Rabbi Lookstein would want to modify his assertion that during the birth of Hasidism "Philosophic speculation was replaced by Talmudic dialectics, and Rabbinism was substituted for Scholasticism." France, Germany and Polish Jewry were ever the centers of Torah learning, and Pilpul and philosophic study was embraced only by few. Jewish philosophy even in its classical period in Spain was never the Scholasticism of the Christian synthesis.

Whether Existentialism is the answer to the dilemma of today is a moot question. The depreciation of reason and intellect and the glorification of pure will is the stock-in-trade of existentialism. Such a system can perhaps lead to religious nihilism and in asserting the needs of life against abstraction it might destroy even the shaky wells still standing. I wonder how many would be moved by Heschel's brilliant outpouring of words to enroll under the banner of neo-Hasidism. I venture to say that if America is to breed a generation of Hasidism it would be done in the Williamsburg of Satmar or the Eastern Parkway of Lubavitch rather than through the rarified air of Heschel's literary world.

Random jottings: The October issue of the *Atlantic* has a 72 page supplement on the Arab World. Those engaged in preparing for book reviews will find it beneficial to read "An Autumn's Harvest of Books" appearing in the October 6th issue of the *Saturday Review*. The Books are evaluated by a panel of leading literati. Be sure to read the "ABC's of Middle-East Oil" in the latest issue of the *U.S. News and World Report*.

Sermon Fodder: Lawrence S. Kubie in the October 13th issue of *Saturday Review* has a timely article on "Hidden Brain Power". He states, "the pundits calculated that to duplicate the human brain with existing radio tubes, structure by structure, cell by cell . . . would require a machine almost as tall as Rockfeller Center and as large in area as the Cow Palace . . . Another calculated that it would take the power of Niagara Falls to run it and Niagara's rushing waters to cool it.

THE "FISCH" POND

By Mandel H. Fisch

TORAH TRAFFIC

Well, the highway around the pond is crowded and traffic is picking up. Here's the Bumper to Bumper report: Fred Ackerman to Warren, Pa. . . . Hyman Agress to Toronto . . . Emanuel Aranowsky, one of Uncle Sam's in the chaplaincy . . . Melvin Burnstien to Baldwin Harbor, L. I. . . . Ralph Carmi with a new name to a new position to Spokane, Wash. (Charowsky formerly) . . . Matthew Clark to Montreal as principal of Hebrew High School with new wife . . . Chaim Denburg to another synagogue in Montreal, now at Shomrim Laboker . . . Emanuel Forman now topman as Young Israel Rabbi in Brookline, Mass. . . . Mark Frankel still Hilleling, University of Indiana, Bloomington, Ind. . . . Aaron Gelman, Connecticut Yankee in Young Israel in New Haven . . . Philip Goldman acquiring a southern accent in Memphis, Tenn. . . . Isaac Goodman assistant to Sol Roth in Atlantic Beach — both deep in Oceans of work . . . Israel Goodman back to English again from Puerto Rico to Pontiac, Mich. . . . Morris Gorelik, Toronto, Canada . . . Jack Hack from Mahopac to Lebanon, Pa. with new daughter Shira Lynn . . . Arnold Heisler to Bridgeport, Conn. . . . Stanley Herman to Iowa City Hillel and Congregation . . . Albert Hollander from chaplain to UOJC Armed Forces Division (old soldiers just fade away) . . . Henry Hoschander to Rochester, New York . . . Paul Hait still integrating at Hillel University of Alabama . . . Maurice Lamm to Puerto Rico, new position with private villa and lagoon and a new son . . . Leo Landman to Philadelphia, Pa. . . . Bernard Meth to Pittsburgh, Pa. . . . Abe Morduchowitz, New Musmach to Toronto, Canada . . . Harry Nussenbaum to Flemington, N. J. . . . Israel Poleyeff to New Castle, Pa. . . . Simon Raskin, new Musmach, to Astoria, L. I. . . . Shalom Rephun still in education, Chicago, Ill. . . . Jack Reiner, new Musmach, to Montreal, Canada . . . David Rogoff, New York City . . . Harold Schacter to Philadelphia, Pa. . . . Sy Schorr to Hackensack, N. J. . . . Shalom Schwadron to Trenton, N. J. . . . Aaron Shapiro to Quincy, Mass. . . . Hyman Shapiro to Homestead, Pa. . . . Israel Sharfman to Phoenix, Ariz. . . . Nisson Shulman, Navy Chaplaincy, succeeded in introducing two full days of Rosh Hashono at Great Lakes Naval Training Center after following a long line of Reform Chaplains . . . Maurice Simckes to Newburgh, New York . . . Yitzchak Sladowsky, Edison-Nixon, N. J. (he's for Kefauver) . . . Sol Slomowitz sprang from Air Force to Saratoga Springs, New York . . . Sol

Steinmetz to Media, Pa., taking Dr. Belkin's secretary with him . . . Marvin Sugarman to Kingston, Ont. . . . Sy Wadler to Washington, D.C. . . . David Weisenberg to Nantasket, Mass. . . . Herbert Witkin to Everett, Mass. . . . Leon Yagod to Irvington, N. J. . . . Ephraim Greenberg to Denver, Colo. . . . Jason Jakobowitz still ladies' rabbi at Stern College.

