

Good Luck
On
Your Exams

The Commentator

Official Undergraduate Newspaper Of Yeshiva College

Vote Yes
For
Dramatics

VOL. XXIV.

NEW YORK CITY, THURSDAY, JANUARY 16, 1947

No. 6

Students Hear Prof. M. Jung Urge Synthesis

Dr. Moses Jung, noted orthodox educator, championed a fusion of traditional Judaism with modern living in an address given to the Yeshiva College student body on Tuesday, January 31, in the lecture hall. The title of Dr. Jung's lecture was "Jewish Orthodox Adjustment in a Democratic American Society".

Dr. Jung set forth in detail the method that the students must utilize if they desire the realization of genuine synthesis. He asserted, "We have to get a good grounding in Jewish learning and behavior—Torah and Derech Erets. Knowledge must be the basis of our religious loyalty. It is then our duty to relate this Jewish knowledge with the secular knowledge of the day—the ideal of Judaism."

Dr. Jung continued, "It's the business of school to prepare you for the future. You cannot be satisfied with only book learning. The Jewish community demands thinking scholars; not merely men well versed in factual knowledge." He believes that the Torah's way of life is the total "art of living at its best" and not exclusively the erudition of isolated specialists.

In an historical approach to the problem, Dr. Jung compared the days of Saadiah Gaon to the contemporary scene. The great catastrophe of Saadiah's time which parallels orthodox's decline of today was the invasion of the Mohammedans into Mesopotamia and the resultant decline of the famed Talmudic academies of Sura and Pumbeditha. It was Saadiah's difficult task to cope with the rising influence of the Mohammedan schools.

Guidance Program Begins Functioning

Freshmen and Sophomores were orientated by faculty members in the direction of mapping their individual college programs at a special assembly Tuesday, December 24. The gathering was held in the Larnport auditorium, under the chairmanship of Dr. Abraham Luchins, head of the Guidance Bureau.

The professors spoke in the following order: Dr. David Fleisher, representing English; Dr. Ralph Rosenberg, representing languages; Dr. Hyman Grinstein, representing Hebrew and cognate studies; Dr. Jehoshua Ginsburg, representing mathematics; Dr. Alexander Litman, representing philosophy; Dr. Eli M. Levine, representing physical sciences; Dr. Alexander Brody, representing social sciences, and Dr. Abraham Luchins, representing psychology and education.

The professors outlined the requirements for majors in their respective fields and suggested cognate subjects. The vocational possibilities in all fields were described.

Attention!

A very important assembly will be held on Wednesday, January 15, in the Science Lecture Hall. The entire issue of dramatics will be discussed. On Thursday, a referendum on the subject will be held on the fourth floor from 2:30 to 4:00 p.m. Students are urged by the Executive Council to attend the assembly and participate in the balloting.

Local Humor Is Featured At T. I. Chanuka Festival

Amidst the joyful melodies of Chanuka, Hebrew Palestinian songs, Jewish rumbas and "Hey Baba Rey Ba", the Teacher's Institute held its annual Chagiga in the Yeshiva cafeteria.

The party began with the serving of the "most scrumptious meal ever"—made in Yeshiva—and continued with community off-key singing of Chanuka songs which kept occurring at frequent intervals during the feast of the Holiday of Lights.

A superb male choir, which under ordinary conditions would offer stiff competition to the Andrew Sisters, rendered its own positively original version of "Haneros Haloin" and other songs.

Dr. Pinkhos Churgin, dean of the Teacher's Institute, delivered a short address and welcomed the guests. Dr. Sidney B. Hoenig delivered a most interesting talk which would have even stunned the Quiz Kids. You didn't have to be a mathematician to understand Dr. Hoenig's "gematria"—only a Ginsburg.

Sonny Sklar's "Pictures In Pantomime" even outdid Lasse in "The Best Year's of Our Life". Concluding the program was an Orson Welles' type narration of the story of Chanuka by Ted Kalner.

Council Prexy In Attendance At Chi Parley

On December 29-30, a student conference was convened at the University of Chicago, by a preparatory committee of the American student delegation to the World Student Congress held at Prague last summer. The purpose of the conference was to discuss the need for and the character of a National Students Organization which would represent affectively the united interests of American students and which would work for their needs. Over five hundred delegates from over three hundred colleges and nineteen student organizations were present.

The delegates were divided into four panels which dealt with the foundation and the organization of the NSO, the aims and the activities of the prospective NSO, and the responsibility of students in international student affairs. At the plenary sessions resolutions were adopted to divide the nation into thirty regional committees.

