

Fellowships Announced For Rabbinic Students

Yeshiva University will offer a series of fellowships to attract "talented and brilliant students" for training in the rabbinate, announced Dr. Samuel Belkin, president of the University.

Financial details of the fellowships which will start next September will be revealed soon.

Dr. Belkin, speaking at the twenty-fifth annual convention of the Rabbinical Council of America, explained that the project was designed to help alleviate a shortage of spiritual leaders.

"There is a need for more rabbis to dedicate their lives to the task of serving the Orthodox Jewish communities throughout the country," he said.

"The fellowships will help to strengthen the spiritual resources of our country at a time when the forces of materialism are bent on destroying every vestige of the democratic processes of our society."

Elect Sofaer Debate Pres.

Abraham Sofaer '62, was elected President of the Yeshiva University Debating Society in elections held Thursday, April 20, announced Murray Laulicht '61, out-going president.

Melvin Granatstein '62, Nathan Dembin '63, David Epstein '63, and Steven Prystowsky '64 were chosen as Vice-President, Campus Manager, Tournament Director and Research Coordinator of the Society, respectively. Ray Bloch '63 was re-elected as Secretary.

JSP Student

President Sofaer, majoring in history, attends the Jewish Stud-



Abe Sofaer

ies Program and is president of the History Society.

Vice President Granatstein joined the debating team in 1959. He attends RIETS and is majoring in English.

The newly elected Campus Manager, Nathan Dembin, is chairing the Society's Fifth Annual Metropolitan Debate Tournament, to be held Sunday, April 30th at the Albert Einstein College of Medicine in the Bronx. Approximately fifteen col-

Voting For Officers Will Be Held May 3

Elections for officers of Student Council will be held Wednesday, May 3, while voting for the valedictorian of the senior class will take place during the week of April 24, according to announcements by S.C. President Murray Geller '61, and Professor Morris Silverman, respectively.

In order to vote in the Student Council election a student must present his Bursar's card or another form of identification.

"There will be several balloting places on the fourth floor of the main building, the voting site, to avoid overcrowding, and ballot sheets for each class will be colored differently to avoid confusion," stated Stanley Kupinsky '61, chairman of the Canvassing Committee.

Dept. Established; Trains Teachers

Improved training of college and high school mathematics teachers will be the aim of a new Yeshiva University Department of Mathematics and Science Education, which will start this summer, according to a recent announcement by President Samuel Belkin.

Dr. Abe Gelbart, dean of the Graduate School of Science, will head the program which will focus around the merger of facilities of the present YU graduate schools of education and science.

The new plan is designed to implement recent recommendations by the Mathematical Association of America and the American Mathematical Society to reform secondary school programs and to alleviate the shortage of college mathematics teachers.

Under this program, instead of placing heavy emphasis on research, candidates for a Ph.D. in mathematics teaching will be required to take a special core of courses particularly pertinent to the needs of college-level teachers, such as "The Methods and Materials in Teaching College Mathematics" and "Higher Education in American Society."

Similarly, the requirements for a new Master of Science Degree in Mathematics will include special courses in education.

Dr. Belkin said, "It will offer a rigorous program of study in which mastery of subject matter and effective educational practice will receive equal stress."

Legislation from the New York area will debate the national topic Resolved: That the United States should adopt a program of compulsory health insurance for all its citizens.

Pre-Med and Math Favorite Majors, Statistics Show

More than one-fifth of the student body of Yeshiva College is majoring in Premedical or Pre-dental studies according to a report prepared by Professor Morris Silverman, March 21, 1961. The second largest major is mathematics in which 13.3% or 76 students are registered.

Ten years ago an identical percentage of students majored in the natural sciences as in the social sciences. Today over half of the students in the college are natural science majors while only one-third of the student body is majoring in the social sciences.

In the year that the Albert Einstein College of Medicine was founded, the number of students majoring in premedical studies at Y.C. doubled over the previous years.

Jewish Studies Major

The number of students majoring in Jewish studies has declined in the last ten years from 5.9% of the student body to 2.3% this year.

The percentage of students majoring in languages has remained constant at approximately 10%.

English, which was the second most popular major in Yeshiva two years ago, is now in fifth place. During the past five years sociology dropped from third to tenth position.

History Major

In 1958 history was tenth in order of popularity while today it is fourth.

In the last few years the percentage of students majoring in biology, economics, and history, has increased.

Million Dollar Donors Announced For Einstein College Of Medicine

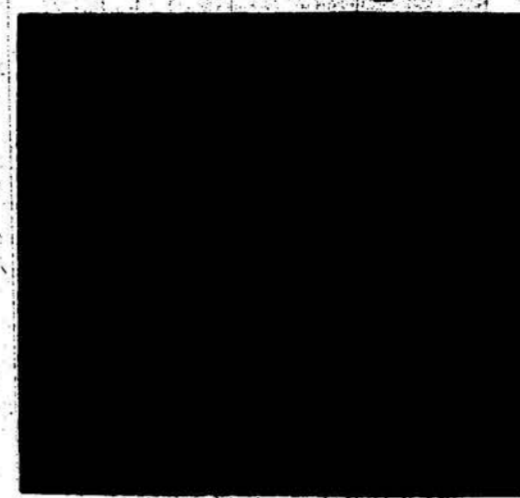
The Albert Einstein College of Medicine of Yeshiva University has been the recipient of two \$1,000,000 gifts stated Dr. Samuel Belkin, president of the University.

"These gifts are the first major contributions to Yeshiva University's new development program—

The Crown Height community of Brooklyn held a fund raising dinner Saturday evening, April 22, honoring 18 Yeshiva University rabbis who are residents of that area. The affair was held at the Young Israel of Eastern Parkway and was under the direction of Rabbi Harold B. Kanotopsky, Young Israel spiritual leader.

'Blueprint for the Sixties,'—said Dr. Belkin, "in which Yeshiva will seek to raise \$30,000,000 in the next ten years for Yeshiva

Dr. Rackman Expounds Philosophical Halacha



Dr. Emanuel Rackman

Offer Workshop For Ed. Students

Two special workshops on the education of mentally handicapped children and children suffering from brain injuries will be offered by the Yeshiva University Graduate School of Education this summer, announced Dr. Joshua A. Fishman, dean of the school. Each workshop will carry three hours of credit on the graduate level.

Twenty leading authorities will serve as participating consultants under the directorship of Dr. Elkan E. Snyder, chairman of the Department of Special Education at the Graduate School of Education.

The four week sessions from June 5-June 29, will study "Mental Retardation and Brain Injury" and the "Emotionally Disturbed Child and Adolescent." The workshops, which are intended for graduate students, teachers, and psychologists will be held at Yeshiva University's Stern College for Women.

Rabbi Dr. Emanuel Rackman, associate professor of political science at Yeshiva College, presented the first in a series of five Wednesday night lectures on "Meeting Modern Challenges to Torah Judaism," April 19, at the Ruben Residence Hall.

Speaking on the topic "Toward a Philosophical Appreciation of Halacha," Rabbi Rackman stated that "Judaism is a theocentric system in which man shares with G-d in the Halachic process." The most striking proof of the premise that G-d gave the Law is the 25th chapter of Leviticus which offers a denial of the authority of feudal society, a negation of self interest, and a concern for the interest of the minority and the weak.

Joint Effort

Of prime importance, according to Rabbi Rackman, is that Halacha represents the joint effort of G-d and man and is not just an authoritarian system. The written Torah is ambiguous or even incongruous in parts precisely so that man can share with G-d in the development of the Law through the Oral Law.

This participation is not exclusively logical or scientific, but is partly philosophical; and diversity of opinion among participants is a natural part of the process.

However, he cautioned that man must exercise modesty and thoroughness to understand and make decisions on Halachic matters.

Enticing Factor

Rabbi Rackman stated, "The role of man in Halachic process is important and should be the big enticing factor in deepening a philosophical appreciation of the fundamentals of Judaism."

This and subsequent lectures will be sponsored by the Yeshiva University Rabbinic Alumni, the Stern College Alumnae Association, and the Teachers Institute Associated Alumni.

Churgin TI Chair Will Be Dedicated

A chair in Jewish History, in memory of Dr. Pinchus Churgin, will be dedicated April 30, by the Teachers Institute Associated Alumni, at a special dinner, revealed Dr. Jacob Hartstein, chairman of the affair and Mr. Morris Benathen, president of the Alumni.

Dr. Samuel Belkin, president of the University, will consecrate the chair.

Dr. Churgin was Dean of Teachers Institute, Professor of Jewish History and Literature at Yeshiva University, and Editor of Horeb.

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ren dwelled upon the important role that students must play in the progress of education. It is unfortunate and unreasonable that the students, who were spotlighted, were not accorded the opportunity of being represented at the reception that followed the address. It should be realized that a University can not operate with alumni and friends to the exclusion of students.

Another Quiet Birthday?

It has become a custom in recent years to celebrate lavishly the thirteenth birthday of a Jewish boy. No longer does a small "Kiddish" in shul suffice to express one's happiness for a young boy's entering into the fold of the Jewish people.

"Bar Mitzvahs" costing \$3,000 are not uncommon in the United States, and many parents set aside two funds for their children, one for their college education and one for the Thirteenth Birthday Celebration.

To say that this is becoming a booming business would be the year's understatement. Catering halls, hotels, and even many night clubs depend upon such affairs for their very existence.

However, it seems that not every part of the American Jewish community is conforming to this fad, especially not at Yeshiva.

This past week the Jewish world celebrated the Bar Mitzvah, the thirteenth birthday of the State of Israel and only Teachers Institute organized an assembly in its honor. There was no other event, no other assembly, no documentary film, no speaker, nothing else to commemorate this historical day of the fifth of "Iyar".

The administration ignored this date and even though Student Council had announced plans for a Yom Haatzmaut assembly, something happened, and it was cancelled.

It can be understood that it is not the administration's duty to entertain the students and Student Council can not force a prominent man to speak at a time convenient for the students, but possibly something such as a movie should have been prepared just in case such a situation should arise.

However, the Governing Board is not bothered too much by the failure of an assembly, but rather by the complete apathy of the students, the faculty, and the administration towards the anniversary of the State of Israel.

Why does the Yeshiva University community here in Washington Heights remain undisturbed if this great event is not celebrated properly? Does it actually believe that this historic occasion does not deserve recognition?

