



# A Brief Timeline

- In 1847, born into a Chabad family in Romania
- In 1879, studied at the Berlin Hochschule
- In 1882, moved to London to study with and apprentice for Claude Montefiore
- In 1890, appointed as lecturer and reader at Cambridge University.
- In 1896, helped discover the archives of the Ben Ezra Synagogue in Egypt (Cairo Geniza)
- In 1902, moved to New York to become president of reorganized Jewish Theological Seminary

The wooing and winning of Solomon Schechter has its fascination as a romance, and importance as a pivotal incident in the cultural and religious history of the Jew in America, for it brought into play a variety of forces and factors which coalesced to shape the American Jewish community. As the nineteenth century gave way to the twentieth, the men who felt responsibility for the future of Jew and Judaism in America recognized that the ever increasing immigration from Eastern Europe was rapidly, even violently, upsetting and reshaping the structure and pattern of American Jewish communal life. There were forces abroad which gave them great concern about the future of the Jew and the quality of his moral and spiritual life. These men and their co-workers were imbued with the optimistic philosophy current in America at that time, that any problem could be licked through the wielding of will and wealth. Danger provided a challenge; a problem would be turned into a project. What was now needed was a plan and the personnel to execute it. A Seminary for the training of English speaking rabbis who were traditionalist, promised salvation; Solomon Schechter was the man to give it direction and force.

Abraham J. Karp, "Solomon Schechter Comes to America,"  
*American Jewish Historical Quarterly* 53 (September 1963): 44-62.



Cyrus Adler

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Cyrus Adler, in reminiscing about the coming of Solomon Schechter, remarked:

I believe that eight cities claim the honor of being the birthplace of Homer. I cannot recall how many people claim the honor of having been instrumental in bringing Doctor Schechter to the United States.<sup>1</sup>

The wooing and winning of Solomon Schechter by the American Jewish community was a drama of twelve years' duration with a cast of major and minor players. Dr. Solomon Solis-Cohen reports that

in the year 1890, I had the privilege of bearing a message from Sabato Morais and his colleagues of the Jewish Theological Seminary, then recently established in New York, asking Schechter to consider the possibility of joining the teaching staff of that institution.<sup>2</sup>

“Those who are entrusted with carrying out the purpose of this institution, which as you have seen aims at the perpetuation of the tenets of the Jewish religion, both pupils and masters, must faithfully and manfully maintain their loyalty to the Torah. There is no other Jewish religion but that taught by the Torah and confirmed by history and tradition, and sunk into the conscience of catholic Israel.”

-- Solomon Schechter, “The Meaning and Scope of the Jewish Theological Seminary,” Delivered on November 20, 1902

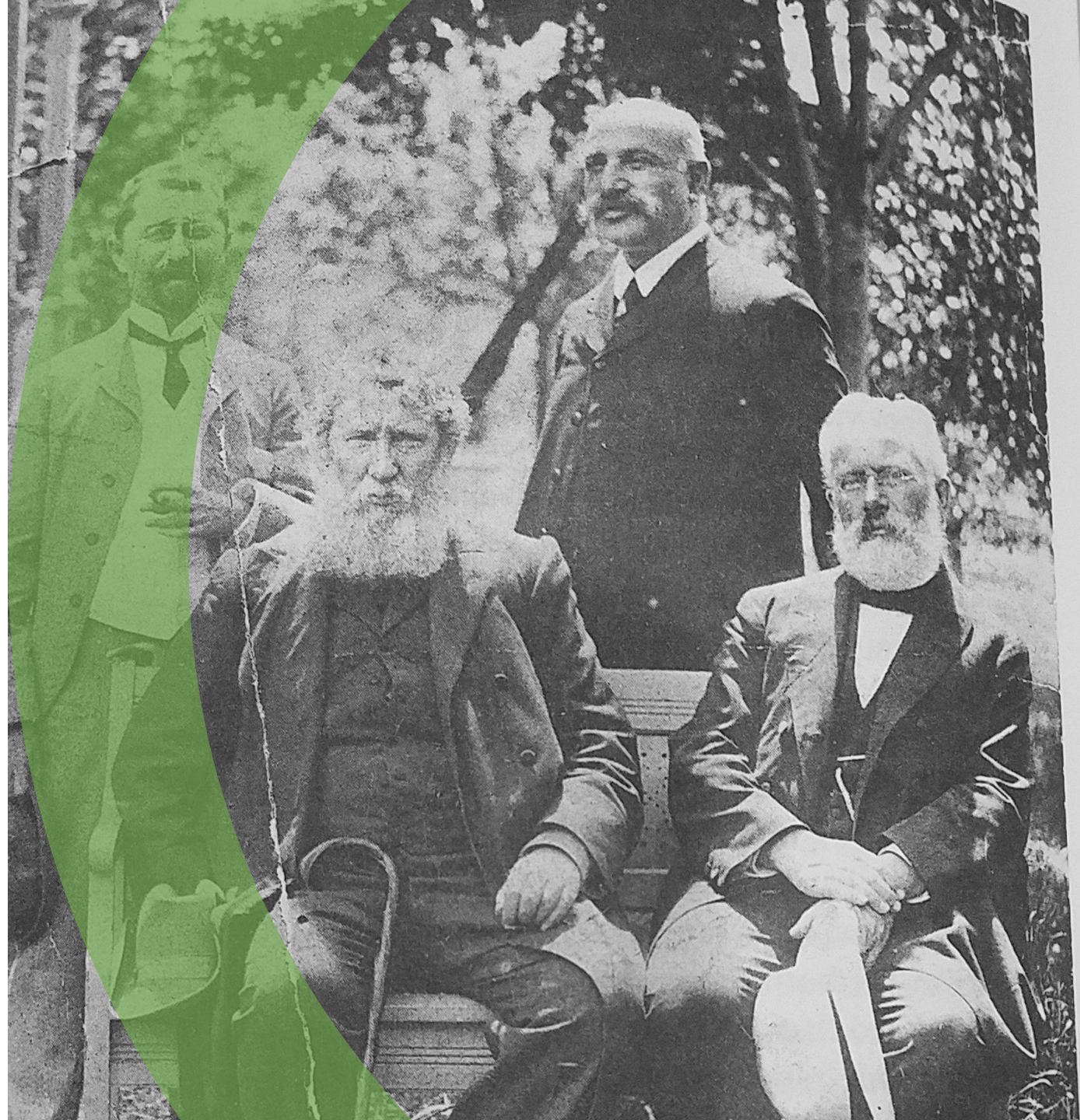
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## Is Schechter Orthodox?

