Grapplers Beat Brandeis With Pins; Set New Record For Fast Take Down

A sign was posted on the front door of Rubin Residence Hall. It read, "We are the greatest!! This is the last time you will have the opportunity to witness the grapple in action as they devour their opponents — Yeshiva — Brandeis."

It was the last match of the season for Yeshiva's wrestling team and true to their word, the grapplers beat Brandeis 22-11. The match, which produced a mass of records, was the last college competition for the seniors. The large crowd of the season saw Joel Pruzainsky, Mobile Slev, Jeff Berg, and Barry Berger, all of whom are seniors, pin their adversaries, thus, ending their careers as Yeshiva grapplers on a winning note.

Joel's Record
Joel Pruzainsky, who ended the season with a 9-2 record, pinned his opponent in 30 seconds. He wanted little time as he took down his man and applied a half-nelson and a body press. The pin knocked off five seconds from the year old pin record, a record which has been held by Joel.

With less than one second remaining in the second period, Mobile Slev, 157 lbs., pinned his adversary on a half nelson and body press. He finished the season with a 4-6 record.

Mighty Mites Are Great As They Defeat Brooklyn

Led by Sheldon Rosak and Ken Jacobson, the Mighty Mites finished their season by whipping the Big Bears of Brooklyn, 73-70, in a spine tingling thriller. The outcome was not certain until Bob Nottingham rolled up a 5 point lead. But the Mighty Mites rebounded as Shelly Rosak cashed in on a beautiful 3-point play, which was followed by Ken Jacobson's 3- point play. An alert defense, sparked at this point by Steve Gralla, captured possession of the ball without allowing Brooklyn to shoot.

A key jump shot by Jacobson, followed by a Podhure jump, put the Mites up five points. But Brooklyn wouldn't fold and, with three minutes left, they netted the score at 64-64. Bob Podhure held the ball and passed to Jacobson, a chance to swing a jumper, and after Brooklyn missed, Kenny sank two important foul shots.

YU partisans got a big scare in the final seconds as the wedge, our Yeshiva skiers were credited with introducing the posterior, a new body part. However, the Mites' posteriors became nearly as adept as the U.S. skiers, at Laskinbark, which gave them an added incentive.

After four hours, the harried first aid staff witnessed the Yeshiva skiers, with their legs and Blue Cross accounts intact. Amidst cries of "Wonderful" and "Taraful," the Mites were crowned with snowmen regrettably departed.

Sporty Snowy Soph Skiers Show Sundry Sloping Skills

On Sunday evening, March 1, thirty Yeshiva college sophomores and juniors conquered the rolling slopes of Van Cortland Park. Assembling in Parker's Cafeteria at 6:00 p.m. the hardy band of Abdominal Snowmen, proceeded to the Mountain.

Upon arrival, they were immediately herded to the ski equipment rental office, where they acquired their equipment — skis, ski poles, boots, poles, skis and a miniature volume of the laws regulating mass ski-slaughters.

They're Off
A minor note, the evening off to a great start as an intergalactic sophomore lacerated his finger on the slope face of his ski boot. After the first session was completed, the more experienced skiers attacked the slopes with enthusiasm. Only the novice, who didn't receive a quick lesson from the instructors, was left.

Within minutes, the entire group had skied over 50 miles, displaying their newly acquired skills. It should be noted that the portion of the lesson dealing with falling was accomplished correctly, for it soon became evident that the skiers were most proficient in that phase of the sport.

Posterior Skills
In addition to gracefully executing the sidestep and the wedge, our Yeshiva skiers were credited with introducing the posterior, a new body part. However, the Mites' posteriors became nearly as adept as the U.S. skiers, at Laskinbark, which gave them an added incentive.

After four hours, the harried first aid staff witnessed the Yeshiva skiers, with their legs and Blue Cross accounts intact. Amidst cries of "Wonderful" and "Taraful," the Mites were crowned with snowmen regrettably departed.

Special thanks are due to Soph President Dave Eisenberg, the organizer of the trip, who was last seen making arrangements for 30 berths in the 1965 Winter Olympics.

On The Sidelines

The Losers

All America loves an underdog, and when Cassius Clay won the world's heavyweight championship on a TKO, the public went wild. Loud mouth Clay became an "outstanding youngster" and Sonny Liston became a bloated teddy-bear. Overnight, sports writers across the country, (excluding this one) were busy rewriting their morning copy, and overnight the world was turned topsy-turvy. Clay's greatest critics began to whisper, of his nonthreatening supporters and Liston once again was called an "offbeat punk."

The performance of Cassius Clay was termed "fantastic," and such underdog upsets shocked the sporting world at its roots. And that wasn't all: Loten's fall made many people see the color green float before their eyes, making them ill and somewhat sad, to say the least.

How lucky we are that no such thing has happened at Yeshiva! Our teams started as losers, and after that old college try, ended as losers. Indeed, when Yeshiva does something, they certainly go all the way.

No kidding. Take the basketball team. Red Saracen hasn't had a decent season since 1961-62 when he went 10-10. This year, although we had a fairly good team, we were no match for the fast-paced Tri-State League, where we compiled a weak 2-8 record. Overall, our 7-12 showing wasn't too bad, but, losers as they are, the team did play as best they could.

I'm not going to list any excuses for the Mites, and I won't sing your grapes about any of the games. Stu Berman, one of our great Sport Editors, was there on the scene when I was writing the first column, and the way, while I was trying to sneak around those new guards at the Brooklyn game, and, after finding a safe place we shot the breeze. We talked to the players we saw, and they agreed that the losers are the greatest. We talked about the old days, and sooner than later we got around to "Suitcase." Everyone should know that Stu was the first person to coin "Suitcase" as a nickname for Mite rebounder Bob Podhure. Stu was the only one who has been following the team all year, gave me the word: great!

Our conversation was cut short that evening; and the next time we met the topic was wrestling. Here, of course, is another story. Everyone knows that the wrestling team is a loser, but only at Yeshiva can a losing team have such a fantastic following. Every home match is overflowing. The air is electric, and the cries of "GO! GO! GO!" are louder when a pin is imminent.

The man responsible for this good will and enthusiasm is, I think, the coach, Hank Wittenberg, respected throughout the collegiate wrestling world for his ability, humor, and work he has done for the sport, certainly presents to the Yeshiva grappler a model to emulate. To him, the important thing is the game, not the win. He seems to spark a team spirit which transects our losses and disappointments.

This is the same spirit which flashes through the attending crowds, electricating the matches and turning the losses to our "dreaded" opponents into "cool".

Losers as they may be, each grappler takes away from the sport a deep respect for honest competition as well as an intimation of the nest for life that only a guy like coach Wittenberg has had to endure. Here, each season, he does have a winner each year. Led by the expertise of coach Arthur Tauber, the fencing team has flunked only once. Quite confidently, rumors have been flying that coach Tauber will stage his annual banquet at the Yeshiva grill, where Arthur magician who changed lead to gold, inevitably (excluding that one time, about which we can forget) the fencing team closes with an 11-2 or 10-3, when our basketball and wrestling might finish, say, 2-11 or 3-10, respectively. It has even been reported that the fencing squad would occasionally go down to the gym and perform mysterious dances with exotic names (Bolshoi) with coach Tauber officiating. Just what were they doing? Nobody seems to know.

Then, finally, when the magical powers inscribed to Arthur Taubcr were on the verge of reaching new heights (he has been working with weak material, this season) the fencing season began to fizzle. Yikes! An instant destroyed.

Yes, after so many great seasons, Arthur Tauber has proven to be only human and the fencing team is a loser. Which all goes to prove that all that's well that ends.

Tonight Bobby Fischer, International Grand Master and U.S. Chess Champion will play against 30 boards. Come on down to Parker's and watch him run.

The freshmans are undefeated in their intramurals this season, and they seem invincible. All of you upperclassmen should take notice. Are you going to let this Frosh take all honors? Watch for the next scheduled intramurals.

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Divergence Is Weakening Orthodox Education

by Alvin Schiff

Although the dye of the American Jewish community has not yet been fully cast, some developments on the American Jewish scene may be considered as "American-Jewish phenomena." One of the characteristically American phenomena is the extent to which the Jewish community is able to organize itself around its own religious and cultural needs. In the process of the divergence growth of the three ideological movements each has emerged with a set of goals and programs, a set of organizations and leadership. It is in this very development that one of the basic weaknesses of Orthodox education is observable.

