

Rackman Reveals Changes In Yeshiva's Smicha Program

Rabbi Dr. Emanuel Rackman, assistant to the president for Rabbinic studies, disclosed changes in the present *Smicha* Program Wednesday, March 20. He made the announcement in Furst Hall before a group of thirty seniors interested in obtaining *Smicha*.

He stated that the basic aims of the expanded program are designed to insure that a better qualified group of men will be ordained. The previously emphasized aim of preparing men to bring traditional Judaism to an increasing number of people remains unchanged.

The *Smicha* Program is a three year program of studies in *Talmud* and *Poskim* along with a simultaneous course of instruction leading to either an M.H.L., an M.S., or an M.A.

M.A. Requirement

For the M.A., one takes four courses a week on Fridays for the three years along with required Talmudic studies. Fields of specialization include *Chumash*, Jewish philosophy, or Jewish history.

Formerly there were some time conflicts between the courses of the Bernard Revel Graduate School and the regular 9-3, Monday through Thursday, Talmud sessions. The difficulty has been straightened out, said Dr. Rack-

man.

The *Smicha* student may take courses at the Graduate School of Education two or three nights a week for an M.S. There is no tuition for the three years program in either the Bernard Revel Graduate School or in the Graduate School of Education.

M.H.L. vs. M.A.

Students who are interested in an M.H.L. must take a required schedule of courses in the Bernard Revel Graduate School. The schedule will be worked out later, said Dr. Rackman. The M.H.L. differs from the M.A. in that it does not require concentration in a specialized phase of Hebrew studies.

Dr. Rackman also listed some opportunities for employment after ordination. He mentioned community service, pulpit work, the chaplaincy, and positions as instructors in Talmud. In a question-answer period, he discussed the problem of service in the armed forces and the benefit of experience in the chaplaincy.

He said, "If you are looking for money, the Rabbinate is not the place to go. But it is a job at which you feel a day by day accomplishment in doing the work of G-d."

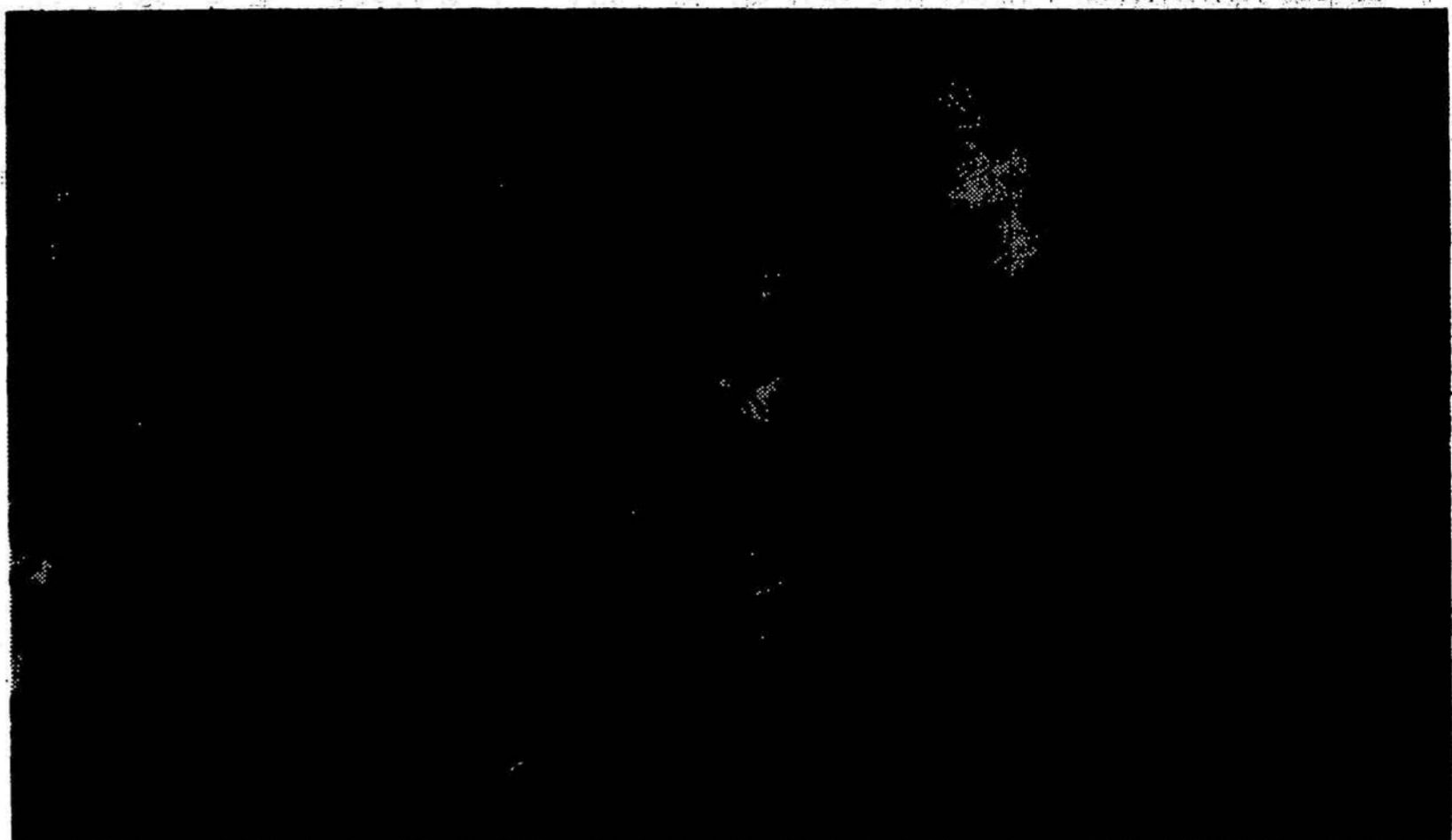
Rabbinical Alumni Honored At Torah Smicha Convocation