BY DR. E. SCHREIBER.

When Moses came down from the mountain, angry with his people who worshiped the golden calf, Joshua, hearing the wild voice of the people shouting, said to Moses, "The noise of the battle is heard in the camp." But Moses answered, "It is not the cry of men encouraging to fight, nor the shout of men compelling to flee, but I hear simply the voice of shouting." (Exod. 32: 17—18.)

Since the coming of Prof. Schechter to this country we have heard a noise from both sides of the Jewish camp, the so-called Orthodox cry "Victory" seeing in him the David who will lay low the Goliath of Reform. A certain class of Reformers take up the same cry, shouting and vociferating. "To thy tents, Oh Israel, Reform is in danger, and something must be done to save it." We do not know whether this fear is serious or manufactured. But, be this as it may, it is utterly unjustifiable. All this noise is neither the voice of victory for Orthodoxy nor the voice of defeat for Reform. The first has no cause for jubilation, the latter has no cause for fear. At present we can judge Schechter only by his past, i. e. by his writings, and as he is entitled to be considered an honest man, who will not belie his past, all apprehensions concerning his attitude



## *A DANGEROUS SITUATION*

**I**N a recent issue of **THE AMERICAN HEBREW** we called attention to a resolution passed by a number of Orthodox rabbis, who have formed themselves into a union, condemning any of their colleagues preaching in English or countenancing the teaching of the Jewish religion in any other language but Yiddish. It is evident that these rabbis did not consider this sufficient, for they have now gone a step further, and have issued a circular in which they say that the graduates of the Jewish Theological Seminary, "who call themselves rabbis," have no right to act as rabbis and teachers, "according to the law of the Scriptures and the Talmud," and warning any Orthodox congregation against appointing seminary graduates as their spiritual guides. One of the most prominent Orthodox congregations in this city recently appointed a former seminary student as its religious head, and all the fury of these Orthodox rabbis has been directed against this synagogue and its leaders.

"A Dangerous Situation," *American Hebrew* (June 17, 1904): 130-31.

“It is not necessary to emphasize that this is an orthodox seminary; it is a Jewish seminary. Of course it is orthodox also. I never knew that I am orthodox till I came to this country. In my father’s home we used to speak more of Judaism than of orthodoxy.”

Schechter quoted in “Jewish Theological Seminary,” *Yiddisches Tageblatt* (April 4, 1905): 8.

Rev. M. Pereira Mendes,

The Study,

Ninety-Nine Central Park West.

New York, February 14th, 1913.

My dear Dr. Adler

C O P Y

Dr. Schechter and Rabbi Cohn have both had several interviews with me concerning the proposed Agudath Jeshurun or Union for Promoting Traditional Judaism in America. I have carefully examined the Preamble to the Constitution and the sketch of the Constitution sent to me. I understand that you are Chairman of the Constitution Committee and I therefore write you.



My dear Dr. Adler

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In order to explain my views to you let us for the moment agree to the following definitions, even if they are not exactly correct:

First: Russian Orthodoxy. This is the Orthodoxy which insists upon a certain ritual and certain forms, but objects to English Sermons, has little or no decorum, fails to hold its young men and young women, refuses in its schools Hebrew and religious education to girls and cares little whether women and girls attend religious service or not. It also insists upon such customs as the Shaitel and, in a word, degrades womanhood as you and I understand it.

Second: Modern Orthodoxy, as represented by, for example, your and my Congregation and several Ashkenaz Congregations such as those in Baltimore, Philadelphia and Montreal. This Orthodoxy resists innovations such as organs, pews, disuse of Ta'leth, female voices in the choir, Christians in the choir, etc.

Third: Conservative Judaism. Let this term mean the Judaism which permits some of the innovations named.

Fourth: Reform Judaism, which in addition to such innovations, rejects certain historical beliefs and aspirations, such as Restoration, etc.