The problem of the establishment and maintenance of Jewish educational institutions is not an easy one. It is one that requires a great deal of work and effort, and it is one that requires a great deal of planning and preparation. The problem is exacerbated by the fact that the Jewish community is composed of a large number of different groups, each with its own set of ideals and goals. This diversity makes it difficult to come to a common decision on how to best organize and maintain Jewish education.

In the past, the Orthodox community has been able to maintain its educational institutions through the efforts of its lay leaders and rabbis. These leaders have been able to create a sense of unity and purpose among the community, and have been able to work together to ensure the continued existence of Jewish education. However, in recent years, this sense of unity has been eroding. The various groups within the Orthodox community have become more divided, and it has become more difficult to come to a common decision on how to best organize and maintain Jewish education.

One of the main factors contributing to this decline is the lack of leadership. The Orthodox community has lost many of its leaders, both lay and rabbinical, who were able to create a sense of unity and purpose among the community. In their absence, it has become more difficult to come to a common decision on how to best organize and maintain Jewish education.

Another factor contributing to the decline of Jewish education is the financial situation of the community. The cost of maintaining Jewish educational institutions is high, and it is not always easy to raise the necessary funds. This has made it difficult for the community to continue to support its educational institutions.

In addition, there is a growing sense of apathy among the community towards Jewish education. Many people feel that they do not need to worry about the future of Jewish education, as they believe that it will continue to exist in some form or another. This lack of concern makes it difficult to come to a common decision on how to best organize and maintain Jewish education.

The problem of Jewish education is not unique to the Orthodox community. It is also a problem for the other two ideological movements, but it is a problem that is exacerbated by the fact that the Orthodox community has a larger number of different groups, each with its own set of ideals and goals. This diversity makes it even more difficult to come to a common decision on how to best organize and maintain Jewish education.

In conclusion, the problem of Jewish education is a complex one, and it requires a great deal of work and effort to solve. It is a problem that requires a great deal of planning and preparation, and it is a problem that requires a great deal of leadership. The Orthodox community has been able to maintain its educational institutions through the efforts of its lay leaders and rabbis in the past, but it will be difficult to do so in the future if the community does not come together to support Jewish education.

Students participating in a music lesson at Yeshiva Rabbi Moses Soloveichik in Manhattan.

Heterogeneity of Orthodoxy

The problem of Jewish education is not unique to the Orthodox community. It is also a problem for the other two ideological movements, but it is a problem that is exacerbated by the fact that the Orthodox community has a larger number of different groups, each with its own set of ideals and goals. This diversity makes it even more difficult to come to a common decision on how to best organize and maintain Jewish education.

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Another vital issue is the lack of unity within the Orthodox community itself. This problem has never been more important. A divided Orthodox community makes it more feasible to the Jewish American scene, and can it come to grips with the problem of its future.

The dominant problem facing Orthodoxy is its survival. There is a new generation of Americans—people that have been alienated from traditional Judaism, and live in a spiritual vacuum. In its quest for Americanization, it has become secularized.

Thus, as Arthur A. Cohen pointed out in "Why I Choose to be a Jew," in the United States today it is at last possible to choose not to remain a Jew." Previously this choice could not be exercised. History forced him to accept what his birth had already defined. Mr. Cohen explained that loyalty to the Jewish people and the State of Israel are no longer justifications for Jewish identity. And the decline of anti-Semitism simplifies the choice.

This problem of re-awakening traditional religious principles, concepts, and values will become more acute in future years. In the past, we have been sustained by the wave of East European immigration, which we called a "boost." By providing the American community with a stream of Jewish learning, piety, and self-respect, Jewish immigration to the United States, for all practical purposes, has stopped. Today eighty per cent of the Jews in the United States are non-Jewish born. To these third- and fourth-generation Americans, traditional Judaism is neither tenable nor applicable.

Orthodoxy has not met this challenge head on. It has not marshalled its resources to prevent further erosion and attrition. The religious and social disorganization of Orthodoxy Judaism in 1964 is scandalous, for the cost which traditional Jewry is paying is that of being a peripheral, almost non-existent, and unimportant sect. Even where Orthodoxy is not threatened by forces within American Jewry it is necessary to develop strong organizational establishments merely to meet the religious needs of its worshipers. How much greater the need for action in the face of the dynamism of non-Orthodoxy Judaism?

In areas affecting traditional observance, the lack of unity in the Orthodox camp has caused it to take a back seat and thus enabled the non-Orthodox Jews to take lead. It is paradoxical to see non-Sabbath observers arguing before the courts on behalf of Fair-Sabbath laws; secularist oriented Jews chastising the Soviet Union over anti-Semitism; and parents who would never entrust their children in yeshivot express the final word on the legality of federal aid to parochial schools.

Orthodox Judaism has also failed to speak out on the compelling contemporary social and political issues. This is tragic, in view of the prominence accorded to public statements by non-Orthodox groups claiming to represent the voice of American Jewry. Why aren't Orthodox Jews publishing learned pieces on such problems as nuclear disarmament, integration, legalization of offo-track betting and the like? Are they less concerned about these issues than other Americans?

There is a dearth of published material in English written by these groups. None of these fulfill the requirements of an intelligible Orthodox Jewish weekly. It is hard to believe that in a city such as New York there is difficulty in publishing a weekly newspaper. What is even more disturbing is that Orthodox Judaism has not yet adequately subsidized its scholars or provided for the publication of their works.

The problem of non-participation is one of the most important problems published by Orthodox Jews: is it as small compared to the number published by Reform and Conservative Jews.

Although the situation of Orthodox American Jewry looks bleak, it may be ameliorated by improving the present-day conditions of our yeshivot, organizations, and rabbinate assemblies.

The Jewish day school is perhaps the greatest achievement of Orthodoxy in America. This movement today, however, represents only a small fraction of its potential. There are thousands of Jewish children who are denied admittance to yeshivot for lack of space and money. It is shameful to witness the economic plight of many day schools. The majority of the American Jewish community with its expanding Jewish clubs and community centers.

The yeshivot and rabbinate also have their problems. No central body exists which guides or directs the establishment of Orthodox yeshivot. This is the problem of the American Jewish community with its expanding Jewish clubs and community centers.

The review of "The Religious Press in America" by Mr. Sam Hartstein on page 12 makes the following statement:

"The Religious Press in America" reviewed by Mr. Sam Hartstein on page 12

The Orthodox Rabbi by Mr. Victor Geller on page 13

Victor Geller is Director of Rabbinc Placement at YU's Community Service Division.

Religion and Science by Dr. Samuel Soloveichik on page 13

"Some of My Best Friends" reviewed by Shep Metzler on page 14

Religious Press in America reviewed by Mr. Sam Hartstein on page 12

Laiscouf on Philip Roth by Dr. Seymour Laiscouf on page 15

Dr. Seymour Laiscouf, associate professor of English at Yeshiva University, has written many articles and book reviews for literary journals on the topic of fiction.

Anti-Semitism Among Negroes by Steven Frydryk on page 16

The COMMENTATOR expresses its thanks to the following for having made this edition possible: Mrs. Ada Danzky, Mr. Lestor Dinoff, Miss Marylin Elkind, Mrs. Alice Epstein, Mr. Lionel Elyon, Mrs. Henrietta Foosy, Mrs. Judith Greenspan, Mrs. Beatrice Herschman, Mr. Bert Jacobson, Mrs. Leah Karson, Mrs. Lillian Lauter, Mrs. Cecile Levenson, Mrs. Eve Lin, Mrs. Florence Miller, Mrs. Trudie Smith, and Mrs. Esther Yablonski.

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Herbert Schmell, a senior and English major, lives in Williamson.

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Gerald Schreck is a senior and major in English.

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Dr. Charles Lipsman is assistant professor of political science at Yeshiva College.

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Rabbi Israel Wohlgerster is an instructor in Talmud and Jewish philosophy at Teachers Institute.

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A former Editor-in-Chief of the Commentary, Rabbi Louis Bernsten now edits the "Rabbinical Council Record."

The Orthodox Rabbi by Mr. Victor Geller 

Mr. Victor Geller is Director of Rabbinic Placement at Y U's Community Service Division.

The Religious Press in America reviewed by Mr. Sam Hartstein 

Sam Hartstein is Director of Public Relations at Yeshiva University.
and a vague sense of historical "needs."