A National Continuations Committee, which will be the temporary governing body of NSO, was selected with Jim Smith, student president of the University of Texas, as chairman. Despite the fact that the students represented various shades of religious and political opinion, the delegates felt that as students they had many common interests and for that reason were able to unite their efforts to make the conference one of harmony and accomplishment. The prime reason that the students were able to work in accord was that they wanted to.

Earl Klein '47, president of Student Council, represented Yeshiva College and served on the international students panel.

Dr. Weiss Reports On Basle Congress

Palestine Leader Chug Iori Speaker

Mrs. Anna Neumann, former executive of the Women's International Zionist Organization addressed the Chug Ivri, Thursday night, December 26, on the role Hebrew culture has and does play in Jewish life. She asserted that "the only place there is an actual development of Hebrew culture is in Palestine." Only there does a person "feel and absorb this culture every minute of the day."

The former president of the B'nai Brith in Palestine continued by stating, "the only hope I have for Hebrew culture in exile is that it will just continue to exist and its existence depends upon the amount of influence and nourishment it derives from Palestine." She concluded by urging all the members of the audience to at least visit Palestine even if they do not intend to remain there.

Faculty Featured In Fireside Chats

In order to enable the students to meet with faculty members informally and discuss topics of mutual interest, the Student Council has arranged a series of four "fireside chats" to be given each Tuesday during the month of February.

The following faculty members have been scheduled for the first series of talks:

- February 3—Dean Moses Isaacs
- February 10—Dr. H. Grinstein
- February 17—Dr. A. Litman
- February 24—Dr. B. Klech

For information about the time and place watch the bulletin boards.

Disaster Aid Wins Thanks Of Mayor

In recognition of Yeshiva's cooperation in setting up quarters to aid the victims of the Washington Heights fire, Doctor Balkin has received letters of thanks from Mayor O'Dwyer, Edward E. Rhatigan, commissioner of the Department of Welfare, and J. Harrison Heckman, executive director of the American Red Cross. The letters praised the "cooperation of the faculty members and students which was in keeping with the high traditions of Yeshiva College."

Scripts

A collection of the works of Professor Cassius Jackson Keyser of Columbia University is being published in six beautifully bound volumes by a committee of students organized for the purpose of honoring the great philosopher and mathematician.

Mizrachi Leader In Partition Fight

Room 420 in the Yeshiva University building has nothing in common with Basle, Switzerland, but it was in that combination of medical office and classroom that Dr. Abraham Weiss, professor of Talmud in the Bernard Revel Graduate School and instructor in the Teacher's Institute, made the twenty-second Zionist Congress come to life again on January 19.

Dr. Weiss, a veteran of previous congresses, attended as a Mizrachi delegate from America. Speaking in a low voice and in a precise Sephardic Hebrew, he described the tense nervousness that pervaded the congress.

Tell of Atmosphere
Many faces of former congresses were conspicuously absent. Delegates heard for the first time of the death of loved ones and friends. Reports from the delegates of European countries—pictures of undecipherable sufferings—weighed heavily upon the minds of the representatives. Although Dr. Weiss did not mention it, I am sure that he himself must have been terribly depressed by the stories from his native Poland.

The air abounded with the tensions of the Palestinian situation. Everyone felt that the time for decision was at hand. The question was what to do.

Existence Requires Unity
The chief issues which faced the Congress were participation in the London conference, partition, and "activism", as he termed it. There was another question which no one mentioned but everyone felt. For the first time, the reign of the Mapai was being challenged.

Discussing activism first, Dr. Weiss pointed out that the workers, usually the extremist, were here comparatively moderate in their attitude. They, through the medium of the Hagana, were prepared to fight attempts to limit immigration and settlement, but they felt that acts of purposeless terrorism would alienate those few friends we have and that resistance requires unity of leadership. From first hand experience they knew that British could crush them in an open fight and finally such acts are contrary to the Jewish moral tradition.

Opposed to Chukula
Turning to partition, he stated it was interrelated with attendance at the London conference. Besides religious and other sentiments, Dr. Weiss is opposed to "chukula" because once we concede to the British we dream of land, we concede everything. "However," he said, "I myself were to enter a 'white Jewish State' immediately, we would not have the moral strength to justify it." Departure from Mapai is (Continued on Page 2)

Lost "Grammen" Suddenly Found In Chanuka Miracle

Not since the heyday of Nate Rosenbaum, Murray Rothman, and Hal Miller was a chagiga so thoroughly enjoyed by a group of students as the one held by Rabbi Paleyeff in his home on the last night of Chanuka.

Instead of the dried salami sandwiches and apples that are refugees from the home relief program, there were smiling "lotkes" and enough edibles to satisfy an army of Fredmans. For a change, the "grammen" was not tampered to suit the tastes of the Minister of Thought Control. Even miracles, so appropriate to Chanuka, happened.

