

Smicha Students To Receive Teachers Institute Diploma

Rabbinical students will be eligible for Teachers Institute diplomas upon receiving their ordination from the Rabbi Isaac Elchanan Theological Seminary, announced Dr. Bernard Lander, director of Bernard Revel Graduate School, Mr. Norman B. Abrams, registrar of RIETS, and Dr. Hyman B. Grinstein, director of TI.

Under this newly instituted plan, students who are enrolled in the three year Smicha plan will receive simultaneous credit for courses given at the Teachers Institute. Because these subjects are covered intensively in the Smicha program itself, a student in the Smicha plan will be excused from TI comprehensive examinations in *Talmud*, *Dinim*, Jewish History and Pentateuch. They will, however, take the comprehensives in Prophets and Hebrew. The student must show proficiency in speaking and writing Hebrew to be eligible for the diploma.

Rabbi Morris Benathen '32, former president of Teachers Institute Alumni Association, will give a course to Smicha students, which will be devoted to methods of teaching Hebrew and methods of administration in religious schools. Rabbi Benathen is credited as the spearhead of this new plan.

Dr. Albert Schiff, who supervises practice teaching at Teachers Institute, will visit Smicha students who are teaching in Hebrew schools and will aid them in improving their teaching skills. Dr. Schiff will also set up a practice teaching schedule for those not doing so as yet.

This new plan has been instituted because of the trend of so

Chief Rabbi Rosen Arrives In America To Lecture At Y.U.

Dr. Moses Rosen, Chief Rabbi of Roumania, arrived in the United States November 26 to serve as a visiting professor of Jewish History at Yeshiva University, announced Dr. Samuel Belkin.

Dr. Rosen, who will remain in this country for ten weeks, will teach at the Bernard Revel Graduate School, and is expected to deliver a series of public lectures at the University.

A delegation of University officials and representatives of leading rabbinic and religious organizations met Rabbi Rosen at the New York International Airport.

This is his first visit to the United States, and he is here as an official guest of Yeshiva University.

many Smicha students to enter the field of Jewish education. The directors of Bernard Revel, RIETS, and TI, are conscious of the scarcity of qualified Hebrew teachers in this country, especially those qualified to teach *Talmud*, and hope that this new plan will be a step toward alleviating this shortage.

JSP Votes Approval Of Joint Publication

A motion to join RIETS and TI in the publication of a joint religious divisions newspaper was passed by a 6-2 vote at the last JSP Council meeting November 15.

The Council then voted unanimously to establish a committee to investigate the possibility of making JSP an autonomous division of the University on a par with RIETS and TI. Council President Steve Margolis '62 and Leonard Freedman '62 were appointed to initiate the effort.

Joseph Zitter '63 and Arnold Grant '63 were respectively appointed to head the Assembly and Student Function Committee and the Yosef Tehilot Fund drive.

Masmid Show A Hit; Displays Wit, Songs, Nostalgia, And Merriment

by Mitch Wolf

Featuring songs of the Oranim Zabar and Yves Thomas with comedy *al la* Milt Kamen, "Masmid Presents" played its one night stand at Hunter College Auditorium December 3.

The program began with Yves Thomas, a French troubador in the style of Maurice Chevalier. Mr. Thomas sang a medley of numbers and interspersed his selections with comments on the American scene as opposed to that in "La France." He hasn't many kind words for the twist, feeling that a dance without "physical contact" is out of taste and that not even the multitude of gyrations can compensate for such an ill-advised pastime.

Next on the Masmid parade was Milt Kamen, defender of mammals, who kept the audience in tears of laughter for well over half an hour. Mr. Kamen, flitting from topics of current interest to national institutions and obscure scientific data proceeded to demolish each in turn. He found an appreciative audience.

He advocated the reclassification of rocket names from the Greek and Latin to the more familiar Irving and Sam type. The cosmopolitan crowd went agog

Russian Official Rejects All Charges Of Anti-Semitism

The status of Soviet Jewry was discussed by Leonid Gouliev, first secretary to the Soviet Mission to the United Nations, with student leaders of Yeshiva College in an interview at the Soviet Mission November 29.

David Segal '62, editor-in-chief of THE COMMENTATOR; Tobias Berman '62, president of Student Council; Irving Green '62, and David Zomick '63 were particularly concerned with the recent reports of anti-Semitic outbreaks in Russia.

Mr. Gouliev stated that he knew of no such incidents; however, some elderly Soviet citizens who by coincidence happened to be Jews were convicted of espionage.

He emphasized that all Jews in the Soviet union were satisfied with their position and that they had complete freedom of religion and expression.

Mr. Gouliev stressed the belief that most Soviet Jews want no part of their religion and do not want Jewish schools and prayer books.

Numerous newspaper articles reporting the Russian Jews' strong

feeling for their religion were rejected by the first secretary.

In the Nov. 6 issue of the New York Herald Tribune, Ronald Evans first broke the story of sen-



The Soviet Mission on Park Ave. New York City

tencing of three Jewish lay-leaders for spying. This was followed by reports of further arrests of prominent Jews of the Orthodox community in Russia and the closing of twelve synagogues.

Confronted with these facts,

Mr. Gouliev expressed amazement that the student leaders were concerned only with the problem of the Jews in the Soviet Union and avoided a discussion of other minorities in that country.

The question of China's relationship to the USSR was then discussed.

First Secretary Gouliev stated that Communist China, in a few years, will be the most advanced country in the world. "In fact," he added, "I would not be surprised if the Chinese would launch a man to the moon and bring him back safely in the near future."

Highlights of Interview on Page 3

When asked about the friction between his country and China, he said that there is no ideological conflict between the two states.

Commenting on the American government, the Russian diplomat said that he trusts the American people but not some of its leaders.

Mr. Gouliev, thirty-two years old, studied at the University of California for a year after completing undergraduate work in philology at the Moscow University.

"I think that there are many ways to bring our people together . . . primarily by the improvement of cultural relations," he stated.

Mr. Green stated, "We were received in a most cordial manner, but were amazed at the egregious contradictions between the Secretary's statements and the world press."

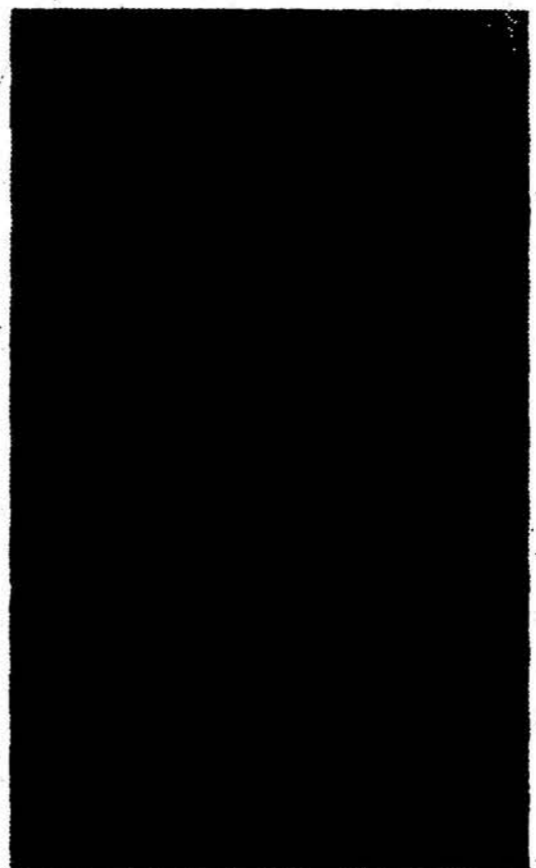
TI Plans Agency To Soften Blow Of Family Crisis

A Chesed Committee, designed to help students who are in need of spiritual and financial assistance during periods of family crisis, was formed at the TISC meeting of November 2. The committee will begin to function immediately.

In the event of death in the family of a student, the Chesed Committee would buy trees in Israel in memory of the deceased, send students to comfort the surviving members of the family, offer the assistance of a committee of Rabbis for various halachic problems, and provide financial assistance to meet hospital and funeral expenses.

In other TI activities, the Alumni Association sponsored a freshman-alumni assembly in the Rubin Residence Hall December 7. The purpose of the gathering was to acquaint the students with opportunities available to laymen and teachers in the field of Jewish education.

over a hilarious routine about the mating of whales.



Geula Gil and the Oranim Zabar. Main set of the Masmid show

Finally came the highlight of the evening, Geula Gil and the Oranim Zabar. The trio, which has a repertoire of folk songs in sixteen languages, is best known for its interpretation and composition of modern Israeli music.

While the majority of the group's selections were in Hebrew, there were a number of nostalgic Yiddish tunes such as "Tumbala" and numbers from south of the border—Mexico, not Egypt. The Oranim supplied interesting comments on the times, and Dov, the accordionist, added a note of comedy to the proceedings. There were many encores and the audience joined the singing enthusiastically.

The variety show, the first of its kind, was run by Masmid in order to raise funds for the yearbook. This year's, which will be the most expensive yet, requires the assistance of all students if it is to succeed.

Jack Ness '62, editor-in-chief of Masmid, expressed the hope that each year a show on par with that of December 3 will be sponsored by the yearbook.

He expressed hope that each year the attendance at the production will increase until the "Masmid Variety Show" will be one of the major social events of Yeshiva College.

Approximately one thousand people attended the affair. Jack Cohen '62 served as chairman.



The Commentator

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Russian Jewry

Once again the blind fury of anti-Semitism seems to have found its way into the policies of the Soviet government.

Reports filtering out of Russia have indicated that a definite plan to destroy the identification of Soviet Jews may have already been initiated. Recently, leaders of that country's Jewish community have been arrested and sentenced for so-called crimes against the state.

THE COMMENTATOR has learned from reliable sources that barriers have been set up to hinder one's observance of Judaism.

The Governing Board believes it is imperative that the Yeshiva College student know and understand the nature of the Russian discrimination against our co-religionists.

We cannot ignore the persecution of almost three million Russian Jews.

Alleviating A Shortage

The shortage of qualified Hebrew teachers in America has long been recognized as a matter for concern. The day schools of New York have many unlicensed teachers as faculty members. The problem is most acute outside this city. The institution of a program which will enable qualified Smicha students to receive diplomas from the Teachers Institute is, therefore, not only commendable but also a necessary step in maintaining the strength of Orthodox Judaism.

It is imperative that we have trained and able men in the field of Jewish education. A student's mind is shaped by his instructor, and the quality of instruction determines to a great extent the amount of knowledge of Judaism which the student will acquire. There should be no room in schools for teachers whose training has been insufficient, but the scarcity of adequately trained instructors has enabled many of the inept to acquire positions in the Hebrew schools.

Perhaps the finest aspect of this new program lies in the fact that although more diplomas will be given out, the quality of scholarship needed to receive the diploma will in no way be lessened. An aspirant to the diploma who is in the Smicha program must show proficiency in reading and writing Hebrew and must take comprehensive examinations in Hebrew and Prophets. The rigorous training in Talmud, Dinim, Jewish history, and Pentateuch undergone by the Smicha student obviates the necessity for taking comprehensives in these subjects.

THE COMMENTATOR wishes to commend those responsible for this plan, and it sincerely hopes that further steps will be taken to improve the religious divisions of our institution.

Masmid Show

It is not often that student leaders, instead of merely complaining about student apathy, take the initiative in rectifying a disheartening situation. We thus congratulate the Editorial Board of the '62 Masmid on their attempt at a painless method by which the student body can aid in financing the yearbook publication. We refer, of course, to the first Masmid Variety Show, produced December 3rd.

The projected Masmid budget for the year is greater than that of any previous year; full cooperation on behalf of the student body is necessary for the costs to be met. The program for the evening was planned in good taste, but the students, who all either hope to be or are presently seniors and who all would like to receive a copy of their annual, did not show much enthusiasm for this project.

The fact that only half of the student body purchased tickets for this show disturbs the Governing Board. It remains to be seen whether every student will receive a copy of this Masmid this year.

Good Luck!

The approach of the coming sports season at Yeshiva ushers in an integral part of student activities. Our basketball, fencing, and wrestling teams look forward to full slates of matches and hope for continuing success. There is no doubt that the student body looks forward with great anticipation to the exploits of the athletic squads. We wish our teams good luck and much success.

Letters To The Editor:

Editorial Statements On Communism Protested

To the Editor:

I most strongly protest the following two statements made in your editorial of November 16, 1961.

1—While referring to Communism, you wrote that "the ideology of half the world can not be ignored." In no way can Communism be considered the accepted ideology of so many people. Rather, Communism is the ideology in whose name these people have been enslaved by a small group of ruthless dictators.