The indefiniteness of the movement was such that in the final years of the nineteenth century an attempt was even made by the "Right Wing" of the Historical School, led by Bernard Drachman and H. P. Mendes, to merge their movement with the newly emerging Orthodox group, an enterprise which failed. Finally, in the 1920's, the Historical School, finding itself without an organization of member congregations, and with its seminary founding near collapse, enlisted the aid of a number of wealthy members of the Reform Temple Emanu-El of New York, re-organized the Jewish Theological Seminary, and invited Solomon Schechter from England to become its president.

The re-organized seminary became the nucleus for the organizational development of twentieth century Conservative Judaism, chiefly the Rabbinical Assembly and the United Synagogue of America. Thus emerged the Conservative movement whose varying approach to "continuous development" in the "light of tradition" can be seen today even more sharply in the alternative interpretations and leadership of its leaders such as the neo-Chasidic existentialism of Heschel and the non-super-naturalistic culturalism of Kaplan.

Book Review

Williamburg, USA

by Herbert Schlegel

If a traditional Jewish community were to be gauged by the sum of its rituals and its literature, the abundance of rabbinic, rabbinic, and stickel rebbe's, the zeal and verve of its leaders, and the sheer number of its small communities and social institutions, then Jewish Williamburg is the borough of Brooklyn that can be considered the citadel and pulse of American Orthodoxy.

The intensity and vibrancy of the community's life are vividly illustrated by the scene of dance and romance, by the events that threads together the history of the neighborhood and by the sense of community that is felt. The neighborhood is a scene of dance and romance, by the events that threads together the history of the neighborhood and by the sense of community that is felt.

Survival: A Mystery

The life span of Williamburg and its survival as a functioning Jewish nucleus appears shrouded in a cloak of mystery. For the official narrative of suc-cession, Williamburg, like those communities that have survived, should have long since passed into the dustbin of American Jewish history, to be remembered only occasionally in the literature of the community and by the authors of scholarly books. But Williamburg has succeeded in living on, not only in the memory of those who have lived there, but also in the minds of those who have come to see it.

His principal thesis is that the basic changes that took place in the major periods in the history of the neighborhood, spanning a century and a half, were primarily the result of the interaction of the changes in the religious and social institutions and the neighborhood's geographic and topographic character. At the end of the eighteenth century, the neighborhood had undergone the transition from a small, rural Jewish community to a large, urban Jewish community, with a distinctively Jewish character. The neighborhood's geographic and topographic character had undergone the transition from a small, rural Jewish community to a large, urban Jewish community, with a distinctively Jewish character.

Stimulating Addition

Bernard Sobel of Miami University (1964), who visited Williamburg in 1962 for the American Sociological Review considered Williamburg to be a stimulating addition to American Jewish research, but qualified that "...the study suffers from some rather serious deficiencies, most of which can be eliminated under the author's readily apparent personal involvement in the life of the community and his commitment to its values of religious Orthodoxy. These tend to involve him in a relationship with the community that limit his objectivity..."

As an example of this problem, the study's analysis of Orthodoxy's internal structure and the interrelations between the various groups. As a result, Orthodoxy's analysis of Orthodoxy's internal structure and the interrelations between the various groups is limited. As a result, the study's analysis of Orthodoxy's internal structure and the interrelations between the various groups is limited.
The Emergence of Conservative Judaism: The Historical School in 19th Century America by Mordecai Louis Goldstein

The commentator Wednesday, March 23, 1964

The problem of Conservative Judaism and its development has aroused considerable interest in recent years. There is a growing awareness of the need to understand the historical and theological foundations of this movement in order to appreciate its significance and its impact on modern Jewry.

The Historical School, founded in the late 19th century, represents a response to the challenges posed by the Reform movement. It was an attempt to preserve traditional values while adapting to modern conditions. The goal was to create a Judaism that would be meaningful and relevant to contemporary society.

The founders of the Historical School sought to establish a form of Judaism that would be more flexible and responsive to the needs of the times. They wanted to create a Judaism that would be adaptable to the changing circumstances of modern life, while still maintaining the essential traditions and values of the past.

The Historical School was particularly concerned with the issue of religious education. They believed that the traditional methods of teaching were no longer adequate and that a new approach was needed. They sought to create a movement that would be able to meet the needs of the times and provide a meaningful religious education for its members.

The leaders of the Historical School believed that the key to the success of their movement was the development of new forms of Jewish religious practice. They were committed to creating a Judaism that was both traditional and modern, one that would be able to adapt to the changing circumstances of modern life.

The Historical School was not a monolithic movement, and there were many different approaches within the movement. However, there was a common commitment to the development of a new form of Judaism that would be meaningful and relevant to the needs of the times.

The Historical School was not without its critics, and there were fears that it would undermine the traditional values of Judaism. However, the movement was able to attract a significant number of followers and was able to develop a strong base of support.

The Historical School was not able to solve all of the problems that it faced. However, it was able to make significant contributions to the development of modern Jewry. It was a movement that was able to adapt to the changing circumstances of modern life and to create a Judaism that was meaningful and relevant to the needs of the time.

The Historical School is an important example of the way in which Judaism has been able to adapt to the changing circumstances of modern life. It is a model of the way in which a religious movement can be successful in the face of new challenges and new opportunities.

In conclusion, the Historical School of Conservative Judaism was a movement that was able to adapt to the changing circumstances of modern life. It was able to create a Judaism that was meaningful and relevant to the needs of the times. The movement was not without its critics, but it was able to attract a significant number of followers and was able to develop a strong base of support.

The Historical School of Conservative Judaism is an important example of the way in which Judaism has been able to adapt to the changing circumstances of modern life. It is a model of the way in which a religious movement can be successful in the face of new challenges and new opportunities.

Jewish Theological Seminary of America...
One very important facet of the changing Zionist scene that the author touched upon, and presented most admirably, was a description of the causes of the decrease in registered Zionist membership since 1948. His assumption and appraisal are both cogent and correct. He is describing a movement in transition and the problems attached thereto.

**ACJ Is Anti-Everything**

by Gerald Schreck

In accordance with its "universalism" thinking, the Council holds that there is no such body as the Jewish people, and that no such entity as a Jew exists. The Jews have assimilated with all the nations of the world since the destruction of the Second Temple in 70 C.E., and all that minds of all Americans, Jew and non-Jew alike, the fallacy that Zionism is purely a political doctrine masked behind the cloak of spirituality. The Zionist movement uses the spiritual goals of Judaism as a means of furthering the political and nationalistic aims of the State of Israel.

Recent editions of the American Council for Judaism's, "Jews."
Politics And Zionists
by Abraham Elmslie

The phenomenon of Zionism as witnessed in our generation, is a testimony to the devotion and dedication of a people to an ancient tradition. The continuous thread, at times tenuous, was never cut. The Jewish people have been perpetually known to the other. History was not always kind to this match. The bride and groom were at times separated—for many an extended period. The love for Zion has held the key.

In the late nineteenth century, a towering personality hovered over the separated pair. He was one of the children who left the unhappy home that was dear to him and his brothers to wander. It was Theodore Herzl, who set for himself the task of once more uniting Mother Zion with her destiny. The resultant catalysis was the Zionist movement, a dream and a vision brought into tangible shape in practical programming.

Herzl’s deep abiding confidence in his goal was reinforced by his practical planning for a Jewish state. *Der Judenstaat* and *Altneuland* were the instruments in molding an effective state modified and shaped by various ideological tendencies.

Zionist Defined

Pragmatically, this has been labeled *sinaitic militant*—political Zionism; in contrast to *sinaitic rabiadic*—spiritual or cultural Zionism. Here the attempt is to clearly define and delineate the areas of operation of these two, ostensibly divergent, phases of the movement is superficial and will be difficult to discuss the one without the other. The protagonists of these two “ideologies” were not set against one another on either—or basis. It was rather, an attempt to give greater weight to the one approach—but not to eviscerate the other.

“...To attempt to encapsulate the one-to the exclusion of the other, is both dangerous and distasteful.”

Professor Samuel Halperin has attempted to describe the world of American Zionism. The title is self-descriptive—*The Political World of American Zionism*. He has set for himself the goal of the book, in his *Introduction*. Halperin sketches the historical outline of Zionism among American Jews, particularly in the years between 1929 and 1948, on the assumption that predominantly favorable Jewish opinion toward Zionist objectives was a necessary precondition of any effective Zionist demand on the American government." The author attests to the fact that he has not been “primarily concerned with the so-called internal factors contributing to the success of an interest group.” It was rather, an attempt to “focus on the external relations of an interest group with its public and political world. In this sense, the inter-action between organized Zionist groups and the rest of the American Jewish community.”