It has been said many times that Jewish students, especially Yeshiva College students, do not have to be reminded of the meaning of "Eretz Yisroel." However, it may be that we have taken this for granted too long.

This absence of celebration is only symptomatic of a larger problem, that being an almost total lack of Zionist spirit at the College.

There are very few if any Zionist activities scheduled here, and only THE COMMENTATOR has regularly discussed problems concerning the State of Israel.

We appeal to all of you—students, members of the faculty, and administrators—to revive the spirit of Zionism in Yeshiva.

Patience At An End

It is common knowledge that one would have to go far to find a more peaceful and less critical newspaper than THE COMMENTATOR. Over the years we have always tried to resolve difficulties in the spirit of understanding and sympathy. It is with pain, therefore, that we must now admit that a situation has arisen with which we have lost all patience. THE COMMENTATOR feels that further silence is impossible, and we must speak our mind.

Spring this year has been absolutely miserable. Instead of the long awaited and anxiously anticipated days of bright sunshine and warm breezes, New York has been subjected to dull skies and cold winds saturated with rain. To say that the general result has been a dampening of spirits would be quite an understatement. Faces have become so long that rheumatism of the chin has become a serious threat to the health of our boys.

It has not been our general editorial policy to argue with fate, especially in view of the particular cosmological views prevalent at Yeshiva College. On the other hand, successful petitioning is not unknown. Perhaps an organized effort in this direction is the answer. We've lost faith in Uncle Weatherbee anyway.

Let's Analyze:

Eichmann's Fate

By Murray Laulicht

Adolf Eichmann has been accused by the government of Israel of crimes so horrendous, so incredible, that the possibility of an objective discussion of his case has been made virtually impossible.

Evidence supporting this contention may be drawn from a statement by Attorney-General Gideon Hausner, chief counsel for the prosecution, when he refuted a defense motion that would have disqualified the Israeli tribunal currently sitting in judgment on the grounds that it is prejudiced and biased.

Mr. Hausner countered passionately that no person who could judge Eichmann impartially could be considered competent to judge the case.

The New York Times printed the Attorney-General's statement as its "Quotation of the Day." Other newspapers which had expressed remonstrance at the methods employed by Israel in abducting Adolf Eichmann ran Hausner's comment as part of their lead stories, without voicing editorial opinion on the precedent that was apparently being established.

The lack of any thundering reaction opposing the legality of the concept that a biased group can adjudicate cases involving its own deep-seated emotions underscores public acceptance of the thesis that the Eichmann trial need not be halted merely to follow judicial procedure.

If the Israeli government wishes to stage a mock trial in order to demonstrate the bestiality of Nazi Germany, one can safely predict that the venture will succeed. But a great question arises in the process of conducting a trial after the prosecution has asserted that the judges are not impartial as to whether this is to be a mock trial or a mockery of law.

It is ironic that great pains were taken by Mr. Hausner to establish Israel's jurisdiction over Adolf Eichmann not only emotionally, morally, and historically, but legally as well. The prosecution was very astute in citing precedents for trying a man in a country in which he has never committed a crime, against people who were not citizens of this country, for violation of an *ex post facto* law, after kidnapping the defendant from another country.

This effort was necessary not only to provide a legal basis for trying Eichmann but also to preserve the reputation of the State of Israel as a non-aggressive, peace-loving country, that is evermindful of the sovereignty of its sister states.

While the prosecution managed to brilliantly overcome the defense arguments concerning the rights of the State of Israel to try Eichmann, Hausner's admission of the inevitability of a prejudiced court protrudes like a sore thumb. Mr. Hausner realized that there was no precedent for trying a man before biased judges while still referring to the proceedings as a legal trial.

The prosecution's admission that the court is prejudiced is but one factor that leads me to believe that Adolf Eichmann should not

(Continued on page 4)

Twiddling Our Thumbs—II

In the past few months the pages of THE COMMENTATOR have been noticeably empty of editorials concerning the Jewish divisions of Yeshiva University. No comment has been made in print as to whether the Governing Board feels the situation pointed out in "With Malice Towards None" has been remedied or remains unchanged.

It has been rumored that THE COMMENTATOR has been quieted by the administration and that the paper no longer operates under the principles of a free press. It has also been suggested that this Board no longer feels it was correct in printing such controversial views.

We can honestly say, however, that these rumors are completely untrue. During this entire semester we have discussed with administrators of the Rabbi Isaac Elchanan Theological Seminary and Teachers Institute the existing situation, and have been promised that definite steps are being taken.

Although no official statement has come from any administrative office, we were assured that measures will be initiated this coming September that will be a start towards the elimination of most problems outlined in the "With Malice Towards None" editorial.

The Governing Board is of the opinion therefore, that even though very little positive action was taken this term these discussions are very encouraging.

We Tout You Not

On Wednesday, May 3rd, the student body of Yeshiva College will select its student leaders for the new year. This coming year will be a momentous one as Yeshiva University celebrates its seventy-fifth anniversary. The construction of the student union plaza in the new building will be completed and student government at Yeshiva will be entering a new era.

THE COMMENTATOR has never supported any candidate in the past and will continue in this tradition. However, we wish to urge every single member of the student body to think before he votes. Read the statements of the Presidential candidates printed in this issue. Consider carefully the programs and policies of these candidates and of every nominee for office and then, only then, cast your ballot.

This is the time of the year for the critics and the criers, the groaners and the grumblers. The Student Council of 1961-62 will be the one chosen by you. If you make a farce of your elections, the final joke will be on you.

Uninvited Spectators

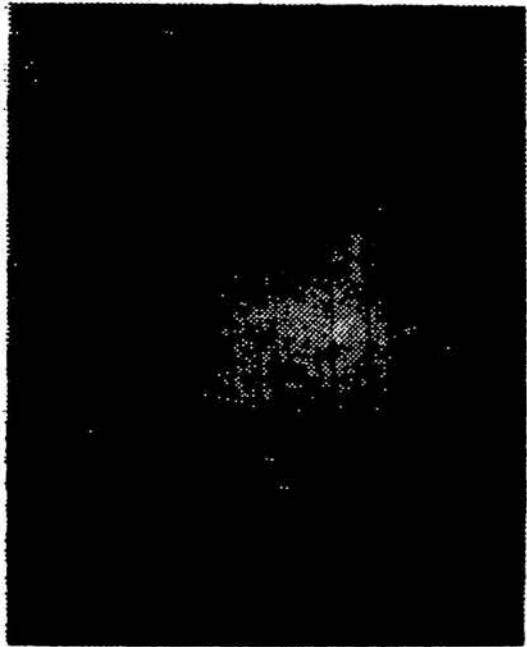
Privileged by the presence of the Honorable Earl Warren, Yeshiva University's students, alumni and friends heard the chief justice speak on the importance of secular and religious higher education. Understandably, Chief Justice War-

Statements of Presidential Candidates

By Teddy Berman

The Student Council electorate has the right to know the ideas and philosophies of its prospective leaders. For this reason, THE COMMENTATOR has devoted space to Presidential candidates to enable the student body to critically and carefully evaluate the merits and flaws in the thinking and personality qualifications of the men who would assume the primary responsibilities of student government.

I have always believed that the



President of Student Council must be more than merely a leader. In session, before one's constituents, there is, to be sure, a great need for effective, mature leadership. But in private conferences with administrators, faculty members, and other student leaders, the great need is for knowledge rather than mere gavelmanship, understanding of practical problems rather than the ability to swing votes.

Experience is an informative criterion of ability only when experience is indicative of knowledge. While it may certainly behoove a Presidential candidate to serve, for example, on certain committees, he must not forget that the fundamental value of this service is not so much its usefulness as a "qualification" that he can flaunt before anxious voters, but the knowledge it will give him so that his future decisions can be made more wisely.

Yardstick of Past

In addition, experience serves as a yardstick of past performances. If a candidate has, for some reason or another, been called upon to deal with administration officials, for example, and has done so with a great measure of success, the electorate may assume with some certainty that this individual will continue to be able to discuss issues clearly, concisely, carefully, and conscientiously.

Thus, when a candidate can state that he has served as Secretary-Treasurer of an organization, when he can further state that in this capacity he has had the opportunity of learning thoroughly the history of past Student Councils, when he can then state that this office, of necessity, threw him constantly in the path of previous student leaders thereby furthering him in his education, and when he can finally state that this office brought him to meetings with the Dean, the Registrar, the Co-op Governing Board, the Dramatics Society, and even the Governing

Board of THE COMMENTATOR, one can see the tremendous qualifications for the Presidency that this candidate possesses.

But let me go but one step further. I would like to bare the record and throw before the student body certain simple facts that will reveal whether or not my qualification of Secretary-Treasurer is to be taken seriously. What have I personally done during my tenure of office?

I am happy to state that this year, the budget of Student Council is balanced. The entire debt owed to the printer of the Masmid and to the various suppliers of the Co-op store, totalling almost three thousand dollars has been paid. This was done although a record amount of money was spent on the Dramatics Society and THE COMMENTATOR. Next year's Council will not have to face the problem of having to plan its activities knowing that thousands of dollars are yet to be paid past creditors.

Open Budget

Those of you who attend Council meetings regularly may remember that this year, for the first time in the recent history of Council, the budget meeting was an open one. Again breaking tradition, I submitted a mid-year report on the budget telling how much of the proposed expenditures had, in reality, been spent. Thus the student body was not only afforded the opportunity of learning what was being planned with their money but also what was being done with it.

What does the future hold for us?

My "New Frontier" is actually an extension of the old principle that Student Council exists for the benefit of the student body. What I propose is an expansion and intensification of the current activities sponsored by Council.

I appeal to all those who are interested in forming a Speaker's Bureau to volunteer their services in the hope that such a bureau could be effectively established to serve the student body. Such an organ for Student Council would obtain interesting speakers for the entertainment and education of the student body.

An expanded movie program would be established with quality films being shown in the dormitory on the average of once a week.

Funds will be allocated to purchase sorely needed equipment for the Co-op, equipment which previous Councils could not afford.

This year the Chess Team voted to come under the jurisdiction of Student Council and compiled, an outstanding record in their league. I therefore propose that the Student Council sponsor a chess tournament among Metropolitan colleges just as is now done by the Debating Society.

These are a few of the ideas which I would like to convert to reality if given the opportunity. I ask to be given this chance by the student body to serve you next year.