Simcha Department (Not Smicha)

Splash! David M., (Vashti) Wachtfogel, Philadelphia, Pa. finally succumbed and married . . . Alvin Marcus, Buffalo, New York, new son, Joshua S. . . . Norman Strizower, Jersey City, N. J., new son . . . Jack Sable, Riverdale, New York, new daughter . . . Joseph Singer, Malden, Mass., new son . . . Maurice Halpern, Ville St. Laurent, Quebec, first girl . . . Chaplain Reichel back from Air Force and passed the bar (L'Chayim) . . . Berel Rosenzweig, Toronto, Canada, recent addition makes four children.

Sympathy Department

Sincerest condolences: to Sol Spiro, C.S.D. Yeshiva on the passing of his father after a long illness; and to family of Moshe Gold, Englewood, New Jersey.

It Can Be Done Dept.

Mechitzos were erected in the following congregations by their rabbis: Anshe Emes, Bronx, New York, Duvvie Hartman

Shaarie Zedek, Hicksville, L. I., Eli Skaist

Homestead Jewish Center, Homestead, Pa., Hy Shapiro.

Well, there's writing on the wall and it separates the good from the best. To them — it's really "yarmulkes off" for a job well done.

On The Waterfront (of the Pond)

Meyer Kimmel, Far Rockaway, New York has become a member of the firm, Kaufman, Immerman, Taylor, and Kimmel (other 3 must be understudies) . . . In Inwood, L. I., Maurice Talansky, rabbi, Jews and non-Jews contributed for the purchase of a Sefer Torah in the memory of a little girl that passed away . . . Kruschial news omission—dear friend S. Adelman, Newport News, Va., was part of RCA Quintet bouncing around Russia. Their report showed they were on the ball. Also on the 2nd visiting team from N. Y. Board of Rabbis were Israel Mowshowitz, Jamaica, New York, David Golovensky, New Rochelle, New York, Irving Koslowe, Mamaroneck, New York . . . Y. U. dinners honored shuls of M. Grauer, I. Koslowe, William Shapiro . . . Morris Epstein, N.Y.C., new prex of Y. U.

alumni . . . Arthur Silver, N.Y.C., invoked at annual luncheon giving award to Susan Strasburg (Diary of Anne Frank).

In The News

I. Tabak's daughter married to Jerome Goodman; I. F. Hollander, New York City, to Yetta Goodfriend.

Late Arrivals

Morris Besdin, Kew Gardens, a daughter; Emanuel Feldman, son; Bernard Berzon, Brooklyn, New York, son was Bar-M (not a ranch) June 24th . . . Klapperman's new book is really tops! Definitions: Genius — a stupid child with Happy Grandparents. Under the wire news: The Koslowes — a daughter; Anatole Tenenbaum a daughter, M. Penkower—son's Bar-M in Israel . . . Zev Zahavy, — a daughter; Joe Kelman, Suffern, New York, a daughter, Tova.

Sam Hartstein doing grand job at Y.U. public relations—so he tells me . . . Moshe Tendler honored in appointment as ass't Dean at Y.U.—(I was too busy) . . . Honest Abe Besdin back from Scout Camp . . . Pond Editor honored by Shul testimonial on October 27; Abe Stark guest . . . H. Zwilgenberg magnificent as chairman of R.A. Convention . . . Dr. Belkin in his Bar-Mitzvah year at Yeshiva.

The Commercial

Well, the holidays are over, contracts signed, sermons stored, plans sealed, — and Battola (TV) sets in. But first, get that last item out of the way — namely, that latest 'personal' over to the pond. I know you don't want to cross a bridge until you get there, but why wait until the item is 'water under the bridge!' Chavrusa embraces each littel nachas'!!, irons out difficulties, cools tempers, radiates warmth, puts no one on the carpet, lights up the faraway, is open house to all. So sweep the crumbs of household news into our corner — and we'll get it out under the magnifying glass. Send it T.N.T. — Today; Not Tomorrow — or our Boy Scout Editor will explode a blood vessel. I know you don't like to stick your neck out, but answer this call and don't "hang up" on us or give with busy signal; drop us a line. Final note — For real relaxation, — try PEELS — (backwards)!