2—You wrote that the Communists are not "deceiving demagogues." Again you are mistaken.

The Communists are without doubt masters of the art of deception. While they can not possibly deceive their entire audience, they most certainly can deceive some of their listeners. As Lincoln once said, "You can fool some of the people all of the time. . . ."

In my opinion only an irresponsible parent will invite a known criminal to associate with his children—in the same way only an irresponsible college administration will invite a known Communist to associate with its students.

You argue that the administration of City College allow an American Communist to speak there. Do you also argue that they allow a known Nazi to speak there?

You have chosen to call your editorial "In Defense of Freedom." A more suitable name would be "In Defense of Insanity."

Leonard Pam '63

Right!

To the Editor:

The question is often asked, "What is wrong with Yeshiva?" In point of fact, the question should be asked, "What is really wrong with Yeshiva?"

Past attacks in THE COMMENTATOR on the morning divisions and on the libraries represent a typical attitude of blame and criticism towards a section of the school, thus trying in vain to escape the real problem at Yeshiva.

The answer, however, is a very simple one. There is not enough Jewishness in Yeshiva! This may sound a bit quixotic, but nevertheless it is true. For example; Russia is conducting an intensive anti-Jewish campaign inside Russia, and there is no response inside Yeshiva. Why? Because there is no

real feeling of Jewishness inside Yeshiva.

A Yeshiva with real Jewish feeling would act differently. Rabbis, Professors and students in such a Yeshiva would mobilize against Russian anti-Jewishness.

They would write letters of protest to the President, Senators and Congressmen concerning Russian anti-Jewishness. Letters to the United Nations demanding that it apply sanctions to Russia, and demanding her expulsion from the U.N. in case Russia does not comply with a U.N. decision ordering her to desist from anti-Jewish activities (as in the case of the Union of South Africa) should also be sent.

Political pressure and united action can do more for Russian Jews than mere "professional" statements and telegrams. Public opinion prefers action to talk and respects the former over the latter. Israel's War of Liberation and American Negro Freedom Riders exemplify explicitly the importance of such united action.

To invigorate Jewish feeling in a Yeshiva through an elaborate campaign to save three million of our brothers, Rabbis, Professors, and students in such a Yeshiva would organize an "Anti Communist Society" dedicated to combat the anti-Jewish ideas emanating from the Communist ideology.

They would organize committees to aid Russian Jewry and do all that is necessary to help Russian Jewry in their "critical hour"; also helping them emigrate from Russia to Israel.

They must send representatives to all other Yeshivot and non-Jewish colleges and universities asking them to do likewise.

For the past years we have disappointed our brothers behind the Iron Curtain. If we fail to organize all correct measures no other group will. We cannot expect sympathy from non-Jewish elements if we do not demonstrate our own dedication and support. No wonder, therefore, that no public support has been offered by any non-Jewish group (even the so-called "liberals"). This in spite of millions of Jewish dollars spent annually assisting other ethnic groups in their fight for civil rights. Logically, a reciprocal attitude should be expected at least from such groups—but in vain. The conclusion now seems as clear as ever—*Im ein lanu, mi lanu? V'im lo achshav, eimatai??*

David Frohlich '63

Let's Analyze

The New Paper

by David Segal

In almost every issue of THE COMMENTATOR this term there appeared at least one article dealing with the world situation. This newspaper has discussed the Castro regime in Cuba, the French Republic, the banning of Communists from speaking on city campuses, the Peace Corps, and the status of Soviet Jewry.

We have attempted to cover these topics from an angle which the daily newspapers have not fully taken advantage of.

However, my purpose in loosening THE COMMENTATOR on the world is not to scoop the New York Times or the Daily News, but to awaken the student body to the turmoil in the world and to stimulate them into discussion.

The stereotype of the American youth is a "student" interested in fast cars, fast music, and slow teachers. He is the carefree individual without responsibilities, obligations, or problems.

At Yeshiva this stereotype appears in a different form. He is not the drag racer, nor is he the rock and roll fan. He is the student who buries himself in the intricacies of his college career, too afraid to look up from his books and see the world around him.

And if he does some day peek out of his library, his glance is only towards the nearest graduate school or the neighborhood theater.

To illustrate this point it is only necessary for one to walk through the cafeteria at noon or the dormitory at midnight and listen.

The shy freshmen quietly study, the rebellious sophomores cram for their tests, the intellectual juniors haughtily boast, and the mature seniors debate the merits of various medical colleges.

We must wake up to the idea that it may possibly be more interesting to discuss the problems concerning our interpretation of the freedom of speech than to see three movies at the Empress.

Instead of wasting our free time, we can make use of it by discussing world politics.

Even though it may seem that each of us can not possibly have an affect on world events, it is imperative that we devote more than a quick glance at The New York Times to understand these happenings.

We cannot and must not possess the apathetic attitude that is prevalent in the United States today. It is up to us to create a student interest in the problems facing us in our everyday lives. We must seek a better understanding of the intricacies of world affairs as they affect us.

If we separate ourselves from world affairs we cause others to do so, but if we begin to realize the importance of knowing all facets of modern-day politics, each of us can be the spark that will ignite the school into a flame of discussion.

For someday it will be the students in colleges such as our own that will lead the world into peace or war.

The Commentator

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Analyze Status Of Jewry; Fear Anti-Semitic Trend Highlights Of Interview With Russian Secretary

by Irving Green

There are over 150 minority groups in Russia. Each one of these is permitted to educate its young and is given equal opportunity in the Soviet system. All, that is, except one, the Jews.

In the early days of Bolshevism, in 1917, V. I. Lenin foresaw the day when the different national groups would be united by a common tongue, cultural, economic, and social ties, a day when the Russian peoples would think as one and not as members of distinct nationalities.

Today this philosophy is being carried through. Its toll on the once proud Russian Jewry is devastating and there are indications that the worst may be yet to come. Is Communism making an all-out effort to smash the face of Soviet Jewry? What is the significance behind the closing of numerous synagogues, the arrest of prominent religious lay leaders and anti-Semitic feuilletons in the Soviet press.

And so Stalin rang the first death knell of the great Russian Jewry. His harsh dictatorial practices of suppression of the Jewish minority rights were swift and without mercy. The now denounced Doctor's Plot culminated this wave of anti-Semitism. Jewish intellectuals disappeared, were imprisoned, and put to death. Soviet Jewry's greatest poets, writers and intellectuals fell at the hand of the "Man of Steel." On August 12, 1952, a black day in Jewish history, twenty-six writers were put to death. Among them were David Bergelson and Peretz Markish.

Discrimination Continues

Then 1953 rolled around. "The Man of Steel," died. Before his successors could begin to worry about anything else, they had to concern themselves with the transition of power. In a Communist society this change is chaotic. The winner is not always the legal heir; in fact, an orderly transition is unheard of. But once the reins of power were firmly in hand, the anti-Jewish policies con-

tinued. Despite the most grueling obstacles and unparalleled hardships the Jews have managed to survive as an ethnic group. Simchat Torah 1961 saw between twelve and fifteen thousand Muscovites dancing in the streets around the great Moscow synagogue. This gesture of defiance underscored the Communist defeat in indoctrinating the Jewish minority.

Unfortunately the Communist system is handicapped by being inflexible. It cannot easily change past decisions. It's movement is restricted by the iconoclastic tomes of early Communist philosophy. The deification of Marx, Lenin, and Engels serves to prevent the present-day leaders from admitting any fallacies in the political idea of these patriarchs of Communism.

Repression Manifested

Having committed themselves to the unification of all minorities into a common people, they must follow up this approach.

Unfortunately they have singled out the Jews more than any other group for "special treatment." But the Russian political system lacks the niceties of more westernized nations. Instead of doing it quietly and with finesse, this repression is taking the form of out and out ruthlessness. How is this manifested?

1—The Jews are the only nationality in the USSR which is officially deprived of the fundamental cultural rights accorded to all other national groups in the Soviet Union.

2—In 1948 all Yiddish language newspapers, publishing houses, books, literary journals, professional repertory theatres, the network of schools, and other means of cultural and religious instruction were forcibly closed down.

Although the works of five Yiddish classical writers have been published since 1959 they are of small consequence because of their limited printing (ranging about 30,000 copies per issue). These works included writings of Sholom Aleichem, Mendele Mocher Sforim, David Bergelson, Asher Schurorfzman and Y. L. Peretz. In the beginning of 1960 a miscellany in Yiddish appeared in an edition of three thousand copies.

Most of these were sent abroad to emphasize the propaganda motives of the USSR. From then on the Soviets had a stock answer to all queries on the lack of Yiddish literature: "Have-n't you seen the recent edition of Sholom Aleichem?" Are the publication of a few classics restitution enough for the devastation of a whole culture?

Inferior Publication

The recent publication of *Sovietsch Heimland*, a literary magazine of which two volumes have thus far appeared, has been thoroughly panned by experts as being of an inferior nature. The editors have resorted to their usu-

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Editor's note: The following is part of the two-hour interview granted THE COMMENTATOR by the First Secretary to the Soviet Mission to the United Nations.

Q: Why was the board of governors of the Jewish Seminary in Moscow disbanded?

A: First let me say that you have only read about our country from your newspapers. Have you ever been to our country? . . . I certainly don't think so from the way you speak. We have not suspended any Jewish organizations in Moscow or in any other city. It is true that we recently arrested six people in Leningrad, but these people were brought to our courts and tried and convicted.

Q: Do the Jews have the same rights as any other minority groups? Why are Jewish parents not permitted to educate their children in the same fashion that other minorities educate their children? Why is Hebrew prohibited in Russia?

A: In our country, the Jews as any other of the 150 different nationalities have rights of study, transportation . . . they can believe in any religion, or, if they desire, believe in no religion at all . . . They can have their culture and language.

Q: How many seminaries are there presently ordaining Rabbis in Russia?

A: One.

Q: Is it not true that there are fewer than twenty students attending this institution?

A: I am sorry but I do not know about its recent enrollment figures.

Q: Why have synagogues been closed down? In general the condition of the Russian synagogues is extremely poor and does not fulfill the needs of the Russian community. Why?

A: The Jews do not want them. I visited a synagogue once in Moscow. I didn't see too many people there. It was a Sunday and yet there were only about a hundred people. At the time of our revolution all of the minorities were separate colonies. Since then all of these different cultures have been assimilating into one. The aim of Communism is to reach the point that people will not care about their national origin. We believe there will come a time when the white and the black and the red will all be one.

Q: There is a scarcity of prayer books in your country. With the exception of a small printing several years ago, no prayer books have been printed in recent years. Could I send, 5000 prayer books to Russia?

A: No, of course not. If you want to send one to a friend or a relative you may. If Jews ask for prayer books, you can send them. We don't send any Russian publications to people unless they are specifically requested. I can show you letters from students in your country asking for more information about the Soviet Union, but if it were not for the requests we would not send the publications. Jews can print what they want. They have their own Jewish newspaper.

Q: You mean that there would generally say that there is no anti-Semitism in Russia?

A: I don't know why you use

words like anti-Semitism and discrimination. We have no words like this. I can show you cases of anti-Semitism in your own country.

Q: Why is it that while all nationalities were included in the official list of Soviet heroes, Jews were included only in the first edition? No Jews have been included in subsequent lists even though the names of the smallest nationalities, with only one or two names to their credit, did appear?

A: The list of war heroes was published right after the war. I believe Jews stood fifth in rank according to the number of heroes.

Q: Is it not true that Jews were omitted from certain subsequent editions?

A: I did not see all the editions, but I will be happy to try to get copies of them for you and send them to you.

Q: Why can't the Jewish organizations get together and form a federation to unite their activities?

A: They can. They have never asked to form a federation. We would happily grant it tomorrow. Again I say—can you give me facts? Your only source is your newspapers. Our Jewish people do not consider themselves persecuted.

Q: Are Jews allowed to leave Russia and come to the United States or go to Israel?

A: Yes, providing they go through certain formalities, just as in your country.

Q: You mean to say that if I brought a fleet of boats to the borders of Russia I could take the Jews out?

A: No. You can not take anyone out who doesn't want to leave. Anyone who wants to leave, can. There have been very many cases where people left our country to unite with their families in many parts of the world. I think that if you are so concerned with this topic of Russian Jewry you should go to Russia and see for yourselves.

Q: Perhaps someday we will.

A: I will tell you very frankly, that we are not concerned about these negative reactions. We will lead our own life and do what we think is right.