One hundred and thirteen rabbis, graduates of Yeshiva University's Rabbi Isaac Elchanan Theological Seminary, participated in a

The rabbis, who had completed their studies at the Seminary within the past four years, received recognition of their ordination in

necessary," he continued, "we must develop new approaches and techniques."

The exercises began on the 21st



Rabbi Abraham Bronsplegel is congratulated by Rav Moshe Paleyoff and Max Etra after his Convocation address. Also seen are Rav David Lifshitz, Chaplain Dana, Dr. Belkin, and Rav Joseph Soloveitchik.

three-day Torah *Smicha* Convocation in their honor, beginning Saturday evening, March 16.

ceremonies witnessed by 2,000 persons at the Nathan Lammport Auditorium, Sunday afternoon, Mar. 17th.

Dr. Belkin, addressing the Rabbis stated, "To us the ceremony of ordination is not simply a graduation, and we therefore do not make of it a yearly ritual. Rather, once every three years, we convocate all those who have been ordained in that period in an extraordinary assembly, for we believe that from Torah and its study, no one ever graduates."

Yeshiva's Purposes

In outlining some of the purposes of Yeshiva University, Dr. Belkin noted that, "Only through a Jewish educational system steeped in the rich traditions of Jewish culture can we hope to develop the leaders who will guide our people in the days ahead. If

of Adar to mark the anniversary of the death of Rabbi Isaac Elchanan Spektor (1817-1896) Z. T.L. This is also the 66th anniversary of the Seminary, incorporated and named after Rabbi Spektor in 1897.

Rabbi Joseph B. Soloveitchik, professor of Talmud and Jewish Philosophy at RIETS, was scheduled to open the week-end ceremonies on Saturday night with a *yahrzeit shiur* in memory of Rabbi Spektor. Because of illness Rabbi Soloveitchik was unable to speak and President Belkin delivered the convocation shiur in his place.

This was the seventh *Smicha* Convocation at which Dr. Belkin presided. He has ordained more American rabbis than any other man in America. The 113 partici-

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Yeshiva Classics Students Garner Top Contest Awards

Three Yeshiva College classics students have won eight of a total of 27 awards in the annual *Eta Sigma Phi* contests. The students,

"The Significance of Horace's *Roman Odes* Today." David Berger was awarded the second prize.

2. The second contest featured

The Education of Cyrus. Mr. Berger won the first prize, while Messrs. Reiss and White placed 5th and 6th respectively.

English to Greek

4. In the 4th competition, a translation from English to Greek, Berger placed first and White third. The results of this contest were significant since neither of these students had taken courses in English to Greek translation.

5. The fifth contest is the Foreign Language Census, in which a prize is awarded to the *Eta Sigma Phi* chapter with the student who has the highest number of courses in foreign languages. Manny White tied for first place.

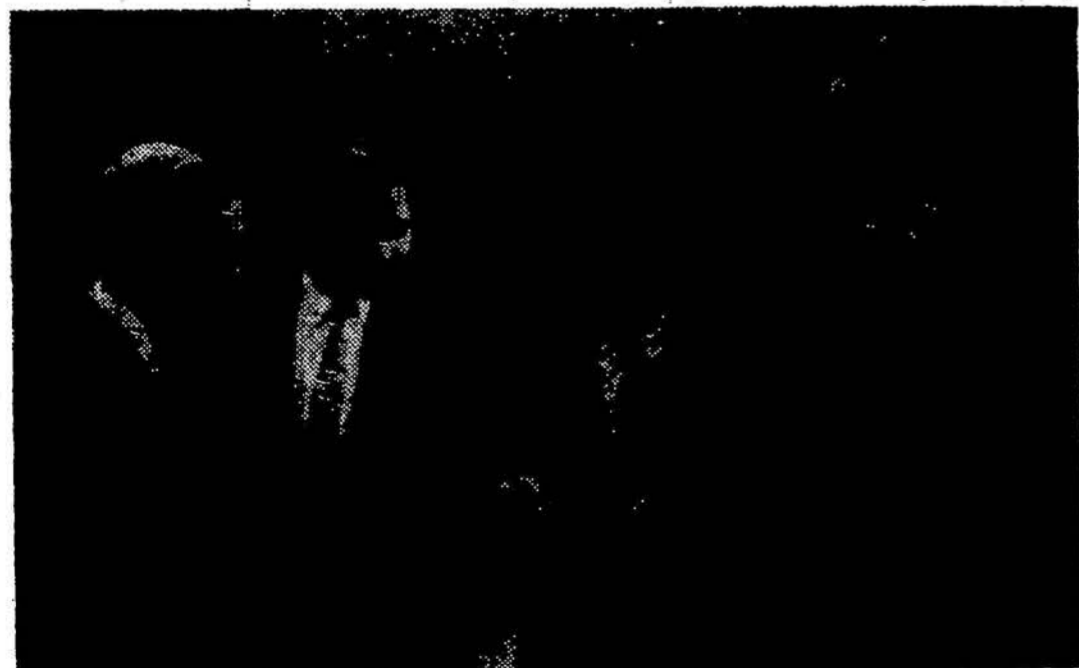
The eight awards won by Yeshiva represents the highest number of prizes won by any of the 68 chapters of the *Eta Sigma Phi*.