The gauntlet run by the candidate is a requisite for good student government. This is the incubation period for new ideas and fresh enthusiasm. It is time for reflection in reviewing past policies, weeding out the useless, amending the outmoded and revitalizing the forgotten, and of course, the candidate is carrying a torch by which the Student Council is briefly emblazoned in its annual hour of glory.

Ideas and initiative are fine and necessary for the formulation of new policy. But it takes strong and meaningful Presidential leadership to keep the student interest for a council enflamed. Before a student will determine what he will contribute to Council, he wishes to ascertain in what manner council will benefit him. To accommodate this attitude, I would have in mind activating a program that constantly adds and bolsters the props for student autonomy and determination in their own activities. It is necessary to enliven and popularize council's function for only as a result of student support can council gain the objectives that spell progress.

Student Rights Neglected

I maintain that the Student Council has not warranted the interests and backing necessary. As a result, it has not only been unable to gain in areas of student rights, but quite the opposite, there has been a marked loss in student autonomy. This is the year when to the shame of the student body, Council accepted an advisor for THE COMMENTATOR. This is the year that Council, feeling itself unable to cope with the problem of Co-op, came close to signing it out of the hands of the students, a proposition closely defeated this year but looming largely as an issue in this coming school semester. And this year, Council passed a resolution requesting the liberalization of the cuts system only to be notified by the administration of a more stringent enforcement in prospect.

To secure such causes for the students, Council needs a president who has been and will be outspoken in his assumption of student responsibility. My record is witness to my firm belief in student rights.

Varied Encompassing Program

My program for the coming year would include a constant initiation of present and forthcoming ideas. A Zionist club would be of first importance. Yeshiva College is failing in its obligation of inculcating the students with a love and zeal towards Israel. One reason for this is a Zionist club which does not function. Love for Israel should transcend the mere status of a nonfunctioning club. It must be supported on a school-wide basis with the active support of Student Council. Such neglect as was accorded Yom Haatzmaut at Yeshiva can be remedied.

The one-time curriculum evaluations committee has been mothballed and forgotten. A curriculum committee should be re-established to provide resistance to ex-

isting deficiencies and unified initiative towards the establishment of new and beneficial courses. An example of this would be an "integrated" science course whereby the non-science major need not spend a whole year studying one required science but may study the aspects of many fields of science which affect him.

Freshman guidance programs and student alumni relations are areas in which there must be a re-evaluation of our purposes and



goals so that their faltering structures may be rebuilt.

It is necessary to install facilities for student recreation in the dormitory and on the adjacent yards. There must be an effort made to bring down speakers current and relevant toward world events. The presentation of such speakers at assemblies would do much to arouse student awareness of the world around him.

A Student Council thrives on "issues." This does not necessarily connote controversial items, but it involves the injection of novel and beneficial programs and ideas which constantly revitalize student interest and support.

I firmly support such a policy and would constantly watch for new means of aiding the student body because a council without "issues" is uninteresting and unsupported.

Experience Extensive

My experience in school activities has been extensive and at the same time I have maintained a Dean's list average over the past three terms. From an interested member of various committees, I advanced to chairmanship or co-leadership of the medical, calendar, rings, and 75th Anniversary committees. I have participated in dramatic productions. I have been an active member of the varsity tennis team. I advanced from a staff position to a place on the Governing Board of COMMENTATOR. And after serving as delegate of my sophomore class, I was elected President by my junior classmates. In such participation, though varied and diversified, my aims have always been the same: to attempt, through these positions, to service and further student interests and pride in Yeshiva.

Past accomplishments, however, are secondary when the important question is: What will be accomplished? I stand for a dynamic Student Council that aims for progress.

The Candidate

By David Epstein

*He caught me from behind — my neck's poor nape
Was in his grasp before I could escape.
"Hello there, friend! My name is Chaim Doe—
I'm running for Vice-Delegate, you know.
Perhaps you'd like me to delineate My views on Council or the Jewish State?"
I blinked—and thinking that he saw me nod
He said "I trust in student's rights—and G-d
I also 'learn' a little, on the side"—
This was a whispered line, devoid of pride—
"But don't be scared, I'm 'swinging' all the way;
I bug to Sid and George's twice a day.
Now let me just recount my qualifications
That helped me get so many nominations:*

*I work for Commie
Gather news;
Follow Greenberg's
Mussar Schmooze.
Ten committees I've helped mold*

*In thirteen clubs
My name's enrolled.
I flatter teachers
Applaud their jests
I earn their trust
And gyp their tests.
On each issue
(Council night)
I speak my piece
However trite."*

*He paused for breath; I made my bid just then
To change the subject ere he'd start again.*

*"What do you major in," I said.
A grin obscured his face,
"Depends what class I'm-in!"
Ignoring now the troubled look on My countenance, he glibly rattled on:*

*"Now listen here! (He poised now for the kill)
Administration rights — I think they're nil,
A college should be run by student's will."*

*With practiced smile exuding friendly glow
He went into the final pitch, voice low:*

*"And now, my friend, what can I promise you,
A soft committee chairmanship or two?"*

*Perhaps you're overcut — forged doctor's notes
Will gladly be exchanged for promised votes!
Besides, you surely heard about my foe—*

*Now Lashon Hord's not my forte, you know . . .
He whispered in my ear; it dulled my sense*

*To hear such horrid damning evidence!
"And now," he said, with a fraternal pat,
"You surely can't support a guy like that."*

*"I guess I can't," I said, "but then you know
I spoke to your bete noir (Yimach Shemo);
And all those things you said in your attack—
He said the same of you awhile back.*

Israel Celebrates Bar Mitzvah; Creation of Torah State Urged

By Howard Begel

Yom Haatzmaut 5721, the thirteenth anniversary of the State of Israel, brings recollections to the writer of his recent trip to the Holy Land. But all of these colorful thoughts are darkened by the possibility that perhaps, G-d forbid, Israel might not live until its fourteenth birthday.

Metulah, a little settlement in the northernmost part of Israel, surrounded on three sides by a foe—Lebanon; Tel Hai, where Yosef Trumpeldor fought to the death for that which he held dear; Tiberias where the remains of the Rambam and of other Jewish greats repose; these places and their stories bring to mind the *raison d'être* of the state of Israel. The reason is that Israel is the G-d given homeland and national territory of the Jewish people. This nation, which has survived many terrible events in its vast history of 5700 years in almost every place on earth, is now legally in possession of a state.

The Time is Right

Now that the state has become Bar Mitzvah, the time is right for its citizens to realize that they must transform Israel into a Torah state. It is the time for this Jewish nation, as any other Jewish body at the age of thirteen, to relinquish its immunity from punishment and become a member of *Klal Yisroel*.

True, we can say that a state is not an individual in the sense of a single body, but we can believe that this state is an individual in the sense of its uniqueness in being the only *Medinah* for the Jewish people since the Second Temple. It should follow therefore the tradition of its predecessors and live under the *Ol Torah*.

Now is the time for action. The nation Israel has reached that stage of life where it must begin to obey the *Mitzvot*—it has become Bar Mitzvah.

Responsibility of Inhabitants

On this Yom Haatzmaut, the inhabitants of the land, be they sabras or refugees, who have labored to develop their home into what it is now, have ended their period of grace and are now responsible for the sins they commit by not reverting to the state as of old. This does not mean that the state cannot use new techniques and build modern cities. Even in this there is inspiration to achieve the aim stated.

Haifa, one of the most modern and beautiful cities of this "*eretx zavat chalav u'dvash*," Tel Aviv, its spiritual center, are inspirations ed President of the Yeshiva University for a *Medinat Halacha*.

This Yom Haatzmaut sees the Negev receding to the south, slowly becoming fertile and green. This land can truly be one of milk and honey if the Jewish people continue in their endeavors with but one innovation — become a Torah state.

Democracy in Primitive Area

The thirteenth birthday symbolizes the creativeness of the inhabitants of the land — the creation of a democracy in an area devoid of law save that of survival of the fittest. But the epitomy of creativeness cannot be realized until there is a *Halachic* state.

Independence Day could mean independence from reliance upon the rest of the world for sustenance in the diaspora. But it also means that there is freedom to live under Jewish law and to maintain a *Medinat Torah Umitzvot*.

Neglecting Weizmann's Co-Workers Considered Undeserved Injustice

By Herb Bloom and Charles Persky

Upon the occasion of the thirteenth birthday of the state of Israel, we note with sadness that one group of individuals has been carelessly omitted from the honor roll of the contributors towards the founding of the Jewish state. Humble and modest as these individuals are, we feel they would not come forth to receive their just praise. Therefore, we would like to take it upon ourselves to acquaint you with these "cultured Zionists."

These individuals have been overshadowed by the fame of their distinguished co-worker, Dr. Chaim Weizmann. Their first meeting with the noted Russian chemist was at the Leister Institute in London in 1914, although they had been known to each other by their respective works for some time.

Chemical Discovery

Through their combined efforts a process of fermentation was developed for converting carbohydrates into acetone and butyl alcohol. This process made possible cheap production and in large quantities — of these two fundamental organic compounds. One

of its important features was its timely appearance in 1914, during World War I, when it greatly relieved the shortage of acetone, required in the production of smokeless gun powder.

History rightfully declares that it was the spirit of Weizmann which, in cooperation with that of Balfour and Lloyd George, moved the war government to publish the Balfour Declaration.

The "Co-Workers"

But has history given proper credit to Weizmann's co-workers? Each one in his own small way contributed toward the total result which enabled Weizmann to gain favor with the British government.

Today in Israel there are many monuments to the late Dr. Weizmann and rightfully so. Yet his "co-workers" have been content to remain anonymous.

We cannot allow this travesty of justice to continue. One might even say that the state of Israel owes its existence today to the work of these "humble beings." Bacteria, we salute you!

Let's Analyze:

The Man in the Cage

(Continued from page 2)

be given capital punishment after he has been convicted.

I have no misconceptions about the more obvious realities of life. I know that any voice in a wilderness will not undo Adolf Eichmann's inescapable date with the Lord High Executioner. My only purpose in writing this particular article is my conviction that if I feel a great wrong is being committed, I, as a Jew, can not stand idly by.

Many reasons have been advanced in support of executing Eichmann. I would like to discuss some of those which come to my mind.

One point that has been often raised is that killing Eichmann will serve as a deterrent to future mass murderers and anti-Semites. The feeling is that if Israel reveals any softness towards Eichmann, this softness will be exploited by future maniacs.