Fifth: Radical Reform, which publishes a Pittsburgh Platform, or



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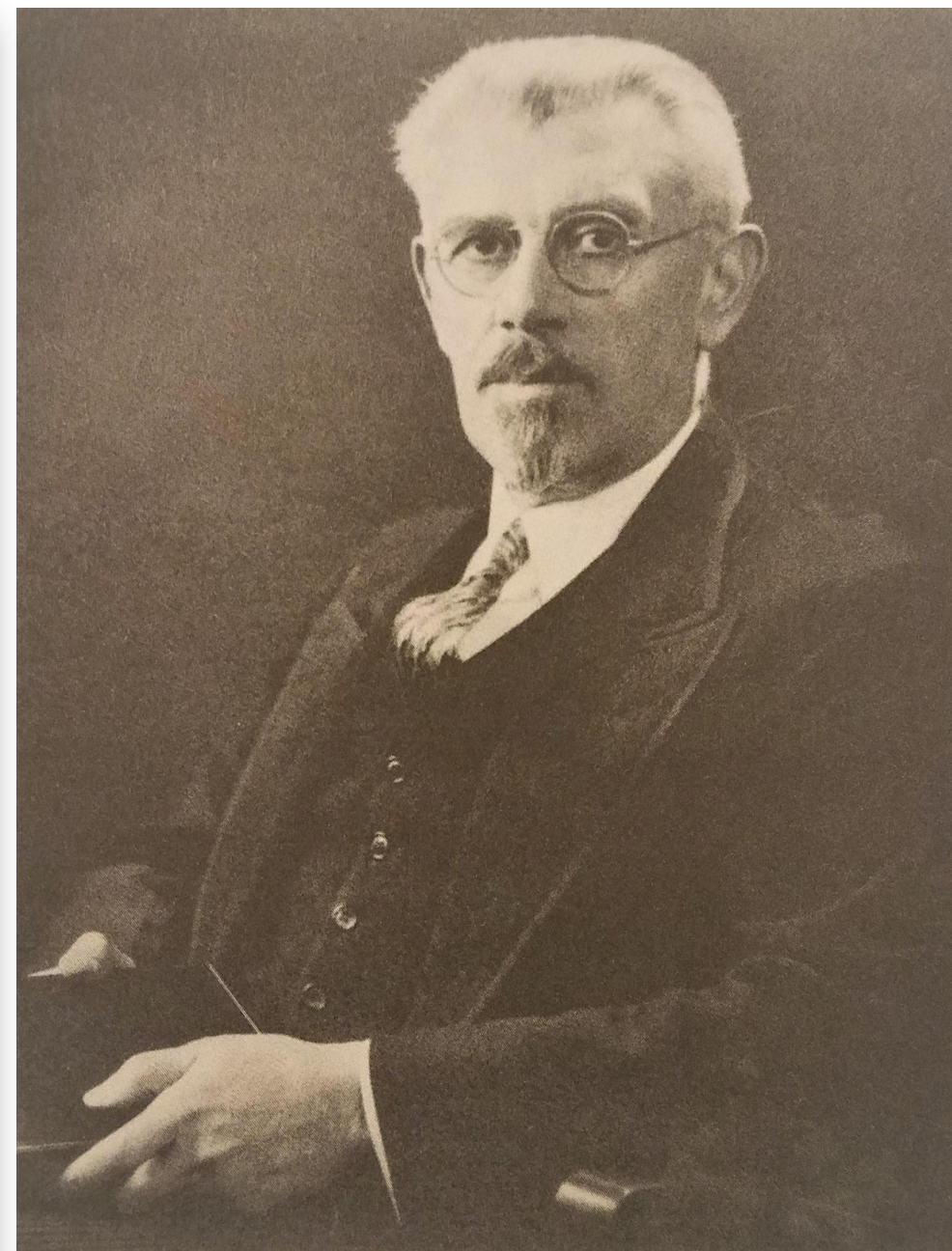
FEBRUARY-MARCH, 1925

No. 2, 3

### THE PRESIDENT'S APPEAL

The problem of the seating arrangement at our Temple was thoroughly debated at the meeting of February 25, and fought out with an Australian Ballot in accordance with a petition signed by seven members of good standing who demanded that such a vote be taken. The result of the vote is known to all.

At first, when this question came up before the Board Meetings and members at large, I expressed my opinion and hoped that Kehillath Israel would remain in every way an orthodox congregation, and I had hoped that we would have a sufficient number of Jews in Brookline of the type that would support a strictly orthodox synagogue. There were, however, an overwhelming majority of people who had given money toward the erection of the Temple and who felt that this Congregation should be what is called "A Modern Orthodox Congregation."



Rabbi Louis Epstein (1887-1949)

# שאלה ובקשה

רב מאד נכבד !