"Gratified"

Dr. Louis H. Feldman, associate professor of classics at Yeshiva College said, "I am gratified that our students who are quantitatively so few should have done qualitatively so well. I am pleased that they showed strength in authors and areas that we had not taken up in class." Dr. Feldman also pointed out that most of the schools against which Yeshiva competed are much larger and offer far more Greek and Latin than Yeshiva does.

translation from Latin to English at sight (translation of previously unseen passages). Although this year's passage, taken from Petrararch's *On Illustrious Men*, is an example of Renaissance Latin which is not taught at Yeshiva, Mr. Berger again won 2nd prize.

3. All three students managed to place in the third contest, a translation from Greek to English of a passage from Xenophon's



Manny White, Asher Reiss, and Dave Berger pose with Professor Louis Feldman, after their remarkable record in the Annual *Eta Sigma Phi* Contest.

David Berger '64, Emanuel White '64, and Asher Reiss '63, were awarded three first prizes, two second places, one third place, one fifth place and one sixth place.

Eta Sigma Phi, the National Classics Honorary Fraternity, holds five contests annually at the end of February. The results of this year's contests are the following:

1. In an essay with the theme

Debators Cover Country; Sink The Naval Academy

Ten Yeshiva College debaters completed a whirlwind tour of the United States during the week of Purim, March 2-9. Flying more than 14,000 miles the five two-man squads faced twenty-nine universities and colleges and defended both sides of the 1962-63 National Collegiate Topic "Resolved: that the non-communist nations of the world should form an economic community."

One of the purposes of the annual tours, of which this was the fourteenth, is to allow the Debating Society to compete with colleges which otherwise hold all forensic meets on Saturday. In addition many of the contests are

held in synagogues to give Jewish communities from Boston to Los Angeles an opportunity to meet Yeshiva representatives and watch them match wits with the local schools.

Following the pattern organized in 1961, two-man teams were sent to New England, the Baltimore-Washington area, the South Atlantic States, the Mid-West, and the South-West.

Larry Kaplan '65 and Stanley Raskas '65, touring the New England area, defeated Northeastern U. and Brandeis, lost to Harvard and Amherst, and had a non-decision debate at Boston University.

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The Commentator

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Mourning Divisions

The Governing Board has learned that certain University administrators have initiated action in an attempt to silence COMMENTATOR criticism of their respective schools and divisions and to place various restrictions on the editorial scope of this paper. In particular, they would place any matter concerning the morning divisions outside THE COMMENTATOR'S natural editorial sphere. We say to these administrators, in the strongest terms at our disposal, that we shall not continue to print this newspaper should any such faculty legislation be passed.

If Yeshiva is to continue to produce men of disciplined intelligence, appreciative of old but hospitable to new truths, men who are aware of and responsive to the problems of the day, it must allow its students to investigate all relevant issues.

The past twenty-five years have shown that Yeshiva is generally aware of its obligation to the advancement of knowledge, and in the sciences it has been fulfilling its role brilliantly. It is in the fields of religious learning that it has occasionally been more timid and it is in these areas, above all others, that the students must remain completely free to speak their minds.

Throughout the academic year, and as recently as last week, THE COMMENTATOR has refrained from commenting on certain basic issues and University policies, fearing that parties outside the Yeshiva family might misconstrue our criticism and feeling that blistering editorials were not necessarily the solution to the problem.

We realize the responsibility that we have assumed and we honestly feel that we have never betrayed this trust. But lest any administrator or faculty member mistake our silence for fear, we state again that any attempts at censoring COMMENTATOR will lead to an intolerable situation.

Alumni Services

Few services performed for the student body can compare to two in particular which are being organized by the various alumni groups.

The Yeshiva College Alumni's annual career seminars, already under way, provide the student with the opportunity to informally discuss his plans for graduate study and occupational employment with those who have already "gone through the mill."

A second project is a lecture series, joint-

ly sponsored by the Rabbinic Alumni, the Yeshiva College Alumni Association, the Stern College Alumnae Association, and the Teachers Institute Associated Alumni on *Twentieth Century Challenges to Torah Judaism*. Notables such as Rabbi Dr. Jacob Ross, Dr. Abraham G. Duker, Rabbi Dr. Aharon Lichtenstein, and Dr. William Frank have been engaged to deliver the talks.