Let us understand that the crime of Eichmann and other men like him is an utter disregard of the value of human life. How will one more killing dissuade such a man? Eichmann himself has been quoted to the effect that even if he were killed he would still feel that accomplishing his plan would be worth giving up life. Why should any other maniac reason differently when his craze is based on his loathing and disgust for the life of his fellow man?

In addition, if there still lurks a man who, after reading about the atrocities perpetrated by Eichmann and his compatriots, still believes in genocide, let us face it, mankind may be doomed. No spectator to the proceedings in Jerusalem can say that his conscience, his very essence, has not been deeply stirred. I believe that the revelation of Eichmann's crimes is, in itself, a deterrent to mass murder.

Another contention is based on the assumption that killing is permissible in cases of self-defense. As a result, society, as the protector of its component citizens, may kill one man in order to protect the lives of its citizens.

It should be apparent that this consideration should not enter into a discussion centering about Adolf Eichmann. Were Eichmann to be sentenced to life imprisonment, it is absolutely certain that his murdering days would be over simply because Eichmann would never dare to set foot outside the custody of the law. He would be forfeiting his life with his first step on Israeli soil.

Finally we come to the idea that a murderer is killed in order to atone for his crime. It has not been raised in connection with the Eichmann trial because it is understood that one death cannot offset six million just as one gram cannot balance one ton.

Even the proponents of Eichmann's execution are not of the opinion that his death will, in any way, atone for his crimes. Most people feel that there is no other way but execution (since torture has been ruled out as both barbaric and unwise) to let Eichmann atone for his sins—not that his sins will actually be atoned for.

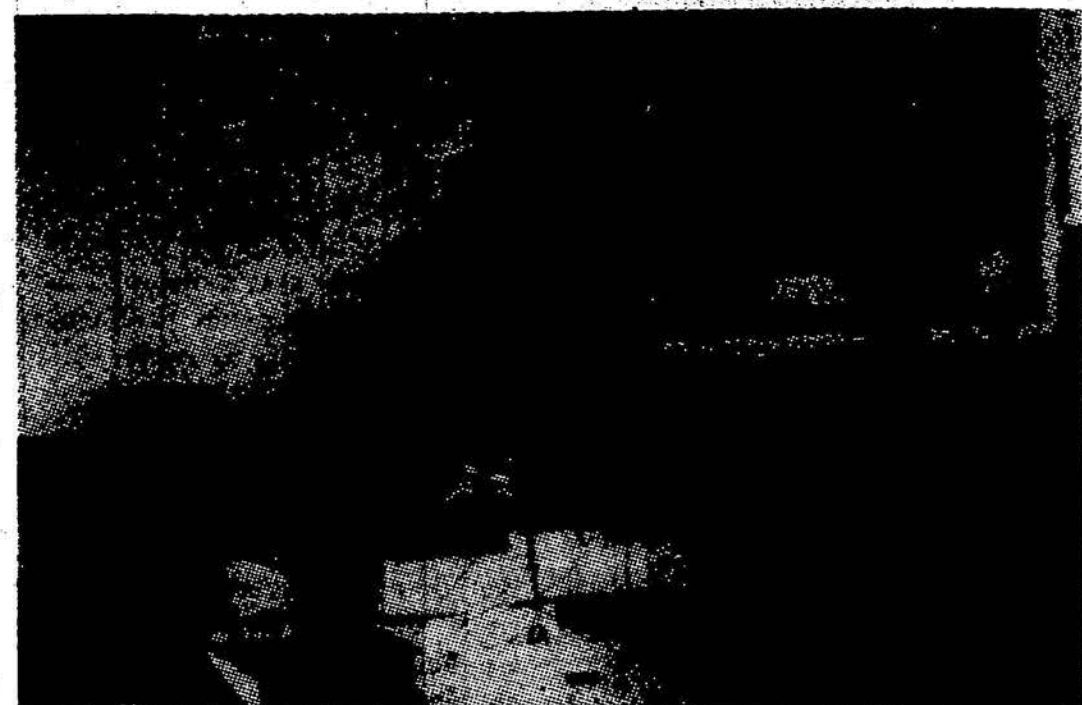
So much for refutation. Let us examine the other side of the coin and see if there are positive reasons for keeping Eichmann alive.

I believe that the Eichmann trial offers a unique opportunity to the Jewish people, via their representatives, the government of Israel, to teach the world something about the sanctity of human life.

I don't believe that it is necessary for me to cite the Talmudical exegesis of the essence of Judaism. Most yeshiva students are familiar with Rabbi Akiba's declaration that "Love thy neighbor as

justification can ever be offered for removing human life than it will have magnified Eichmann's crimes completely beyond the brink of comprehension.

Another consideration is the fact that Eichmann has come to symbolize the entire Nazi movement. It would be impossible, judging from the indictment against him, for Eichmann to avoid being cast as the essence of the beast that was Nazi Germany. In a sense, I feel that once Israel executes Eichmann it will have absolved the world of further rumination on how to effectively exterminate man's inhumanity to man.



thyself" is the sun around which Judaism revolves. Fewer students may be familiar with Ben Azai's disagreement at this point. To Ben Azai, one of the greatest tanaim, "In the image of G-d was man created" is the focus of Judaism.

Despite my limited Talmudic background I could cite at least five or six other instances where the Talmud describes the importance of each and every man.

Suffice it to say that according to Jewish tradition a man who kills one man is equal to a man who has murdered the entire world population.

Recognizing this principle, Jewish law made it extremely difficult for a Sanhedrin to execute any man. The Talmud reveals that only a blood-thirsty Beth-Din would kill a man during a seventy-year period. (Once again, Rabbi Akiba proclaimed that never would a beth-din in which he was sitting commit a man to execution).

The world, not accepting the traditional Jewish concept of the value of man, has been all-too-anxious to forget the Germany of the thirties and forties. General sentiment seems to be that Israel is prodding a thorn into the world's eyes by bringing up a by-gone issue.

But if Israel can show that the value of man is not a by-gone concept, that it can be invaluable in discussing problems raging from adequate medical care to internal security for all nations, to a nuclear test ban, to abolition of capital punishment then it will have performed a gigantic service to mankind.

Merely by re-opening the wounds fifteen years after Nuremberg had declared them closed forever, Israel has shown the world, in retrospect, that it can never forget the brutality that is latent in human spirit.

If Israel now refuses to execute Eichmann on the grounds that no

Eichmann dead is of no propaganda value to Jews. The world, when it forgets this trial (as all trials must be forgotten), will forget Nazi Germany. The entire human sub-conscious works at expiating past misdeeds and this is no exception. We must not let the symbol die while the death of the symbol may lead to expiation not only for Eichmann but for the entire world.

Justice can not be gained for the six million at any price, certainly not the life of one man. The world must not be deluded into thinking that Eichmann's death will exonerate its timid inaction and abject surrender to Hitler's solution to the Jewish problem.

What must be done then in my opinion, is as follows. Adolf Eichmann must be placed in a bullet proof glass cage. He must be incarcerated in this cage until G-d sees fit to destroy him. His place of residence shall be part of *Yad Vashem* museum that has been constructed containing other exhibits of the men, places, and instruments responsible for the Great Holocaust.

Extensive pictorial and documentary representation of all exhibits must be circulated among Jew and non-Jew throughout the world. Eichmann is to be the central figure in this museum.

Jews must remind the world that it has not wreaked its vengeance on its most hated enemy only so that the world will never forget and never be able to answer that it has atoned, with Eichmann's death, for the death meted out to the Jews of Europe.

Only in this manner can the double objective of the Eichmann trial be fulfilled. Only in this way can an effective deterrent to genocide be established. We must constantly belabor the world's conscience and not allow collective guilt to be thrown upon any one man, even if it is Adolf Eichmann.

A Consideration of Synthesis from a Torah Point of View

By Rabbi Aaron Lichtenstein

Ed Note: This is the third in a series of articles devoted to a discussion of the synthesis of our religious and secular studies. The author graduated Yeshiva College in 1953, received his Ph.D. in English from Harvard in 1957 and was ordained in 1959. Dr. Lichtenstein currently teaches English at Stern College for Women.

Few matters concern us—both disturb and affect us—more than the relation of our religious and secular studies. As students committed to Torah and its study and yet deeply engaged in the pursuit of a general education, we feel—and should feel—a strong need for understanding their respective positions in our lives. The need is related to both our outlook and experience. Philosophically, we recognize the necessity of determining how these varied aspects of our pluralistic culture coalesce within our overall *weltanschauung*. Practically, we are often confronted with the need for reconciling the demands which these aspects make upon both our loyalties and our energies. The formulation of a Torah attitude towards this question thus becomes of paramount importance.

Torah as a Way of Life

How is such an attitude to be formulated? I think it must rest on three fundamental premises. The first must be a clear and unwavering recognition of the absolute primacy of Torah as a way of life. This we posit as the supreme value—in a sense, as the *only* value. Fulfilling our spiritual destinies, furthering—in ourselves and in others—the development of Torah, strengthening and deepening our consciousness and experience of G-d, stimulating our love, fear, and knowledge of Him—this is the alpha and omega, our first, last, ever-present goal. Religion demands axiological monopoly; *yichud hashem* means simply that religion alone has absolute and comprehensive value. Everything else—no matter how socially or intellectually desirable—has only relative and secondary importance. Its worth is derived solely from the extent to which it contributes, however remotely, to the fulfillment of the divine will. On this point there can be no compromise and should be no misunderstanding. A man's religion means everything or it means nothing.

Torah Study

Our second premise is that the achievement of *chayei Torah*, a Torah life, is dependent on *talmud Torah*, Torah study. *Yahaduth* has always held that the highest development of the Jew's spiritual personality is impossible without the fullest exertion of his intellectual faculties — *lo am-haaretz chasid*. And this is true for many reasons.

