

Rabbi Bornstein

בי"ח



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RABBINIC ALUMNI**

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ברכות ס"ג

VOL. 5, NO. 1

TISHRE, 5721

OCTOBER, 1960

DR. BELKIN'S BOOK INSPIRES CONVENTION THEME

The theme of the forthcoming 17th Annual Convention of the Yeshiva University Rabbinic Alumni will be *IN HIS IMAGE*, it was announced by Rabbi Gilbert Klaperman, convention Chairman and Rabbi Emanuel Rothenberg, Co-Chairman. The theme was inspired by a new book by our revered Rosh Hayeshiva, Dr. Samuel Belkin, entitled *IN HIS IMAGE, A Religious Definition of Man*.

Highlighting the Convention will be an address delivered by Dr. Belkin at the Monday evening session, chaired by Rabbi Gilbert Klaperman and a shiur delivered by our esteemed teacher, Rabbi Joseph B. Soloveitchik at the Tuesday evening session, chaired by Rabbi Leonard Rosenfeld.

The Convention which will be held October 24-26 at the Hotel Brunswick, Lakewood, N. J., will officially begin at 3:00 P.M., Monday with the Committee reports session chaired by Rabbi Herbert Bomzer. Greetings will be extended to the Convention by Rabbi Paul Levovitz, Rabbi Charles Weinberg and Mr. Max Etra at the dinner session chaired by Rabbi Emanuel Rothenberg.

On Tuesday morning three of our fellow Alumni will deliver scholarly papers analyzing three aspects of Dr. Belkin's book. Rabbi Joseph Singer will discuss the philosophy, Rabbi Meyer Feldblum the Halacha and Rabbi Noah Rosenbloom the theology of the book. This session chaired by Rabbi David Silver will afford us an opportunity to become acquainted with the broad scope of Dr. Belkin's magnum opus. All of us constantly search for a comprehensive presentation of Judaism's attitude toward the human personality as viewed both from the point of view of Jewish tradition and modern rational thought. Dr. Belkin's book sets forth this attitude in a clear, precise and scholarly fashion. The session devoted to an analysis of his book, therefore, promises to be most



Rabbi Gilbert Klaperman



Rabbi Emanuel Rothenberg

rewarding and informative and should not be missed.

At lunch, Rabbi Israel Miller, our beloved president will deliver his annual report. This regrettably, will be in the nature of a farewell address since Rabbi Miller leaves the presidency at the end of this term of office.

The practical workshop sessions will be conducted on Tuesday afternoon. Your Convention Committee has endeavored to translate into practical application the Scholarly presentations of the morning session. The three workshops will therefore be devoted to a discussion of Counselling for Religious Living — with Rabbi Simon Eckstein as the speaker and Rabbi Stanley Wagner as the Chairman; Counselling in Pre-Marital, Marital and Inter-Marriage Problems — with Rabbi Israel Mowshowitz as the speaker and Rabbi Eugene Cohen as the Chairman; and Counselling for The Ill and The Bereaved — with Rabbi

Joseph Rothstein as the speaker and Rabbi Ascher Yager as the chairman.

There will be a midnight reception for new musmachin following Rabbi Soloveitchik's shiur. Rabbi Emanuel Rackman will deliver an address at this session.

On Wednesday the business of the convention will be conducted. Rabbi Judah Washer will chair a session which will include The Community Service Report by Rabbi Morris Finer; workshop reports, resolutions presented by Rabbi Pynchas Brener, and nominations and elections presided over by Rabbi Benjamin Morgenstern. The Convention will close with the installation of officers by Rabbi David Hollander.

A Rabbinic Alumni Convention is always an event to remember. The forthcoming 17th Convention will certainly be no exception and should even be the most memorable to date. Make your plans to attend and send your reservations in as soon as possible.

CHAVRUSA

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Vol. 5, No. 1 October, 1960

RABBINIC WELFARE

by Rabbi Theodore Adams

THE RELATION BETWEEN THE RABBI AND HIS BOARD

In every Congregation there are administrative relationships which the Rabbi cannot, and should not, avoid. The very nature of the present-day Synagogue calls for his administrative attention in several directions. The Rabbi, however, must take care not to permit the entire responsibility to devolve upon him, and to make the Congregation entirely dependent upon him. It is a great temptation, especially when the Rabbi happens to be a strong personality, to become *the* administrator, and be in control of things both within and beyond his province. But it will get him nowhere, from the standpoint of the Rabbi's essential purpose, and is work which will be conducted at the expense of other things, more important things which the Rabbi must do. The traditional sphere of the Rabbinate must not be encroached upon. It is in this light, therefore, that the question whether the Rabbi should sit as a member of the Board of Trustees, or not, must be evaluated.