Considerable effort has been invested in both of these alumni projects and the students are urged to show their full appreciation and take full advantage of these services.

Dust Collectors

Student Council meetings are held late in the evening in Rubin Residence Hall. Council rarely attracts a large audience except when it discusses important issues. When a vital issue emerges, the majority of students present are those who reside in the dormitories. Students who commute to the college are generally absent.

These students are not informed of their council's activities. They do not know whether their representatives are present or absent; they do not know how their representatives voted. Above all these students are unaware of the active or passive role that their class members display.

Years ago Student Council provided for the mimeographing and distributing of the minutes. At present, the minutes are not in the hands of the students or on the tables set aside for them in Furst Hall. Rather, they are gathering dust in the Student Council Office. Student Council is responsible for distributing these minutes to the student body. Since election day is near, Council should take immediate action to have the minutes available.

For Continued Vitality

Much of the student body was thrilled last week by the deliberate action taken by *roshei ha-yeshiva* on a matter which they felt might very well affect the entire future of the University. Free of the formalism which encumbers most academic bodies, the steps taken by the *rebbeim* were too fluent and too complex to be adequately described and are completely beyond the understanding of someone who has never studied in a *yeshiva*.

Yeshiva University is a thriving institution, but it represents an investment of more than money; it is an investment of life and mind and spirit. It is, above all, a spiritual enterprise.

It is for the *yeshiva* that the University is formed, that the endowment is raised, that the teaching is given, that the administration is established and continues to function. It is for the religious divisions that the institution goes on, generation after generation.

With this conscious dominance of the *yeshiva*, the role of the *roshei ha-yeshiva* becomes natural, indeed inevitable. They represent the most stable, unwavering phase of life at the University, and it is to them that the students, regardless of what morning division they may attend, look for the answers when the heritage of *Avraham avinu* and the culture of Western civilization seem to conflict.

A basic need exists for more frequent meetings of the *roshei ha-yeshiva* and for more active participation in the formulation of University policies. The future of Yeshiva is staked in their continued vitality and in their day-by-day interpretation of the principle of *Torah U'Mada*.

We Must Not Forget Jewish War Heroes

by Emanuel B. Sternberg '58

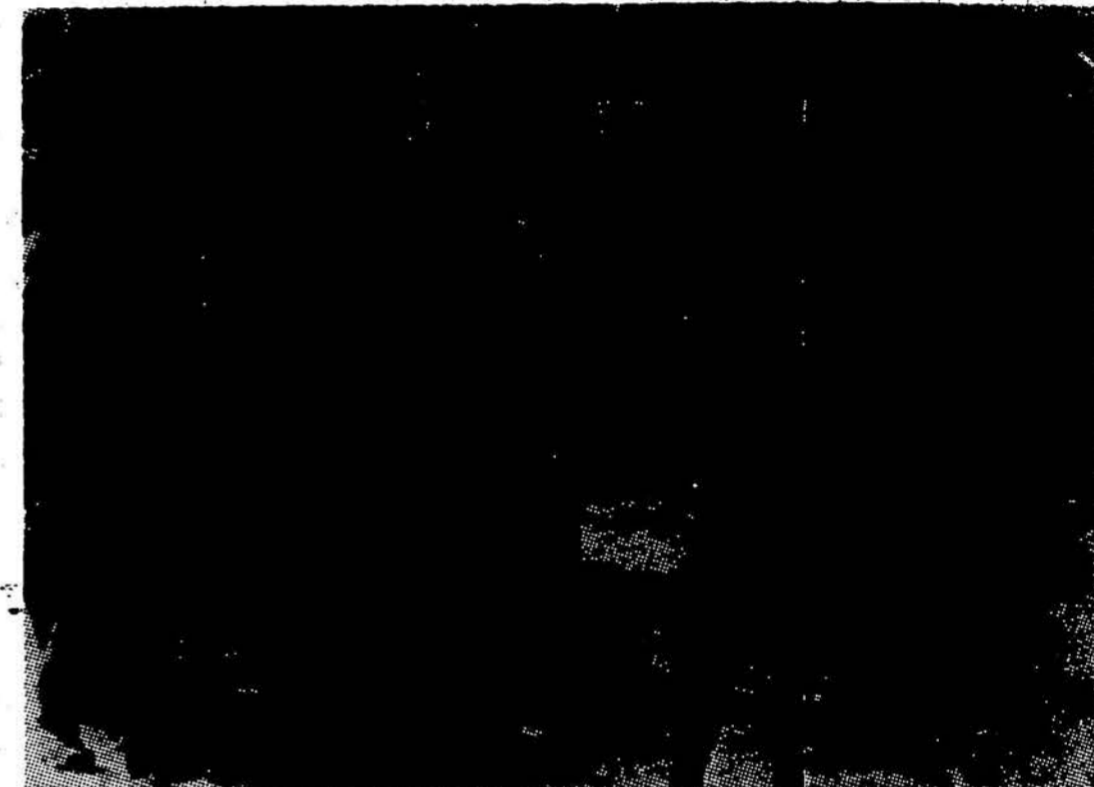
It is 1600 hours, April 19, 1943. A German detachment stomps thru deserted streets. A bomb explodes. A machine gun rattles and is immediately answered by another. The battle for the Warsaw Ghetto has begun.