במחברת זו הנני פונה אל הדר"ג בשאלה ובבקשה. השאלה אהת שהן שלש : אם דעת כת"ר נוהה מהצעה זו למען תקנת עגונות או לאו ; אם מצא באיזה חלק מן המחברת שלא בונתי יפה לההלכה הקבועה ; ואם לפי דעתו אין לנו לצמצם בענין זה בדברי הפסוקים לבד אלא צריך להכניס בחשבון גם החששות שמושיות שאין להן יסוד בדברי הראשונים ומפני החששות האלו — ולא מצד הדין — אי אפשר להסכים להצעה זו. ובקשה אחת היא לי, בקשה לכבית שיכתוב לי תשובה על שאלות אלו אם תשובה קצרה בהן ולא או תשובה ארוכה בפילפולא חריפא כפי כחו הגדול ואם יש לו איזה הצעה חדשה למען תקנת עגונות להוסיף ולברר גם את ההצעה שלו. במשך הזמן אי"ה נדפים את כל המשא ומתן בענין זה יחד עם כל התשובות וההערות וההצעות שנקבל בכרך מיוחד כדי להגדיל תורה ולהאדירה ואולי גם — אם גדולי הרבנים יסכימו לזה — לחדש תקנה הלכה למעשה. הקלקול של העגונות כ"כ מעציב בזמננו עתה שאין אנחנו רשאים להבטל מלדון ולחקור בענין זה עד שנמצא תקנה לבנות ישראל.

בכבוד רב

יהודה ליב בלאמו"ר הר"ר עזריאל עפשטיין.

נא לכתוב על אדריסה זו :

Rabbi Louis M. Epeatin, 15 Stearns Road, Brookline, Mass., U. S. A.

“I am convinced that the future of Judaism lies in the hands of the **modern orthodox rabbi**. He is the only man who can once again make of our religion a ‘Law of Life.’ Possessing a secular as well as a rabbinic education, he can appeal to both the old and the new generation. It is for this rabbi to set up a standard of Jewish religious observance for the present day. He must clearly discriminate between those laws and observances that are important for the spiritual welfare of our people, but which are no longer kept because of the indifference and ignorance of the Jewish masses, and those laws which we need no longer obey, because they have become meaningless for us, or are averse to our conception of life and the value of right and wrong.”

Solomon Zucrow, *Adjustment of Law to Life in Rabbinic Literature* (Boston: The Stratford Company, 1928), 183

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**PROMINENT** Rabbi, forceful orator, successful organizer, well-known scholar, 43 years old, at present in charge of a large congregation in the South, would consider change of pulpit. Only conservative or modern orthodox congregation desired. ADDRESS Box 9/, AMERICAN HEBREW.

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## THE THINGS THAT UNITE US

RABBI LOUIS FINKELSTEIN

We are all, members of the Rabbinical Assembly, vaguely aware of our fundamental unity of aim and point of view. We have our differences but, even without analyzing them, we know that they are slight in comparison with our basic agreement in essentials. Taking this agreement for granted, we prefer to discuss, when we meet, those aspects of our work and faith which divide us. This is stimulating to the mind and it emphasizes our individuality, but may tend to obscure in our own minds our basic unity. We are apt to develop the psychology of brothers in a large family, who to all outsiders look and act alike, and yet are continually bickering with one another about their minute differences of taste and manner. Who know better than we rabbis how frequently families are disrupted because a husband or wife suddenly discovers an affinity with some stranger with whom only a few casual commonplaces have been exchanged? It is only later when the harm has been done and cannot be remedied, that the realization comes that "then was it better with me than now."

As I have been listening to the papers read at our Convention and following the activities of our members I have been profoundly impressed with the need of analyzing and reducing to a rational basis our indefinite consciousness of unity. In this paper I could attempt nothing more than to take the first steps toward such an analysis. Only the more obvious truisms about our relations are pointed out; the more difficult task of studying them and clarifying them must be left to further discussion. Hence you must not expect to hear what you do not already know; the purpose of this paper is not to reveal the hidden but to summarize the known.

The subject inevitably divides itself into a number of headings

The subject inevitably divides itself into a number of headings to summarize the known.

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Hence you must not expect to hear what you do not already



“The very names by which so-called Conservative Jews sometimes designate their allegiance are significant of the absence of a strongly felt affirmative principle. They speak of their congregations as being ‘semi-Reformed’ or ‘modern Orthodox,’ permitting their attitude to Reform and Orthodoxy to constitute the sole definition of their own position.”

Eugene Kohn, *The Future of Judaism in America*  
(New Rochelle: The Liberal Press, 1934), 98

„אם אין אני לי מי לי . . . ואם לא נכשין אימתו“

JOINT CONVENTION COMMITTEE  
OF  
RABBINICAL COUNCIL OF U. O. J. C.  
AND  
RABBINICAL ASSOCIATION OF THE YESHIVA

## CHAIRMEN

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RABBI SOLOMON REICHMAN  
595 EAST 170TH STREET  
BRONX, N. Y.

ב"ה י"ט סיון, תרצ"ה

Dear Colleague:

The first National Convention of the reorganized Rabbinical Council of the U. O. J. C. and the Rabbinical Association of the Yeshiva will take place, please G-d, July 1st and 2nd, at Belmar, N. J., at the Hotel Carlton, 9th Street and Ocean Avenue.

Through this Convention we hope to make at last a definite forward step toward the creation of a united front in the Orthodox Rabbinate in this country, so sorely needed in this age of irresponsible and confusing leadership.

Fully aware of the seriousness of the problems confronting us as Orthodox Rabbis, we have prepared a program of vital interest to all of us.

Is it necessary to emphasize the hardships, both spiritual and material, wrought upon every one of us by the lack of unity within our ranks?