The Lost "Grammen"
As I entered, Harry Cohenson was having trouble finding the "grammen" he had written for the occasion. The search was cut short as the rabbi invited us into the dining room and to the table crammed with "lotkes," fruit cake, soda, etc. In a few well chosen words, he greeted the boys and then told them to go to it. Fred-

man, Kiefant, Endoff, et. al., needed no further urging.

After the traditional singing, the call was issued for the "grammen" but Harry, who had not yet found his poetical masterpieces, returned home to look for them. In the meantime, the rebetain, who was constantly filling and refilling the "lotke" platter, was introduced and received a big hand from the boys. Cohenson was returning from his room empty-handed when, lo and behold, there were the poems on the ground in front of the rabbi's door.

Better that miracle had never happened because Harry explained Bernstein's jaunts to the back of the room to enjoy the Florida sun, the "Big Three" puzzle playing, and the depth of our spiritual monitor's moral philosophy.

After the farewells had been said, I heard Cohenson still muttering to himself, "It must have been a miracle. Otherwise how could I have found it after it disappeared?"

The Commentator

Official Student Body Newspaper of
YESHIVA COLLEGE
Published 44 weeks throughout the College Year at Yeshiva College
Washington Heights, New York City

GOVERNING BOARD

| | |
|--------------------|------------------|
| LOUIS BERENSON | Editor-in-Chief |
| JOSEPH APPELBAUM | Managing Editor |
| AARON FRIEDMAN | News Editor |
| WILLIAM KANTROWITZ | Sports Editor |
| MAX FRIEDMAN | Business Manager |
| MARSHON ARANOV | Business Manager |

MANAGING BOARD

| | |
|--------------------|--|
| JOSEPH YONKOR | Copy Editor |
| WILLIAM KANTROWITZ | Circulation Manager |
| NEWS STAFF: | Milton Katz '47, Gabriel Cohen '48, Murray Glick '48, Harry Hirschman '48, Stanley Rabin '48, Philip Shumacher '48, Charles Stein '48, Max Fuchs '48, Philip Aron '48, Charles Aronov '48, William Fortis '48, Norman Kohn '48, Shari Katz '48, Irving Yonk '48. |
| SPORTS STAFF: | Abraham Shapiro '48, Sol Eisenfeld '48, Herbert Friedman '48, Joseph Abelow '48, Martha Appelbaum '48, George Koffitz '48, Abraham Shapiro '48, Bernard Dusek '48, Theodore Shalburg '48, Howard Danzig '48, Hyman Krantz '48. |
| BUSINESS STAFF: | William Kantrowitz '48, Irving Schapiro '48, Charles Aronov '48. |

The Executive Committee of Student Council assumes full responsibility for all statements contained in the editorial columns of this newspaper.

Member
Associated Collegiate Press
Distributor of
Collegiate Digest

Zionist Congress

The twenty-second Zionist Congress at Basle marked the closing of an era. It was the end of the most tragic period in the history of Jewish existence. Let us hope that it augurs the commencement of a more happy era than the one it ushered out.

The refusal of the Congress to participate in the London conferences ends the period of appeasement and broken promises. The futility of trying to persuade a government which speaks out of two sides of its mouth at the same time should have been clear even to the moderate elements. The British, liberal and progressive at home, are traditionally reactionary and oppressive in their dealings with others. A world whose conscience is composed of atom bombs and poison gases can not by its nature conceive of justice and mercy.

American Zionism played a leading role in the shaping of this aggressive policy. The militant wing of Zionism has succeeded in installing its policies. But the greater task of carrying them out still lies ahead. Towards their implementation, orthodox Jewry must lend all of its resources.

But even as the Congress was thanking President Truman for his interest in Zionism, one Arab leader produced a letter from the President stating that our policy would be reviewed. The press and radio are now carrying reports that the United States is veering away from its stated policy, which at most consisted of Yom Kippur pre-election messages.

Two thousand years ago a man betrayed his master for thirty pieces of silver. Christianity has never forgotten that incident. For it is the two greatest contemporary Christian civilizations that betrayed the destinies of millions of people and sold their consciences and justice—for a barrel of Standard oil.

Dramatics

Three years ago, the question of dramatics at Yeshiva College confronted the student body. The student body finally agreed to abolish dramatic shows only because of existing war conditions. The student body, traditionally ready to defend its established rights, yielded to the pressure of external circumstances.