It is 2015 hours, 42 days later. SS Brigadefuehrer Juergen Stroop wires Berlin, "The Warsaw Ghetto is no more."

During those 42 days the Jews of Warsaw fought and died because something told them that man may die with dignity. No more could they timidly allow themselves to be led to the gas chambers. They could no longer accept, as an act of G-d, all that was happening to them. The decision to fight was nevertheless, in the final analysis, rooted in religious reasoning.

Jews Enwalled

In 1940 the Germans herded 400,000 Jews into a walled area 2½ miles long and a mile wide. The district could normally house 160,000 humans. Jews were forbidden to leave the area. They were forbidden employment and for a while subsisted solely on a daily bowl of soup. The purpose was clear: to simplify the well-organized decimation and ultimate liquidation of the Jewish community. The



Men, women, and children, driven from their bunkers in the Warsaw ghetto, twenty years ago.

conditions in the Ghetto are well known to readers of such classics as *The Wall*. A terrifying picture is painted in repulsive tones. It is a picture of man reduced to his animal origins, living on instinct. Stripped of all contact with human empathy, only the common denominator of their religion gave them the tenacity to survive.

On July 22, 1942 Himmler decided that the Ghetto had to be "resettled." Slowly, methodically, unscrupulously the Ghetto was reduced in size and population. Jews were silently led away to be "resettled" in the crematoria of Treblinka and Aushwitz. Von Stroop used all the cunning at his teutonic disposal to lure Jews into the open and submit. He achieved his aim.

April, 1943. The Ghetto is now reduced in size to an area 1000
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Letters To The Editor

To the Editor:

Wrestling at Yeshiva attracts large crowds and, more often than not, can boast larger crowds than those found at basketball games or fencing meets.

Much has been said and written about the lack of support among Yeshiva students for these athletic events. However, at the last wrestling match of the season against Brooklyn Poly Tech, a team we have never beaten, more spirit and enthusiasm was seen than has appeared at almost any other Yeshiva sporting event of the season.

Each of our victories was important to us. Certainly, though, the last win meant more to the boys on the team and to the avid spectators than any previous match, especially coming on the heels of the unexpected loss to Brandeis. We wanted to win, needed to win, and we were proud.

Yet THE COMMENTATOR in its

strict frugality with space found it necessary, for reasons beyond me, not to print even a word concerning this victory. The team is most deserving of it, and I'm sure its fans would be glad to read about our victory.

As a member of the team representing Yeshiva University, I feel that it is an affront to our efforts when our school newspaper decides to ignore one of the most notable team efforts of the season.

Sincerely,

Barry Berger '64

Ed. note: THE COMMENTATOR apologizes to the varsity wrestlers for the inadvertent omission. Congratulations and thanks to Mr. Berger and his teammates for a job well-done.

To the Editor:

We agree with the point made in your editorial "Great Expectations" (Continued on page 10)

Wilson Fellowships Go To 3 YC Seniors

Three Yeshiva College seniors have been awarded Woodrow Wilson Fellowships for graduate studies. The recipients, Stanley Boylan '63, Laurence Schulman '63 and William Silber '63, will continue their studies in mathe-

Also a member of the chess team and the Putnam Mathematics team, Mr. Schulman was an N.S.F. research assistant too. He is a member of *Pi Mu Epsilon* and has served as assistant news editor of *THE COMMENTATOR*.



Zev Liefer, Larry Schulman, Stanley Boylan, and William Silber are congratulated by Dr. Belkin for their fine showing in the Woodrow Wilson Fellowship Competition.

matics, physics, and economics, respectively. Zev Liefer '63 received an honorable mention.

The fellowships, supported by grants of \$52 million donated by the Ford Foundation, were awarded to 1,475 students, while 1,154 others received honorable mention. The winners were selected by committees of eminent college professors and deans from among 9,767 candidates named by faculty members at 907 colleges in the U.S. and Canada. Each fellowship covers tuition and fees for the first years at the graduate school of the Fellows' choice, a stipend of \$1500 and dependency awards.

Mr. Boylan is a member of *Pi Mu Epsilon*, the honorary mathematics fraternity, and is also on the varsity math and chess teams. He was a National Science Foundation undergraduate research assistant.

Mr. Silber is a charter member of *Pi Gamma Mu*, the honorary Social Science fraternity and is on the fencing team.

Yeshiva Men Talk Coast To Coast

(Continued from page 1) sity. (At a non-decision debate, the judge is the faculty coach of one of the teams.)

Colleges in the Washington-Baltimore area were met by Marty Mantell '64 and Jonathan Helfand '66. They downed the U.S. Naval Academy, had no decisions at American University and Catholic University of America, and lost to Johns Hopkins, Howard University, and Loyola College of Baltimore.

Asher Reiss '63 and Dave Levine '63 toured the South, and compiled winning scores at Barrie College in Miami and Georgia Tech. They lost to the University of Richmond, Morehouse College and Emory College. There was a no decision at the University of South Carolina.