Most obviously, study is a necessary prerequisite to proper religious observance. The fulfillment of moral and ritual norms is hardly possible without clear and accurate knowledge of both their general nature and particular details. But

—as was pointed out by the *Beth Halevi*, *talmud Torah* is not merely a preliminary to observance. It is itself a *mitzvah*—indeed, one of the most basic. Torah study—ideally conceived as both an intellectual exercise and a religious experience—has been imposed by the Halacha as a universal daily obligation. Insisting that G-d must be served with the head as well as with hands and heart, *yahaduth* has seen intellection as an integral aspect of the religious life of every individual. It has never seen religious study as the private preserve of an ecclesiastical hierarchy or of a privileged intellectual elite. On the contrary, it has posited *talmud Torah* as the duty and destiny of all. It has realized that great success in the exercise of reason as part of man's search for G-d cannot come to all — or to many — but it has considered this no reason for abandoning the attempt. It is precisely for the effort, the *process* of the *recherche*, that the Halacha has pressed most insistently. Of *y'diath hatorah*, the knowledge of Torah, *Chazal* had relatively little to say; but of *talmud Torah* they can never say enough.

The significance of Torah study *per se* is twofold. First, it gives the Jew an insight—as direct and as profound as man is privileged to attain—into the revealed will of his Creator. It affords us an opportunity to get (*salve reverentia*) a first-hand knowledge of the divine will, to deepen and broaden our minute understanding of G-d's infinite reason. In its essence, the Torah — particularly the Halacha — constitutes an immanent expression of G-d's transcendent rational will. Through the study of its texts, the analysis of its principles, or the development of its ideas, we are able to approach haltingly that unattainable goal towards which Moshe Rabbenu strove so desperately—*hodian na eth drach-echa*, “let me know thy way.”

Insight into Divine Wisdom

Secondly, Torah study—where properly pursued—affects our total spiritual personality. Partly because it does afford us a better insight into inscrutable divine wisdom, and partly because it engages the mind—and with it the whole man—in pursuit of religious knowledge, it transmutes our innermost being. The knowledge we can acquire of G-d's will increases our consciousness — and subconsciousness—of Him; the very act of weighing His words or of analyzing His laws draws us imperceptibly nearer to Him and to them. *Shemaor sheba machziron Lemutav*. It matters not what segment of Torah we study. Provided that we approach it with an awareness of its true character, *Baba Mexia* will do as well as well as *Brachot* and *Ohalot* will affect us no less than *Avot*. As both the *Baal Hatania* and Rav Chaim Voloziner — respective pillars of *Chassiduth* and *Mithnagduth*—agreed, within the proper context, an analysis of the most technical minutiae of

miggo lehotzi or *chometz nukshah* is, at bottom, spiritually uplifting. Torah study leaves an indelible imprint upon our total personality and, in the process, transforms it. Of course, it can only affect this spiritual renovation if we approach it with the proper attitude. If the fundamental awareness of the divine character of Torah is lacking, its study can have little force. Indeed, if negatively approached, it may even have a pernicious effect—*lo zachah lilmudah lishmah ulekaima*—(Rashi), *naaseth lo sam mitha*. But given this basic acknowledgement, Torah study becomes the prime agent in effecting a gradual spiritual regeneration. Paradoxically, through a constant reciprocal process, it both sustains piety and is sustained by it. Keener study leads to greater piety and more fervent devotion leads to profounder knowledge. The dialectical interplay of *talmud Torah* and *yirath shomayim* is the heart of Torah life.

General Studies

If our first two premises are an insistence upon the primacy of Torah, and the awareness of the overriding importance of its study, our third is the recognition of the great — albeit ancillary — value of a broad spectrum of general studies. Their practical value is of course obvious. They help provide both professional or vocational training and a general orientation towards the innumerable pragmatic exigencies of human life. These are, in themselves, matters of little moment; but I am presently rather concerned with general studies' directly spiritual significance. To begin on a negative note, secular knowledge is invaluable for the understanding of the environment in which we all, willy-nilly, find ourselves. No matter where we live, we are in the midst of a society which is generally indifferent if not hostile to religious values, one in which advancing the development of Torah entails an almost perpetual struggle. “Paganism,” said Eliot, “has all the best advertising space.” And “paganism” (to adopt a remark once made about the “genteel tradition”) is best defeated “in the classical way, by understanding it.” We cannot combat worldliness until we know what it stands for; we cannot refute the secularist unless we have mastered his arguments. Furthermore, if we wish not merely to react to our environment, but to act upon it, we must be thoroughly familiar with its mores and its values. If *bnai Torah* are to exert some positive religious influence upon modern society, they must clearly maintain some contact with it. To this end, secular study is virtually indispensable.

Aids to Torah Study

Secular knowledge is not merely a tactical weapon, however. It possesses considerable intrinsic merit. We may consider it under two headings. First, secular studies are often invaluable as a direct accessory to *talmud Torah* proper. Consider simply the aid we derive, by elucidation or compar-

ison, from semantics in *Amos*, history in *Melachim*, agronomy in *Zeraim*, physiology in *Niddah*, chemistry in *Chometz Umatzoh*, philosophy in *Yesodei Hatorah*, psychology in *Avodah Zarah*, political theory in *Sanhedrin*, torts in *Baba Bathra*—one could continue almost indefinitely. As the Gaon insisted, there is hardly a province of Halacha for whose mastery scientific, historical, and linguistic knowledge is not only helpful, but indispensable. If its pursuit is not *talmud Torah*, it is, at the very least *hechscher talmud Torah*. And contrary to the general assumption, it is precisely the weaker student who stands most in need of such auxiliary aid. While learning *Sanhedrin*, R. Chaim Brisker could evolve his own practical theory. Most of us merely fumble.

Develop Spiritual Personality

While the importance of general knowledge as a direct auxiliary in the study of Torah is great, it is perhaps even more significant in a third capacity. Secular studies possess immense intrinsic value insofar as they generally help to develop our spiritual personality. Time and again, they intensify our insight into basic problems of moral and religious thought. History and the sciences show us the divine revelation manifested in both human affairs and the cosmic order. The humanities deepen our understanding of man—of his nature, functions, and duties. In one area after another, a whole range of general studies sustain religion—supplement it and complement it—in a sense deeper and broader than we have hitherto perceived. Of course, we cannot always see how a specific isolated detail can have such an effect. One could easily seize upon a minor point—say, Hopital's Rule or the dates of Louis-Philippe — and ask how that will improve us in any way. We should remember, however, that knowledge is attained only by degrees—nay, by minutes and seconds. Whether a specific fact is sufficiently relevant to merit study is a question which must be decided with reference to a particular context. No doubt one may lose wisdom in the search for knowledge and knowledge in the search for information, but we shall continue to pursue all three. No one would contend that metrics or grammar have any intrinsic merit. Yet their value as instrument-knowledge led the Ramban and the Baal Hamaor to master the one and all *gedolei yisroel* to learn the other.

Realistic Problems

I have so far been dealing with our question on a more or less ideal, abstract plane, that at which the respective positions of Torah and *madah* can be neatly charted and at which they can be seen as existing in easy, perfect harmony. We are all well aware, however, that no such easy concord exists. We are rather only too familiar with complex problems and recurrent conflicts. Certainly, these problems neither can nor should be ignored; we slight

them only at our own peril. Indeed, they are so formidable that they have led many to question whether religious and secular studies can enjoy any fruitful relation; whether, in the life of a *ben Torah*, there is any room at all for serious general education. At Yeshiva, we of course take this for granted. Historically, however, the question has been persistently and fervidly debated—and at the very highest levels. *Chachmei yisroel* have clearly been divided. As the Rama put it, “*zu machloketh yeshana bein ha-chachomim*.” In *Chazal* proper, references to the problem are relatively few and, taken as a whole, rather inconclusive; they can be—and have been—interpreted in either direction. Subsequently, however, two conflicting views have developed and they have persisted, with alternate ascendancy, through the centuries. If the Sephardic *rishonim* were mostly in favor, the Ashkenazic were generally opposed. If the Maharal extolled philosophy, the Maharshah condemned it. R. Yisroel Salanter might send his prime students to the finest universities in Europe; but Volozin—easily the greatest Yeshiva of modern times—shut its doors rather than introduce the most limited of secular programs. We are dealing here with *gedolei yisroel*, not mere obscurantists. The problems arising from the integration of Torah and secular studies must have been pressing indeed if they produced such controversy—and they are still pressing. We would be committing the gravest folly were we to regard this controversy (as I am afraid many of us do) as a remotely irrelevant issue, almost as a historical curiosity. I have referred to it briefly to underscore its seriousness and, at the same time, to remind us of its pertinence. A question *gedolei yisroel* could discuss with such fervent interest cannot be lightly dismissed. Even if we feel justified in rejecting the verdict of some—we cannot, after all, agree with all — the very awareness that so many of our greatest men, before whom the best of us can only stand with bowed heads, steadfastly opposed secular studies, should in itself prove a sobering influence. It may, above all, by giving us the proper perspective, enable us to grasp the basic problems. For in the course of the controversy, virtually all the major questions concerning the relation of religious and secular studies have been raised. They are so fundamental that any formulation of a Torah view regarding this question must not merely answer them but consider them as part of its basic frame of reference.

Danger of Secular Studies

What are those problems? The principal objections against secular studies will bring them into clear focus. It has been asserted, first, that secular culture, especially of a freethinking nature, may exert a dangerously powerful influence over its student, luring him from the fold of Jewish tra-

(Continued on page 6)

Proper Motivation Seen as Vital in Secular Studies

(Continued from page 5)

dition. Hence, the discussion has tended to center around the question of studying philosophy.

Secondly, it has been argued that the study of even innocuous subjects constitutes a waste of precious time, time which might — nay, must — more profitably be spent in deepening and expanding one's knowledge and understanding of Torah. Vocational training, so runs the argument, might be necessary, but every moment available for spiritual or intellectual concerns must be devoted solely to Torah study. Finally, many have objected that, quite apart from the time which they consume, secular studies weaken the individual's religious position simply by diverting his interest and thus sapping his personal resources. By focusing his attention elsewhere, often by riveting it upon trifling vanities, they help drain him of his intellectual and emotional energies. Diversification leads to both diversion and distraction; it leaves the student involved with irrelevant matters but unmindful of his own vital religious concerns, "weeping the death of Dido for love to Aeneas, but weeping not his own death for want of love to Thee."

"Influence"

First, the problem of "influence." Its consideration leads us back to our initial premise. We have so far been concerned with the primacy of Torah on the axiological plane, in the realm of value. The primacy of Torah is also logical, however. We recognize it as the basis upon which all human culture, all arts and sciences, must stand. This recognition is twofold. First, on the objective level, we see the Torah as the logical groundwork of all truth. Its principles constitute the premises to which everything else is related; and they provide a philosophic framework within which all knowledge attains meaning. Of course, the details of thermodynamics or of the declension of *pes* can hardly be referred back to a specific *pasuk* or *halacha*. In its totality, however, Torah constitutes the objective foundation of all truth: *istakal b'oraitha, bara alma*.