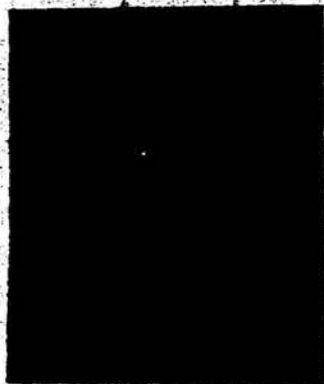
But the suspicions of student leaders that other factors were involved have been corroborated by time. The administration has offered no valid reason for its refusal to permit the return of dramatics. Every objection has met with a reasonable concession or compromise solution. There is every indication to believe that external pressure groups, whose hostility to Yeshiva and to the college are a matter of record, are at work again.

In searching for an Achilles heel, they found dramatics. At one point in the early history of the Dramatic Society, their pressure was so great that it was only the personal intervention of Dr. Bernard Revel of sainted memory, away on vacation recuperating from illness, that permitted the curtain to rise. The force of tradition plus the belief that all educational institutions must be free from the weight of self-pressure groups compels the Executive Council and the Governing Board to urge the student body to vote "yes" on the dramatics referendum.

Absence Of Idealism Perils Future Of American Jewry

by Louis Bernstein

At the last assembly, the student body heard a very challenging question raised by Dr. Moss Jung. The question is not a new one, but it still is as perplexing and worthy of serious thought as it was the first time it was broached, probably at the turn of the century. The problem of how the traditional Jew can best adjust himself to American democracy and twentieth century science when solved will reveal why one generation, and now another, has become indifferent to Judaism.



Of course, Dr. Jung assumes that such an adjustment is necessary. Unfortunately, a school of thought in orthodox life still survives which believes that such an adjustment is unnecessary. It seems to me however, that a philosophy of life which is content to roll along through the inertia of centuries eventually slows down, becomes incapable of dealing with contemporary problems, and gradually loses its adherents. Little wonder then, that the attempt to transplant the life of the European ghetto, under the guise of orthodoxy, to American soil has failed both in itself, and in the sense that it has hurt us as a living religious nationality.

People Abandoned

But perhaps the most important reason for the failure of Judaism to retain its hold upon the American Jew is its desertion of the people and abandonment of those vital principles which sparked its growth and were its outstanding characteristics. A virus of materialism has commercialized the organisms of Jewish life to the extent of paralyzing its heart and conscience.

The people consist of, to a very large degree, those that earn their living with their hands—in the factory or store. They crowd the synagogue only on the high holy days because then they pay for it. Social and educational activities are closed to them. But it is only fair to say that there are such movements in Jewish life as the Young Israel which are now coping with this commercialized religion.

Compromise No Solution

This problem is entirely that of traditional Jewry. Conservative and reform, completely upper and upper middle class, are unprepared to cope with the problem. Labor synagogues as suggested by an outstanding reform leader clearly indicate the aristocratic mind, one God for the rich and another for the worker. It would contradict every concept of democracy as taught by the Jewish and American traditions.

Besides, the worker is unwilling and unable to accept the "high falutin'" rationalizations of what he knows to be a tradition bound

ed by centuries. He may not be a synagogue devotee, but when he says "Thank God" upon finding a job, he intuitively feels that a divine factor has interceded on his behalf.

Body-Soul

Nor have the orthodox rabbis been of any help to him. They too have diverted their attention from the people of the lower classes. Perhaps there are such people that would desire to remain traditional. But to a working family, the prosaic idealization of a Park Avenue rabbi upon the wonderful graces of motherhood, have little meaning. They know that a time might come when they will not know how they are going to feed their child the next day. They know that a good education for their kid, the desire of every Jewish parent, is almost impossible.

Orthodox Jewry in America has retained the body—the ceremonials—but has lost the soul—the spirit of its traditions. I believe that this is due primarily to the fact that the people of the "book" have been neglecting the "book." The contemporary idealist, such as Henry Wallace, goes to the prophets for his inspiration. But the Jewish spirit, which in America should have been liberated, is still dulled by the pulpit and homiletics.

Jacob's Voice

Has ever an orthodox rabbi spoken out against the injustices being perpetrated by privileged economic groups? Where are the children of Isaiah and Amos to denounce the exploitation of human beings as machines? Where are the cries for social equality for the laborer, the share-cropper, or the Negro? Even the voice is not that of Jacob.

But can we ask of Judaism (and I constantly mean traditional Judaism) to fight the world's battles, when it does not even fight its own. When has a representative orthodox group demanded liberalization of immigration laws? What has it done to combat American fascism, Bilboism, etc.? Where was it on the F.E.P.C.? How long will it go on blindly repeating the errors it committed in Poland and Russia? How long can a living organism stop breathing before it dies?