I doubt whether it really is as important as some of us think it is. I myself have served two Congregations in my career. In my first one, I insisted on being appointed to the Board, and I attended all meetings except where I thought it was discreet to stay away. But there was

Our Roshe Hayeshiva

by Rabbi Jacob Goldberg



Rav Yitzchak Noach Bornstein

The learned roster of *Talmidai Chachomim* and true *B'nai Torah* that comprises our Yeshiva mentors is graced by the presence and activities of Ho-Rav Yitzchak Noach Bornstein, שליט"א whose fruitful career we salute this month. Born in Poland, raised in life and Torah in Lomze Yeshiva and the famous Mirer Yeshiva, a disciple of Ha-Goan R. Lazer Yehuda Finkel שליט"א and the Brisker Rav, שליט"א he wandered on a lengthy odyssey of war-forced travel through Siberia, Japan, Shanghai, and Canada before finding a haven in these shores of the United States. His first year in America was spent in the halls of Mesivta Tifereth Yerushalayim, and in 1944 he accepted an invitation to join the growing staff of Roshai Yeshiva of RIETS.

Modest in manner and bearing, earnest in speech and deportment, sincere in ex-

pression and simple in his way of life, Ho-Rav Bornstein stands as a friendly figure in the Bais Medrash, counselling and guiding his college-level students through the intricacies of the Gemara and Rishonim. His is a single and, for this reason, a complete dedication, to learning and teaching Torah, and building our beloved Yeshiva into an ever-richer fountainhead of classic Talmudic scholarship. Eschewing activity for the sake of activity, he has chosen the *dalad amos shel halacha* as his fort and his forté from which to propel powerful thrusts against the ignorance of American Jews.

The quiet humor and sparkling modesty of the man shine through every word and gesture. He is grateful for his good fortune and great blessing in having been saved from the Eichmann-inspired holocaust, and in the casting of his life's lot within the Yeshiva. He reports his constant marvel at the excellent aptness of American minds for the discipline of Talmudic studies and wishes only that pressures from other studies and other demands would not prevent the full flowering of some of this native genius. The Yeshiva is *the* precious intisituation of American Jewry, and he hopes that with constant nurturing and with careful concern it will become *the* institution of world Jewry.

We wish our Rebbe continued "Mazel" and hatzlacha in his chosen ambition of dedicated learning and teaching, for he is fulfilling with distinction and injunction *עפל וכתורה אתה עפל* May he and his Rebitzen and children be blessed with the fulfillment of his vision of great *harbatzas Torah* and may he continue for many years his outstanding labors on behalf of our Yeshiva Talmidim.

find that they are usually jealous of their prerogative and are likely to regard the Rabbi's status as a fellow Trustee (even an honorary one) as being an alien intrusion. It renders them uneasy. They might even conspire to conduct informal meetings without the Rabbi, where questions might be discussed in which his participation is not desired. The dignity of the Rabbi's position may suffer in consequence of his identification with the lay position of the administration, and may even open the door for lay intrusion in Rabbinic affairs.

an institution struggling anew to rebuild itself, where a laity had not yet been cultivated, strong enough to carry its due administrative burdens, where the Rabbi had to deliberately set about to create and administer the Congregation by himself, making it utterly dependent on his single personality.

In my second, and present Congregation I did not request this privilege, except to be invited from time to time to make official reports and requests in those areas touching on my immediate sphere of interest.

One must be aware of the fact, that once you have a functioning laity, you

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THE PRESIDENT'S COLUMN

Rabbi Israel Miller

Time, its passing and the use to which it has been put, are among the most relevant themes of this season of *cheshbon hanefesh*. As one grows older, both the clock and the calendar seem to move more quickly, and our tomorrows become yesterdays at a much more rapid pace. These reflections are occasioned not merely by the end of the year's cycle and the beginning of a New Year, but by the fact that my second year as president of our Rabbinic Alumni is drawing to a close, and my term of office is being concluded long before I have had an opportunity to complete many of the plans I had projected. The second year seems to have sped by even more rapidly than the first. I leave a list of unfinished business to the new administration, but I pledge my cooperation, as I am certain they will have yours, in completing these tasks and embarking upon new ones.