The Torah—the Basis

Secondly, Torah must be the subjective basis from which we, as students, shall judge all else. From a religious point of view, secular studies—especially the social sciences and the humanities—should derive not only their value but their meaning from a religious source. For us, Torah is at once the criterion of truth and the touchstone of value. Whatever the *ben Torah* reads, he will see through its eyes; whatever he studies, he must judge by its standards. Its *weltanschauung* becomes the prism through which everything is seen. The importance of viewing all subjects with a critical appraisal of their relation to Torah can hardly be exaggerated. Failure to do so can only lead, at best, to intellectual schizophrenia. Whatever the Hegelians may say

about history, in education, the successive independent study of thesis and antithesis hardly produces synthesis. "Literary criticism," Eliot has written, "should be completed by criticism from a definite ethical and theological viewpoint." The remark may be applied to virtually every field of study. Of course, it does not apply with equal force to all areas. Some subjects — the humanities, for instance — are closer to our religious life than others. Even within the same subject, some aspects are more significant — potentially both more enlightening and more dangerous—than others. In all areas, however, Torah furnishes at least a perspective. In some, its relation is much more direct, as it may give us specific guidance.

In a larger sense, the need for a religious approach to secular culture is universal. At one point or another, everyone is in contact with secularism. And critical appraisal in the light of Torah is particularly necessary precisely at those points at which we tend to lower our guard.

Primacy of Torah

The position I have been advancing suggests practical corollary. If secular culture is to be judged from a religious perspective, religious knowledge is an obvious prerequisite to its study. Ideally, the primacy of Torah should therefore also be chronological. This is, indeed, what the Rambam held — *venimuko imo*. The student's understanding of his religious outlook should always be more perceptive and more advanced than his appreciation of corresponding secular viewpoints. There is, however a practical difficulty. How is one to know, when he is ready? There is no simple answer. The context of every student differs, and each case must be decided on its individual merits. With regard to the study of idolatry, *Chazal* established the principle of *lo thilmad laasoth avot ata lomed lehovin ulhoroth* — "you shall not study (if it may lead) to practice but you may study in order to understand and pass judgment." When can one venture, confident of his purpose? The question must be decided on the basis of individual circumstances. A second difficulty is that, in some cases, the lack of early religious training makes the priority of Torah knowledge almost impossible. Under these circumstances, the gap may be partially filled by guidance from friends and teachers (to some extent, such guidance is of course needed by all). But in any event, it is important that the principle be kept intact.

Some may find my position illiberal. Perhaps it is. But are we to sacrifice eternal salvation on the altar of untrammelled objective inquiry? The danger of having our faith undermined by our studies is one which we dare not underestimate. Ideas are potent. They are powerful agents, directly affecting the growth of our spiritual personality.

If nothing else, modern prop-

aganda has taught us how naive was Mill's notion that the free clash of ideas must result in the triumph of truth. Falsehood does not always stick to the rules. We must be on our guard and we must not venture out of our depth. Objectivity is fine, but one should beware of indifference. If knowledge is to be meaningful, it must be approached with a point of view. In engrossing ourselves in the "objective" study of a subject, there is danger that we may forget why we wanted to study it in the first place; hence the need for seeing it in a Torah perspective. Absolute *perishuth* is the wrong solution, but *zehiruth* must be unrelenting.

Our second major problem, no less pressing than the first, is of a more practical nature—simply a matter of budget. Working within the bounds of limited time and energy, we are constantly confronted by the need for balancing the conflicting demands imposed by various studies. We return once again to our fundamental premises. Thus, translating the primacy of Torah into pragmatic terms, we must make the study of Torah our principal intellectual endeavor. Especially during our formative educational period—the high school and college years — it is imperative that we devote the major portion of our time and effort to *talmud Torah*. First and foremost, above and beyond all personal and professional ambitions, every student at Yeshiva College should have one overriding aim: to become a *talmid chochom*.

If *talmud Torah* gets the lion's share of our attention, general studies nevertheless are left with a sizable portion. The purists of course see them as a waste of time. One must point out, however, that we are dealing with a quantitative rather than a qualitative problem—not a question of whether to study but how much. If the principle of *bitul Torah* were to be carried out consistently to its logical conclusion, in applying it to, say, mathematics, we should stop teaching children how to count. The suggestion has yet to be entertained. Where, then are we to stop? With multiplication? Fractions? Square roots? Logarithms? Determinants? Complex numbers? Clearly, budgeting is a process of weighing *schar keneged schar*, advantage against advantage; and it should be obvious that again no single answer can be offered. It would be ridiculous to insist upon a uniform standard of so much or so little secular education for all students at all times. Conditions vary, and vary widely. The point of diminishing returns—that at which the loss due to time spent on secular studies exceeds their contribution to the cause of Torah—differs in every case. No doubt for some a double program at the college level is too much. Certainly, for many if not most, stretching the college program over summers, a fifth year, or both, would be highly advisable. The principle should be kept in mind, however—the student's development as a

talmid chochom must come first. As to everything else, a proper sense of proportion must be preserved.

I have hitherto been concerned with the liberal phase of education, that which merely concerns our development as human beings. As *Chazal* recognized, however, education also has a professional aspect — *lelamdo umnuth*. This aspect presents a new problem. Of course, hopefully, many students — especially the better ones — will go on to find a career in working for Torah, either in the rabbinate or in education. For these, professional study (one hates to call it that) will happily coincide with further intensive *talmud Torah*. Such a course cannot be followed by all, however; and for those hoping to enter other fields, the problem of budgeting time acquires a new dimension. Particularly in a period so dominated by specialization, placing the primary emphasis upon the study of Torah would seem to block the path to professional success. Our fundamental thesis remains unshaken, however. As liberal educators from Newman to Hutchins have argued, full professional preparation should come in graduate school rather than in college. The graduate student, like the practitioner, may admittedly have to shift his emphasis. However, the critical college years should focus upon our personal development, and this means upon our growth as *beni Torah*.

Commitment

The final problem—that of diversion—must be met by a single word: commitment. Realizing the danger of possible distraction, we can avert it by sincere dedication. We must recognize that, deeply involved as we are in other fields, we are committed to only one thing—Torah. This commitment should be both profound and comprehensive. It cannot merely involve an occasional resolution. Commitment is the permanent recognition, both emotional and intellectual, that Torah is our principal concern. Whatever else we may be doing, we know that Torah and its study, the conscious development of our spiritual personality, is the main thing. Compelling reasons may temporarily force us to lay it aside; but we can hardly wait to return. As Rabbenu Tam said, there can be no *hesech hadaath*, no distraction, with regard to *talmud Torah*. Any other activity, whether auxiliary to Torah or independently necessary, we regard as incidental. We have only one spiritual destiny. *Lolecheth bohem*, says the *Sifre*, *velo lipoger mitochom*. We can never be done with the study of Torah.

Hence, even in later life, when many will find it necessary to devote the bulk of their energies to earning a livelihood, *talmud Torah* can never cease. Indeed, one should always recognize that *toratho umnutho*, his main occupation is *talmud Torah*, all else secondary. As the Rosh pointed out, the primacy is not measured by the crude yardstick of time.

Most likely, the financier or grocer spends more time working than studying. What is important is, first, the value-judgment, and secondly, the determination to devote one's *spare* time to the study of Torah. A person's avocation—that to which he turns with joy when the letters of obligation have been cast off — reveals more of his character than does his vocation. As *beni Torah*, committed to a life of Torah we shall know where to turn. Lifelong study, quite apart from its intrinsic importance, is what gives this commitment a focus. It provides us with an activity which indeed renders everything incidental. Only through study, furthermore, can our total religious life become meaningful.

Conclusion

In conclusion, I should like to place our whole problem in a somewhat broader perspective. Ultimately, one's view of the relation of secular and religious studies depends upon a corresponding attitude towards the relation of religious and secular life. On the one hand, there may be a dualistic conception which would set up a rigid barrier between the two; which conceives of man's purely natural life as intrinsically corrupt; which sees the religious as being established not upon the secular but despite it; which, in short, considers *kodesh* and *chol* not simply distinct but disjunct. On the other hand, we have a unified conception which stems from a deep-seated belief that life is basically one; that the secular and religious aspects of human experience are in fundamental harmony, the latter perfecting rather than destroying the former; that, finally, while *kodesh* and *chol* are neither identical nor coextensive, they are both contiguous and continuous. I think the attitude of Torah is clearly aligned with the latter view, with what a Canadian scholar has called "the principle of integration." Our whole *weltanschauung* — from eschatology to ethics — is firmly grounded upon the profound conviction that the physical, the natural, the secular, is not to be destroyed but sanctified. The Halacha stresses not rejection but inclusion, not segregation but transmutation. It never sought to mutilate life in some Procrustean bed. Rather, with its vitality, flexibility, and breadth, the Halacha has repeatedly proved to be as expansive and as inclusive as life itself. Its catholicity, its magnificent sweep, and its extraordinary scope — these are of its essence. The Torah is neither world-accepting nor world-rejecting. It is world-redeeming. In the education of a *ben Torah*, therefore, there is room for both secular and religious studies. Not equal room to be sure — the obverse of integration is the hierarchy of value, and within that hierarchy, Torah reigns supreme. At the bottom, however, the comprehension of Torah's outlook establishes a rich education as the basis of a rich life. The final word is with integration and harmony.

Math Wizards Placed Eighth

The Yeshiva College Math Team placed eighth in the country in the twenty-first annual William Jowell Putnam Mathematical Competition held Saturday evening December 3rd, 1960. Members of the College team participating in the contest were Jonathan Ginsberg '61, Benjamin Weiss '62, and Stanley Boylan '63.

Awarded by the competition are five monetary prizes and six honorable mentions. This is the third year that Yeshiva has participated in the contest and the second year in a row that Yeshiva has received an honorable mention. Last year Yeshiva placed eleventh in this contest.

Eight hundred and sixty-seven contestants and sixty colleges and Universities participated including students from M.I.T., Harvard, and Columbia.

Jonathan Ginsburg

Mr. Ginsburg, a RIETS student and a Math major came to Yeshiva in his junior year after attending MIT. He plans to continue studying math at the Yeshiva University Graduate School of Science.