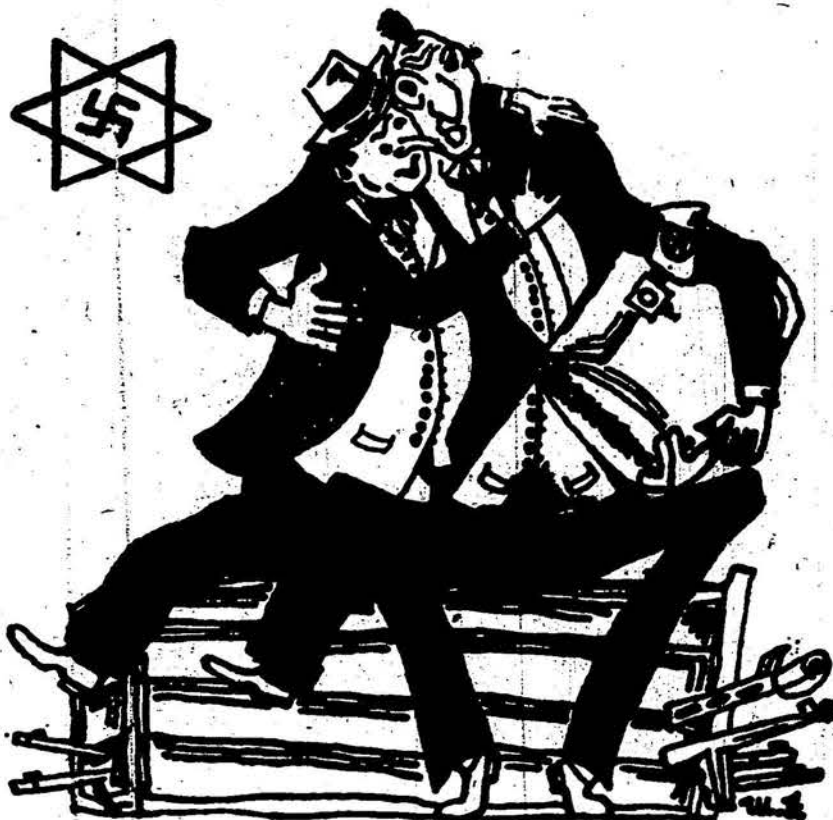
Q: Why was the trip to Leningrad of the Mayor of Tel Aviv suddenly cancelled? Permission had been granted by the Soviet Government and was subsequently denied by the Russian Consulate in Ramat Gan, Israel?

A: I am sorry I have never heard of this incident. I told you that I am not familiar with all these matters. Perhaps you would write to me or leave a list of questions I will try to get the answers for you.

Q: Why are there so few religious schools for 8 million people? They are interested in being Jewish. Five hundred thousand have said that Jewish is their mother tongue. Twelve to fifteen thousand Jews celebrated our holiday of Simchat Torah by dancing in front of a Moscow synagogue.

A: One half of the Jewish people in our country, especially the young, are not interested in religion. If they are, they may attend a Jewish school in a Jewish republic. All people in Russia learn the state language, which is Russian. After that they may study any language they wish.

(Continued on page 7)



перець

The August, 1961, cover of PERETZ, (Pepper), a satirical monthly published in Kiev, Ukraine, shows the Jewish Star of David linked over a caricature of Israeli Prime Minister Ben-Gurion and West German Chancellor Adenauer. Adenauer is wearing a Nazi armband. This "Unholy Union" is entitled BONN-GURION.

Stalin's Oppression

Prior to 1948, Russian Jews had a rich cultural life. The Jewish theater flourished, Yiddish books were numerous and easy to come by and what's more important, Jewish cultural schools dotted the land. Then all of a sudden a change took place. Stalin, his attentions turned back to the home front after years of heart-breaking and costly war, took a new look at Russian Jewry and he didn't like what he saw.

In his paranoid megalomaniacal mind he pictured the Jewish people as being a potential security risk although there has never been even the slightest question about their loyalty to Russia. Thus 1948 saw the closing of the Yiddish theatres, cultural schools and the Jewish publishing industry.

Even the subsequent denunciation of Stalin and his "personality cult" did little to remove anti-Semitism from Soviet domestic policy.

The recent 22nd Communist Party Congress and its total negation of Stalin did not bury anti-Semitism. On the contrary, in the past two months at least six prominent Jewish lay leaders have been arrested, others have lost their communal positions, and at least twelve synagogues have been closed down during the past year. What's the reason for this rash of arrests? Why the resurgence of more open forms of anti-Semitism.

The answer to the question is by no means a simple one. But its origins can be traced back to the failure of the Communist system to destroy the spirit of the Jewish

Announce Tutoring Program To Aid Local Junior High

The Social Welfare Club of Yeshiva College, for the second successive year, is sponsoring a tutoring program designed to assist low-achievement, high-potential students. The club will direct its efforts to the ninth grade pupils of P. S. 116 at 586 177th St., Manhattan. Instruction will be given from 7:30-9:30 p.m., twice weekly at the Main Building of the College on Amsterdam Ave. Lessons will consist of one hour sessions in English, math, social science, general science, Spanish and remedial reading.

"It is absolutely imperative that the student body of Yeshiva College provide sufficient teachers to insure the existence of this program. Initial efforts last year were warmly received by the community and several of the University's auxiliary services have expressed great interest for a successful venture," stated Daniel Kapustin '64, director of the program.

"All students who have the ability and desire to participate in this essential service are urged to submit their names, capabilities, and availability to Box 107 in the New Dorm. No more than two hours weekly will be required of any student and extra-curricular credit will be given to all participants."

With a successful program at Yeshiva as a prototype, similar ventures will be undertaken by local colleges through New York City. As a first step in this city-

wide tutoring program, preliminary discussions with student leaders at other campuses have been initiated.

The campaign to aid students who show high but unrealized potential will help to combat the increasing number of high school dropouts. It is the contention of the Social Welfare Club that many students who might ordinarily do well on the secondary school level and eventually go on to college are thwarted by minor factors which can be corrected through the aid of college students who have experienced and coped with similar problems.

TI Plays Host

THE COMMENTATOR Governing Board met recently with Dr. Hyman Grinstein, registrar of the Teachers Institute for Men, and with Jerome Hornbliss '62, representative of the TI Student Council. It was an informal meeting during which the curriculum of Teachers Institute and its admissions policy were discussed. Goals of the Institute were also on the agenda.

Commenting on the undertaking, Student Council President Tobias Berman stated, "It is impressive to note that Yeshiva is leading the way in a community project and that other colleges will be following our lead."

Examines And Evaluates Yeshiva's Role In N.S.A.

by Val Karan

Any observer of COMMENTATOR this year has no doubt been struck by the number of articles dealing with issues of national and international scope, as evidenced for example by the report on Russian Jewry. Indeed, the Yeshiva student can no longer be accused of living in an isolated sphere, concerned only with topics of limited, local significance. The question, however, is where do we go from here?

YC Blood Drive Set For Dec. 20th

Yeshiva College will hold its sixth annual blood drive Wednesday, December 20, at Klein Hall between 9:30 a.m. and 3:15 p.m. The drive, supervised by the Red Cross, is under the leadership of Arnold Jutkowitz '62. Last year, three hundred pints of blood were donated by the student body. This represented the highest percentage of any college or university in the United States.

As in the past, the blood drive is being held during December to meet the urgent Red Cross needs arising from the increased automobile accident rate during the holiday season.

Donors will receive coffee and cookies and will be excused from classes pending approval by Dean Bacon.

The answer might very well lie in the United States National Student Association which last summer held its yearly policy-formulating congress on the campus of the University of Wisconsin. Despite the fact that Yeshiva was not actively represented, the mandates of the congress are in the hands of members of Student Council.

In the field of international affairs, the USNSA demonstrated its disdain for suppression of rights of citizens by passing resolutions condemning Soviet action in Hungary in 1956, the dictatorial policy of the government of Spain, and the restriction of academic freedom in Cuba.

The congress also produced strong opinion on significant national affairs by supporting the right of students to protest injustice through "dignified non-violent action" and endorsing the President's Peace Corps proposal.

Yeshiva College should aid in implementing these resolutions of the USNSA and should also resolve to play a more active role in policy-making parleys. We, as the spokesmen of Orthodox Jewish young adults, can do little to affect public opinion by ourselves. Yet, through USNSA, which concurs with most of our ideals, such as opposition to intolerance, our voice could be magnified.

Study Yeshiva Winter Recess

by David Baucher

In a short while, most American colleges are going to send their students out into the world for two weeks of respite. Home towns all over the country are going to be plagued by wild parties and noise. This vacation is known as the winter recess.

Here at Yeshiva, the students have a more serious attitude towards their studies than students at other universities. This fact is evidenced by the number of hours that Yeshiva students devote to classes and studying. Most of us walk about the Main Building looking as if we haven't slept in weeks, which is often the case. But the fact of the matter is that we are more studious.

When the students from other universities come home for vacation, they vacation. They visit friends, go to parties, drink, and enjoy many other pastimes, not the least of which is sleep.

Yeshiva students don't waste their vacation time with such petty nonsense. They look upon a vacation as a chance to do some serious studying. They will spend both days and night with their heads buried in the *gemara* or possibly in a Chemistry book. Whatever it is that they study, you may rest assured that it will be an intellectual pursuit.

The administration of our school realizes that the students will spend their time in intellectual endeavors. Moreover, they know that a student can learn more with an instructor than he can alone. Therefore the administration has announced that it will keep its doors open during the winter recess, and that all classes will be held as usual.

Club Program Functioning On A More Regular Basis

The year's first meeting of the Literary Society of Yeshiva College, held on Thursday Nov. 30, was devoted to "Poetry and Jazz," a taped presentation of a poetry reading by Henry Bloomstein, a Hofstra College drama major, with Jordan Penkower '64, providing the saxophone accompaniment. Mr. Bloomstein, whose choice of poems rested largely on their compatibility with jazz, read works by Blake, Whitman, Robinson, Sandburg, and Thomas, as well as two lively works by the "beat" poet, Ted Jones. The meeting was presided over by Monty Penkower '63, the Society's president.

"Summer Research Projects Reports" were presented at the Biology Club.

Moishe Strahlberg '62 discussed the "Effect of Tri-fluoro-orocil on Protein Synthesis," the result of his work with Dr. Fred Ovodman, embryology lab instructor at YC.

Aurie Spigelman '62 reported on his work on "Cancer and the Suture Line," a summer project in conjunction with Dr. Leon Morgenstern of Cedars of Lebanon Hospital in Los Angeles.

David Epstein '63 presented the

Gross Elected Pres. Of Freshman Class

The Freshman Class elected Alex K. Gross, Julius Kunofsky, and Stanley Raskas to the positions of President, Vice-President, and Secretary-Treasurer respectively. The balloting was held on Monday, Nov. 13.

Mr. Gross, a student in RIETS, defeated Joseph Strauch, also attending RIETS. A graduate of the Rabbi Jacob Joseph High

Mr. Kunofsky, the new Vice President, attends the Jewish Studies Program division. He defeated Joel Crane and Donald Davis, also of JSP. Mr. Kunofsky is a graduate of Stuyvesant High School in Manhattan, where he was an executive council representative and an editor of the senior yearbook.

In the closest of the three elec-

Pictured are the newly elected members of Student Council; Julius Kunofsky, Freshman vice-president, Alex Gross, Freshman president, and Stanley Raskas Freshman secretary-treasurer.

School, he is the past president of the National Council of Synagogue Youth.

Senior - Frosh Smoker Planned For Dec. 20th

The annual freshman-senior smoker, sponsored by the two class councils will be held Wednesday, December 20 at 8:30 p.m. in the Rubin Residence Hall cafeteria.

The program, prepared by members of both classes, will serve to orient the freshmen with the various programs and activities sponsored by the Yeshiva College Student Council.

Entertainment will be provided and, in spirit with the occasion, beer and pretzels will be served.

SC Approval For Educational Films

A motion urging the formation of a committee to investigate the present situation of Russian Jewry and to ascertain the extent and seriousness of their problems was unanimously approved at the November 30 meeting of Student Council.

Members of the committee will be Irving Green '62, Chairman, Student Council President Tobias Berman '62, David Segal '62, and David Zomick '63.

Co-op Holds Sale

Aaron Levine '62, Co-op manager, announced that a clean-out sale would be held the week of December 4 to get rid of good material lying in the stock rooms. A committee, headed by Mr. Segal, has spent several weeks straightening the Co-op stock and organizing inventory lists.

In other action, twenty dollars was appropriated to purchase ten trees in Israel in memory of Professor Aaron Margalith.