One of the most gratifying aspects of the growth of Yeshiva has been the increase in the number of children of our

Alumni who are attending the various schools of our Alma Mater. It has been my feeling that there should be some means of recognition of these *bnei hayeshiva* (in a very literal sense), and I have had the sympathetic cooperation of the Yeshiva Administration in working out a tentative procedure. The applications for admission will henceforth list a query as to whether the applicant is the son or daughter of an alumnus. Because of the ever-growing number of applicants, and because it was considered more equitable, the admissions procedure has become to a large degree objective, and the personal element has almost been eliminated. Though we do not desire a relaxation of standards and are in agreement with our school's needs and its pursuit of excellence, we have felt that there should be some subjective element in the admissions and scholarship procedure. We are trying to restore a balance in the consideration to be given the children of loyal alumni.

Should any alumnus have inquiries about the decisions affecting his son or daughter or a prospective enrollee from

his community, he may channel his question through Rabbi Milton Furst, Director of Alumni Activities, who will serve as our liaison in these matters.

In June, I was pleased to greet on behalf of the Rabbinic Alumni the latest additions to our ranks at the Annual Reception sponsored by the Yeshiva. Though the class was one of the smallest semicha groups in recent years, the members of our Chaplaincy Committee found it the most disciplined group with which it has dealt. Proportionately a larger number of chaplains was recruited from this class of twenty-three than from any other group. It is another sign that we have come of age rabbinically and that the Yeshiva Rabbi recognizes his obligation to the total Jewish community.

I hope you will make every effort to attend our Convention. The program promises to be unusually rewarding and, of course, we cherish the opportunity for fellowship with our chaverim. I look forward to greeting you in Lakewood.

My very best wishes for a *gmar chatima tova*.

EDITOR'S PREROGATIVE

by Rabbi Abraham R. Besdin

There are synagogues which are unmistakably identifiable as either "Orthodox" or "Conservative." They possess features in ritual and otherwise which justify unequivocal designations.

The matter, however, becomes more complex once we consider those congregations which are afflicted with one or several deviations. The crucial question, therefore, is, at what point should an "Orthodox" synagogue be divested of its torah-true identification. When are we morally justified in appending the incriminating adjective "Conservative" to a congregation, irrespective of its own self-designation.

A noted gadol of national fame recently defined an Orthodox synagogue as one which has an Orthodox rabbi. Apparently, it is the character of the rabbi, moreso than any particular feature of the congregation which determines the standing of the synagogue. Presumably, an accredited Orthodox rabbi will preach and teach in accordance with our age-old traditions, and will direct all procedures of synagogue life to be in consonance with the halacha. If deviations exist, we assume that his energies and efforts will be directed towards their correction.

It seems to me that this view is realistic and morally correct. Without condoning the deviations involved, we must not ostracize such congregations from our ranks, nor tarnish the standing of those rabbis who are painfully struggling with a difficult situation. Those of us who are fortunate in our uncompromised pulpits must eschew all feelings of "holier-than-thou" or self-righteousness. Particularly, we should be wary of labelling them as "Conservative", thus delivering unearned conquests into the ranks of our protagonists.

Of course, much depends on the precise nature of the deviation. Some are so clearly stigmatizing that for us to continue to claim them for our own would be a form of self-deception. I would so regard an official congregational affiliation with the Conservative movement, the employment of the Conservative prayer-book in worship, a mixed choir, an organ, and the compromised observance of Shabbos and Kashrus within the synagogue organization. These are acts of inescapable self-definition, irrespective of the ideological credentials of the rabbi.

The lack of a *mechitzah*, however, which is a *makas medinah* of national proportions, (and similar misdemeanors) should not be the determining consideration in the characterization of a synagogue, despite its halachic importance.

There is a clear distinction between an Orthodox congregation with a deviation which is dedicated towards a halacha hashkafah and a confirmed Conservative congregation with its reworked philosophy of Judaism as a cultural phenomenon. In the first instance, I would apply the judgment "Yisroel Af-Al-Pi She-Chota, Yisroel hu", signifying a retention of the erring and wayward within our ranks. Indeed, the very engagement of an Orthodox rabbi testifies that the synagogue's yearnings are in the right direction.