Don't you feel that it is high time for us to strengthen our organization, so that it will in turn help us to cope with the many problems facing us in our work?

We, therefore, hope that you will immediately fill out the enclosed card and return it at once. This will enable us to make the necessary arrangements at the hotel. There is a special rate of \$7.00 for the two days, including room and board, for the Rabbis and their guests.

With Torah Greetings,

SOLOMON REICHMAN  
Secretary



Rabbi Leo Jung (1892-1987)



## Orthodox Rabbis 'Excommunicate' Author Of Prayer Book Though He Is Not a Member

The Union of Orthodox Rabbis of the United States and Canada has issued a proclamation of excommunication, the first in its forty-three-year history, against Dr. Mordecai M. Kaplan, dean of the Teachers Institute of the Jewish Theological Seminary, accusing him of expressing "atheism, heresy and disbelief in the basic tenets of Judaism" in the compilation of a recently published prayer book, it was learned yesterday.

Rabbi Israel Rosenberg, president of the union, said the ancient

berg said the proclamation was directed to "all Jewry."

Dr. Kaplan, who is the founder of the Society for the Advancement of Judaism and head of the Jewish Reconstructionist Foundation, publishers of the book, said the charge that he was an atheist was "absurd."

"How can any one who edits a prayer book be an atheist?" he asked. He added that since he was not a member of the union and had no responsibility to it, he was "excommunicated from nothing."

attempts to obscure municipal issues this year with the national issues of 1944 and the State issues of 1946. Judge Goldstein asserted that he would not permit his opponents to succeed in this attempt.

It will be his purpose and the purpose of those running with him and supporting him, Judge Goldstein promised in the course of his acceptance speech, "to see to it that the affairs of New York shall not be turned back to the Hungry Five who delved and dove and nipped and wove in the National Democratic Club this last ten days."

Obviously he was referring to the conferences of the five Democratic County leaders on Monday and Tuesday that finally resulted in substituting State Senator Lawrence Joseph of the Bronx and

speakers were Dr. John L. Childs, State chairman of the Liberal party, and Dean Alfange, chairman of the party's municipal affairs committee.

Mr. McGoldrick warned that the four years ahead would not be easy ones for the city but would require "a leadership of capacity and courage, of initiative and imagination."

"We have," he added, "developed a high quality of public administration in this city the past twelve years. We are determined to preserve the essential character of that kind of government. The present Administration has de-

veloped a magnificent post-war program. For three years I have been the chairman of the committee which has shaped that program. It is a tremendous and challenging opportunity."

### חוברת ד

### הפרדס

### שנה יש

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### אספת החרם

העולם לא עשו מאומה מה שאפשר להם לעשות, לאלו צדיקים אנו ישראל להחניפם? ומכריו ואומר הרב רוננבערג: אם לא היה תפ"ל לת, "שפוך חמתך" היה עלינו לתקן תפלה זו כיום הזה. זהו האיש אשר קרע תפלה זו מהג"ד צריך לצעוק בקול, "משה אמת ותורתו אמת".

נבחר ועד של רבנים אשר יעברו החלטה מהאספה, השתתפו בנאומים: הרב ר' יהודה לייב זלצר, יו"ר נכבד ומנהל של אגודה"ר, הרב ר' אשר ניסן לעוויטאן, הרב ר' אהרן דוד בוראק, הרב ר' יוסף אליהו הענקין, הרב ר' משה ראזין, הרב ר' בנימין זאב הענדלעס, ומר איזראעל.

הרב ר' ישראל דושאוויץ משתתף בנאום, ומרא ההחלטה מהאספה אשר נתאשר מהועד

ביום שלישי לסדר, "הבדלו" ב' דר"ח תמוז תש"ה, התקיים אספה גדולה בניו יארק, אשר נקראה מהנהלה של אגודת הרבנים, ועד הרבנים, על השערורה הנוראה של ד"ר מרדכי קאפלאן, המסית ומדיח עם ישראל מאמונת ד' ותורתו, וכעת הגדיל לעשות בהדפסת סידור חדש לשנות התפלות בכלל, ובפרט הקדמתו להסידור אשר הוא כופר הכל, מכחיש ביו"ג עקריו, בתורה שבע"פ, תהית המתים וכיאת המשיח.

השתתפו למאות רבנים, ראשי ישיבות, תלמידי הישיבות, ובע"ב חשובים, כולם באו בשכרון לכבס. אשר לעתות ישראל בצרה בזמן הזה. יבוא אחד. ויפרוץ נגד אנשי כנה"ג אשר

סדר תפלות ישראל  
לשבת ולשלוש רגלים

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עם  
תרנום אננלי חדש  
הוספות והערות

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הוצאת  
כנסית הרבנים באמריקה  
ובתי הכנסת המאוחדים באמריקה

SABBATH AND FESTIVAL  
PRAYER BOOK

---

with  
A New Translation,  
Supplementary Readings and Notes

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THE RABBINICAL ASSEMBLY OF AMERICA  
AND  
THE UNITED SYNAGOGUE OF AMERICA

FOREWORD

This Sabbath and Festival Prayer Book is presented with the hope that it will serve the needs of all who are striving to perpetuate traditional Judaism in the modern spirit.