Film Program Begins

Another motion to order nine education films was approved. These will be shown three at a time for three consecutive weeks. After this trial period, Council will decide whether it wishes to establish a full 13 week program the cost of which would be approximately \$250.

Council also passed a motion to appropriate \$50 to micro-film the 26 year file of THE COMMENTATOR by the Micro-filming Corporation of America.

(Continued on page 6)

Assay Yeshiva's Response To Peace Corps Plan

by Joshua Muss

The lessons of history have taught us that underdeveloped lands have always been subject to domination and exploitation by the more powerful nations. Countries have pursued policies of colonialism and conquest, often fostering force and fear upon their satellites rather than administer programs designed to raise local standards of living and self-respect.

Past experiences, however, have created a more enlightened attitude such as that promulgated by William James, who in 1912 called for a program to provide "the moral equivalent of war." Nations began to realize that the conquest of problems is more important than the conquest of people. For this reason, the program of the Peace Corps, so long in development, has now been realized. It provides the opportunity for American citizens to actively participate in what President Kennedy called "a long twilight struggle . . . a struggle against the common enemies of man, tyranny, poverty, disease and war itself."

Personal Sacrifice

The aim of the Peace Corps is not that of diplomacy or propaganda. It has been conceived as a contribution to the world community. It is determined to work along side the citizens of underdeveloped nations and provide them with technological and pedagogical assistance. The President sees it as "skilled manpower at a working level," which would be furnished at "great personal sacrifice."

A Peace Corps volunteer must indeed be imbued with a strong motivation toward public service among people in every po-

litical, social, and cultural strata. The training he undergoes requires unique personal dedication to the cause of service.

He must be ready to live under substandard conditions, be exposed to strange and unwholesome foods and many diseases, and must follow local customs. He receives allowances which are geared to provide the same standard of living as his counterparts in the country in which he serves. Nor does service in the Peace Corps exempt a person from subsequent eligibility for a draft to military service.

Basic Skills Needed

The Peace Corps wants practical people with basic skills. Though important and necessary to the program, technological and scientific skills are not the sole fields important to other countries. Elementary school teaching is a prime skill needed. Underdeveloped countries desire most that they have the opportunity to learn trades and skills so that they themselves might help raise their standard of living.

At present, Peace Corps projects have already been set up in Tanganyika, Columbia, the Philippines, Chile, and Ghana; others are being prepared. Volunteers in Tanganyika are developing systems of roads to aid the country in its exploration and exploitation of its mineral resources and to link agricultural areas with the main markets. In Chile and Colombia they will assist in programs of community development and rural education. In the Philippines they will undertake to improve the quality of education, especially the teaching of English and science in rural areas, so that it meets the standards es-

sential for technical work.

The members of the Peace Corps thus work towards the improvement of world civilization. Its contribution is well characterized by Colombian President Alberto Camargo who stated that this is "the finest way in which the United States could prove to the humble people of this and other lands that the primary purpose of its international aid program is to build a better life in all of the free world's villages and neighborhoods.

Colleges and universities are expected to carry the large part of the Peace Corps program. It is hoped that American students will seek to do something for their own and other countries. Response thus far has been gratifying but not overwhelming. Response at Yeshiva has been nil.

Colleges and universities are expected to carry the large part of the Peace Corps program. It is hoped that American students will seek to do something for their own and other countries. Response thus far has been gratifying but not overwhelming. Response at Yeshiva has been nil.

Yeshiva's Peace Corps

Dean Morton I. Teicher, of the Yeshiva University School of Social Work has been serving as liaison officer between the Peace Corps and Yeshiva University. He confirmed the great lack of interest in the program that prevails in the entire University.

tical or even impossible during training and tours of duty, when stringent preparations and discipline must be maintained. Dean Teicher, however, was unable to give an answer to these problems. He said that such issues have not been raised since there has not been sufficient interest shown in the matter and it is therefore inappropriate to raise the issue. He did suggest that the students at Yeshiva create a group to discuss the Peace Corps in terms of potential preparation, general ideology and questions relevant to religion. If interest is apparent, clarification is in order. In addition, student interest is requested in matters such as servicing Jewish communities in underdeveloped countries and possible Peace Corps representation in Israel.

Teicher Encouraged

Dean Teicher is encouraged from his personal experience with the Peace Corps. He noted an instance when an important Peace Corps conference was postponed when it was inadvertently scheduled on a Jewish holiday thus preventing Dean Teicher from participating. Dean Teicher also commended the "real idealism that motivates and animates the people who administer the program." He also brought into focus the Jewish conception that we are our brothers' keepers. It is in keeping with the Jewish ideal of *tsedakah*, where aid is extended to underdeveloped peoples.

Dean Teicher indicated that a representative of the Peace Corps is planning to visit the University sometime in the spring semester. On that occasion students and faculty will meet with him to further discuss aspects of the program.

"The Great Chain Of Being" — Professor Extols Dr. Margalith

by Prof. Alexander Brody

It is not easy to telescope the life history of Dr. Aaron Margalith. Through him three worlds found expression: Palestine or Israel, East Europe, and America. His feelings and sympathies were truly three-dimensional.

He knew and understood the old world, and not from hearsay or books. He could truly say, *ki yadeti es machovav*. He knew and felt the burdens of the old world, physically and mentally.

It was not by mere chance that in America he took for his life's work the study and teaching of the American system of government and democracy. When for the thousandth time he dissected the nerve of a familiar argument; when he demonstrated to countless students the parts and pieces of the American system, he was never perfunctory or mechanical. For him the symbols, folklore and traditions of democracy were not academic but a personal reality—almost like a personal possession.

It was not an accident that led him to study *International Mandates* as a graduate student at Johns Hopkins University. Early he perceived the potentialities of this instrument for linking Israel and the western world. It is quite understandable that he would be preoccupied with transnational implications of American democracy. He labored together with the late Dr. Cyrus Adler on the defense of the international rights of American Jews.

I recall that I met Dr. Margalith at the graduation exercises of the Yeshiva College class of 1935.

Dark clouds lay on the horizon of Yeshiva, America, and the world. A deep economic depression ruled the land. On the world stage loomed large the figures of Mussolini and Hitler—a premoni-



Dr. Alexander Brody

tion of the great tragedy yet to come. In our own land there were heard the rumblings of racism, isolationism, and reaction.

How often with a heavy heart, Dr. Margalith attempted to rationalize the seeming irrationality of history—the triumph of the old world over the new. With what personal bereavement he beheld the imminent collapse of three worlds which he knew so well. To him the destiny of Yeshiva, of Israel, of America, and of the world were never severable but components in *The Great Chain of Being*.

He lived to see Israel proud and independent: Palestine, for which he fought as a volunteer in the British Legion at the tender age of 16 or 17—taking its place in the family of free nations. He lived to see Yeshiva College proud and independent, and taking its place in the larger community of academic institutions. And he lived to see American democracy reasserting its international mission.

In taking leave, we speak of him in the words of the prophets—words which will be said time and again in Yeshiva College, Israel, and circles of international students. We say:

We shall always remember his tender attachment: *zacharti lach chesed n'urayich*—his youthful devotion: *ahavat klulotayich*—When he walked after us in the wilderness: *lechtach acharai bamidbar*—in a world which was not as yet seeded with hope, liberty, and international brotherhood: *b'eretz lo z'ruah*.

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Seniors Witness Massacre Of O'Neil Play With Different Exhibiting Faulty Casting, Poor Direction, Amid Flashes Of Genius

by Murray Mednick

A play is an emotional experience; you see it and a sudden pervasive feeling takes hold. Then slowly the passion subsides and you stop to think about what you have witnessed. Gradually you arrive at certain conclusions, certain generalities, about the experience. It is these critical conclusions, arrived upon by reflective thought, that measure the worth of the experience.

Well, let's see!

First, the author. Eugene O'Neill has written several masterpieces which have raised the quality of American theatre. In "Different," written over forty years ago, one can see flashes of the greatness that was O'Neill. Unfortunately, all one does see are flashes. The first act is spent on some "joke" that makes the heroine decide not to marry her "intended." The defenseless lover then swears that he will wait, even thirty years, 'till she changes her mind.

Act two takes place thirty years later. Our tireless hero, still waiting, realizing that the woman he loves is nothing more than a pathetically ridiculous figure and that all mankind is phony, commits suicide. She, upon hearing of his death, is shocked into the first sane moment of her life and decides to join her faithful fellow. It is in this second act that O'Neill is both powerful and moving. His lines touch one deeply. If only the director and actors could have seen it that way. If

only the audience could have seen it done that way.

The director is Paul Shyre, whose eminence rests in that he has probably done more than anyone else to bring Sean O'Casey to the American audiences. He should have stayed with O'Casey and left O'Neill to more capable hands.

In the second act, Mr. Shyre interprets Emma, the heroine, as a fifty-year-old woman hobbling around in high heels and wearing the Roaring Twenties' version of the sack dress. This serves to make her a comic figure rather than a pathetic one. Emma also constantly makes some sweeping hand gestures that are meaningful only to her, to Mr. Shyre, and perhaps to G-d. But perhaps Mr. Shyre is not entirely at fault. He may have meant well but his cast does not do him justice. But before I humbly apologize, Mr. Shyre, please explain whose idea it was to have the heroine's father look like a retired version of Pop-eye the Sailor, minus the pipe?

And now for the cast. A more inept, incompetent, and emotionless group I have never seen. Marian Seldes' portrayal of the capricious heroine is unmoving and at times comic. Dorothy Patten portrayed a stoic New England wife of a whaler. Catatonic would be a better description. Art Smigh played Popeye, and Edwin Sherin portrayed Emma's brother. When Mr. Sherin laughed, and he laughed frequently, he sounded like

(Continued on page 6)

Inter-Collegiates' Aim Is To Meet Imposing Challenge Of Alien Culture

by Howard Rhine

Editor's note: This is the second in a series on the Orthodox Jewish youth groups in America. Mr. Rhine is national president of the Inter-Collegiate Council of Young Israel and is a graduate of Yeshiva College.

When *Hakodosh Baruch Hu* was about to create man He said, "Naase Awdam," "let us make man," and the question almost asks itself, "To whom was G-d addressing Himself?" A Chassidic authority maintains that the Almighty was speaking to man in his potential, and said, "Let us together make man." This process of self-creation is known as *hashlama*. Man is given the raw materials from which he may fashion a sublime and eternal human soul, through the instrumentality of Torah and *mitzvot*. However, the process of *b'chira* operates throughout man's life and therefore for the work of *hashlama* must be actively engaged in the search for completeness of soul, for if he should make the error of believing that he has reached his goal, he risks spiritual destruction.

Jewish experience and the Torah itself indicate that man can best pursue this task in company with other men. The experiences of the present epoch of Jewish life indicate further that individuals sharing a particular phase of life or a unique experience are well advised to band together in

"Diff'rent" Incurs Wrath Of Critic

(Continued from page 5)

a ruptured hyena hamming it up. There were two good performances, however. One was by Michael Higgins who played Caleb, the hapless lover. The other was by Jen Jones, Caleb's sister. Both Miss Jones and Mr. Higgins were convincing in their portrayals.

The experience has been analyzed, generalizations have been drawn, and several conclusions reached. This production leaves one with a wrong impression of O'Neill. But O'Neill need not worry. His greatness need not be defended. It is a pity, however, that he could not have been presented in all his glory.

Congratulations...

THE COMMENTATOR wishes to congratulate the following couples on their engagement:

Nathan Orenbach '62 to Debbie Glanzman; Samuel Klein '62 to Paula Grossman; Irv Black '62 to Leona Smith; Richard Weisman '62, managing editor of THE COMMENTATOR to Janice Bergman; Joseph Sutton '62 to Lila Leifer; Gerald Small '62 to Ruth Katz; Howie Messinger '62 to Helene Falk; Harry Strauss '61½ former managing editor of THE COMMENTATOR to Debra Judwin; Chananya M. Berzon '63 to Bella Liberman; Manny Wasserman '62 to Marsha Tannenbaum.

a collective expression of their individual goals.

The Jewish college student, if he has attended Yeshiva, and certainly if he has not, faces the full impact of an alien culture not only in his everyday life, but especially in his intellectual life. He or she is constantly called upon to test Torah principles against the axioms of secularism at best and hostility toward religion at worst.

It is the desire to face this challenge as a collective experience which has given rise to the Inter-Collegiate movement.

The association of this movement with the National Council of Young Israel stems from two factors. It was Young Israel which saw the need for this type of program for college students. However, beyond that, Young Israel is especially suited for the creation of dramatic departures from the norm, in meeting the challenges of a culture alien to Torah.