If it were not for the last Governing Board meeting in which everyone criticized the Yeshiva for its indifference to Zionism, I would not mention it. The pages of The Commentator have repeatedly stressed this fact. I don't desire to criticize other orthodox institutions for their stand on the subject because it is fully consistent with the narrowness and blindness of their conduct to be anti-Zionist and to think only in terms of relief work and a pound of cure rather than the ounce of prevention.

Zionism Again

But one can't help asking himself why the Gentile world should be urged to help us save our own, when the only Jewish university in the Diaspora, the logical spokesman for Jewry, remains strangely indifferent or more fashionably "non-partisan." When will it learn that relief campaigns are the tragic results of the deliberate blindness of authorities

Basle Congress

(Continued from Page 1)

the sole hope of almost 6 million Jews, "and if we do not save them today, they may not be living tomorrow." He was sure that an overwhelming majority of the delegates would support such a proposal.

"Perhaps we are short-sighted", he continued, "perhaps we are being misled by desperation, but that is what would happen."

The question that remained was one of tactics and representation. That was the issue of participation. There was one proposal to authorize the executive of the Jewish Agency to handle the problem. Another proposal favored waiting for an opportune time.

Mizrachi Motion Accepted

At the Mizrachi caucus, a proposal was broached to permit the Zionist executive (or "the Congress in miniature", as it is called) to tackle the problem. The delegate who originally sponsored the proposal withdrew it. Then Dr. Weiss presented it and it was accepted after a long debate. This motion was ultimately accepted by the political committee and later by the Congress.

The acceptance of this motion spelled the end of Weitsman. The fact that the Congress refused to support the plan which would have given him, as president of the Jewish Agency, the right to form political policy was a clear indication of a lack of confidence. The Mapai sensed that it might be routed entirely so they gave the authority to the Zionist Executive and adjourned hastily.

The Mizrachi won a major victory when its plan was adopted. The left suffered a limited defeat when it failed to get a majority. The story of the Congress will be complete when we discover whether the change of policy can be carried out by the same people who formerly opposed it.

who refused to see the light? Those accomplishments of the Mizrachi movements are all the mightier, because they resulted in spite of, rather than because of, the united forces of traditionalism.

No Idealism

Fundamentally the problem might be reduced to the lack of idealism in contemporary Judaism and the lack of idealists who are visionaries, as its leaders. I believe that these shortcomings may be eliminated by careful study of the Jewish tradition. But one can not fully appreciate, nor even know, this tradition without being acquainted with the other cultures and civilization which grew up through the ages.

The halacha is probably the greatest expression of our tradition. But the halacha did not, as some contemporaries imply, begin with the "achronim." The prophets and the Great Synagogue were the two most important links in the chain of its tradition. Unless it is interpreted in the spirit of social justice that they preached, the halacha loses its meaning.

Included in our tradition are the monumental philosophical and literary works ranging from the earliest days of history to the Bialik and Sholem-Alexander of today. It is in these works that adjustment attempts are discussed. From them we can imbue the great idealism which always characterized the Jewish soul.

On The Bench

Tommy Visits Hoop Mentor; Speaks Piece

By Myron M. Fender

Employing his slouched gait, that special one which he reserves for Yeshiva drubbings, "Red" Sarachek walked out of the Cardinal Hayes gymnasium on January 8th, with a heavy heart. His beloved basketballers had just dropped their sixth contest of the 1955-56 season, a miserable defeat at the hands of a mediocre Cathedral five.

A delicate snow had begun to make its way from its heavenly empire. Sarachek standing under the Bronx light, his collar upturned to prevent the pellets from stinging the back of his neck, was watching the majestic substance of the snow disappear and pass into oblivion as it hit his non-shades overcoat.

"Red" started humming "Tangerine" and began wondering at the fruitlessness of it all. Just then, along with the snow, whose kingdom is of this earth, alighted Tommy The Termita, that indomitable creature who took to the ether.

By way of introduction, Sir Thomas is the Yeshiva representative of the "Royal Order of Termites Who Guide the Fortunes of Metropolitan Basketball Quintets". Being a member in good standing, having paid his annual dues, which entitles him to roams and backboard, Tommy has been enduring a Spartan existence 'neath the hallowed of the Central Needle Trades gym, home court of our "beloved Duncs". (With due apologies to the Duncs.)

On this particularly wintry eve, Tom had braved the elements and made the long journey to the Trans-Jordanic Bronx, so that he could watch "his boys" in action. Arriving with the wind and the rain in his antennae, he was greeted by his old pal and confidant, "Red" Sarachek, whom as I previously said was beginning to wonder at the appleness of it all.