The past century and a half has witnessed a number of attempts to achieve a living synthesis of the old and the new, of Jewish tradition and the contemporary scene. To attain this goal in the realm of public and private worship, a number of teachers of Conservative Judaism during the past few decades published prayer books for the various occasions of the year under individual auspices. The only collective enterprise in the field was the United Synagogue Festival Prayer Book, undoubtedly the most attractive traditional Mahzor hitherto issued. As time went on, it was increasingly recognized that the principles and techniques of a traditional Prayer Book for the modern age needed to be reconsidered. Everywhere the conviction grew that the time was ripe for the issuance of a Prayer Book that would express the viewpoint of Conservative Judaism and bear the official imprint of the Rabbinical Assembly of America, representing the spiritual leadership of the movement and of the United Synagogue, the lay congregational organization.

This goal might have long remained unrealized were it not for the fortunate circumstance that Rabbi Morris Silverman of Hartford, Conn. who had been working in the field for many years, had prepared a manuscript for a Sabbath and Festival Prayer Book containing a new English translation, much supplementary material and original prayers. In his work he had drawn upon the counsel and aid of many of his colleagues and of several distin-

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אין אפייערל צו אמלאנטער אידען פאר  
די הייליקייט פון שבת און כשרות

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מיר די רבנים פון אמלאנטא ניבען צו וויסען אז די כשר'ע בוטשערס און  
דעליקאטעסען סטארס פון אמלאנטא האבען זיך באפליכטעט צו הימטן די הייליקייט  
פון דעם שבת כדון, און האבען פארזיכערט נישט צו עפענען שבת צו נאכט די סטארס  
פאר דער צייט וואס איז ערלויבט נאך דעם אידישען דין.

די רבנים וועלען אנאנסירען די צייט יעדע יואך.

דארום אפעלירען מיר צו די אידען פון אמלאנטא — העלפט דורכפירען די  
די שטירת שבת! קוכט נישט מויפען בעפאר דער שבת איז פאריבער!

קויפט נאר אין די סטארס וועלכע האלטען פארמאכט דעם גאנצען  
שבת'דיגען טאג! דערמיט וועט איר זיין זיכער אז די כשר'ע ארטיקלען  
זיינען ריכטיג כשר.

נאר דער וועלכער האלט זיין סטאר פארמאכט שבת איז באגלייבט  
אויף כשרות!

הרב טוביה גפן  
הרב צבי חיים עפשטיין

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## An Appeal to Atlanta Jewry for the Sanctity of the Sabbath and Kashruth

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We take this opportunity to announce that all Jewish owners  
of Kosher Butcher Shops and Delicatessen Stores have  
pledged themselves to keep their stores closed on the Sabbath  
according to Jewish Laws.

One of the essential requirements of the Law of Kashruth  
is that stores selling Kosher products be closed on the  
Sabbath Day.

ONLY HE WHO KEEPS HIS STORE CLOSED ON THE  
SABBATH CAN HAVE THE CONFIDENCE OF THOSE  
WHO SEEK KOSHER PRODUCTS!

*Our appeal to the members of our Orthodox community is:*

Help us assure Kashruth in Atlanta by refraining to buy on the  
Sabbath. Cooperate with us by encouraging your Jewish  
Storekeeper to keep closed on the Sabbath Day, refusing to  
buy on that day. **BY SO DOING YOU WILL AID US IN  
OUR EFFORT TO ESTABLISH THE INTEGRITY OF  
KOSHER PRODUCTS SOLD IN ATLANTA.**

*The laws of Kashruth are a distinguishing mark of the Jew. By strict  
observance of the practice of the Dietary Laws we strengthen ourselves  
against enervation of Jewish life and attacks upon Jewish sincerity.*

RABBI TOBIAS GEFFEN  
RABBI HARRY H. EPSTEIN



## *The Propagation of Our Eternal Light*

Our Torah, in the possession of its persecuted adherents, wandered over the centuries and eventually found refuge in many countries and states where, under favorable conditions, it bloomed and flourished. The Torah centers of Lithuania and Poland were truly great in their times. Their scholars have illuminated the Talmudic field with a vast number of brilliant commentaries and essays, and have enlightened the already darkening and forboding shadows of conservatism.

Exactly ten years ago, the remnants of our war-ravaged masses were confronted with the problem of reestablishing their religious fortifications. The problem of again building the traditional Jewish home in coordination with our age-old precepts in a modern civilization challenged the leaders of European Jewry. America, presenting itself as a liberal country, tolerant to the ways and beliefs of minority groups was chosen to be the haven for the weary.

But even in America Jews have and still are spreading out in remote cities and villages, thereby losing contact with the core of Jewish life which had been established in New York. In these small towns they are at present falling prey to the rapidly gaining Conservative movement and are forgetting the principles and ethics for which their parents and grandparents forfeited their lives a mere decade ago. This modified form of Judaism is advocated by a group of people who are ashamed to tell and show the world that they are Jews, and who bury their heads in the sands of assimilation.

The basic reason for this degradation lies in the fact that American Jews have not fully awakened to the necessity of educating their youth in the path of Torah. They foolishly believe that the observance of Shabbos and Kashruth labels them a Jew. They are content with their children growing up as they did, and do not encourage them to forge ahead in spiritual values. Naturally we can not minimize nor detract from the credit due these observers, but certainly Judaism encompasses a much broader scope.