In an atmosphere most hostile to Torah Judaism, Young Israel was able to translate Torah into the American idiom and thereby regain the allegiance of American youth, even before Yeshiva education became as widespread as it is today. This combat experience makes Young Israel most suited to the task of establishing beachheads among college youth and on the campuses.

The second aspect of our program can be expressed by the word *hatzala*. During World War II, Jews became attuned to rescue work in the face of a vicious

destroyer of our people. Even today, the condition of Soviet Jewry calls for efforts of a somewhat similar nature. But—Young Israel has from its inception been keenly aware of the need for the *hatzala*, the rescue of the souls of young people alienated from Torah by the complex of ignorance and apathy. It is impossible to document the number of such individuals reclaimed for Torah, but they bear witness themselves to the efficacy of the Young Israel approach, in the roles they play in American Torah life: in the pulpits they fill, in the communal work in which they are engaged, and above all in the Jewish homes they have built, giving new generations to Torah.

This power of Young Israel is now being translated into the religious, cultural, and social programs of the Inter-Collegiate Council. First, by aiding its constituency in the dynamics of *hashlama* and secondly by reaching out to those who yearn to return to the warmth of Torah *Yiddishkeit*. This reaching out to others is the embodiment of the *hatzala* approach, and yet it pays dividends in the area of self-creation, for man when he feels for others and acts on this feeling contributes to the dynamics of his own growth.

The Inter-Collegiate Council, with the full support of the entire Young Israel movement, is dedicated to these goals which are nothing more than the manifestation of Torah ideals in reaction to the peculiar and challenging conditions of our age.

Campus Chatter Carrying College Quotes, Adds Own Opinions About Editorial Ideas

By Danny Halpert

Since its inception, this column has sought to inform the student body about the opinions of other college newspapers on matters of current interest. However, this has not allowed for an appraisal of the merits and demerits of the various opinions expressed. With this in mind, Campus Chatter will henceforth make brief comments of its own on the excerpts taken from other undergraduate publications.

The Justice, Brandeis University, commenting on student-faculty protests over the resumption of atmospheric nuclear testing: "The pollution of the atmosphere as a result of the recent series of Soviet tests is a matter of grave concern to us all. The imminent possibility of our own resumption of atmospheric testing only serves to underline the gravity of the situation. We address ourselves here not only to the question of disarmament but to the more immediate problem of radioactive fallout. If protest can ever be effective, now is the time for it to be made."

Certainly, most of us would share the general views expressed. However, the issue of nuclear testing is related to the political

rivalry prevailing in the world. It is a manifestation of this rivalry rather than a cause. If peace is to be attained, the political ills of the world must be dealt with instead of its symptoms.

The Beacon, Portland University: "It roll-taking in classes of practical value? Do instructors have a right to require and take attendance? Do they have a right to partially determine a student's grade from this? We don't believe that instructors have this right. Students who are in college should be mature enough to attend classes without being forced. Those who aren't mature enough will probably be forced to drop out. Daily attendance records waste time and detract from the class."

I wonder what is the attitude of the faculty about this subject. I think student opinion would probably agree with the sentiments expressed by the Beacon.

The Tempo, Chicago Teachers College: "If you are a total failure, completely incapable of dealing with the slightest problem or emergency, you probably watch television. Television performs a real service by keeping people of your calibre occupied. You can forget your problems, you couldn't solve them anyway, and you're

The Professor Exposed

Seymour Lainoff

by Jason Rosenblatt

There are few occasions when the student body of a college has the opportunity to formally express its gratitude to an individual. Perhaps the highest form of tribute given by the students of Yeshiva this year was the dedication of the 1961 Masmid in honor of Dr. Seymour Lainoff. As assistant professor of English and executive secretary of the Scholastic Standing Committee, Dr. Lainoff has come into close contact with the students and earned their respect.

Personal History

Dr. Lainoff came to Yeshiva as a part-time instructor in 1950. He became a full-time instructor in 1953 and was appointed assistant professor in 1958. He received undergraduate training at Brooklyn College and did graduate work at Columbia and New York Universities. His doctoral thesis dealt with William Wordsworth, and he has published articles on that poet as well as on Henry James and D. H. Lawrence. At present, he is in the midst of writing a book on Edith Wharton.

Desires Dynamism

In our interview, Dr. Lainoff expressed some cogent opinion regarding the improvement of curriculum at Yeshiva. He feels that the humanities and social sciences lack the dynamic quality which is present in the natural science curriculum at our college. The curriculum of the two former departments should be re-evaluated, and the entire approach to the humanities should be vitalized.

Students taking English com-

position, he feels, should be given more reading assignments in fiction, essays, and poems. For those students majoring in science, a two-year course in masterpieces of world literature might be given, so that those students would not be limited to the sole study of English literature. Also, foreign language requirements should be the same for all students at Yeshiva, and three years should be taken in order to give the student real proficiency in the language.

Depth of Personality

He also stated that more faculty meetings should be devoted to discussion of a subject's content. Dr. Lainoff is of the opinion that there is more quality variation in the student body at Yeshiva than in most other schools. He also remarked that the Yeshiva student possesses a kind of depth of personality that is not found in other schools.

At the conclusion of the interview, Dr. Lainoff stated that Yeshiva is promoting something most valuable by linking the two ways of life. He is of the belief that Yeshiva has a fine future.

Oriental Folk Singer Entertains On Sitar

(Continued from page 4)

lege Society of Folk Music presented Miss Lakshmi Menon, playing the exotic Indian string instrument, the sitar. The performance was given Monday evening, November 20 in the Rubin Residence Hall cafeteria.

After her performance, Miss Menon answered questions on various aspects of the sitar and gave the students an opportunity to examine the instrument.

Sherwood Goffin '62, acting president of the society, said that four more programs depicting folk music of different lands are planned for this year.

Speeches Highlight JSP Holiday Fete

The first Chanukah chagiga of JSP was held in the Rubin Residence Hall cafeteria last Tuesday night. Joseph Zitter '63 was chairman of the chagiga program.

The festivities, M.C.'d by Stu Berman '62, included speeches by Rabbi M. Besdin, Director of JSP and Rabbi Jacob Rabinowitz, an instructor of Bible in the same division.

The evening's entertainment consisted of selections by the six-piece JSP band and an assortment of Jewish melodies and Hebrew folk songs presented by Mickey Posnick, Harvey Makovsky, and Shaul Rotter.

Lenny Pincus' comic routine and Edward Brickell's rendition on the accordion also highlighted the evening's entertainment.

not running around loose annoying people. If you are still a prisoner of this guardian of mediocrity it may be because you know no other life. Escape! Join a club, or learn to read, or listen to the radio. You may still be capable of existing with your mind intact."

This is a rather extreme view of the subject. It would be more justified to condemn some of the programs presented instead of the medium itself. In any case, there are probably some total failures who don't watch television and some successful people who do.

Upsala Gazette, Upsala College, commenting upon the subjects of censorship: "Each person is entitled to his opinion concerning a work of art, a book, a movie script, or a television program. But he has no right to stop others from experiencing it because he may personally find it objectionable or in poor taste. Thus, committees such as the DAE or the American Legion must not be able to suppress books, plays or films. The idea that the few are protecting the many is not only hypocritical but ridiculous."

It is also a question of free access to all opinions and ideas. Such access is the basis of a free society.

Foresight, Wisdom, Devotion Highlighted Career Of Yeshiva's First President

Editor's note: In order that the student better understand the school he attends, THE COMMENTATOR begins in this issue a series of articles dedicated to the founders of Yeshiva University.

The father of the concept that only a school combining Jewish and secular studies could produce for the American Jewish community enlightened rabbis, teachers, and laymen was Bernard Revel.

A native of Pren, Russia, he was a student at the famous Yeshiva at Telsche, Lithuania. In 1906, at the age of twenty-one, Dr. Revel immigrated to the United States where he attended the University of Pennsylvania, New York University, and Dropsie College in Pennsylvania.

Accepts Presidency

In 1915 he was asked to accept the presidency of the Rabbi Isaac Elchanan Theological Seminary in New York. He accepted.

Dr. Revel understood the demands of the students who wished the incorporation of secular studies in the seminary's curriculum. With their request in mind he enthusiastically added the study

of Hebrew literature, Bible, and Jewish history to the course of study.

In 1915 he established an academic high school and in 1928 founded Yeshiva College.

Plan Hampered

Two forces, however, hampered Dr. Revel in fully accomplishing his far-sighted plan.

The Yeshiva was regarded by some Orthodox Jews as a lessening of emphasis on traditional Jewish learning. They believed that such an institution would tend to weaken, rather than strengthen the position of Orthodox Judaism in the United States.

Dr. Revel also faced problems connected with the financing of the institution.

Leaves New York

In the early 1920's, because of the pressing need for funds, he left New York with the intention of going into business and aiding Yeshiva with his profits.

His business ventures, however, were not rewarding and so he returned to New York to struggle with the monetary problems of the institution.

The depression of the 1930's

brought further difficulties which almost forced Yeshiva to close its doors.

But by that time Yeshiva was the recipient of a building in Washington Heights and this building was to become Yeshiva University's Main Center.

Until he died Dr. Bernard Revel hoped that his views of a synthesis of Jewish and secular learning would find support in America.

Keen Reasoning

Dr. Revel had a retiring personality. In personal and in private conversation, however, his wide knowledge of rabbinics, his earnestness, and his wisdom made for devoted disciples, even though he was often impatient with those who could not quickly follow his keen reasoning.

In scholarship he made notable contributions to the study of Jewish religious law and to the legal aspects of the teaching of the medieval Jewish sect, the Karaites.

In New York City on Dec. 2, 1940, only eight years before his institution gained the rank of University, Dr. Bernard Revel died.

H.B.G. & D.S.



The first President of YU, Dr. Bernard Revel

Squad Showing Surprising Scoring Skills, Saracheck Sees Successful Season's Start

(Continued from page 10)

High School team last year, is an adept ballhandler and drives well. His fast hands and keen shooting eye make him the probable sixth man on this year's team.

Steve Gralla (Freshman, 6'0", 175 lbs.). Steve's a game youngster, who religiously attended pre-season drills despite the fact that he was recovering from major surgery on his hand. He injured the

ring finger of his right hand in a freak accident while playing basketball this summer. Now fully recovered, he has shown a lot of hustle and determination.

Gralla, who hails from New Utrecht High School has displayed uncanny jumping ability while grabbing rebounds from taller opponents. He's been tough defensively and can score well.

Mickey Aronwald (Freshman,

6'2", 190 lbs.). Aronwald is a rugged frosh who lacks only experience. He should improve with every game by virtue of his natural ability and eagerness to learn. Mike, who looks like another Gary Baum, will be counted on heavily to clear the backboards.



Art Aaron

Neil Katz (Freshman, 5'10", 160 lbs.). Katz came to YU after serving as captain of the YUHS team where he was named to the All-City prep team last year. He has shown to be a "stopper" on defense.

Shelly Bronsfield (Junior, 5'10", 160 lbs.). A recent addition to the roster, Bronsfield claims a half year of varsity experience. He should see limited action in the backcourt.

Increased Gov't Aid To Medicine, Urges Johnson

Vice-President Lyndon Johnson called for more governmental aid in the field of medicine in an address before a special academic convocation held Sunday, November 20 at the Albert Einstein College of Medicine. Dr. Belkin, President of Yeshiva University, awarded Mr. Johnson an honorary Doctorate of Humane Letters.

Mr. Johnson urged new and larger grants to medical schools and a system of scholarships and grants to medical students. He took note of the high cost of medical education, which, he said, was

driving away able prospects even in the face of an increasing need for doctors.

Calling for "more adequate provision for the care of the aged citizens," he added that the administration program should not be branded "socialized medicine," but should instead, "be examined without bitterness . . . and voted upon without prejudice."

The occasion for the convocation, attended by 800 persons, was the seventh anniversary of the University's program to establish the College of Medicine.

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Russian Denies Maltreatment Of Jews Under Communism

(Continued from page 3)

Q: But why doesn't the state allow them to set up religious schools?

A: There is a separation of church and state according to our constitution. We teach no religion in our schools. If someone wants to learn about religion he is completely free. Religion is something for each person to decide; most of the people do not want religious schools.

Q: Getting back to something we mentioned before . . . Just looking at things from a purely ideological point of view, isn't it true, for example, that the introduction of more prayer books to the Soviet Union would certainly not help your goal of eliminating the differences between peoples?

A: You do not understand. We force no one to do anything. We believe that the development of culture and industry will naturally erase religious and national difference.