Thomas, who is an ardent optimist, noted the impurified expression on "Red's" usually-beaming countenance and proceeded to console the Mitey mentor.

"So what if we did lose tonight?" he queried. "One of these games our boys are really going to break out with a rash of baskets. Imagine Fredman having one of his 'good nights'. You know the kind where everything he throws up at the hoop somehow magnetically being drawn in.. And imagine "Kid" Geller, who has been steadily improving, setting up the plays with finesse, and passing into the pivot with accuracy. Think of what will happen when Irving "Hilty" Wisel recovers from his attack of sore-backities and sinks a few of his mid-court "heaves". Imagine the outcome, if Simon is "on", and when Rubn makes those sets as regularly as he did tonight, when Abrams' nose gets as strong as his will to play. Picture a night like that, and be consoled". Having finished his dissertation, he settled back to see the effect thereof.

Sarachek, whose wrath was not to be denied, stormed back, "You're always thinking of the impossible, Udopoya."

Tommy winced at this derisive remark, but decided to let it pass so that he could end his remarks on a happy tone.

"Well", continued the diminutive Isopteran, "you can't win every game, after all you had a winning streak of two straight contests?"

"Yeah", answered the coach, "and look who we beat. The first game was against N.Y.U. Washington Square, restricted to non-matriculated, evening session students majoring in "Plant Life in Afghanistan." Not only that but the game was played in a place that should be used for malavah makahs only. The next game against Arts, we won only through the grace of an underlined referee and his oversized whistle.

Seeing that his mission was earmarked with failure, Tommy uttered an emphatic "aw nets" and once again took to the air.

Cancelled Games

A return game with the N.Y.U. Dentistry scheduled for January 11th has been cancelled, due to the Dents' inability to secure a home court for the contest. The games with Bergen College scheduled for January 28th and Feb-

ruary 22nd have also been removed from the Yeshiva basketball listings.

The next game will take place on Saturday night, January 18th, against the N.Y.U. Engineers at the Central High School of Needle Trades.

Mites Grab 2 From Violets; Then Lose To Cathedral

N. Y. U. Arts

Faced by the efforts of Marv Fredman, "Kid" Geller, and an antagonized official, the Quints managed to win their 11-10 victory over N.Y.U. Arts January 8th in the Yeshiva gymnasium. The Sarachekian defense was a combination of a low ceiling and the high blood pressure of the store-mentioned whistle blower. These two factors insured the Blue and White cage artists of their third victory of the season and stretched their winning streak to two straight.

Marv Fredman's 24 point total for the evening boosts his aggregate for the seven games thus far played this season to 188. Sparking the club by his deftness as a ball handler and play-maker, little Denny Geller racked up 13 pointers.

The second quarter was well underway before the Violets notched their first goal; so "Why You" assumed the driver's seat by an 18-2 margin. But then Leon Gilmonsky, who was the mainstay for the opposition, began to click and but nine counters separated the two aggregations. Fredman and Geller then registered with a basket and a charity toss apiece to outdistance the Artists by halftime, 24-12.

The lead was shortened to 16-25 as a result of the fast start of the Purple after intermission. The aroused Mites then began to go to work. Fredman counted with two foul shots while "Lefty" Hyatt and Irv Wisel parted the strings with one-handed hoop shots. Geller then proceeded to steal the ball and dribble in for a two-pointer.

Yeshiva To Meet Negro Aggregation

Yeshiva's basketball squad, not to be outdone in the matter of cementing interracial good will, has scheduled a game with an all-Negro hoop aggregation.

The Mites will meet a powerful quintet from West Virginia State on Saturday night, February 1st, at the Golden Gate ballroom in Harlem.

Perhaps this will prove to be the foundation of another great inter-collegiate athletic rivalry, which shall be a source of pride to all concerned. There is no place for bigotry or intolerance on the hardwood!

Cathedral

Two minutes had ticked off the 16:00 clock in the Cardinal Hayes gymnasium and neither Yeshiva nor Cathedral had been able to "break the ice". Just then a towed-haired, 17-year-old Cathedralite, Bobby Riordan, grabbed the ball and dribbled the full length of the court for the first two points of the Wednesday, January 8th evening.

Marv Fredman quickly knotted the score with one of his neatly-executed shots, but no sooner had the markers been registered but Riordan again snatched the "apple" and proceeded to chalk up another "score". From this point, Cathedral went on, never to relinquish its lead, and wound up 57-41 victors.

Four Defense Shows

In the first half the Mites were helplessly unable to cope with Cathedral's fast-breaking offense, as time and again Riordan and Tom Healy tallied with nary an opponent at close range to block them. The midway score of 24-18 attests to the Quintheplets' sad defense.