Our Torah, however, does not sleep nor do its supporters slumber. About fifteen years ago there arose amongst religious circles those who have been interested in carrying the light of our heritage to the distant and remote sections of our country. Rabbi F. Mendlowitz, of blessed memory, was one of the first sponsors of Torah Umesorah, an organization based upon Law and Tradition, the two torchbearers of Judaism that have preserved us as a nation for over two thousand years. This organization has assisted the growth of thousands of Day Schools and Talmud Torahs all over America. This work is not yet completed. It will only be so, when Orthodoxy can take its triumphant stand and shine forth as a prominent and respectful province of worship and prayer, unyielding to the modernized ways of serving G-d.

Let us cooperate with all such endeavors by giving them our wholehearted backing and support. By doing so we may hope to again assume our beauty which was so brutally shorn from us in the last war. In this manner we may expect to attain the title of an American Jew, in the fullest meaning of the word.

But let us not forget what we represent.

"We are American Jews. We can not be intelligent Americans if we are ignorant Jews.

DAVID HOROWITZ

## *And There Was Light*

On the first day of the creation, the Lord said "Let there be light!" and as the Torah tells us, there was light. Reflect, however, that our sole conception is limited to our basic knowledge of the radiation of such energy from the sun and the stars. Yet the sun and moon were created on the fourth day whereas light was created on the first. This first light was a supernatural light. G-d found his sinful world unworthy of such an illumination and has concealed it from them throughout the generations. The light that now clothes us is a minor one and with its aid, our eyes can see but few of the truths which our Creator has set before us. Man, and his governments are guided by false suppositions and their eyes can only see their own wants and the secrets of nature still lie undisclosed.

... "And there was light" ... The world knows of no such light for it grovels in darkness. Is it that we have uncovered some of the secrets of the atom and other powers that causes us to rely solely upon our own faculties? Is it this that permits us to renounce our basic responsibilities to our Creator?

In our generation we have seen the knowledge of man advance in great strides. The standards of our imagination have in turn risen by the same proportions. No longer do we limit our futures by the limit of our conceptions. The intellectuals among us have already begun to fancy their own brains as the fountain of wisdom. And so we dream of new conquests and new frontiers to overcome. We think that new progress will obviate war and bring peace to the world. Yet our dreams of conquest grow higher with our material and intellectual progress.

Let there be no doubt in our minds that there is one power that limits all of our own. That light which he has hidden from our eyes will be redeemed in due time for the sake of the righteous, and only those who limit the terms of their own thinking by those terms that our Creator Himself has imposed upon them, will live to attain that light.

ISRAEL BELSKY

## *The Graduates*

OF

*June 1955*

*present*

*the*

**SCROLL**



PUBLISHED BY

**THE CLASS**

OF

**JUNE 1955**

TORAH VODAATH H. S.

To dispel the confusion in the minds of many Jews as to the precise nature of the p'sak din, we are publishing the exact text with an English translation.

### פסקדין

בעזה"ת

כאשר נשאלנו מכמה רבנים במדינה ומכמה חניכי ומוסמכי הישיבות אם מותר להשתתף ולהיות חבר ב,נניו יורק באארד אוו ראבייס" וכמו כן במוסדות דומים לזה בשאר עיירות, אשר הם מורכבים יחד עם ,ראבייס" הרפורמים והקונסרבטיבים.

והנה בהתאספנו יחד לברר הענין יצא מאתנו כי אסור על פי דין תה"ק להיות חבר ולהשתתף בארגון כזה.

כמו כן נשאלנו אם מותר להשתתף ולהיות חבר ב,סינאגאג קאונטיל באמריקה" אשר הוא מורכב ג"כ עם ארגוני הרפורמים והקונסרבטיבים. ויצא מאתנו כי אסור ע"פ דין תה"ק להשתתף עמם בין בתור יחיד בין בתור גוש ארגון צבורי. והשי"ת ירחם עמו ויגדיר פרצותינו ונזכה להרמת קרן תורה"ק וישראל.

ולראי' חתמנו יום ד', פי כי תשא ח"י אדר תשט"ז, פה ניו יורק.

- אברהם יפהץ
- אברהם קלמנוביץ
- אהרן קטלר
- גדלי' שארר
- דוד ליפשיץ
- חיים מרדכי קאטץ
- יעקב קמנצקי
- יעקב יצחק הלוי רודרמן
- יצחק הוטנר
- מנחם יוסף זקס
- משה פיינשטיין

We have been asked by a number of rabbis in the country and by alumni and musmochim of yeshivos, if it is permissible to participate with and be a member of The New York Board of Rabbis and similar groups in other communities, which are composed of Reform and Conservative 'rabbis'.

Having gathered together to clarify this matter, it has been ruled by the undersigned that it is forbidden by the law of our sacred Torah to be a member of and to participate in such an organization.

We have also been asked if it is permissible to participate with and to be a member of the Synagogue Council of America, which is also composed of Reform and Conservative organizations.

We have ruled that it is forbidden by the law of our sacred Torah to participate with them either as an individual or as an organized communal body.

May Hashem Yisborach have mercy on His people, and seal the breaches [in Torah life] and may we be worthy of the elevation of the glory of our sacred Torah and our people Israel.