The Conservative synagogue, however, has developed a *shita* of its own, which is not premised on the imperative of Torah M'sinai. Here we are no longer dealing with a delinquency but with a criminality, not a deviation but a transformation, which is reflected in practice and deed. The judgment of our *chazal* would decisively characterize them as "Avar V'shona, Naasis Lo K'heter;" a deliberate and confirmed policy of waywardness.

The above question is admittedly highly controversial and, in expressing my views, I am perhaps, invading a realm where angels would fear to tread. These opinions are primarily my own and do not necessarily reflect the outlook of others associated with CHAVRUSA. Your serious comments and criticisms are eagerly awaited.

PERUSING PERIODICALS

The Vagaries Of A Jewish Spectator

by Rabbi Maurice Lamm

It is difficult to assume the detached pose of a reviewer when the subject on which he writes concerns an emotional outburst rather than an intellectual proposal. Such, indeed, is the tone of an article by Allen G. Field in the "Jewish Spectator," March 1960, entitled *THE VAGARIES OF ORTHODOXY*.

Both the point and the tone of the article are set forth in its last paragraph, "The Orthodox slum landlords and exploiters of the sick and aged, the Orthodox misrepresenters of Kashruth and Kashruth requirements, the Orthodox collaborators of Orthodox extortionists and the Orthodox perpetrators of many other varieties of *chillul baShem* ignore and violate the commandments pertaining to human relations, while punctiliously observing the ritual commandments"

Now it is certainly unfortunate that these things do occur among Jews, and that some of these occurrences can also be found among Orthodox Jews. If the accusations are true, and if the people are guilty of these specific charges, then it is indeed a *chillul baShem*, and it is our duty to take note of the contents of this article and to follow it

with whatever action is considered most suitable.

While we cannot defend perpetrators of crime, whether they be Jewish or gentile, Traditional, Conservative or Reform; while we are the first to insist that this would constitute a terrible *chillul baShem*, we shudder at what can be described only as the viciousness of Mr. Field's sensational piece of yellow journalism..

Mr. Field writes his J'accuse with particular relish, as if inflicting a final stab of revenge. He is not satisfied merely with the fact that certain of the perpetrators are "Orthodox" or "Torah-true", but dips his pen into gall and with it smears all Orthodoxy and Torah-true Judaism. "Among their leaders are Kashruth manipulators," "the American 'Torah-true' scene is foul with many other varieties of *chillul baShem*."

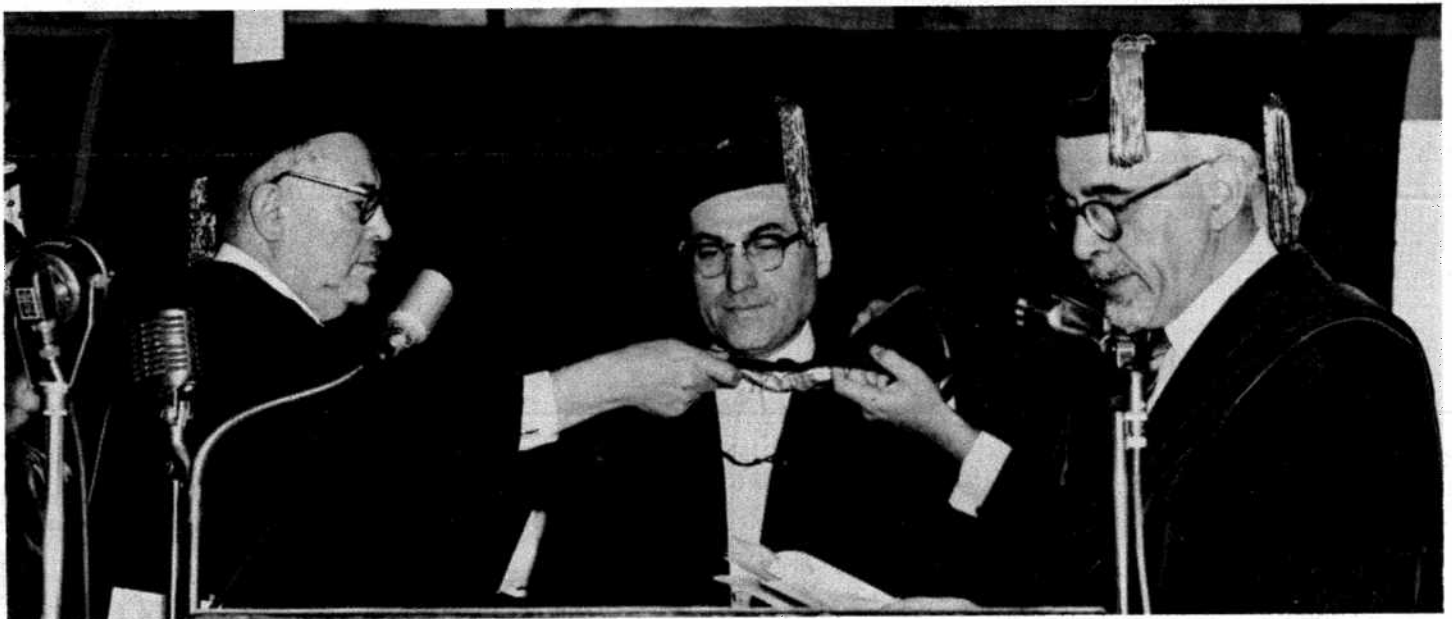
But Mr. Field is no fool. He does not stop here. He must get in all his licks. "Orthodox Rabbis should not concern themselves with the lesser ritual piety of their fellows, or with mixed seating problems in their congregations, or with the new Conservative Kethubah, but should look into the extortionary practices of "Orthodox" Rabbis in regard to a *get or halitza*."