The Sarachekians were able to assemble somewhat of a defense in the third quarter and when Coach John Norton of the Bronx quintet sent in his third-stringers in the last stanza, Yeshiva suddenly came to life and drew within ten points of catching the victors.

Mel Rubn accounted for ten points with his timely set-shooting and Fredman tallied 17. Riordan was high man with 18.

Alumni

The annual affair sponsored by the Yeshiva College Alumni Association will take place on Sunday evening, February 2nd. Highlighting the get-together is the annual basketball fray pitting the varsity five against Blue and White cage luminaries of another day. Tip-off time is at 8:30 p.m.

Margolis Clothing Co. Inc.
97 - 5th Ave. (cor. 17th St.)
New York City GR. 7-7148
Featuring Non-Shades Clothes
Closed Shabbos

We Advertise In Commentator
All Year Round
TROIANO'S
Master of the Tonsorial Art
1499 St. Nicholas Ave.
(cor. 188th St.)
Specialized haircut and wash with every haircut.

N. Y. U. Square

By "The Sacred Gopher"
With a crowd of rafter-hanging proportions and terpidarian propensities bulging the confines of the Young Israel of Flatbush gymnasium, Saturday evening, December 28th, the Yeshiva court squad walked over the N. Y. U. Washington Square five, 63-50. The embargo afforded all elements in the diversified throng occasions for cheering.

Those votaries of the cage sport thrilled to the proficient hoop tactics of the Mitey Marv Fredman, who dunked 18 counters to lead the scorers on both quintets. This, in addition to his standout floor game, which was of the first magnitude despite the handicap of four personal fouls charged against him early in the first stanza. Those whose predilection runs to the "two-step", the "Charleston", and the "boogie-woogie" savored of the hip-slinging, slithery maneuvers of Denny Geller and Chiel Simon who came into their own against the Violets with 10 and 12 points respectively.

Mites Grab Lead

With the attendant cheers of the partisan assemblage ringing in their ears, the Sarachekers broke from the barrier with a vengeance, snatching an edge which henceforth they never relinquished. Coach Baker's squad readily abandoned its man-to-man array for a 3:2 zone in an attempt to halt the Mitey diminutive duo, Geller and Simon, thwarted the Violets' defensive alignment. A reversion to man-to-man harrying by the losers only served to resuscitate Yeshiva's close-in tactics.

The Mitey lee-way of 12 was not truly indicative of the actual difference between the two quintets.

Haber's
TAILOR and CLEANER
1594 St. Nicholas Avenue
Between 186-187 Street
Suits and Coats Cleaned and Pressed
Low Rates to Yeshiva Boys

Abraham Hans & Son
Jewelers
Diamonds, Watches, Jewelry
Watch Repairing
Special Discount to
Yeshiva Students
MAKERS OF THE YESHIVA
UNIVERSITY KEY
1608 St. Nicholas Avenue
New York 28, N. Y.
WAdsworth 7-5158

Announcing The Opening of The New Yeshiva Cafeteria
UNDER MANAGEMENT OF
MR. ISFRIED STERN
Dairy Served for Breakfast and Lunch — Meat Served for Supper
Open — 7:30 A. M. to 7:30 P. M.
Make Your Shabbos Reservations Early
SUPPORT YOUR YESHIVA CAFETERIA

ALEXANDER'S MEN'S SHOP
1416 St. Nicholas Avenue ..
Near 181st Street
HABERDASHERY

River Parkway Hand Laundry
2805 Amsterdam Avenue
SPECIAL RATES TO YESHIVA STUDENTS
We advertise in Commentator
All Year Round

V. CARUSO
TONSorial ARTIST
For The Distinguished Type
625 AMSTERDAM AVENUE
(Corner 181st St.)

KANNER'S
Strictly Kosher Delicatessen
and Luncheonette
Grand Opening
70 NAGLE AVENUE
Next to INWOOD JEWISH CENTER
Telephone LO-7-9853
Good Food and Courteous Service
Guaranteed

Hobby Club Hypnotist Has Y. C. Students Spellbound

9:35 p.m.: Riets Hall was dark and mysterious except for the light of a wavering candle.

10:05 p.m.: Four students followed the example of the candle and went out like lights.

10:25 p.m.: One of the students finally saw the light in the person of June Haver.

When Mr. Leo Tannenbaum, a math teacher at Bronx High School of Science and a hypnotist at large, finally folded up his turban and said good-bye to the members of the Hobby Club on December 30, it was evident that one of the strangest evenings in Yeshiva's history was over.