Signed this fifth day, the week of Parshas Ki Seesoh, the Eighteenth day of Adar, 5716, in the City of New York.

- Avraham Joffen
- Avraham Kaimanowitz
- Ahron Kotler
- Gedalia Shorr
- David Lifshutz
- Chaim Mordecai Katz
- Yaakov Kaminetsky
- Yaakov Yitzchok Halevi Ruderman
- Yitzchok Hutner
- Menachem Yosef Zachs
- Moshe Feinstein

## CHICAGO ORTHODOXY HEAD CRITICIZES HOLLANDER

CHICAGO (NJP)—Another voice of disagreement with Rabbi David B. Hollander's proposal that the Rabbinical Council of America (Orthodox) drop out of the Synagogue Council of America (NJP, Feb. 10, '56), has come from Rabbi Ben Zion Kaganoff, head of the Chicago Rabbinical Council.

"I do not believe," Rabbi Kaganoff told The Post, that "Rabbi Hollander represents the voice of the majority of the Rabbinical Council of America.

RABBI KAGANOFF'S opinion is particularly valuable because he was one of 24 rabbis appointed by Hollander to a commission to study the Rabbinical Council's relationship.

"IN AMERICA," the Orthodox must work within the Jewish community to achieve certain common programs, such as kashrut observance and to raise standards of Jewish education. These gains are made . . . at

conference tables with other rabbis.

"It's our platform of co-operation without endangering religious conviction."

Turning specifically to the Rabbinical Councils' position, Rabbi Kaganoff continued:

"I BELIEVE that if we withdraw from the Synagog Council of America, it could be a death blow to Orthodox Judaism, because we will be adopting the old German idea of . . . stepping out of the general picture . . . saving by separation .

"In the United States . . . we must be in the plan. Only by joining intrafaith groups can we make our voices heard and principles respected."

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בתי-מלון ארץ-ישראלים בע"מ  
מלון המלך דוד  
ירושלים

*Jerusalem,*

March 21st, 1958  
~~March 21st, 1958~~  
Adar 29. 5718

5718

~~Rabbi Aaron Elumenthal~~  
Rabbi Aaron Elumenthal,  
President, Rabbinical Assembly of America,  
3080 Broadway, N.Y.

Dear Rabbi Elumenthal,

After long consideration, I have reached the decision regretfully, to tender herewith my resignation from the Rabbinical Assembly of America for the following reasons:

Having been one of the organizers of the Rabbinical Assembly, I know that it was the intention of the founders that the Rabbinical Assembly be an instrument to cherish and promote Traditional Judaism in an ideal American setting without deviating in any way from Torah-true Judaism. Unfortunately in the past fifteen or twenty years, the leaders of the Rabbinical Assembly have chosen to introduce a new "philosophy" of Judaism, and have condoned changes and innovations and interpretations which in my judgement are contrary to the spirit and the letter of the Torah, and which are not consistent with the principles upon which the Jewish Theological Seminary, the Rabbinical Assembly and the United Synagogue were founded. The protests of these members of the Rabbinical Assembly who have remained true to the original pattern, have been ignored and at times even ridiculed.

For these reasons I find that I can no longer remain a member of a Rabbinical Organization which has rejected many of the religious principles and precepts upon which I have based my personal life and my ministry as a rabbi,

I therefore wish to sever my affiliation with

- 2 -

the Rabbinical Assembly of America, effective immediately.

I trust that you will read my letter in its entirety to the Membership Committee.

Wishing you a happy Pesach, I am,

Very truly yours,

Rabbi C.E. Hillel Kaava  
Denver, Colorado



**UNION OF ORTHODOX JEWISH CONGREGATIONS  
OF AMERICA**

305 BROADWAY, NEW YORK 7, N. Y.

OFFICE OF THE  
EXECUTIVE VICE PRESIDENT

BEKMAN 3-2220

Av 22, 5717  
August 19, 1957

ב"ה

Rabbi Dr. C. E. Hillel Kauvar  
Lafayette Hotel  
Old Orchard Beach, Maine

Dear Rabbi Kauver:

The undersigned had the pleasure of meeting you several years ago. I spoke at the annual Dinner of the Denver Hebrew Day School and also met you at several occasions in the East, among them at the 1954 Convention of the Union of Orthodox Jewish Congregations of America.

After this introduction, may I come to the point of this letter.

I would like to express to you, on behalf of the Union, our feelings of deep gratification that your long struggle for Torah-true Judaism in your congregation and community is bearing such beautiful fruits. You have quietly fought a tremendous battle against odds which would have made any lesser man give up long ago. We know that the present developments and the ever more pronounced return to traditional Judaism of your congregation must give you a deep sense of satisfaction. We also know that you seek neither reward nor recognition, but that you are only concerned with the accomplishment itself. That makes all of us who know of this accomplishment admire you even more.

You will, I hope, forgive me, a younger man, this offer of earnest appreciation. I write as I do not for the purpose of tendering you praise which you abhor, but solely to fulfill a deep inner urge and obligation which seeks expression.

With all good wishes, I am

Respectfully yours,

*Samson R. Weiss*  
Dr. Samson R. Weiss  
Executive Vice-President

SRW:PD