We stand here face to face with the brazen impudence of the old hate-monger and his methods. For is this

not the classic technique of the anti-Semite? You can feel justified in damning a whole faith, hundreds of thousands of souls because of a handful of renegades. You can hold up to contempt a way of life, a divine ideology; you can nullify years of preaching and teaching by a reckless denunciation, a contemptible and unfounded generalization, and even trace your spiritual lineage to the Prophets, as does Mr. Field. Enlarge this method to the whole circle of Jewish life and you have a new self-imposed inquisition. Shall we question the personal morality of all editors? Shall we cast aspersions on the ethics of some "progressive" Rabbis and call them all frauds? Indeed, shall we throw the whole American Jewish community into a mud-slinging brawl, and then sit back and be "spectators"?

We are sure that this article is not the springboard of any personal, perhaps justified, animus, for it seems difficult to conceive of anyone dragging "Torah-true" into the sewers of personal vengeance. We sincerely urge Mr. Field to lower the tone of the shriek, a characteristic so foreign to the intellectual male. It would be wise, perhaps, if writers on the contemporary Jewish scene were to post on their walls the words of Rabban Shimon Ben Gamaliel V'CHAL HAMARBEH D'VORIM MEYVI CHET.

ALUMNUS RECEIVES HONORARY DEGREE



Pictured above is Rabbi Silver receiving his Honorary Doctorate from Dr. Samuel Belkin, at the Yeshiva University Commencement Exercises last June. Placing the mantle on Rabbi Silver is Dean Samuel Sar. Rabbi Silver is the first member of the Rabbinic Alumni to be so honored for distinguished service to American Jewry.

ALUMNI NEWS**MAZEL TOV****Births**

Rabbi and Mrs. Hyman Appleman, Bronx, N. Y., on the birth of a son, Asher.

Rabbi and Mrs. Isaac C. Avigdor, Hartford, Conn., on the birth of a son.

Rabbi and Mrs. Jerome Blass, Bergenfield, N. J., on the birth of a son, Joel Mitchell.

Rabbi and Mrs. Joshua Cheifetz, New York City, on the birth of a son.

Rabbi and Mrs. Joel E. Danishefsky, Elizabeth, N. J., on the birth of a son, Frederick Joshua.

Rabbi and Mrs. Aaron Gewirtz, Brooklyn, N. Y., on the birth of a son.

Rabbi and Mrs. Bernard Greenbaum, Trenton, N. J., on the birth of a son, Mordecai Dan.

Rabbi and Mrs. Isaiah Hertzberg, Teaneck, N. J., on the birth of a daughter, Adena.

Rabbi and Mrs. I. Fred Hollander, New York City on the birth of a daughter, Elizabeth Deborah.