Q: Why is it necessary for a person to put down his religion on a passport if all religions are treated equally?

A: All persons put down their religion simply because they are proud of their national origin and of their religion. Someday, these differences will be erased. You don't have it on your passports; that is your business. I don't pay any attention to the fact that a person is a Georgian or a Jew. I respect your religion and your point of view, and I have my own. If you've come to protest give me facts—strong facts. If you've come to find out, I will help you. I have a Jewish friend who is an architect and another who is a doctor. The Jews feel the same about their country as I or anyone else does.

Q: Why can't the Jews bake matzos in Russia? Why won't you allow us to send matzos to Russia?

A: First of all, Jews are not prohibited from baking matzos, I myself have once eaten it at the home of a Jewish friend. It was very good, as a matter of fact. As far as sending of any food into the country, this is regulated by

law. I remember once when I had an apple in my suitcase and was not allowed to bring it into your country. You also have laws prohibiting certain food importations.

Q: Moving to a slightly different topic, are there presently any ex-Fascists or ex-Nazis in the East German government?

A: There is not one in the entire government. There are, however, quite a number presently at work in the West German government. Let me say something very frankly. I trust the people of the United States, but I do not trust some of their leaders, such as Goldwater and Margaret C. Smith. These people are inciting your nation to war. They are dangerous.

Q: And no one in your country would like war?

A: Since 1949, the propaganda of war is prohibited by law in our country. We've had enough of war, more than enough.

Q: Why then did Premier Khrushchev say to the people of America, "We will bury you."

A: That particular incident was completely distorted by your press. They did not add that Premier Khrushchev said, "We will bury you ideologically." Our system will bury your system. In Ghana people far from our borders have chosen our way. Cuba, Indonesia, India—they are all developing the same way that we did. Nehru could have chosen any system, but he chose a way similar to ours.

Q: Why are you so confident that people will turn Communist?

A: It is impossible to prevent people from thinking. You can stop military aggression but not thinking. In 10 or 20 years we will consider the United States an underdeveloped nation and people in our country will realize that something is wrong with their system.

Q: But how can we respect a state, the head of which comes to the United Nations and bang his shoes on the table?

A: He was merely expressing his feelings. People have different ways of expressing themselves.

Warden Ameliorates Issues For Orwellian Animal Farm

by Alan Shapiro

Once upon a time, in a far off land, there was a zoo. It was not an ordinary zoo. All the animals in the zoo spoke an intelligible tongue. In fact it was almost the same tongue that the zoo keeper and his assistants used. The only time you could see that the animals' language was not identical with the zookeeper's was when they tried to communicate with each other. It seemed that there were always shades of meaning and nuances that either weren't understood or were misunderstood.

From the distance it seemed like a happy zoo. The animals were well behaved and the zookeeper and his family seemed to be in complete control. Even the assistants—who were all students studying for the zookeeper degree—were doing their job well.

Then the zookeeper left to become a psychiatrist in some clinic in another part of the land. All the animals were returned to their natural environments for a three-month period while a new zookeeper was chosen. This new zookeeper was a fine fellow and was liked by every one of the animals. Until . . .

Fun and Games

It had been a custom in this zoo for the animals to assemble every morning shortly after 7:30 in a meeting hall to participate in a ritual common to all such animals. Many of the animals, for reasons known only to themselves (although I have heard that it may have had something to do with a desire for more sleep) often did not attend this joint practice, but rather performed this ritual in private.

Now the new zookeeper found out about this and decided that this evil must be corrected. There were two approaches open to him. He could begin a "rise-at-7:30-and-join-me-in-the-meeting-room-because-it's-the-right-thing-to-do" campaign, or he could appeal to the animals' love of games instead. Recognizing that the inhabitants of his zoo were all fun-loving, he chose the latter. Every animal was given a little shiny blue card with his name on it. When he entered the meeting hall he turned this card over to the zookeeper's representative. The zookeeper's representative gave the cards to the zookeeper who kept a list of all the animals' names. Careful records were kept of how often an animal handed in his shiny blue card. I assume the animals played this game because they thought that at the end of a certain period of time those animals who excelled at handing in the shiny blue cards would be rewarded.

Now, as you may or may not know, animals have short attention spans, and they soon lost interest in this fascinating game.

The zookeeper called a meeting and warned all animals that they would either conform to the zoo's customs or they would have to leave the zoo. The zookeeper also found this meeting an ideal time to inform the animals that they could not keep food in their cages. Neither could they have grills in their cages to cook whatever food they might want to. Needless to say, this displeased the animals. They questioned the zookeeper, but as I mentioned earlier, a language barrier of sorts did exist. Some animals even thought of writing editorials in the animal newspaper—but the powers that controlled said paper felt that one should not question the verdicts of a trained zookeeper.

While this was going on, another incident occurred which helped shatter the tranquility of the zoo. The animals returned to their cages one afternoon and found that someone had been in their quarters and had stolen some eating-ware that they had appropriated from the zoo's feeding place. Some animals felt that this wasn't right—not only had their privacy not been respected, but its violation had been timed to coincide with the one period of the day when all animals are out of their cages.

Far be it from me to hazard a guess where this all ended. But as is the nature of things, it must have ended somewhere. At any rate, it did happen long ago in a far off land and the facts are somewhat hazy. It is significant, however, that it occurred in a zoo, for this leads one to believe that it could never transpire in our society.

Residents Instructed In Dorm Regulations

A meeting of all dormitory residents was held Tuesday, November 23 in the Rubin Residence Hall Synagogue.

Rabbi Joshua Cheifetz, dormitory supervisor, discussed critical problem areas.

Although students have generally been very cooperative, Rabbi Cheifetz declared that he was not satisfied with some of the conduct. In particular, he cited absences of equipment, poor minyan attendance, and eating in the rooms as some of the shortcomings that must be alleviated. "Any further violation of these matters will be dealt with very harshly," he stated.

In addition, Rabbi Cheifetz announced that a personal evaluation of each resident will be compiled at the end of each semester. On the basis of this evaluation, those who abuse the privilege of rooming in the dormitory will be denied re-admittance.

Arrests Characterize Russian Suppression Of Jewish Culture

(Continued from page 3)

al tactics of destroying the word structure in order to eliminate all Hebrew words. The only things Jewish about the journal are the Yiddish characters. Its content has nothing to do with the Jewish tradition and ways of life!

It is interesting to note that the chief editor of the magazine, Aron Vergelis, is a devout Communist who pushes the party line to all corners. In an article published in the *Soviet Weekly* on April 13, 1961, Mr. Vergelis claimed that "Jews of the Soviet Union are almost completely assimilated."

Most observers regard the publication of *Sovietisch Heimland* as a "tacit admission" by the authorities that the attempt to suppress the Jewish language has failed. The most encouraging note about the publication is its very appearance, which certain analysts believe "is bound to stimulate Yiddish writers and the Yiddish reading public to a degree that will make the government powerless to resist the demand that contemporary works of literature also be published."

Bashkirs Contrast

In contrast to the Jews, let's glance at another national group: The Bashkirs, a group of less than a million, of whom 609,471 speak their native language. In 1956, 129 books, 26 newspapers and six journals were printed in the Bashkir tongue. In the same period one Yiddish newspaper, the *Birobidzhaner Shtern*, published in Siberia, TOTAL CIRCULATION ONE THOUSAND, was printed, and even this paper is of a non-Jewish cultural nature.

On the religious front the situation is no better: 1—The USSR does not allow the Jewish community to have a national association of religious communities with duly recognized officials. This is in contrast to the Russian Orthodox Church which was recently granted membership into the World Council of Churches.

Thus the Jewish minority is without any legal basis for maintaining or building new synagogues, manufacturing religious articles, and otherwise caring for the spiritual needs of the community.

2—Jews are forbidden to have official, regular communication and contact with other Jewish religious and cultural organizations outside the Soviet Union. Only this past Rosh Hashonah a special enclosure was erected for the use of the Israeli Embassy staff attending the services at the Moscow Synagogue. Thus the Muscovite Jews were cut off even from this minimal contact.

3—No Hebrew bibles have been printed since 1917. The ban on Hebrew language prevents Jewish children from understanding or participating in synagogue services.

On November 6, 1961 the *Herald Tribune* reported the arrest of Gedalia Rubintovich Pechersky, N. A. Kagin, and E. S. Dynkin, prominent Jewish religious lay

leaders of Leningrad. These arrests were soon followed by others. At least five more people have been arrested and relieved of their duties as lay chairmen of synagogues in the capitals of five republics. On November 21, the *Tribune* reported that twelve synagogues have been closed in the past twelve months. These synagogues were in Stalino, Kasaviurt-Kobulet, Saratov, Resina, Kremenchuk, Poltava, Voliki-Luki, Soraka, Novgorod-Volnsk; Kalinovitz, Tukum, and Chernovitz.

Even private prayer meetings have been banned, dispersed, or otherwise harassed.

Individual Indignities

Jews in the Soviet Union fare little better as individuals.

1—They face discriminatory measures in areas of public, military, and scientific life, and in education.

2—They have been removed in large numbers from the diplomatic corps and the army. On November 16th, Gershon Jacobson reported in the *Day-Morning Journal* that six Jewish heroes of World War II appealed to the 22nd Party Congress to "return to the Jewish veterans the privileges taken from them by Stalin and recognize the major role played by Jews in saving the Russian homeland." The delegation was reportedly headed by General Yakov Kreisev, one of the last remaining Jewish deputies to the Supreme Soviet.

Although all nationalities were included in the official list of the Soviet heroes, Jews were included only in the first edition. The November 24 issue of the *National Jewish Post and Opinion* reports on a recent study published in Israel which shows that 67,000 Soviet Jews won bravery medals, including 50 who won one or more "Hero of the Soviet Union" citations.

3—Discrimination is found in other areas as well. National and local leadership of the Soviets and of the Communist party organs are conspicuous by the absence of Jews on their rosters.

4—Jews have fallen from 13% of all university students in 1935 to 2-3% today.

5—The key to the exclusion is nationality listing on the personal identity card. This card must be shown in order to get a job, gain admittance to educational institutions, or apply for party membership.

Extended Soviet Efforts

Thus far we have dealt with the Soviet treatment of the Jewish minority in regard to its basic constitutional rights. This concerted effort on the part of the Soviet government to suppress Russian Jewry has extended itself to still another field.

The Communists have also turned to the public information media in order to vilify the Jews and Judaism. If we analyze the recent arrests we find that many of those held have been accused of "profiteering" and "spying for a foreign government." The Russians have also been overly gen-

erous in their criticism of the Israeli "imperialists."

The vilification can be divided into two distinct categories:

1—against the Jews and Judaism.

2—against Judaism as being anti-Soviet.

There are numerous examples of this method. We will endeavor to relate but a few of these.

A paperback *The Reactionary Nature of the Jews* by T. M. Shakhnovich, published by the Soviet Academy of Science, shows Judaism to have been an instrument of class and racial oppression. A second volume, *An Argument in the Jewish New Year* by M. Altschuler contains unfavorable cartoons of Orthodox Jews, Theodore Herzl, and a host of others. Altschuler has published other books and pamphlets attacking Judaism.

Press Attacks Jews

FACTS—reports on organized anti-Semitism, foreign report—volume 13, number 11, October 1960—published by the Anti-Defamation League of B'nai Brith, points out the severity of these problems. This pamphlet contains literally hundreds of examples of anti-Semitism in the Soviet press.

In these articles Judaism is degraded; its clerical and lay leadership is characterized as a bunch of swindlers, money grubbers, alcoholics, brawlers, immoralists. Its practitioners are held up to ridicule and scorn for observing holidays and rites such as circumcision and ritual slaughter. Judaism is pictured as being opposed to religious freedom for others, teaching hatred of other peoples, and being an instrument of Israel and Zionist imperialism.

These articles bear such telltale titles as *We Have Stopped Believing in Religion*, 9-27-59, *Dniestrovskaya Pravda*; *Reactionary Essence of Judaism*, 4-12-60, *Kazakhstanskaya Pravda*; *Under The Synagogue Vaults*, 3-21-60, *Sovetskaya Bielorussian (Minsk)*; *Around the Mynan*, 9-23-59, *Rabochi Put (Smolensk)*; *The Reactionary Ideas of Judaism*, *Bugskaya Zaria*.

What does all this mean? Where does it lead to? What is the world reaction to the Soviet suppression of Jewry? What is the meaning of the poem *Babi Yar* and Yegviyev Yevtushenko's public denunciation of the failure of the government to erect a memorial to the World War II Jews who were martyred by the Nazis?