Unfortunately, this naïve statement appears in the last chapter under the heading of “Zionist rallying points.” It should have been the duty of the author to define his frame of reference in the introduction. Without too much emphasis, Halperin speculated that the relationship of the three factions of the religious community and their relationship to Zionism. He renders a valuable contribution in tracing the basic negative attitudes of the three factions of religious Zionism and almost wholehearted acceptance of Zionism. The Central Conference of American Rabbis, the Reform body, under the leadership of Isaac M. Wise and Leonard, was unalterably opposed to such a movement. The CCAR eventually came around to a positive approach under the leadership of James G. Farmer, Stephen S. Wise, and Isaac Mayer Wise.

It is highly regrettable that the study of the founding of the Jewish Institute of Religion by Stephen S. Wise, in open breach with the anti-Zionist policies of H.U.C. president Julian Morgenstern, was but alluded to, in an obscure note. This was indeed a significant turning point and milestone for the Reform movement as a whole in Zionism. This presaged the evolution of ascendency to leadership by many of the Reform leaders of the Zionist Organization of America.

The author continues to trace the policies of Conservative Jewry in the complex relationship of religion and religious attitudes and a so-called purely political organization. The natural course of events had to lead to the formation of such organizations as Mizrachi and Agudat Yisroel.

One of the most effective chapters in this book is the one dealing with Z严格按照* and Jewish Labor. It may not be a well-known fact that the Labor Zionist Movement was probably the most potent force from the late 1930’s through this very day in achieving tangible results in promoting the aims of that original Basel Program. The Labor movement was a dynamic militant force harnessing its energy in directing its efforts to Zion. The names of the leaders are mentioned but briefly, and their activities noted in passing.

It is indeed lamentable that adequate space was not provided for the telling of the stories of such devoted workers and outstanding idealists as Gedalia Rublick, Isaac Hamlin and Eliau D. Stone, among many others, who toiled valiantly in tracing the vineyards of Zion transplanted on an alien soil. These and many others are mentioned in the text and noted in the appendixes by mere statements and allusions, but rarely with sufficient elaboration of their role. The unknowledgeable reader is left without any insight into the contributions and effectiveness of these men.

Similarly, the reference to the *Mack-Brandeis* faction, its dispute with and subsequent return to the Z.O.A. fold, is touched upon in half a sentence and then is left to wither and die. It is unfair to the appetite and then to leave the reader satiating and unrequited. It should not be necessary for a lay reader to seek the appendix of text that was written in order to satisfy his need for the definition of a *shetel*.

The book contains a masterful collating of tables which highlight the statistical background and substantiation for the author’s statements. The table dealing with the UJA allocations and Joint Distribution Committee’s expenditures, are very essential to complementing the author’s description of the philanthropic contribution of the community under the aegis of the Zionist banner. More praise, however, is due the compiler and annotating the financial contributions to Palestine by American Jewry prior to 1930 through 1948.

Jewish Consciousness

In placing his stress in these areas, our author has neglected the collateral developments rising in the community. One of these paragraphs was aimed at the strengthening of faith and foundation for a new national consciousness. This was the natural outgrowth of the demands made by *Achad HaAm* and his adherents for a cultural and political movement to the political periphery of the movement.

In the United States, the feeling of Nationalism gave rise and impetus to the founding of many a school devoted to the propagation of Hebrew as a living language and a religious force. The Jewish Fund Projects toward these schools. The Hebrew University, the Technion, Bialystok Art Museum, *Yesod* and many others. It is not surprising that this outer mentor, Dr. Pincus-Churgin, t.s.l., was simultaneously the leader of the political *Mizrachi* organization and the founder of Bar Ilan.

The existence of the chalut movement and their establishment of hakhshurah were a part of this ability. It is hoped that this book will open the eyes of the reader to the *kosher* advantages of what the Hebrew University, the Technion, Bialystok Art Museum, *Yesod* and many others.

Out of this academic study, the other author has taken upon himself a devoted task. He has endeavored to enlist the community in the cause of education—Israel. Halperin has shown amazing ability in research and technique. The voluminous bibliography carefully annotated appendices attest to his ability. It is hoped that he will review this work and expand it in future.
with a population of 500 million. Medical and sanitation have since cut the death rate and prolonged the life span, more slowly at first but amazingly quickly during the last twenty years.

Ceylon, to cite one example, used DDT to curb malaria in 1946 and its death rate dropped 35 per cent in two years. Countries of Southeast Asia are growing at close to 4 per cent each year—doubtless thus occurs every eighteen years.

The views of the Catholics and Protestants. The classic Catholic position is stated by Pius XI in a 1930 encyclical: "Since, therefore, the conjugal act is destined primarily by nature for the begetting of children; those who in exercising it deliberate on its natural power and purpose sin against nature:"

Yet the church affirms the legitimacy of the rhythm method and does not prohibit sexual relations between sterile partners. An opposing view is the Thomistic attitude towards natural law and sex: "Married persons are guided by natural moral law when they use sex reasonably. . . . But to use sex reasonably means to use it moderately. . . . The married partners have an obligation in justice to each other to avoid the example of rabbits. . . ."

The key emphasis in Dr. Rock's book is on research. It is obvious to him that no contraceptive device can work unless it is simple, cheap, and effective. The Catholic-approved rhythm method is neither simple nor effective, though research is greatly increasing its effectiveness. In fact, it was not until the early 1930's that Ogin and Kraus independently arrived at the conclusion that the fertile part of a woman's cycle occurs around the fourteenth day. "Authoritative" medical reports of the 1880's placed ovulation, at the time of menstruation in 94 per cent of the observed patients—and were at least 100 per cent strong.

Research, and with it a more complete understanding of all the hormonal cycles involved in fertility, will also "point the way towards chemical control. And here Dr. Rock draws a crucial analogy between the effects of the rhythm method and hormone control by pills. Utilizing rhythm means taking advantage of the hormone cycle to destroy a released ovum. A pill merely defers the release of the ovum to a later date. Assuming that a couple is using contraception in a situation where the rhythm method may be raised that the second method is preferable. The fact is that the church allows sexual relations whole and is obviously not contraception—but the contraceptive pill is based on the normal cycle. The pill is based on the same protection nature supplies during pregnancy to avoid multiple births. Moreover, evidence shows that the medication stopped, chances for pregnancy increase. Why not the pill?

Jewish attitudes towards chemical means have always been more favorable than those towards physical means: but here again problems are involved which require rabbinic interpretation. Some pills, for example, may cause the flow of blood.

World population, now three billion, will reach six billion by the year 2000 and unless food production doubles with concurrent economic advances, the world standard of living will decline. Meanwhile, more than 1.5 billion people—half that total—are hungry and their prospects are not looking up.

Since a basic problem is the dissemination of birth control information, a practice which is still condemned in many Catholic circles and therefore by some state legislatures, Rock points out inherent fallacies in supposing birth control methodology. His basic premise is that religious practices should not be imposed by law, but conversely no law should legislate religion for non-believers. This is a crucial point—the laws were passed by religious leaders but experts in Catholic jurisprudence are quoted in agreement with Rock's thesis. Doctor's opinions show that contraception is an accepted part of medical care and advice, and examples from existing legislation, such as the systems in use in many hospitals where birth control information is dispensed, are used as models for a possible compromise acceptance by the Catholic hierarchy.

A vivid example drawn from a Connecticut case provides an insight into the ridiculous aspect of an enforceable law is bound to have. In that state an 1879 Comstockian statute makes it a crime to disseminate contraceptive information. Soon to be used drugs or instruments to prevent contraception. The sale of such drugs, however, is not barred. Statistics show that the birth rate in Connecticut is comparable to other states, contraceptives are sold, and doctors do prescribe birth control. Time magazine stated very colorfully, "Late every night lights go out in cities and towns, and citizens by the tens of thousands proceed respectfully to break the law."

In the area of doctrine, Dr. Rock examines the real differences which separateTHE SHAPe OF THINGS TO COME

- ESTIMATED REGIONAL POPULATION: 1980 - WORLD (1,100,000-1,500,000)
- ESTIMATED INCREASE: 1960-2000 (2,000,000-5,000,000)

The shape of things to come.

- EUROPE: US & NA:merica AFRICA:
- OCEANIA: AMERICA: ASIA: EUROPE:
- NEAR EAST:500,000-800,000

The shape of things to come.
The Democratic Jews
by Charles Leibman

As the quadrennial presidential election approaches, American Jews can be assured that once again they will be treated to a political campaign in which they are either not a "Jewish vote." The fact that social science has in many respects resolved this problem is as likely to be ignored in 1964 as it was when we held constant for such factors as age, income, education, race, or immigration. Furthermore, Jews not only behave differently with regard to issues or candidates where the Jewish question is overt (for example support for Israel) as when a Jew is running for office or identified as such or will vote differently with regard to most political questions and issues. There is, of course, no formal mechanism that organizes the Jews to do this.