Rabbi and Mrs. Milton Kain, Bridgeport, Conn., on the birth of a son, Aaron Zev.

Rabbi and Mrs. Harold B. Konovitch, New Kensington, Pa., on the birth of a son.

Rabbi and Mrs. Sholom Kowalsky, Hillcrest, Queens, N. Y., on the birth of a son.

Rabbi and Mrs. Stanley Levin, Baltimore, Md., on the birth of a daughter, Miriam Michal.

Rabbi and Mrs. Israel Poleyeff, New Castle, Pa., on the birth of a son, Arthur Joel.

Rabbi and Mrs. Joseph Schecter, Norfolk, Va., on the birth of a son.

Rabbi and Mrs. Alvin Schwartz, Chicago, Ill., on the birth of a son.

Rabbi and Mrs. Y. Sladowski, Glendale, N. Y., on the birth of a son.

Rabbi and Mrs. Israel Yavne, South Norwalk, Conn., on the birth of a son.

Bar Mitzvahs

Rabbi and Mrs. Harold B. Konovitch, New Kensington, Pa., on the Bar Mitzvah of their son, Jonathan Wayne.

Rabbi and Mrs. Israel Miller, Bronx, N. Y., on the Bar Mitzvah of their son, David.

Rabbi and Mrs. Meyer Ostrinsky, Brooklyn, N. Y., on the Bar Mitzvah of their son, Zvi Hershel.

Rabbi and Mrs. Morris Rosenblatt, Annapolis, Md., on the Bar Mitzvah of their son, Gary.

Rabbi and Mrs. Elijah D. Stampfer, El Monte, Calif., on the Bar Mitzvah of their son, Jacob.

Rabbi and Mrs. Arthur L. Weiss, Bay-side, L. I., on the Bar Mitzvah of their son, Sholom Menachem.

Engagements

Rabbi and Mrs. Meyer Felman, Brooklyn, N. Y., on the engagement of their daughter, Naomi to Norman Bloom, student at Albert Einstein College of Medicine.

Marriages

Rabbi and Mrs. Samuel Adelman, Denver, Colo., on the marriage of their daughter, Roslyn to Mr. Sidney Durman.

Rabbi and Mrs. Joseph Kaminetsky, Brooklyn, N. Y., on the marriage of their daughter.

Rabbi Paul Laderman on his recent marriage. Mazel Tov to his parents, Rabbi and Mrs. Manuel Laderman, Denver, Colo.

Rabbi Lawrence Nesis, Howard Beach, N. Y., on his marriage to Miss Bernice Shapiro.

Rabbi Leon Yagod, Irvington, N. J., on his marriage to Miss Miriam Talmadge.

Personals

Rabbi Bertram Mond, Cincinnati, Ohio, was awarded a General Electric Fellowship for graduate studies at The University of Cincinnati.

Rabbi Joel Smilchensky was tendered a Testimonial Dinner by his Congregation, Beth Sholom, Red Bank, N. J.

Rabbi Joseph M. Singer was tendered a Testimonial Dinner by his Congregation, Agudas Achim, Malden, Mass.

Rabbi Herbert Bomzer, Brooklyn, N. Y., dedicated a new synagogue-center, The Young Israel of Ocean Parkway.

Rabbi Israel Mowshowitz, Queens, N. Y., was tendered a dinner in his honor by the Queens-Long Island Region of The National Conference of Christians and Jews.

Rabbi Abraham Atkin, Paterson, N. J., received his PH.D. in religious education from Yeshiva University and was one of three candidates selected from among twenty-eight applications for membership in The National Conference of Jewish Educators at its yearly convention.

Rabbi Jerome Chervin, Westchester, Pa., was host to the largest meeting of the Yeshiva University Synagogue Council ever held in the Philadelphia area.

Rabbi Stanley Wagner, Lexington, Ky., was made an honorary Kentucky Colonel by the Governor of Kentucky for his service to that state.

Rabbi Hyman Shapiro, Queens, N. Y., celebrated the mortgage burning of his synagogue, Briarwood Jewish Center.

Rabbi Irving Rosner, Montreal, Canada, dedicated a new synagogue-center, The Young Israel of Val Royal.

Rabbi Elihu Kasten delivered the Invocation at the Annual Convention of the New York State Society of Professional Engineers.