In the Midwest, Alan Shapiro '64 and Mike Goodman '64 ran into a streak of unscored contests at the University of Chicago, Loyola of Chicago, Notre Dame and Michigan State. Twin losses resulted at Ohio State and the University of Wisconsin.

YC Blood Drive Flows Over Goal

Yeshiva College students and alumni members donated one hundred and fifty pints of blood, Tuesday, March 19, bringing to a close the 1962-63 blood drive. The number of donations is a record for a spring drive, forty-eight more than the previous high of one hundred and two. It brought the total donations for the school year to three hundred and seven, also a record.

The freshman class led the college percentages, with 24.6% of the freshmen donating blood. The seniors were next with 23.2%, followed by the juniors with 22.4%, and the sophomores with 21.9%. Seven students including alumni joined the "Gallon Club," composed of those who have donated blood at least eight times. They are Walter Fingerer, Mark Press, Jay Goldberg, Leon Gerber, Mathew Shatzkes, Stanley Fogel, and Eugene Roshwald.

Bob Finerman, chairman of the drive, was assisted by Gerald From, associate chairman, Phil Goldenberg, Sammy Fuhrer, Herbie Horowitz, and Arthur Finerman.

All three winners are on the Dean's List.

This is the second time in the history of the college that Wilson Fellowships have been received.

Dr. Belkin Talks To Rabbis: Work For Jewry's Future

The following are excerpts from Rabbi Belkin's address at the Smicha Convention of March 17.

The ordination of 113 rabbis here, today, at Yeshiva University has great meaning for the American-Jewish community and represents a significant milestone in a world dominated by an unparalleled preoccupation with military proficiency.

Now, more than ever before, is the need great and the opportunity ample to strengthen the fountains of spiritual and moral training, to encourage and foster the creative genius of man for peace and good will. America, which has shown the way in so many fields of endeavor, especially in the development of democracy as a way of life, must display the same spirit, resourcefulness and enter-

bombs nor missiles will, in themselves, put an end to the overwhelming problem of creating a society living in harmony with itself. We need a unifying principle, a "United Nations of the Spirit," a belief in the moral laws as outlined in the Torah, a consecration to the eternal concept of universal justice of the Prophets, and a dedication to Divine knowledge to elevate us to a higher spiritual stratum.

Education Needed

Only through a Jewish educational system steeped in the rich traditions of Jewish culture can we hope to develop the leaders who will guide our people in the days ahead. We must learn to recognize false values for what they are and to distinguish between what is temporal and what is of lasting value. Our people



Rabbi Belkin addresses the Chag Hasmitcha Convocation in the Nathan Lampert Auditorium.

prise in the development of a program of spiritual preparedness that will do away with distrust, misunderstanding and fear among the peoples of the world.

It is regrettable that we have been led down a path leading to competitive expenditures for more destructive purposes. Neither

today have remarkable capacities and assets. We must utilize these to the fullest advantage to work together toward developing a program based on a firm foundation and rooted in the bonds of tradition that have carried our people through centuries of persecution.

(Continued on page 8)

YU Hears Dr. P. Dirac, Famed Nobel Laureate

Dr. Paul A. M. Dirac, Nobel laureate in physics, addressed the student bodies of Yeshiva and Stern Colleges Tuesday, March 12, on the subject of "The Evolution of the Physicist's Picture of Nature."

Summarizing the various trends of thought from the pre-Newton concept of a two-dimensional universe through the modern quantum theory of matter, he indicated why he believed that another major change in our concept of nature could be expected.

Four Dimensions

Before Newton, the world was viewed as having only length and width, with height not considered a dimension because of gravity. Newton redefined height as a third dimension symmetrical with the first two, but having a force, gravity, acting upon it. This view was held until the early 1900's, when Einstein developed the theory of relativity, which assumed the existence of a fourth, or time, dimension.

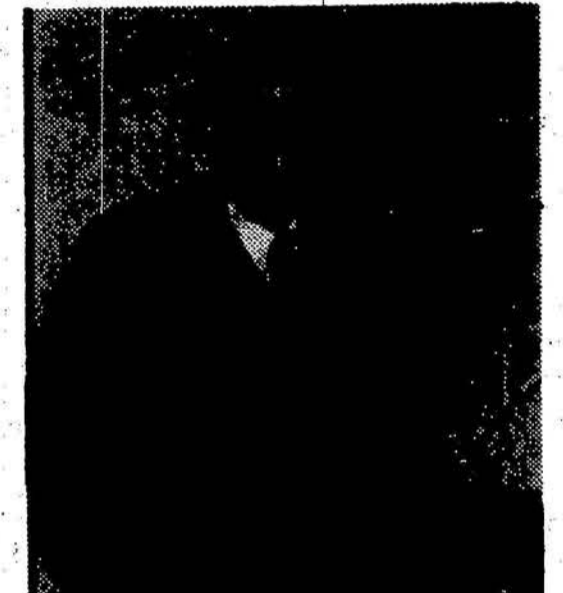
The four-dimensional view of space is not entirely symmetrical, although there is symmetry in some of the basic equations relating the dimensions. These include an explanation of gravity in terms of a curved space, which makes possible a mathematical representation of particle motion in a gravitational field.