What do we know specifically about their behavior? The following generalizations have been sufficiently documented to justify their wider dissemination.

1. There is no clear support for center parties. This means that in the United States they vote for the Democratic party and its liberal wing. They are found in numbers far out of proportion to their percentage of the total population in such organizations as the Liberal Party of New York, the Americans for Democratic Action, the Reform Clubs of New York, the Democratic Clubs of California or the referenda in Chicago.

2. With regard to political attitudes, Jews tend to adopt a "liberal" or permissive position with regard to civil liberties and economic freedom. There is, as Lenski and others have shown, an inverse relationship between the subjective well-being of Jews and economic disorganization (governmental intervention on behalf of economically disadvantaged groups) and foreign aid. Their liberalism on all these issues distinguishes them from most other groups. For example, they are among the most active in political clubs, but they are not neutral citizens. Neither are they liberal identifiers, for they tend to rate Judaism as a faith that is more liberal than Judaism as a religion. They also have a stronger emotional commitment to Judaism than to the public religious organizations.

3. There is some tendency for Jews to support the candidate of the same religious or ethnic identity. But this tendency is less clear among Jews than among any other religious minority.

4. Knowing how Jews behave is important. Understanding why they behave this way is a more exacting task. Unfortunately, our information here is quite limited.

An obvious explanation for Jewish behavior is in terms of Jewish values. There are, as an ethic writer (Lawrence, 1961; Scher, 1961), who has noted a certain degree of "religious liberalism" in the Jewish people, and this may explain, at least in part, why Jews are more likely to support the Democratic party and its liberal wing. There is also a certain degree of "Jewish consciousness," a consciousness of being a minority group, which may explain why Jews are more likely to support the Democratic party and its liberal wing.

5. A third explanation for Jewish political behavior, one alluded to by almost all students in the field, is that Jews are a "Jewish vote." Representative of this position would be Lipset's interpretation of the Democratic party as a "status minority." According to Lipset, who in turn relies on a number of previous studies both in the United States and in Europe, Jews are in an anomalous position. Economically they are at the top of the pyramid, advantaged groups in society. But their status in the Gentile society is quite low. This discrepancy between their economic position and status in society invokes a feeling of frustration on the part of Jews, which, in turn, drives them to the status quo. He feels permanently insecure and hence is especially sensitive and feels particularly threatened by attacks on the status quo. In addition, his alienation from the higher status groups in society, among whom he feels he is beholden to the virtue of his economic success, permits him to identify with parties of the "left" who oppose the whole social structure.

The Democratic Jews are more favorable to liberal policies. The measure of ethnic subdivision included "persecution," "rejection," "fear of discrimination," feelings of insecurity and defiance in social situations with gentiles and concern about retributions for conspicuous Jewish behavior." Liberalism, or for that matter "Jewish consciousness," was defined as favorable attitudes toward public welfare policies, Negro political influence, and foreign aid.

Ethnic Subordination

Contrary to what might have been expected, feelings of ethnic subordination were found to be inversely related to political altruism. In other words, we find just the reverse: "Jewish consciousness" is associated with prejudice against Jews. According to Lipset's theory of "status inferiority," assuming, as seems reasonable to do, that ethnic subordination is defined as following from ethnic subordination, this means that Jews who are less ethnically inferior (defined as being identified with Jewish groups and agreeing with Jewish social and religious values) are more likely to support policies of high ethnic involvement. This is something of a challenge to Fuchs' conclusions although Lipset's precise definition of Jewish social and religious norms is not specified. It is probably different from that of Fuchs.

In summary we can say that we know a great deal about how Jews behave politically but we are far from understanding how they behave politically (in the sense that we can fully explain this behavior). We can say that we do not know how Jews behave. Some tests to explain Jewish voting behavior should be made. They include:

1. A comparative test. Any explanation for Jewish voting must be able to account for the fact that Jews do not vote in the United States, but other countries as well. Since Jewish political behavior is almost identical in almost every country outside of Israel, no explanation will be adequate which is based on factors unique to the American environment.

2. There is a historical test. Any satisfactory theory of Jewish political behavior must be able to account for the facts that Jews are more likely to support policies of high ethnic involvement as the German Jews in the United States voted for the Republican party from the mid-nineteenth century up to 1932.

3. An inter-group test. The theory must be valid for non-Jewish ethnic and religious groups as well as for Jews, where circumstances among such groups accord with those of the Jews.

4. There is an idiographic test. Whatever the theory may be, it must be able to account not only for differences between Jews and Gentiles, but for differences in behavior among Jews themselves.

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Although this explanation may be valid, it lacks a firm empirical foundation. At the very minimum the concept of "status inferiority" would have to be defined operationally and we would then have to test whether those Jews who felt greater "status inferiority" were more likely to vote for the Democratic party and its liberal wing. It is not clear that the Democratic party and its liberal wing is the only group that represents the "status inferiority." At least one explanation for this phenomenon may be found in the recent studies of Jewish political behavior; Edgar Litt tested the relationship of political behavior to "what he termed ethnic involvement and ethnic-subordination among a small sample of second generation, middle income, Conservative (as distinct from Orthodox or Reform) Jews, all of approximately equivalent education and all affiliated with the Democratic party"

For our purposes we are interested in only one of the many questions that Litt sought an answer. Are those Jews who feel more ethnically-subordinate also Orthodox position, or at least a survey of some of the pertinent halachic interpretations.

To understand the implications of the population explosion, the statistical evidence and the primary causes must be considered. The fertility rate, although the human race, rose sharply in the recent years in biological science, was able to counter a very high mortality rate and still produce a slow, steady increase in population. The world's annual growth rate was about 3.1 per cent in the seventeenth century.
attributed to the entire Reform movement, it is almost inconceivable for Orthodoxy, to operate with a Jewish religious grouping that can elect the permanent president. Conservatism has begun to take liberties in religious areas which they were previously intellectually honest and wise enough to leave to the Orthodox. We can hardly sit in the Synagogue Council body with a movement that seeks to coerce the Chief Rabbi of Israel to accept its divorces by resorting to secular courts.

The most logical approach to the problem was taken by the Rabbinc Council of America some ten years ago when it drew the line between kappéi pinin and kappéi chard, i.e., no cooperation is possible on internal religious problems; but on those problems that concern the entire Jewish community common area of cooperation should be explored. The rise in Orthodox strength should mitigate for us, as many contacts as possible. This writer believes that such contacts will increase the image of Torah on the American scene. For example, there was powerful sentiment in the non-Orthodox groups to participate in the Ecumenical Council, but this spirit is not to be found in the Orthodox Community, the Synagogue Council of America being the prime example of this spirit, and the Rabbinc Council of America being the first to recognize the importance of membership in such bodies.

Dr. Robert J. Nach, UAHJ, Bottom row 1 to r. Interpreter, Rabbi Theodore Adams, Archbishop Umland and Arch Priest Michael, Russian Orthodox Church,

For some years now, I have been waiting for an alert public relations firm to offer its services to a deserving and needy client, the Orthodox rabbi. Any sense of the need for this service would be quickly dispelled by listening to a conversation about rabbis among religious Jews. We imagine this as fellow "true Jews," the Orthodox, who have at least an accurate, if not a sympathetic picture, of the Orthodox rabbi. The truth is that such is not the case. The echoes of the tilled joker are heard. A rabbi may be a good fellow, a true Jew, and he will be called "Sabbath," a non-Orthodox Jew.

This article will not replace Madison Avenue, but it will, I hope, add some substance, interest, some myths, and multiply the respect and understanding due the Orthodox rabbi.

Let's begin with some facts. There is no exact number of Orthodox rabbis in the United States. I would estimate that there are 2,000 English-speaking Orthodox rabbis in the country. Of these, 350 are in pulpits, and another 330 are in related Jewish fields. The overwhelming majority (70 to 75) are college graduates.

Powers Of The Pulpit
by Victor Geller

are American born. I would further estimate that 60 to 85 per cent are under 50 years of age or received semicha after 1938. So much for basic statistics.

Let us consider what happy things await the young man who enters the rabbinate. We could fill it up by saying that the rabbinic offers the berth of a ship, respect, rising prestige, intellectual stimulation, religious satisfaction, and better compensation.