The other two members of the team, Mr. Weiss and Mr. Boylan, are recipients of General Motors Scholarships and were members of last year's Math Team. They both attend REITS and are math majors. Mr. Weiss placed seventeenth in the individual contest.

Colleges Form Welfare Team

A plan for a city-wide group to "initiate, stimulate, and coordinate social welfare work of campus organizations in New York and neighboring communities" has been suggested by Zev Schlifstein, a Yeshiva College senior.

Mr. Schlifstein and a group of students from nine local colleges met at Columbia University, April 5, and adopted the general title C.A.U.S.A. — the Collegiate Associate for United Social Affair.

One Problem a Year

According to Mr. Schlifstein, the association plans to take one outstanding national social problem a year and work on it from four points of view:

First, political means will be employed such as lobbying, letter-writing to Congress, petitioning and speaking to community leaders.

Second, the group intends to inform the public through such educational means as debates, films, lectures, and seminars as to the nature of the problem.

The third method would involve practical action in which member organizations would actually work on a problem with the enlisted aid of groups such as the Boy Scouts, YMCA and YMHA.

Finally, C.A.U.S.E. will employ sociological methods by doing research and statistical work related to the national problem.

Forensic Crew Joins National T.K.A. Frat

The Yeshiva University Debating Society was formally inducted into Tau Kappa Alpha, the National Honorary Forensic Fraternity, Thursday, April 13.

The induction was held at Klein Hall and featured addresses by Dr. Isaac Bacon, dean of Yeshiva College and Dr. David Fleisher, faculty advisor to the debating team. The main speaker of the evening was Jacob Heller '56, a New York attorney and a former member of the Yeshiva Debating Society. He reminisced about his experiences as a Yeshiva debater.

Raison d'Être

Tau Kappa Alpha is a National Honorary Forensic Society with approximately one hundred member teams from all parts of the country. Its raison d'être is to promote effective, responsible and intelligent speech not only on the college campus but in all fields of endeavor.

Mr. Merrit B. Jones, chairman of Speech at New York University, was the Debating Society's sponsor to Tau Kappa Alpha.

Mr. Raymond S. Beard, regional governor of Tau Kappa Alpha, presented the charter to Dr. Fleisher, and Murray Lau-licht '61, president of the society.

Students Transform to Candidates As Electionitis Shakes Up Yeshiva

By Jason Roodblatt

Once there was a student at Yeshiva College, who was known throughout the school for his nastiness. There were many traits possessed by this boy which made him particularly unwholesome. He bullied students, laughed at teachers, and, lowest of all, he mooched cigarettes.

One spring morning he awoke to find that he had undergone a strange metamorphosis. His lips had formed an immovable, good-natured grin. His heart was filled with contrition when he thought of the enemies he had made. He resolved to change his demeanor from hostility to cheerfulness. Above all, he made up his mind to buy a carton of cigarettes and to distribute them freely among the needy students. This boy had indeed undergone a change; he had been transformed into a candidate.

Too Sweet

For two weeks prior to elections, the spirit of friendliness abounds at Yeshiva. No diabetic is allowed to speak to the candidates for office, because the sugar content of the aspirants is too high. The most unpopular student finds himself surrounded by stran-

gers who sincerely want to make friends with him. One is tempted to think that spring, which brings a renewal of life, has come to the Torah Center of the World and has wrought a miracle here.

It would be nice to say that 100% pure good-will flows from the candidates, but unfortunately this is not the case. When the office-seeker mentions the name of his opponent, his face darkens and his smile begins to strongly resemble a snicker. One is told, in a

Revel Awards Three Grants

Three fellowships for the study of Hebrew and Arabic were granted to students of the Bernard Revel Graduate School, announced Dr. Bernard Lander, director of the school.

The recipients of these grants are: Meyer Rabinowitz '60, for the study of Hebrew — a renewal award of \$3,240 including tuition; Raphael Weinberg '59, former president of Student Council, — a renewal grant of \$4,480 including tuition, for study in Arabic, which the Department of Education describes as a critical language; David Kassin '61—a fellowship for study in Arabic for the summer and the academic year of 1960-61, \$3765 including tuition. Kenneth Klein '61 and Mrs. Judith B. Cohen '61 of Stern College were named as alternates.

National Defense Foreign Language Fellowships are a part of the Language Development Program under the National Defense Education Act with the purpose of increasing the number of Americans proficient in these languages.

Fellowships are awarded to graduate students who are preparing for teaching at the college level or for employment by the Federal Government in which language competency is highly desirable.

Rabbi Herskovics Will Teach at YU

Rabbi Mayer Herskovics has been appointed assistant professor of Jewish Studies at Teachers Institute and at Yeshiva College announced Dr. Hyman Grinstein, director of T.I.

A native of Czechoslovakia, Rabbi Herskovics graduated from the Bernard Revel Graduate School, and received the degree of Doctor of Hebrew Letters in 1950.

At T.I., he will conduct courses in both Bible and Jewish History, however, at Yeshiva College, he will limit himself to the teaching of Bible.

Condolence

THE COMMENTATOR wishes to extend his heartfelt condolences to Raphael Posner '64 on the recent loss of his father.

May he be comforted among mourners of Zion and Jerusalem.

pleasant way to be wary of that fellow who will come up to you and speak pleasantly. The opponent is invariably a glory-seeker; the candidate is one who wants to fight for his school in the quiet anonymity of office.

The qualifications which each aspirant professes to possess are not those which one expects to hear in a political campaign. Instead of persuading the voter that he is sufficiently experienced, the candidate is more likely to say, "Remember that time when I drove you to Borough Park?"

The life of the candidate, sad to say, is ephemeral. It seems that the day after elections is officially the time when one must stock up on cigarettes again.

Fifteen Y. U. Students To Machon Gold And Heb. U. For Summer

"Fifteen Yeshiva University students will study at Machon Gold in Israel," stated Dr. Hyman Grinstein, director of Teachers Institute.

In previous years students sent under the Teachers Institute Israeli Study Program studied at Machon Greenberg.

Machon Gold, is under the auspices of the Torah and Culture section of the Jewish Agency.

Ten students have been selected by Teachers Institute-Men and five by Teachers Institute-Women. The ten Yeshiva College students are: Harvey Abromowitz '63, Norman Bergman '63, Michael Garmise '63, Ira Imberman '63, David Mann '63, Steve Margolin '63, Melvin Peck '63, Sam Pilzer '63, Jesse Hordes '63 and Herbert Amster '61.

These students will remain in Israel for one year and will also study at the Hebrew University. They will receive 32 credits for their studies abroad.

Students provide for transportation while the World Zionist Council pays tuition and living expenses in Israel.

Volunteers To Help Tutor H.S. Students For Welfare Club

The Social Welfare Club has initiated a free tutoring service for junior high school students of all races and religions, announced club president Zev Schlifstein, '61.

Thirty YC students have volunteered so far for the program to work with 75 boys from P.S. 115. No tutor will be required to spend more than one night per week in his teaching, and it is hoped that all instruction will be on an individual basis.

Instruction will be given mostly in math and foreign languages, although next year the program will expand to include history, science, and English.

The Social Welfare Club was formed in February and Prof. Nathan Goldberg is serving as advisor.

Campus Chatter

by Dave Zomick

Long Island University "Seawanhaka": "Under existing criminal international conventions, the Israeli government appears to be wrong in what it is doing to Adolf Eichmann. Under the laws of morality, under natural ethics, under just plain human decency and dignity, the government is correct in its actions; the laws of morality must supersede society's conventions here, particularly when the degree of immorality is so great, so "disgustingly potent." The world must accept the fact that a perverted man usurped human flesh, and no matter where he hides, morality demands his standing trial. And if found guilty he should be handged. Moral-

the loathsome Mr. Rockwell . . . In summary, then, I believe, that no speaker, or writer, can prove more dangerous to America than the suppression of speech, or any other means of communication."

Hamline University: Coeds are flipping over a new course being offered at Hamline University, St. Paul. Its judo, and the 24 girls enrolled have learned at least 15 different judo throws. All of them have floored the two male instructors, and a doubting TV reporter who came to do a story on the class also found himself on the mat.

Clemson College Tiger (From South Carolina secession—100th Anniversary Issue): "Many a man fell to lie forever where he had fallen, the last terrible experience of a war frozen forever in his face, his won rifle atop him, and perhaps with only the broken firearm of a comrade to keep him company. A dead soldier no longer knows a regiment, a brigade or an army. No matter how fervently he has pursued one cause to the end, in death he is neither Confederate nor Union."

Pratt Institute Prattler: "The Daily News and the New York Mirror . . . Enough jokes, now to get on with the serious material. Have you even been in the mood where you have mad desire to bomb a newspaper out of existence? Well anyway, once a month I read the News or the Mirror. I guess I get too secure in my beliefs and feel I need some horror to stir me. These two newspapers always provide the kind of enjoyment one gets when he discovers the Dostoevski existence. . . ."

Dr. Robert MacIver will deliver a course on the structure of governments at Yeshiva College next year, announced Dr. Samuel Belkin, president of the University.

Dr. MacIver is the first appointee to the David W. Petegorsky Chair of Political Science.

ity, that natural, virgin, "justice" cries for it, and it shall be done."

Pace College Press: "I do not want George Rockwell—or any other person who advocates Nazism—to speak in our city. I was a little young to understand what it was all about when World War II was fought, but I have read enough to understand that complete inhumanity which was the symbol of Nazism throughout Europe . . . (but) if we set a precedent for suppression of speech it could very well lead us into a state much like that advocated by

On The Sidelines

Contemplations of a Racqueteer

by Josh Muss

Four trains and 107 minutes earlier, there had been a tearful scene at the Yeshiva Campus as the tennis squad, on its first outing, was bid good fortune against Pratt. Now, after prolonged wandering, the already weary athletes dodged the maneuvering R.O.T.C. squads, managing to arrive reasonably on time.

The matches were held on only three courts and as a result the wind-swept games were swallowed by the frigid night before a victory could be claimed. Denied success, the squad, never-the-less, was freshly confident of its ability for future contests.

More doubtful, however, is the attitude that concerns the tennis team in general. Already discussed a number of times in this column has been the poor financial support that has been accorded the Athletic Association this year. The A.A. seems in turn to choose its own scapegoat and the net-team has already succumbed to the inevitable shekel squeeze.