In future issues we shall explore these and other aspects of the problems facing Russian Jewry today.

Jews in Eastern Europe—A periodical survey of events affecting Jews in the Soviet Bloc—Emanuel Litsinoff—published by European Jewish Publications, London, England, No. 8 July, 1961.

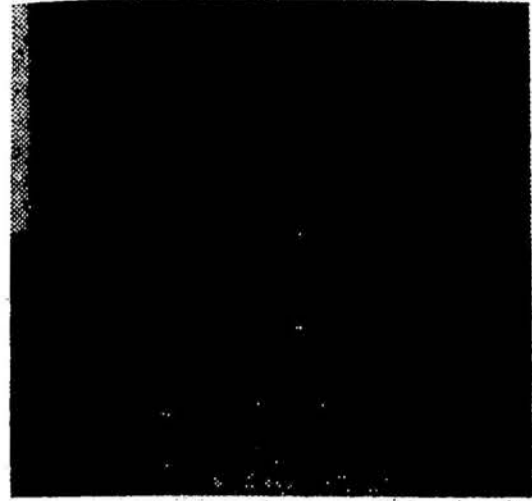
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Looking Forward To A Successful Fencing Season

by Barry Konovitch

Yeshiva University's fencing team opened its 1961-1962 season in a home match against C. W. Post College December 5th. This



Myron Sokal

was the first meeting between the two schools. Post, together with two newcomers, New York Community College and Pace College, will extend Yeshiva's schedule to fifteen matches, as against the thirteen sponsored last season. Nine of the meets will be held at home, while six are slated for enemy territory. Because of the discontinuance of the varsity sport at the University of Connecticut, their team will be dropped from Yeshiva's schedule. Brooklyn, Rutgers, Newark, and Drew are the teams to watch, since they accounted for Yeshiva's four defeats in last season's 8-4 record.

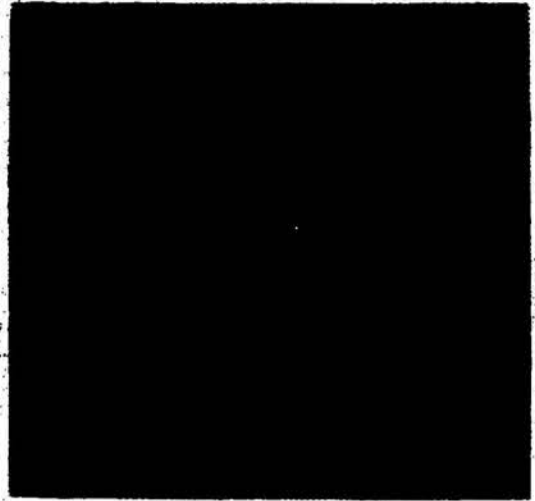
Columbia remains YU's strongest opponent. With a flourish of sabers this year's team will attempt to claim on January 18th the elusive honor of handing the



Barry Konovitch

"Roaring Lions" their first defeat at the hands of a Yeshiva squad. Judging from past performances this will be no easy task.

Back by the strong precedent of a victorious season, this year's fencers are looking forward to their usual successful season. "We



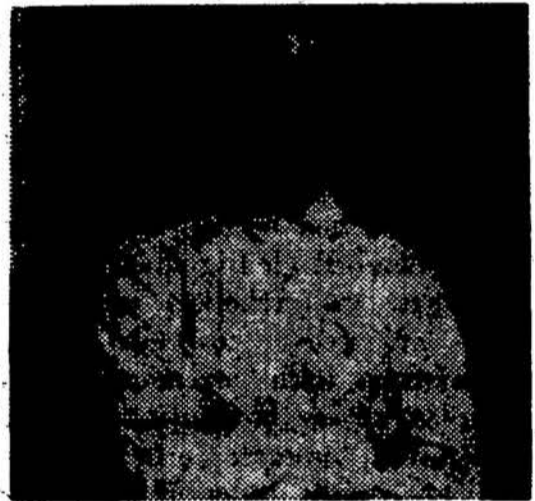
Bernard Pinchuk

have a fine chance of bettering last year's record," says Coach Arthur Tauber, and this prediction is echoed by Captain Warren Enker.

The varsity's chances can best be analyzed by viewing the material Coach Tauber has to work with—the "gay blades" themselves.

Saber Still Strong

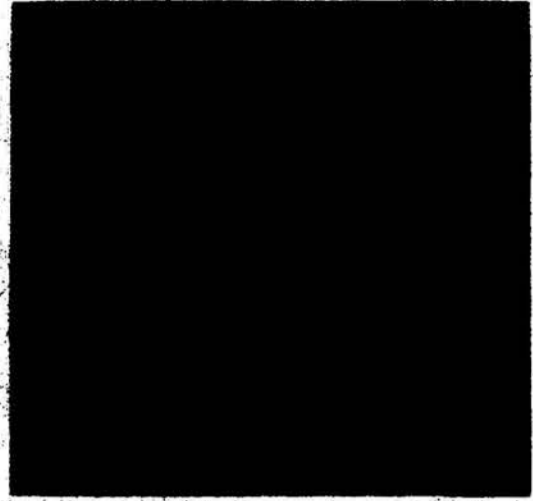
Once again the sabermen will form Yeshiva's nucleus in its bid for a winning season. Fortunately, the squad is composed of a trio of three-year returners: Warren Enker, Manny Wasserman, and Noel Nussbacher. Last season these three contributed an impressive total of fifty four wins to further Yeshiva's effort. Coach Tauber contends, "In order to act as the team's mainstay, and to ensure YU victories, they must



Bill Silber

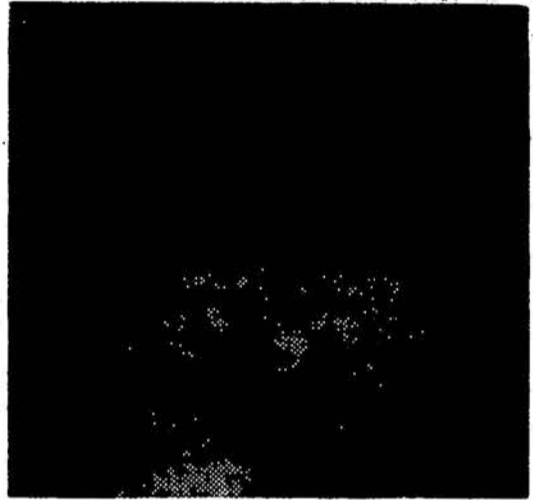
maintain this high winning percentage—their wins are decisive." Nussbacher is a senior who compensates for his considerate

girth by a lightening-fast aim. The recipient of last year's Coach Award in saber, Nussbacher, with his fine mastery of the difficult art



Alan Schoffman

of stoy-cutting coupled with his outstanding 18-6 record, should play an important part on the saber squad.



Steve Rothman

Team Captain Enker, who led the Taubermen last year with a 23-8 mark, will continue to spark



Manny Wasserman

the team with his polished performances. A four-year fencing veteran, Enker has already completed three twenty-win seasons,

and is looking forward to another fine year.

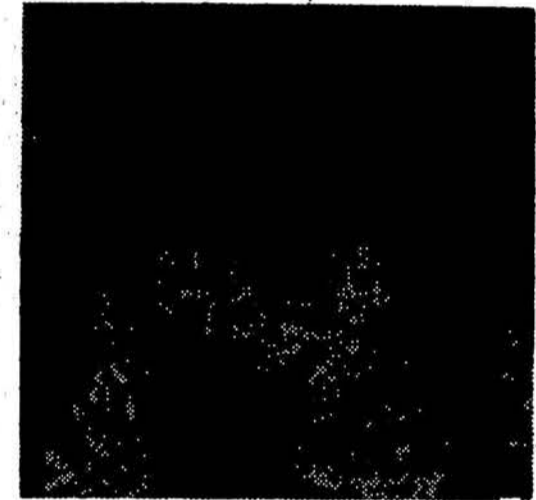
Rounding out the saber squad is Manny Wasserman, a versatile performer, equally adept in foil or saber. Utilizing his smooth, deceiving moves and unusually long reach, he should surpass last year's 13-10 mark.

Enker confidently predicts, "the Sabermen look solid, and should perform well."

Foil Feeble

Hampered by a serious lack of experience, this year's foil squad is Yeshiva's weak link. The three starters who performed so ably last season—Hesh Farkas, Matthew Shatzkes, and David Sheinkin—have graduated, leaving a residue of substitutes and rookies.

Bernie Pinchuk will lead the squad by virtue of the substitute experience he acquired last year.



Noel Nussbacher

Freshman Mike Sobol has been tagged by Coach Tauber as "the boy to watch this year." A hard worker, he has exhibited fast reflexes and native talent, and with additional practice could score. Alan Schoffman will complete the picture for the foil squad.

Though generally poor in this department, Yeshiva is hoping its foilers can pull out at least three of the nine bouts. Anything over this would be a gift from Heaven.

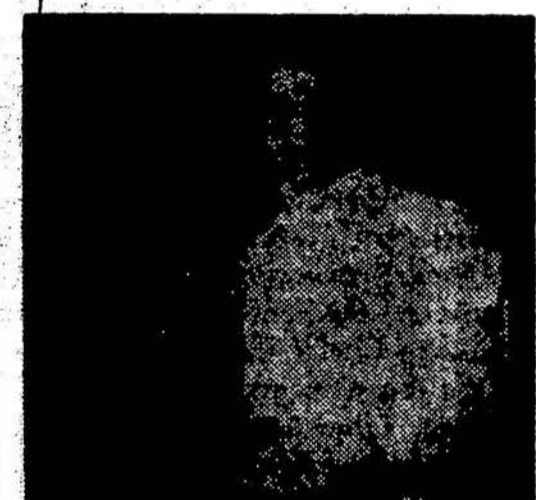
Determining Factor

"Epee," says Coach Tauber, "will be the truly determining fac-

tor in whether this year's team stands or falls. With a strong saber squad on one hand, and a weak foil squad on the other, the Epeemen can provide the decisive wins."

The trio of Barry Konovitch, Billy Silber, and Steve Rothman, all veteran varsity members, will form the epee squad. Though this triumvirate got off to a slow start last year, they ended the season strongly and showed good potential.

Konovitch, last year's winner of the Coach's Award for the best record in epee, 13-13, should better his previous effort. After long practice, he has gained a high degree of finesse and fluidity of motion. Coupled with his powerful arms, this newly found form will enhance Konovitch's future performances.



Warren Enker

Replacing graduate Jimmy Hain is Junior Steve Rothman. Using fine movements, aggressive lunge, and accurate point control to pick off unwary opponents, Rothman will hold a strong starting position on the team.

Despite his limited appearance in last year's matches, Silber's 8-9 showing indicates a strong potential for victories.

Backing these three regulars is a promising group of epee rookies, ready to bolster the squad when called upon.

YUHS Down College Frosh Thwarting Bid For Revenge

Yeshiva University High School's varsity basketball team scored its second triumph of the season over Yeshiva College freshmen, by defeating them 44-35 Nov. 16.

Seeking to avenge an earlier setback, the freshmen saw their hopes fade in the opening moments of the contest, when varsity captain Johnny Halpert scored ten consecutive points. The high school quintet led at halftime 23-10.

An aggressive full court press, coupled by the accurate shooting of former YUHS players Sid Schiffman and Dave Feiner brought the frosh five to within three points of their opponents in

the late moments of the third period.

In spite of the determined freshmen effort, the varsity held its margin and surged to a 32-23 edge in the last period of play.

With the varsity netting six of sixteen free throws and the freshmen three of nineteen, the contest was generally highlighted by poor foul shooting.

High scorer of the game was Captain Johnny Halpert with fifteen points. Steve Sanders and Paul Palefski also starred for the varsity in rebounding and playmaking. Dave Feiner and Sid Schiffman paced the freshies with eleven points apiece.

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Booters Kick Off Season, CCNY Loses

At Inwood Park, overlooking the scenic Harlem River, the newly-organized Yeshiva Soccer Team defeated the Downtown Division of City College, 3-0, on Friday, November 17.

Despite the fact that each team was missing three of its starting players, the squads assembled their respective teams and the game got underway. Though the opening period was marked by sloppy playing, a series of set plays and teamwork began to show in the closing moments of the quarter. The many hours of practice on those cold Friday afternoons began to pay off for Yeshiva as they maintained possession of the ball throughout most of the contest.

Its front line, composed of Evan Torcner, Harry Mezei, Michael Gross, Charles Maurer, and Tobias Gabriel, spearheaded a forward drive that culminated in a brilliant pass play from Torcner to Gross, who scored.