To win the desire to occupy the Messiah of the pulpit, talmudit, talmudit, respect, rising prestige, intellectual stimulation, religious satisfaction, and better compensation.

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That 'Old Time Religion' Goes Modern

by Israel Weilheizleiter

postwar America has experienced a new wave of religion. All aspects of American—life, social, political, academic—have responded to it. The inhibitions of the years of depression and the war are no longer prevail. As sex became proper parlour conversation after the First World War, so religion is now spoken of without much embarrassment or apology in the best of society.

Suburban society, we know, is in a large measure religiously organized. A church of the city now identifies itself with some denomination and be prepared publicly to bare his religious heart. Religion has also been reintroduced to the groves of academia and the halls of learning. A religious cocktail party is celebrated in various universities, and undiluted, halitolic community within the great American democracy.

When you are hungry in the Latin Quarter some late evening, for instance, you can go around the corner and into a nosh of Times Square and have yourself a glas-kosher pastrami on real Jewish eye soup for just a quarter. And if you are in the upper east side and want to eat Chinese delicacies just like your own mother used to make, you can do it without the Rabbis' supervision. Further south, you can even eat Noah's ark for kosher pizza pie while listening to the tunes of an Orthodox beatle. The somewhat more sophisticated can now, embark on a non-Jewish ship for a kosher cruise in the Caribbean.

Despite lack of central organization, Orthodoxy has created a remarkable educational pyramid in America, with its base of primary education widening yearly, culminating in a unique conference which is being majestically over Manhattan's Washington Heights. Whereas a generation ago a Jewish mother wore her son's high Tosho, today proud to her sons the builders. The results of this educational drive are becoming apparent and its influence has been felt on many secular campuses where Orthodoxy Jewish groups are flourishing, to the dismay of their critics and antagonists. The religious dimension of life is now an individual, not a mass or group experience. It takes place in the innermost recesses of one's self as he relates to G-d. This relationship becomes his ultimate and enduring joy or sadness. Moreover, all other concerns and values which are now no longer primary. His life is no longer fragmented. It is now unified: it is the purpose of life.

True religious personality, and Orthodox Judaism in particular, admits no peers in value or commitment. The unity of G-d—the fundamental affirmation of Judaism—demands the corresponding in

divisible unity of man, where all his needs, concerns and values are directed toward his ultimate and absolute need, concern, and value—G-d.

It is this unity and privacy of concern which indicates the new Orthodoxy. G-d, Torah, religion are not our "ultimate concern." They are concerns among many and are conditioned by specific circumstances. We have a plurality of concerns and values. Our lives are, therefore, departmentalized and fragmented. We relegate G-d to some occasion, an institution, or a discipline. There is a time in life for playing, a time to play and a time to pray. We live a smoothly organized life in which each part, including religion, plays its role. We render to G-d what is G-d's and what remains is ours. The modern Orthodox Jew, snug and complacent, is convulsed by his just deserts and confidently awaits his generous portion from the Leviathan.

Here is the rub. Religion to be religious cannot be just another function of man. It does not serve any other purpose except for the psychological, social, political, or aesthetic. G-d has not come to inaugurate politicians in office nor to be invoked at farewell dinners nor even to be made happy with the success of the theatre. G-d is either man's only absolute value or he becomes another idol of man's market place, another item in the suburban shopping center. G-d is either our ultimate concern or He is of no concern. Religion is its own end: total man in the service of G-d.

The fashionable Orthodoxy has packaged and labeled G-d and put Him in His place. But G-d will not be placed for He is The Place of the world. Hu mekomo Shel omen ve'meulem mekomo. G-d is the address of the universe and cannot be confined to a limited area within it.

It seems, therefore, premature to consider the arrival of Orthodoxy on the American Jewish scene as a religious revival. Rather, it resembles an industrial relocation. The Jewish religious revival that grew out of sixteenth-century Safed and eighteenth-century Polock was not planned or organized out of a complex of offices. Religious illumination spread from the light that was seen by a few singular religious personalities.

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Should Orthodoxy Join?

by Louis Bernstein

When I graduated from Yeshiva College in 1947, there was no objection in the Orthodox Jewish community to participation in mixed religious groups or in the Synagogue. It was, in fact, the most critical period of Jewish history since the destruction of the Temple and was being cataclysmically into another minority of society. Many Jewish groups were demanded by the American Jewish community to reconstruct the remnants matched by the Allied armies from the Nazi invasion and the graves on the eastern front, and, on the other, to muster maximum political, financial, and even military support for the Zionist ideal which within a few months was destined to be realized

in the State of Israel. Such demanding historic assignments did not permit consideration of anything but the immediate tasks and did not allow for any discussion of what would happen when peace came. What would have been presented were "segregation," "separation," or, what I think, would be aptly termed, "isolation.

This has been altered the pattern and direction of Jewish history. Yet the climate of crisis is still with us. We are beginning to realize that the systemic and ruthless efforts of the Communist tyrants of the Soviet Union to portray Judaism is as great a menace to Judaism as the execution-machinery of the unmerciful Nazi empire.

Israel is still ruled on all sides by fanatic Arab armies determined to eradicate it from the map and push its inhabitants into the sea. There is a new menace of a spiritual confrontation by the Christian nations which confront the Israeli existence today and by its very existence, elevates and exalts Jewish dignity and honor, the historic responsibility of America to support the Jews of Israel and to lead the world in support of the Jews of Israel, is felt. I believe there is another factor to be considered in the evaluation of our relationship with the non-Orthodox religious groupings. Orthodoxy is much stronger on religious issues than anywhere else. Orthodox rabbis and lay leaders can assume, and are assuming, positions of leadership in every phase of communal living. For example, relations with the government agencies are no longer forfeited to non-Orthodox groups because of language and communication shortcomings. The military chaplaincy is one area where the Orthodox rabbinate has made a terrific impact. The government of Israel must 'recall' with Orthodox opinion, as the Shalom incident proved. Despite our nation's foreign policies being 'moderate,' the great majority of the Orthodox Jewish community stands firmly behind the government policies and can stand independently today as never before.

The issue of Orthodox relationship with non-Orthodox groups should be re-evaluated in light of these changing, changing events. Rabbi Soloveitchik recently suggested such a reevaluation, and today some of the positions assumed by the American Orthodox community may serve as serious considerations for a change in policy. The statement by Dr. Maurice Eisenbrath on following the ancient tradition of leaving remarks on the schema abolishing the Jewish rite of Kapparot which avows the murder of Christ is thoroughly repugnant. Although in all fairness such sympathies should not be
New Frontiers For Faith

by Samuel Soloveichik

Nietzsche's ethical system, and had, its greatest impetus in Darwin's theory of evolution. I would not make any attempt to harmonize between the Bible and the "Origin of Species," but would rather point out that Darwinism is still a theory (with many divergent schools of thought), and one that sees in nature the law of the jungle, and justifies the rule of favored races over less favored ones. The great experimental physiologist, Claude Bernard, referred to the "Origin of Species" as: another work in philosophy. However, it cannot be denied that "Origin of Species" had a tremendous impact upon the Weltanschauung of scientists.

Science In Retrospect

Looking at the history of science retrospectively, I can see three distinct Weltanschauungen among scientists:

1. Preceding the seventeenth century (Aristotelian).
2. Seventeenth and eighteenth century (Newtonian).
3. Nineteenth and twentieth centuries (Darwinian).

In biology, dominated for a long time by excessive speculation, and insufficient experimentation, a radical change is taking place. Recent progress in genetics, nuclear chemistry, and related fields opened many vistas for new developments such as tracer technique and chromatography, broadened the scope of investigation. This should result in a stricter adherence to subject matter, and thus lessen the degree of sheer speculation and excursion into philosophical territory.

B. Nature's Complexity

Recent discoveries in nuclear physics and the elucidation of biological processes have uniformly shown nature's complexity and sophistication.

In a paper presented before the 20th International Physiological Congress in 1929, the Nobel prize winner Albert Szent-Gyorgyi said:

"The more we know about bioenergetics, the less we understand it, and it looks as if we would soon expand our knowledge. The situation is similar in other biological processes." (Science, November 2, 1950)

It will become increasingly difficult to understand things in terms of chance or accident.

C. Principle of Indeterminacy

In physics, which has had a long tradition of strict adherence to subject matter, we are witnessing the development of the Principle of Indeterminacy, which actually proclaims that man's ability to probe nature has certain limitations.