The theories of quantum mechanics, relating to energy emission from small bodies, were developed by Planck, DeBroglie, and Bohr, and a major modification resulted which defined all matter in terms of electro-magnetic waves. This concept of quantization was further sophisticated in Heisenberg's Matrix Mechanics, an algebra which could describe the orbits of particles, but not in a manner which could be visualized. Schroedinger, working independ-

ently, developed a different species of equations which was mathematically equivalent to Heisenberg's. These equations, however, involved only probabilities and could not be used for exact prediction of future experimental results.

Statistics Altered

Further, the science of statistics was drastically altered by the apparent existence of negative energies, as evidenced by the relativistic wave equations. These necessitated the redefinition of a vacuum as a state containing all possible negative charges and no positive charges. The elevation of a particle from a negative to a positive



Nobel Laureate Paul Andre Marie Dirac lecturing on the physicist's changing view of nature.

state should, mathematically, produce an anti-particle.

In summarizing the relationships between these various changes, Dr. Dirac indicated that there are many points yet to be understood and that clarification of these matters may lead to new theories, as radically different from our present ones as our present ones are from Newtonian concepts.

Valuable Equation

One of the major points which requires deeper understanding, explained the Nobel prize winner, is the relationship between three fundamental quantities: the charge of an electron (e), the speed of light (c), and Planck's constant of quantum radiation (h), which is always $hc/e^2 = 137$, regardless of the dimensions used. He felt that the explanatory equation would probably relegate h to the role of a derived function, and would provide a quantum mechanics restricting and defining a relationship between these fundamental quantities.

Change In Co-op Status Considered

A committee to investigate a proposal to lease the co-op to the college luncheonette, was appointed by Student Council March 13. The proposal, brought up by co-op manager Maurice Reifman '64, stated that because Co-op cannot remain in Furst Hall, it pressed for a new location, and that it would be best to lease it to the college luncheonette.

In its negotiations with the owners of the luncheonette, Manager Reifman found that the owners would agree to buy half of the co-op stock, and sell co-op products at the now closed shoe store. Operating and overhead expenses will be paid for by the luncheonette under the present agreement.

The store will be operated by the luncheonette personnel, assisted by volunteer students with these students receiving the same benefits as the present workers.

The committee consists of M. Reifman, chairman, Larry Wachsmann '63, David Zomick '63, Joshua Werblowsky '63, Jack Levenbraun '64, and Steve Katz '65.

Faculty Shorts

Dr. Helmut E. Adler has co-authored a book *Bird Behavior* with J. D. Macdonald and Derek Goodwin of the British Museum, published by Sterling Publishing Co. Dr. and Mrs. Adler are co-editors of the newly issued *Sterling Junior Encyclopedia*. An article about Dr. Adler's work appeared in February's *National Geographic Magazine*.

Dr. Abraham G. Duker, director of *Libraries*, has been elected a member of the Polish Institute of Arts and Sciences in America.

'Twas The Night of Purim; Lion of Judah Roars Again

An estimated two thousand persons attended the joint SOY, TI, and JSP Chagiga Saturday night March 10, at the Leah and Joseph Rubin Residence Hall. The above Student Councils had planned to restrict admittance by issuing invitations only to students attending the various schools of Yeshiva University, in an effort to prevent overcrowding which constitutes a fire hazard. These invitations were later invalidated, however, when it was discovered that many were illegally duplicated by students not in attendance at Yeshiva.

Only eight to nine hundred people, about half of whom were Yeshiva students, were admitted into the dormitory. The remaining 1100 persons were prevented from entering by Yeshiva's guards and by a squad of New York City policemen. Many of those unable to gain admittance organized another Chagiga in the main Beth Medrash.

Although the police department is customarily kept informed of all major University events, Rabbi Joshua Cheifetz, director of Residence Halls, noted that this was the first time that they were actually needed. Rabbi Cheifetz stated that the police were "very cooperative and restrained themselves even in the presence of provocation."

The Chagiga ended abruptly at 12:30 A.M. when it became evi-

Dr. Belkin Talks To Rabbinical Alumni

(Continued from page 1)

pating rabbis who received *Smicha* came from 12 states, Argentina and Canada. Among them were eight chaplains currently on duty.

Dr. Rackman Speaks

Other program participants included Rev. Dr. Emanuel Rackman, Assistant to the President for Rabbinic Studies, while Rabbi Abraham Bronsiegel of the Seminary and Elihu Jacob Steinborn of Congregation Beth Jacob, Oakland, California, spoke on behalf of the students. Professor Karl Adler, director of Music, and Cantor Macy Nulman, assistant director of the Cantorial Training Institute, directed the musical program during the ceremonies.

Following the services on Sunday, the YU Rabbinical Alumni honored *Smicha* rabbis at a dinner in the Leah and Joseph Rubin Residence Hall. Chairman for the dinner was Rabbi Harry I. Wohlberg, spiritual leader of Congregation Shomrei Emunach in Boro Park.