The most disconcerting aspect of the tennis season is the location of the matches played. Of the nine contests scheduled for the season, only three were set as home matches. The attempt to limit home matches seems to be an unfair cut of expenses. There is an indeterminate but understandable factor which aids a team operating in the familiar surroundings of home grounds. There is a definite advantage for a squad which can practice for an hour waiting for the visiting team to arrive, and the subways to and from the matches, usually coming back to the dorm after the showers have replenished their hot water supplies.

How much more is the dismay when one discovers that at least one "home" match is scheduled at the visiting campus! Pratt having courts on campus (though inadequate in number), was asked to host the match with balls supplied by Yeshiva. That is quite a nifty deal to make with the enemy! That leaves us with two home matches, and seven visits!

Nor are these the concensus of problems for this potentially outstanding squad. In past years, transportation to matches was supplied by car owners on the squad. This season, there are no cars, and many matches involve hours of travel by subway, bus and railroad not withstanding the amount of hiking that is necessary and missing classes to boot. At least it would seem that for distant matches out on Long Island a station-wagon could be hired in lieu of the spacious buses that have hauled spare cargoes to other varsity athletic events.

Finally there is one last item which one may as well include in this all encompassing plea. The tennis courts to be built on the asphalt campus, which were so fervently pledged two years ago, have not materialized, sharing the same fate with all the other outdoor recreational facilities that were likewise promised. As a result, practice is almost non-existent for team members during the season.

Better care should be taken of the team which seems to have the brightest varsity future on the basis of talent at hand.

YU Swordsmen Exceed Predictions With Unexpectedly Good Record

Displaying the traditional form and skilled expression of yesterday's Taubermen, Yeshiva's fencers completed their season circuit with an 8-4 record.

Preseason forecasts saw Yeshiva finishing the 1960-61 tour at the .500 mark. Early losses to Columbia, Rutgers of Newark and Brooklyn College would have corroborated such a premature choice, had it not been for the accomplishments of the epee and saber teams.

Yeshiva's fencers, although suffering from early losses and a lack of veteran aspirants, began to jell after their third defeat, to turn back Fordham University. This turning point proved decisive, as the saberman slashed to victory over Brooklyn Poly, University of Connecticut, St. Peters and Paterson State among others.

Following their six consecutive victories, Yeshiva dropped a closely-fought battle at Drew's New Jersey campus, 14-13; and then went on to complete its 1960-61 campaign by defeating Cooper Union 14-13.

In retrospect, the team as a whole, felt they had done well, though they reached their peak strength late in the season. The loss of veterans Richie Auslander



Warren Enker

and Simeon Fensterheim also added to the vicissitudes of the newly oriented team of novices.

Though plagued by lack of practice, senior Hesh Farkas, considered by Coach Tauber "as one of the best potential foilmen in the country," paced his squad with a 21-9 mark. Mattie Shatzkas followed with a 19-12 total along with David Sheinken's 17-14.

The saber team spirited by Noel Nussbacher's 18-6 record and Warren Enker's 23-8 total proved again to be Yeshiva's most victorious squad.

The outlook for next year's team is one of considerable optimism.

Vitalized Sports Under Wettstein For Spring Term

This spring, a revitalized intramural program will be ushered into the regular fold of activities for the students under the supervision of Professor Wettstein, college director of intramurals.

Spring tournaments in the following activities are planned: fencing, volleyball, and pingpong.

The fencing intramurals are conducted by Professor Tauber.

Class-Team Basis

The volleyball tournament will be run on a "class-team" basis, with each class being represented by six men. The teams finishing the "season" with the best percentage of victories will meet in a championship game, the date of which is to be announced. Professor Wettstein will conduct the tournament and those interested should see him before April 27, when play will commence.

The ping pong contests will take place Thursday evening, April 27, and will also be under the supervision of Professor Wettstein.

'Soccerphiles' Prime Even Without Coach

A year ago three students, David Frolich, Charles Maurer, and Evan Torczyner conceived a somewhat "radical" plan to organize a school soccer team. Since then, this group of soccer enthusiasts has gained a considerable following, and this spring a soccer team will be a reality.

However, as in all radical projects, certain obstacles must be overcome. According to the founders, one prime problem plagues them. Although the Athletic Association has graciously supplied a ball for the team, a coach has not as yet been procured.

Leader Lacking

Said the founders, "Naturally, as on every other team, a coach is a necessity without which no team could function properly."

On the brighter side, twenty-two "kickers" attend practice sessions which are held every Friday, 1:30 p.m., at Inwood Ballpark, 203 St. and Amsterdam Ave.

Two Close Scores For Upper Classes

Paced by Eddie Rosenthal's 15 points in an intramural game played Tuesday night, April 18, the Junior class defeated the Sophomores 38-34.

Getting off to an early first period 13-4 margin, the upperclassmen maintained a 7 point edge throughout the contest until its closing minutes, at which time the Sophomores pulled within 4 points of netting the score. Eddie Rosenthal led his teammates and the game with 15 points while Sam Vogel netted 11. Sophomore scoring honors went to Howie Fruchter with 13 and Abba Borowitch with 10.

Seniors Win

In an earlier game played on April 11, the Senior class defeated its Freshmen counterparts 38-32.

Tennis Team Ahead As Good Year Seen

Prospects Picking Up For Coachless Squad

After a long winter's hibernation, Yeshiva's racket squad takes to the sunny courts in high hopes of a bright season. Despite the absence of coach Eli Epstein, who is touring and teaching in Israel, the outlook this year is optimistic. Two major factors seem to decide in favor of a successful season.

First, Yeshiva can count a starting six that boasts equal strength at top and bottom. The advantage of not having a dazzling star is offset by the equal distribution of talent. The criterion for top position is more a matter of experience rather than outstanding ability.

Youth

The second advantage is youth. Although college juniors and seniors are by no means old men, three of the six starters are freshmen, and several first class frosh substitutes wait on the sidelines. Thus Yeshiva's tennis future, as well as its present, seems highly hopeful.

Leading the netmen are co-captains Bernie Kaplan and Danny Frimmer. Both have played on previous Yeshiva teams, and possess a seasoned knowledge of the game. Josh Muss, another returning letterman, is a two year veteran of the courts.

Frosh Stars

Freshmen Ezra Goodman, Eddie Schlüssel, and Jeff Tillman, bring new blood to the Yeshiva cause. Goodman served as co-cap-

Date	Opponent	Score
April 12	Pratt Institute	4-3
April 21	Iona	1-8
April 25	Pace	3-6
April 28	Brooklyn Poly Home	
May 2	N. Y. Martime Away	
May 4	Brooklyn Away	
May 5	Hunter Away	
May 11	Adelphi Away	

tain of Manhattan-T.A.'s tennis squad last year, and Schlüssel played number two on that same team. Tillman played three years varsity for Classical High at Springfield, Mass. All three rookies have shown good potential.

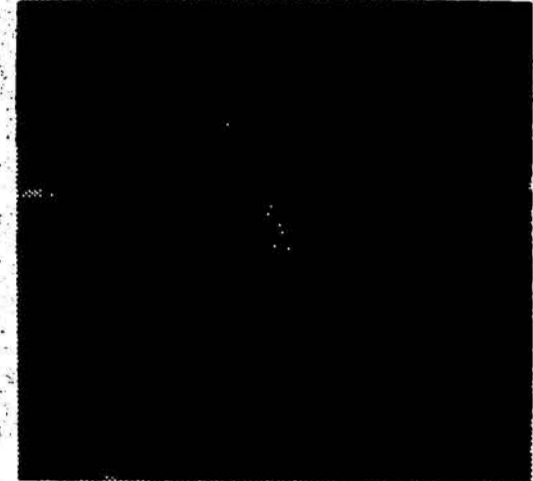
Under the guidance of coach

Jack Merkin	8-1
Bob Schwell	7-3
Warren Klein	5-5
Benjy Leifer	5-5
Freddy Lieber	3-6
George Brown	2-8
Phil Kheen	2-7
Joey Rappaport	1-5
Dave Lew	0-1
Jack Deutsch	0-1
Mike Gross	0-1
Phil Herschenfeld	0-1
Team Record	3-5-2

George Samet, himself a past Yeshiva Tennisecr, this year's squad is looking forward to bettering last season's 0-9 record, and establishing a new era for Yeshiva tennis — one of wins.

Yeshiva Takes Lead In Tennis Blackout

In a match against Pratt held on Wednesday, April 12th, unfinished because of darkness, Yeshiva's tennis team took a 4-3



Danny Frimmer

lead, with two matches remaining. They will be completed at a future date.

Co-captains Bernie Kaplan and Danny Frimmer, in positions number one and three, lost 2-6, 4-6, and 3-6 3-6 respectively, despite spirited defenses. Ezra Goodman, number two player, lost a heart breakingly close match 1-6, 13-15.

The bottom three positions saved the day. Eddie Schlüssel overpowered his opponent 6-1, 6-3. Josh Muss executed a brilliant comeback to win 2-6, 6-1, 6-3. Jeff Tillman outplayed his foe 6-3, 6-3.

With the score tied 3-3, Bernie Kaplan and Ezra Goodman teamed up to defeat Pratt's number one doubles team in an exciting match 6-4, 1-6 6-0. At this point everything went black, and the match ended with Yeshiva leading 4-3.

Winning Chessmen To Tour Colleges

In a Metropolitan Intercollegiate Chess League match Yeshiva defeated Brooklyn Poly Tech 3-2 at the school's Pollack Library.

Veteran Bob Goldstein triumphed over his opponent within ten minutes after the contest began, to give the Yeshiva men a quick 1-0 lead. Following Rappaport's draw on fifth board, Stan Boylan promptly dropped his match to create a 1½-1½ short lived tie. Barry Frankel immediately followed with a victory to put Yeshiva ahead 2½-1½. After a long uphill struggle Joel Grossman's game ended in a draw, thus clinching a Yeshiva victory and giving them a three wins, two draws and one defeat record in Intercollegiate league competition.

Co-Captain Mike Hauer revealed after the match that having obtained the necessary administrative cooperation, the "A" team will embark on a chess tour of the Washington-Baltimore area on May 3rd to meet such schools as Georgetown University, U. S. Naval Academy, George Washington University and American University.

Yeshiva's "B" team has gone through its campaign thus far untied and undefeated, boasting a 4-0 record.