With all the wealth of our scientific knowledge, we are still scratching the surface. But as the scope will extend in magnitude and in depth, I think, principles like the Principle of Indeterminacy will extend in man, and in the future we will understand the existence of a Mysterium Magnum.

How to interpret the Mysterium Magnum, how to live in its way, of it, to act and feel, what to value and what to hope for? I am beyond the scope of this discussion.

Science tells us "how the heavens go" but the Bible tells us "how to go to heaven," and what is more important, it tells us how to live on earth.

Advocate of Boston, B'nai Brit Messengers in Los Angeles, and several others are good weekly journals which have more right on their side than given credit for in the defense of their peculiar position. This is my plea for those who have not had the opportunity to expose themselves to Jewish publications, and ones which develop knowledge of the varieties available.
First of all, contrary to the vast store of scholarly literature which has intoned the doom of Orthodoxy in the United States, it is still true that Orthodoxy exists. None of the people who have predicted the cultural and religious estrangement of the children of immigrants would admit the likelihood that in 1964 America there would be a large growing body of native born, trained mussarach possessed of strength, influence, and determination.

This is another rabbi committed to Western culture and civilization. He has become convinced that there is much of worth in Western culture and that its assimilation is not only consistent with the Jewish cultural heritage, but can also be viewed as a means of acquiring insights which can enrich our own religious conviction. This is an important contribution to the survival of Torah in America. With this “contemporary” outlook he has dealt a blow to the patronizing Reg.

(Continued on page 14)

Book Review

Jews And Journals
by Sam Hartstein

The publication of The Religious Press in America by Holt, Rinehart and Winston is more than a book; it is a valuable and comprehensive communication with an estimated readership of 500,000. The book is divided into three parts: the Protestant Press by Reverend Martin J. Marty, associate editor of Christian Century; the 20-page introduction by John G. Deedy, Jr., editor of Pittsburgh Catholic; and the section dealing with the Jewish press by Rabbi David Silverman, editor of United Synagogue Review.

The book’s great merit is that it deals with the Jewish press, but in their too frequent incapacity to sound a clear religious note in the public dialogue, he concludes.

Rabbi Silverman’s presentation, subtitled “A Quadrilingual Phenomenon,” is divided into five parts: (a) the Historical Background, (b) the English-Jewish Press, (c) The A-denominational weeklies, (d) the daily and weeklies, and (e) Prospects and Problems.

The publication of this book provides a singular opportunity to review conditions prevalent in American-Jewish life relative to the subject of mass media of communication.

In his introduction, Silverman finds himself in the awkward position of writing about a religious press which in Jewish life is limited to a minority, while expressing the specific viewpoints of its sponsors.

Through verbal jujitsu he arrives at a solution, namely that the Jewish press and religious press are one, thus giving him a broader range for discussion. By adopting Gerhard Lenz’s approach, he bridges the gulf with the analogy: “the celebration of individual Jews to their religious association have been weakened in modern times, the ten of communalism remains strong.” Silverman notes that note that communalism has religious significance: it provides the first step in the creation of a “holy community.” (It is doubtful whether priests would accept such a concept of kedushah as related to the subjects treated in today’s Jewish press).

Communication has never played a more vital role in man’s existence than in this century, and be it the press, radio, or television, its influence and impact are growing daily. A presidential press conference, a national election, the Kennedy tragedy, become living experiences by the invisible forces of communication when the vigorous forces of communication shape the effective resources to tell the story.

The American Jew, oriented as he is to those overwhelming barrage, is, by contrast, asked to receive his information from an assorted collection of Jewish newspapers, magazines, and other publication, which while impressive in numbers listed, hardly bepare a quality of comprehensiveness which he has to come to expect from his general sources of information.

It is in the area of "think" journals, which the Jewish press does its best job, and it

In the area of newspapers it is weakest. The American Jew, looking for mundane reports on developments in the Jewish world, must by necessity read a whole slew of newspapers including the Jewish News, the New York Jewish weekly, or rely wholly on the general press. Most Jewish rabbis and Jewish life consider the New York Times as their primary source of Jewish news.

Silverman’s twenty-one-page historical sketch is recommended reading for those interested in the background of the Jewish press.

First of all, contrary to the vast store of scholarly literature which has intoned the doom of Orthodoxy in the United States, it is still true that Orthodoxy exists. None of the people who have predicted the cultural and religious estrangement of the children of immigrants would admit the likelihood that in 1964 America there would be a large growing body of native born, trained mussarach possessed of strength, influence, and determination.

This is another rabbi committed to Western culture and civilization. He has become convinced that there is much of worth in Western culture and that its assimilation is not only consistent with the Jewish cultural heritage, but can also be viewed as a means of acquiring insights which can enrich our own religious conviction. This is an important contribution to the survival of Torah in America. With this “contemporary” outlook he has dealt a blow to the patronizing Reg.

(Continued on page 14)
At twenty-six Philip Roth published his first volume of stories, *Goodbye, Columbus* (1959). The tales generally dealt with Jewish life in Newark and suburbia; one, "Defender of the Faith," was concerned with Jewish soldiers in an army camp setting. The work revealed a precocious talent, a writer whose mastery of craft and individual viewpoint was already evident. His style was wry, astute, and touched with a youthful arrogance. During his immediate literary acclaim including the National Book Award of 1960, *Goodbye, Columbus* has not at the same time been the subject of controversy, raked by attacks from many quarters. Jews who do not seem to have been disturbed by it are, in some controversial, though undramatic role (after basic training) of prayer guard, hospital case, basic training instructor, classifications "special!" (army jargon), and editor of military communications, I came across many soldiers. Jewish novelist is not exempt from the novelist's responsibilities.

Great novelists have always recognized the dualism of man's nature: his divine spark, his spiritual self, and his inclination to error and sin. The most memorable literary characters possess, often in tragic combination, these conflicting qualities: Anna Karenina, Madame Bovary, Dmitri Karamazov, Epstein is a minor off-shoot of this tradition.

Though Roth regards Epstein as an individual, he thinks of Grossbart, the soldier in "Defender of the Faith" who wields his sword and effectuates Jewish supremacy by appealing to their Jewishness, as a type. Against charges that in Grossbart he has confirmed an anti-Semitic stereotype, he writes, "To me Grossbart is not something we can disavow solely as an anti-Semitic stereotype, he is, a Jewish fact." In other words, Grossbart (in the plural), exist—in significant number. A stereotype would imply a falsity. Roth hastens to modify his analysis of Grossbart by saying that Grossbart's character was formed as a response to anti-Semitism; Grossbart was not born that way. "He is not presented as a stereotype of the Jew, but as a Jew who acts like the stereotype in order to back his enemies' vision of him, answering the punishment with the crime."

### Letters of Protest

**Mr. Roth:**

With your story, "Defender of the Faith," you have done more harm than all the organized anti-Semitic organizations put together. You have done more to make people believe that all Jews and all Jewish soldiers are like yours. Your story makes people—the general public, the great Jews who have lived, all the Jews who have lived, all the Jews who have lived, all the Jews who have been honest, and the world over.

**Dear:**

What is being done to silence this man? Many Jews would have known how to do with him.

### From The Author's Reply

If people of bad intention or weak judgment make a story about a Jewish soldier life in a stereotypical Jew, that does not make that such facts are no longer important. The story of the Jews, or that they were taken for the writer of fiction, literary investigation may even be a way to redeem the facts. Grossbart's existence until Grossbart has drawn attention to himself, And the Chain of Command, from Barrett to the Pentagon, written in dimly when faker. Grossbart informs his congressman that he is unable to swallow non-kosher food. Rabbi Emanuel Rackman, in correspondence to the author, has called me to the attention of the "Kosher of the Faith," speaks of the deleterious effect that the story might have upon readers. He entertains the possibility that the story is based on truth, but proposes that the truth here is damaging. I wish to correct this view. If the effect is deleterious, it is because the story is based on a false preconception. Roth here engages in the moral categorizations in all his stories, yet he who it is the novelist's responsibility to avoid.

In his earlier fiction Roth expressed disburse for religion, and, like most anti-Semitic writers, he raised his readers at religious hypocrisy: God seems to Roth like a country that is a device for self-profit; the last in God's favor is a way of being more than the Church of the Jews as an opportunity to prepare a chicken dinner; the rabbi in "The Transformation of the Jews" (who is drawn with a certain sympathy) can accept the possibility of the miraculous in his religion, but not in another.