This "master of the mind", after assuring his audience that hypnotism caused a most pleasing sensation, calmly talked four innocent bystanders into going to sleep. Soon after this, Hyman Sky '47 and Alfred Solomon of T.A., two of the hypnotized boys, began to steal the show.

The hypnotist told Solomon to open his eyes and sing something. Solomon needed no more coaxing, opened his mouth wide, and a touching rendition of "Oleinu" came out. He ended the first part of his service with a snore as Mr. Tannenbaum retired him in favor of Sky.

Sky Gets High
It really seemed as if Sky was the limit, for suddenly he burst into a heavenly arrangement of "Ortchichornya". This would have been hilarious enough but, under the illusion that he was better than Bob Hope, Hy lived up to his name as the audience hit the ceiling listening to his quips and puns. Although he never quite came down to earth after this, he went back to sleep after advertising the product that is "kosher for Pesach but traifa the rest of the year", Peshi-meshi, and dancing a kasatska that would have even made an Agudist jealous.

It was the end as far as Solomon was concerned when he was told that he shouldn't sit down because his chair was on fire. Attempting to prove the hypnotist wrong, Solomon sat down, he suddenly jumped up in a hurry. He didn't attempt to sit down again until he had his seat cooled off.

The War Coat
Mr. Tannenbaum convinced Solomon he was a rag peddler. Solomon convinced, made Riets Hall tremble as he bellowed, "Clothes, rags, old clothes". A few understanding people in the audience offered Solomon various bits of attire including a pair of pants but he refused to take them without paying. Mandel Fisch '47, penetrated the trance by making Solomon giggle when he proffered a "war coat—my brother wore it". At this point, he was entranced further by a vision of June Haver; however, she turned out to be a dream.

THE COMMENTATOR:

A game of tennis was arranged and the two boys, equipped with their tennis rackets, proceeded to play a most serious game of tennis without balls, net, or rackets. Part of the audience was rolling on the floor as Sky shot the ball past Alfred and Solomon, in final disgust, jumped over the imaginative net. Alfred, realiz-

ing this action meant he had lost, told the American public in a speech that he was growing old and younger men like Sky should be their idols now. Hy, deeply touched by this, then made a short speech praising Solomon's playing.

Suddenly, which, poop, and goundhatt, the boys were awak-

ened, and, when told what had happened, they were a bit surprised and embarrassed.

It's true that Mr. Tannenbaum was greatly appreciated by his audience; it's true that the audience went crazy over the show, but the two victims still think that they're crazy.


P. A.

One Week Delivery Guaranteed.
Alectan
Hand Laundry and Cleaning Service
1205 St. Nicholas Ave.
Cor. 175th Street
CLOSED SHABOS

Heights Men's Shop
EXCLUSIVE
HABERDASHERY
Maurice Burgheser
555 West 151st Street

Boruch Ato B'voecha
Uvoruch Ato B'tzehsecha
ROXY
BARBER SHOP
Between 187th and 190th
on St. Nick
Chaver Le Bocharer Hayeshiva

Meet Me At Ben's Again
(Across From The Yeshiva)
College Luncheonette



Eat at Benny's
And Save Your Pennies
Regular Hot Dishes
Served at All Times
Tasty Sandwiches

BENJAMINE KLATZKE — Everyone's Friend

(Sec. 562, P.L. 481)
U.S. POSTAGE
NEW YORK, N. Y.
Permit No. 3919

THE COMMENTATOR,
YESHIVA COLLEGE,
NEW YORK CITY.

EMPRESS THEATRE
181st St. and Audubon

Thursday, Fri., Sat., Sun.
January 16-17-18-19
"MY FAVORITE WIFE"
Irene Dunne Cary Grant
—also—
"CHANCE AT HEAVEN"
Ginger Rogers Joel McCrea

Monday, Tuesday, Jan. 20-21
"HER HIGHNESS AND THE BELLEBOY"
with Betty Lamarr
—also—
"GIRL OF LIMBERLOST"
Ruth Nelson Gloria Holden

Wednesday, Thurs., Jan. 22-23
"SHADOW OF A DOUBT"
Joe Cotton Teresa Wright
—also—
"IF I HAD MY WAY"
Cartoons Latest News



TRIPLE

ALWAYS Milder

BETTER

COOLER SMOKING

CHESTERFIELD CIGARETTES

WITH THE TOP STARS OF HOLLYWOOD, CHESTERFIELD IS BY FAR THE FAVORITE CIGARETTE

Adelle Jorgens
FEATURED IN COLUMBIA'S
NEW TECHNICOLOR PRODUCTION
"DOWN TO EARTH."

YOU'RE COOKING WITH GAS, ADELE, WHEN YOU SAY

They Satisfy