City fought back brilliantly but was stopped time and again by halfback David Frolich, Sylvan Jakabovics, and Jack Shenker. Harry Mezei scored Yeshiva's second goal of the contest with a boot from deep center.

Defending our goal was Steve Diamond who made three outstanding saves. Sheldon Cohen and Teddy Brody filled the halfback positions.

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On The Sidelines

Invitation Tournament

by Wally Fingerer

Yeshiva sports have a dual aim—firstly, to encourage the participation of every able bodied student in athletics—to build good characters and healthy bodies, and secondly, to prove to the world that American spirit and Orthodox Judaism can be successfully incorporated into one.

Unlike the situation at other colleges, when Yeshiva's varsity team visits out-of-town communities, as it has done in the past, its purpose is not solely to play basketball. Yeshiva's task has been to show conclusively that the Jewish athlete can compete effectively with opposing teams.

In Hartford, Connecticut, a leader of the Jewish community and alumnus of Yeshiva stated that the visit of Yeshiva's Quintet brought to reality the dream of the late Dr. Bernard Revel, first president of Yeshiva. Dr. Revel envisioned in the University graduate a combination of Judaism and the American professional rather than the spiritually deficient Jewish professional who was graduated from another institution of higher learning.

Though in past years it has been the task solely of the basketball team to represent Yeshiva in this important mission, other teams have grown and progressed to the point where they too can be emblems of our great citadel of Torah learning and secular education. Our fencing varsity has reached this plateau of success in its years of competition and has earned the esteemed respect of all local schools. Though they have constantly posted a winning record, our fencers nevertheless have gone unpublicized, unheralded, and relatively unsung. It is pitiful to see individuals who sacrifice so much receive so little in return. With the patience and care that is typical of their coach, a rugged team is created every year from the incoming freshmen, none of whom have had any previous training in this elite sport.

Perhaps one of the reasons that fencing has suffered from this miscarriage of justice is the lack of funds in the Yeshiva University Athletic Association treasury. To gain national recognition, the team must compete in any one of the post-season tournaments which are sponsored by other colleges and universities. Unfortunately, the Director of Athletics is forced to choose between such excursions and road trips for the fencers and similar sorties for the basketball team. Consequently, while the basketballers aspire to Tri-State Championships, the epeemen dolefully sit out post-seasonal play. The situation is more aggravating when one speaks to Coach Tauber, who feels that Yeshiva could have won many of the tournaments had they been given the opportunity to enter competition. However, a lack of money and the fact that many of these duels are scheduled for the Shabbat make a Yeshiva entry impossible, resulting in frustration and disappointment for the Taubermen who have well earned such a privilege.

A fencing team member who had heard that a proposed invitation tournament at Yeshiva was blocked only because of a lack of funds approached me and offered to raise the necessary capital among his teammates. This willingness to pool resources in a team effort was so gratifying that I promised to do as much as was in my power to help.

I discussed the feasibility of Yeshiva sponsoring a tournament as part of its athletic program with Coach Tauber. Though he confided that a similar idea had lain in the back of his mind for some years, his dream failed to materialize because of a lack of funds and administrative cooperation. To run an invitation tournament under Yeshiva auspices was generally considered by all, including Dean Bacon, to be a "wonderful" idea. The only impediment was a lack of money.

For the benefit of this reporter a rough estimate of the expenses of this plan was drawn up by Professor Tauber and a fencing official, both of whom have had extensive experience in this field. It was generally conceded that an event of this sort would be an all-day affair, which means that breakfast, lunch, and supper would have to be served to every participant. Additional equipment for the three divisions—epee, saber, and foil—would either have to be carted from other colleges or rented. Towels, locker rooms, showers, referees, and miscellaneous expenses would bring the total expenditure to an estimated two thousand dollars.

After hearing the estimated cost of the affair, an almost deadly quiet permeated the smoke-filled room. Coach Tauber finally broke the silence by proposing to accept the chairmanship of an Invitation Tournament if he could secure a minimum of money with which to begin. Knowing that Arthur Tauber was at the helm, I left the meeting hopefully optimistic.

The beginning of a tournament of this kind during Yeshiva's 75th Anniversary Year can only bring added publicity and merit to the University. Not only Yeshiva but all American Jewry would reap benefits from it. Perhaps the text of a letter which Rabbi Israel Miller, an alumnus and honorary president of Yeshiva's Rabbinic Alumni, has sent to Coach Tauber will illustrate my point.

"Our center, located in the Northeast Bronx area, conducts a program for more than 250 teen-agers in our community. My staff and I are trying to draw the children closer to the wonderful traditions of our faith, and one of the agencies through which we endeavor to prove that Judaism and the twentieth century are compatible is Yeshiva University. We feel it would serve a wonderful purpose to have youngsters see Yeshiva students in the role as participants in an athletic contest. Is there any chance of arranging an inter-collegiate fencing match at our center at your convenience? We have more than adequate gym facilities and I can assure you a very enthusiastic crowd. . . ."

It is evident that Rabbi Miller understands the importance of exposing Yeshiva's varsity teams to the public. It should be noted that there are endless other benefits that can be derived from such a program.

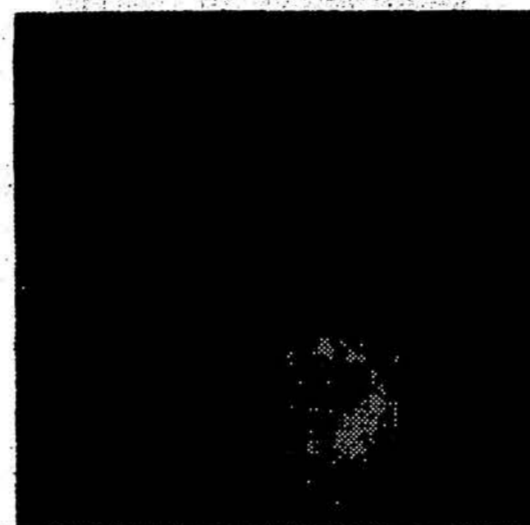
The only obstacle that stands in the way of this desirous meet is two thousand dollars. I therefore ask the administration to aid our fencers in this 75th Anniversary tribute which can bring honor and pride to the Yeshiva and to our brethren everywhere.

Survey YU Basketball Prospects: Speed And Spirit May Pay Off

by Stuart Berman

Surveying the basketball prospects at YU this year, Coach Bernie Sarachek stated, "The team has good speed and the right attitude—they want to win." Key problem areas are the lack of height and depth; but if spirit and determination mean anything, the club will surprise quite a few people.

Sarachek was once quoted in the



Sam Grossman

N. Y. Times as labeling his squad, "a fast soda and malted team." The eloquent coach made reference to an additional problem, that of late classes which delay practice sessions.

On the debit side of the ledger, graduation took Lou Korngold and Gary Baum. Also conspicuously missing this fall are 6'6" Mike "Moose" Garmise who is studying in Israel and Marve Goldstein now matriculated at the University of Miami.

The 1961-1962 roster shows ten varsity suits awarded with five lettermen returning. They will be led by co-captains Shelly Wieder and Sam Grossman. Here's the way the squad shapes up as pre-season drills draw to a close.

Five Return

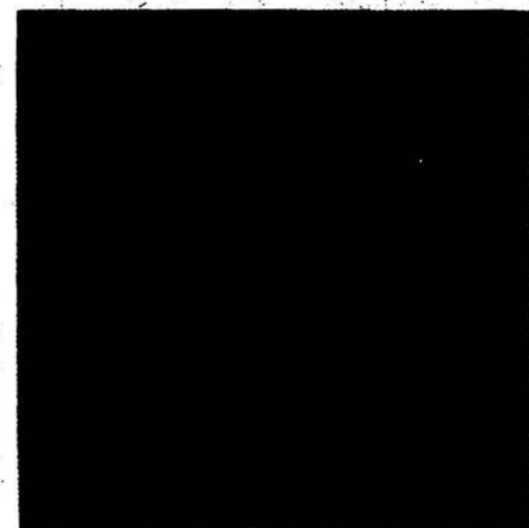
Sam Grossman (Senior 6'3" 183 lbs.) Grossman is a versatile performer with a great deal of class. He'll beat you two ways, scoring and rebounding. "Big Deal Sam" led the Mites last year in scoring with an average of 21.3 per game and a rebounding average of 8.8. His record is

somewhat modified by the fact that he led the squad the last two years in another department — most games fouled out.

Sharpened by the international competition this summer, Sam is a sure bet for All-Met and All East with a possibility for Little All-America. His shooting percentage has improved with each campaign and last year Sam came within a shade of capturing the Tri-State League scoring title. If his hat size remains the same, he'll be even better this year.

Backcourt Asset

Shelly Wieder (Senior, 5'11", 163 lbs.). Shelly, as the quarterback of this outfit, is responsible for setting up the plays devised by Coach Sarachek. A valuable asset in the backcourt, he has proven himself to be an accomplished playmaker. Perhaps the most underrated player here in recent years. Wieder is an excellent ball-handler



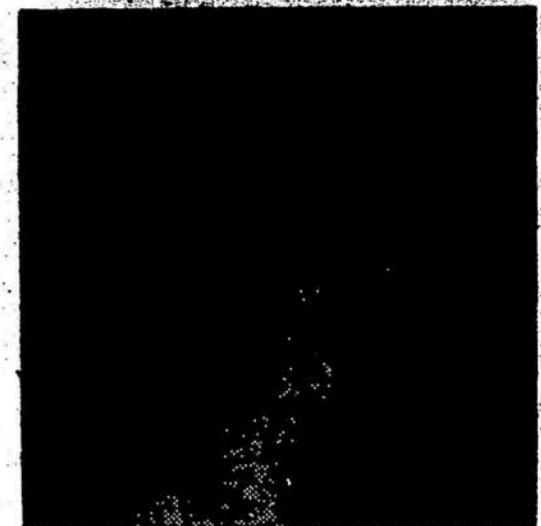
Shelly Wieder

who can score with an effective one-hander. In brief, he quietly and effectively gets the job done.

Bob Podhurst (Sophomore, 6'5", 195 lbs.). Last year Bobby, as a rookie finished second in scoring and rebounding. Big and strong, Podhurst can rebound with the best and proved this in recent scrimmages with pro teams. This coupled with a baffling hook shot, will make "Suitcase" a tough man to cope with under the bucket. Coach Sarachek, when queried about his most improved player,

singled out Bobby without reservation.

Art Aaron (Sophomore, 6'2", 165 lbs.). Aaron transferred to



Bob Podhurst

YU from Hunter College and played only one half of last season. In seven games, however, he posted a .444 field goal percentage, the best on the squad. He has an exceptional scoring touch, and will play in the corner. Artie was a prolific scorer at RJJ High School where he rewrote the scoring books. After observing Aaron in a recent scrimmage, Pro coach Hank Rosenstein said "This kid has much talent and ability."

Ken Jacobson (Sophomore, 6'2", 170 lbs.). Kenny is a consistent ballplayer who shoots well and has excellent moves. At the beginning of last season, he showed a lot of promise. The coaching staff looks to "Jake" to realize his full potential this campaign. He



Ken Jacobson

must produce in a year that finds the talent spread thin.

Jay Garsman (Freshman, 5'-10"). Here's a fellow who'll drive the opposition insane with his persistent ball-hawking tactics. Garsman, who played on the Jamaica

(Continued on page 7)

Juniors Trounce Freshmen In Intramural Basketball

On November 28, the Junior class trounced the Freshmen 54-23 in the third game of the '61-'62 intramural season.

Capitalizing on a poor freshman

In a final tune-up game before opening their regular '61-'62 season, Yeshiva University's Mighty Mites defeated a YU alumni team 73-43. The contest was held December 2 at Power Memorial Gynasium.

The game itself was not much of a contest. From the beginning it was evident that the alumni were being outclassed.

defense, the juniors alternated fast breaks with accurate outside shooting by Howie Fruchter and Nor-

man Bergman to take a 23-6 half-time lead.

Pacing the juniors to their second consecutive win were Fruchter and Bergman, who tallied 13 and 18 respectively. Sid Schiffman netted 13 for the losers.

In an earlier contest, the Junior Class, again led by Fruchter's and Bergman's 15 and 10 points respectively, defeated a determined sophomore five. Eddie Schlusel was high scorer for the underdogs, while his teammates Mike Wise and Norm Nissel scored 8 apiece.

Led by 6'7" Stu Harris, the seniors overcame an early 9-2 score to defeat an eager freshman team 36-32 in the first game of the intramural season. Freshman Sid Schiffman took scoring honors with 17 points, while Harris netted 15.

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