### Not Anti-Jewish

When one considers Roth's total fiction, including his novel, *Letting Go* (1961), however, one realizes that it is a simplification of Roth's development in his novel, in which he has not only depicted a real or a pretended religion, but Roth has attempted the opposite. Middle-class American Jews have never been personified as a modern concept by a real or a pretended religion. Roth's development in *Letting Go* is not at all, not at all, not at all, not at all, not at all.}

### Earlier Novel

*Letting Go* Roth's first novel, is a less rebellious and more mature work—more articulate and less harsh. A sprawling, overstuffed novel, it nonetheless sustains the promise of Roth's earlier volume; it is insightful, inventive, craftsmanship. It traces a painful past whereby the author learns to identify himself to some degree with values he formerly eschewed. The question the novel raises is: After rebellion, what? The answer it suggests is: freedom, respect, and the most recent novels of Norman Mailer, the rebel who has retreated to a beatnik position. Even Roth's hostility to religion—acknowledged and endorsed in many of his stories—tends to dissipate. Roth's development in this direction is a more eloquent defense than "Writing about Jews."
Book Review

My Friend The Jew

by S. Z. Melzer

The pattern of discrimination known as anti-Semitism is a subtle irritant to the socio-economic well-being of American Jewry. In an age which is witnessing the intense struggle of the long-abused Negro minority to win recognition of the same rights and opportunities as their white counterparts, the discrimination of the relatively secure American Jews is of secondary significance. Some of My Best Friends...

is meant to expose the "shocking scandal of American anti-Semitism," to shock and forerun, eminent leaders of the Anti-Defamation League, to do little more than present well-known tales of anti-Jewish discrimination.

Restrictions Overcome

In their attempts to publish an objective study of current discrimination, the authors seem to arrive at the conclusion that American Jews have been able to overcome restrictions and find a position of independence and privilege. The section on employment opportunity which lists the discrimination against Jews has in many cases been skewed aside by the urgent need for more white collar and professional workers. As skilled, self-employed, or professional, many Jews have been able to find their independence and drive toward economic independence.

The chapters on discrimination in higher education present the American university as a miniature parallel of the entire scope of the pattern of anti-Semitism. Yet, once again, the great strides made by many groups have improved the situation to the extent that the problem now seems minor.

The authors are aware of the change in the public attitude towards discrimination. They seek to prove that discrimination is a serious problem in society even if it does not concern the fundamental needs of individuals in minority groups. Epitomized by the well-publicized success of their attempt to arouse Jewish and Gentile America for they cannot show the cause, the nature or the solution of the problem. They look for the root of anti-Semitism in the areas of social discrimination, but they find nothing of substance which can be isolated and attacked as a cause.

Some of My Best Friends... fails to illustrate the evils of bias in many of its case histories. One of the first incidents is described as "the well-publicized story of the Scarsdale Golf Club. A baptized Jew was denied admittance to a social function of the club. The reason for the rejection was the claim that it would produce a mixed membership which might prejudice the club." The author's position was based on the belief that anyone with the right to cast off the restriction of the group into which he had been born and join the ranks of the Chi Omega Fraternity and practice the liberal attitude of the

innocent victim" toppled the atomic incident as an ironing out of the other check" mentality; "Some of my best friends are members of the Scarsdale Golf Club. I bear no grudge against the club people. I would be discriminating myself if I were interested in living with this kind of thing. Anybody with a Jewish parent does.

There is no doubt that the incident is a dramatic one but it is of little importance in the over-all picture of the phenomenon of anti-Semitism.

Since the causes of anti-Semitism are so varied and complex there can be no simple solution. The authors admit that only wide-scale and long-term laws will show extensive education of the people will have a social effect on society, possibly be effective.

Bigot's Profile

The book achieves greater success in the analysis of the anti-Semite. The bigot who openly boasts of his hatred of Jews usually belongs to an active racial organization and sometimes obtains public attention. This type is easily recognizable and hence not part of the picture of subtle anti-Semitism. Those who provide the impulse for the continuation of anti-Jewish discrimination are often unaware of their own bigotry: They claim that they help to maintain a policy which is accepted and assisted by many. These individuals cannot see any personal attitude behind their actions. By saying "some of my best friends are Jews," they separate private feelings from public deeds. But, anti-Semitism is a hate feeling directed against the Jewish race in general. It does not specify likes or dislikes of particular Jews. As a part of the subtle pattern of anti-Semitism, the bigot who stresses that he is friendly with individual Jews is only disguising his prejudice by the camouflage of companionship. He is aware, at least, that his bigotry is wrong and in conflict with the moral background of the democracy in which he lives.

The many and varied devices which are used to discriminate against Jews indicate, however, that the "some of my best friends" bigot is actively aware of the subtle and legal methods which can be used to "exclude the Jews in a subtle way." Social discrimination, usually found in the restrictive procedure of organizations, clubs and vacation facilities, is often the result of discrimination in other fields: employer, landlord or educator who belongs to a club which is restricted to "WASP'S ONLY." (White Anglo-Saxon Protestant) and takes a vacation resort which bars "Negros, Jews, and dogs" may follow discriminatory practices in his professional life. The panorama of discriminatory yet legal devices which have been developed by the "innocent" bigot surpass normal ingenuity. Restrictive covenants and community clubs in private housing developments, quota and fraternity restrictions in higher education and selective enrollment. Laws are carefully designed to provide the maximum exclusion of Jews while remaining within the law.

Melzer and Furst show that many of these discriminatory practices are kept up by courageous and persevering individuals. Yet, the vast majority of Jews in the United States have confronted an unfavorable situation which they have been able to overcome by their own inaction. American Jews, in a secure socio-economic position have a considerate attitude towards what they know to be unjust. Unfortunately, the impression that some of My Best Friends... leaves is not flattering to American Jewry.

The Jewish image presented is one of a fairly secure group in society complaining because its already high opportunities are not high enough. The complaint is not followed by a program for the solution of the problem which seems somewhat minor. Melzer and Furst do not present a well-developed thesis concerning the fundamental reasons for anti-Semitism, nor do they examine the complete pattern of its development and continuation in America. They do not indicate the positive expression of Jews in America in social, economic, and political terms to show that the complaining is based on substantial grounds. The case histories presented are sometimes dramatic though often outdated. One is not left with the impression that the stories are typical of the complacent complainers.

The situation presented does not seem as despicable as the authors suggest nor do the victims seem interested enough to do anything more than wave their arms, raise their voices and walk away.

"Well, which is it? King James? Douay? Or Jewish Publication Society?"

"But sir, you are not, you know our kind—why do you want to leave? Aren't we your friends?"
Negro Animosity Towards Jews Has Many Roots

by Steven Pyrowsky

The question whether anti-Semitism exists among Negroes is, at first, very puzzling. Why should Negroes hate Jews? Both groups are minorities. Both are discriminated against in housing, education, and employment. The battle for equality, therefore, is their fight. Furthermore, for decades the Jewish people have participated in Negro movements dedicated to raising the status of the Negro by contributing funds and working for them. (The New York Urban League’s major financial support comes from Jews. The president of the NAACP, Arthur Spingarn, is Jewish.)

Semitism. These ties include: 1. landlord-tenant; 2. merchant-consumer; 3. professional competition; and 4. competition between Negro and Jewish businessmen.

The closest relationship found between Negroes and Jews in Negro communities and a main cause of anti-Jewish feeling is that of landlord to tenant.

Houses in Negro neighborhoods are usually in need of repair. Despite such deplorable conditions—buildings are overcrowded, unsanitary, and dilapidated—Negroes pay comparatively higher rents than whites. Consequently, the landlords between Negro and Jewish businessmen in Negro communities. Convinced that Jews can always outdo rival Negro businessmen, Negroes demand that Jews leave their neighborhood.

In 1962, a group of Negroes picketed in front of Harlem’s Apollo Theater (owned by a Jew), and chanted “Black man must stay; Jew must go.” The purpose of the picketing was to protest white ownership of stores in Harlem. A two-block stretch known as the Gold Coast—125th street between Lenox and Eighth avenues—had only one store owned by a Negro.

In each of the above encounters, Jews in Harlem are no exception. They must charge higher prices if they are to make any profit. Their small-scale buying forces them to pay higher wholesale prices.

James Baldwin has written that “as society must have a scapegoat, so hatred must have a symbol. Georgia has the Negro and Harlem, the Jew.” Jews are singled out because they are more easily identified as a group than Gentile landlords and merchants. The latter belong to many religious denominations and are more difficult to blame. As Whitney Young, head of the Urban League, pointed out: “What is mistaken for anti-Semitism is anti-white feeling.”