Rabbi Harry Bolensky, Midchester, N. Y., dedicated a new synagogue-center, The Midchester Jewish Center.

Rabbi Mendel Lewittes was tendered a testimonial Dinner by his Congregation, The Young Israel of Montreal, Montreal, Canada.

Rabbi Jerome Fishman, Long Island City, N. Y., dedicated a new synagogue-center, The Adath Israel Center.

Chaplain Herbert I. Berger received a letter of commendation from Lt. Colonel John N. Kessler, Headquarters Chaplain, for outstanding service to the Air Force.

Rabbi Gilbert Shoham, Los Angeles, Calif., had the Z'chus to found the Emek Hebrew Day School of Los Angeles, Calif.

Rabbi James I. Gordon, Elmira, N. Y. was a delegate to the 90th Congress of Correctional Institution Chaplains at Denver, Colo., where he delivered the main address at the opening session.

Rabbi Leon Feldman, New Rochelle, N. Y., was awarded the Henrik Kaufman fellowship of The American Scandinavian Foundation.

Rabbi Samuel Glaser, Elmont, N. Y., was elected a member of the Board of Trustees of The Long Island Commission of Rabbis.

Rabbi Gilbert Klaperman, was awarded Life Tenure by his Congregation, Beth Sholom, Lawrence, L. I., at a celebration marking his tenth year with the congregation and his 18th year in the Rabbinate.

Rabbi Harold B. Smith, Chicago, Ill., received his doctorate.

Rabbi David Kahane was awarded Life Tenure by his congregation, The Sutton Place Jewish Center, New York City, at a Testimonial Dinner commemorating his tenth year with the congregation.

Rabbi Maurice Lamm, Floral Park, N. Y., has written a study guide to Herman Wouk's "This is My God" entitled "I Shall Glorify Him." Rabbi Lamm was also elected vice-president of The Long Island Commission of Rabbis.

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ALUMNI NEWS

(Continued from Page 5)

Rabbi Abraham Moseson, West Hempstead, N. Y., was elected a member of the Board of Trustees of the Long Island Commission of Rabbis.

Rabbi Herschell Schacter was the main speaker at the 12th Anniversary Dinner of the Scranton Hebrew Day School, Scranton, Pa.

Chaplain (Major) Max H. Daina, Fort Dix, N. J., was appointed as supervisory chaplain of Walson Army Hospital. He is the first Jewish Chaplain to be so appointed.

Rabbi Victor Solomon, Philadelphia, Pa., received his doctorate.

Rabbi Israel H. Weisfeld, New Orleans, La., was tendered a Testimonial Dinner by the Menorah Talmud Torah.

Rabbi Irwin Isaacson, was tendered a Testimonial Dinner by his Congregation, The Oakland Jewish Center, Bayside, L. I., in honor of his tenth year of service to the congregation. He was given a trip to Israel at the Dinner.

Rabbi Joseph H. Lookstein addressed The White House Conference on Children and Youth.

RABBINIC WELFARE

(Continued from Page 2)

The Rabbi, however, should find it helpful to maintain a channel of communication with the Board by means of the written word. By submitting periodic reports upon religious and educational activities which are under his supervision, he can keep the Board in regular touch with the progress of his work in the institution. His rare personal appearances, then, become an occasion looked forward to by the laity and treated with respect and reverence.

Condolences

Rabbi and Mrs. Simon Dolgin, Los Angeles, Calif., on the untimely loss of their daughter, Gaola.

Rabbi Seymour Fenichel, Brooklyn, N. Y., on the loss of his father.

Rabbi Milton Kramer, Brooklyn, N. Y., on the loss of his father.

Rabbi Joseph Lief, Huntington, L. I., on the loss of his father.

Rabbi Abraham Pelberg, Newark, N. J., on the loss of his father.

Rabbi Israel Schorr, Brooklyn, N. Y., on the loss of his wife.

Rabbi Joseph Speiser, Port Chester, N. Y., on the loss of his mother.

Rabbi Joseph Stern, Brooklyn, N. Y., on the loss of his brother.

Rabbi Stanley Wexler, Baltimore, Md., on the loss of his father.

THE 1960 SUMMER TORAH LEADERSHIP SEMINAR

Mr. Victor Geller of The Community Service Division leads an informal discussion group in Jewish studies at the Torah Leadership Seminar held at Camp Monroe, New York, last August.

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