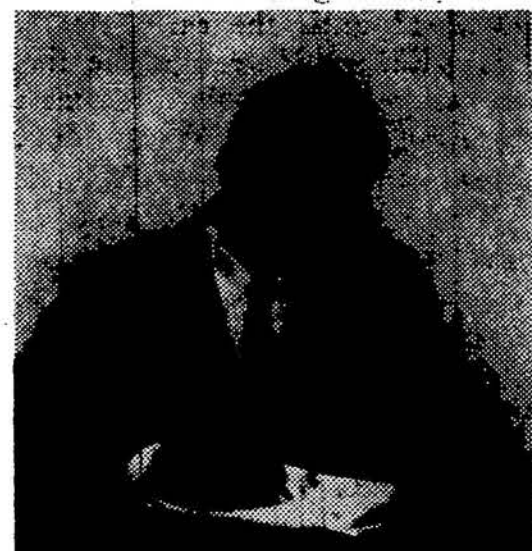
Monday afternoon, March 18, the Yeshiva University Rabbinical Alumni held its annual Mid-year Conference in conjunction with the Torah *Smicha* Convocation. The members of the Alumni, more than 1,000 rabbis who were ordained at the Seminary, honored Rabbi Lifshitz, professor of Talmud in the *Smicha* Faculty at the Seminary, for his years of dedicated work at the Yeshiva. The topic for discussion at the Rabbinical Conference was "Torah Authority and Leadership."

dent to Menachem Gottesman, president of TI Student Council, and Melech Press, SOY president that the Chagiga no longer maintained the traditional atmosphere. By 1:00 A.M., the entire campus was cleared.

Although plans for next year's Chagiga are not definite, Rabbi Cheifetz believes that there will be changes in organization to reduce overcrowding and property damage, and to stimulate the dwindling Chagiga spirit.

Elections Held In TI; Chasan Chosen Prexy

David E. Chasan '64, Isaac Berman '64, and Phillip J. Josowitz '64 were elected president, vice-president, and secretary-treas-



David Chasan

urer, respectively, of the Teachers Institute Student Council in elections held Thursday, March 28.

Excellent Portrayals Dramatize Sad Saga Of Retarded Children

by Val Karen

Opening scene: A private car pulls up to the entrance of a large, up-to-date institution for retarded children. The driver gets out, walks to the office and informs a staff member that he has arrived with his child. At first the youngster is reluctant to leave the confines of the car, but gradually he is made to feel at ease by the staff person who escorts him to his new home.

Closing scene: Repeat of the opening with completely new characters.

Conclusion: Like Jean-Paul Sartre, in "No Exit," the playwright of "A Child is Waiting," Abby Mann, has presented a circular, never ending drama—the phenomenon of the unpreventable and incurable disease of mental and physical deformities in children and its modes of treatment. Nevertheless, the similarity between Sartre and this author here ceases; for while the former only accentuates the hopelessness of his situation, the later presents a very positive and moving solution of this tragedy.

Shattered Dreams

Indeed, everyone agrees that a crisis occurs as soon as parents realize that their child is not normal. Suddenly the dreams of an All-American half-back or of a Prom Queen are shattered. The parents, forced to abandon normal child-rearing practices, may, through lack of foresight, adopt either of two antithetical courses of action, or some way in between, fall short of the proper medium.

Motherly Interest

These extremes are portrayed splendidly in this film—by the actual parents of one boy, Reuben, and by Miss Hansen (Judy Garland), the music instructor of the institution who takes a motherly interest in the child. The boy's parents, governed solely by their own self-interest and social-con-

scious motives, despise the child once they discover that he is retarded. Convinced that they are doing the best for all concerned, they abandon him completely.

On the other hand, Miss Hansen, moved by extreme pity, resolves to pamper and protect the helpless boy. The tragedy is that neither of these approaches give the youngster an honest chance to realize the little potential he has. It is just as bad to unrealistically expect the child to become a functioning member of society as it is to shelter and over-indulge him.

The brilliantly candid scene in which the runaway boy tries and fails to participate with normal boys in a game of football shows the futility of trying to fit such persons into a regular mold; at the other extreme, the sloppy, already fully grown human vegetables who could only sit and drool or at best play with toys, represents the products of over-protective background.

Clearly, when dealing with such underprivileged youngsters a different approach, represented in the movie by Dr. Clark (Burt Lancaster), the head of the institution, must be adopted: the child must be accepted just as he is and, must be taught the maximum skills his capabilities will allow. Thus, the pianist Rose, the 28-year-old daughter of one of the institute personnel, represents ideally trained retarded children, always dependent on the care of others but with a purpose of justification in living.

"It is not so much what we can teach these children as what they can teach you. . . ." Dr. Clark to Miss Hansen.)

After all, isn't all life relative, the picture argues? Just as the pursuits of common man indubitably seem crude, superficial, and backward to geniuses like Einstein, so we too look down at those different and less capable than ourselves. Thus, each individual must be judged by his own merits: if he makes the most of the raw material he has — as limited as they are — then this person is applauded, even though the total fruits of his labors is nothing more than a simple straw basket.

All analysis of the purely technical features of the picture could be a story in itself, but I would like to offer the following brief observations:

Introduction: Simple yet profound like in "To Kill a Mockingbird"; perhaps more effective because of the unusual closing frames.

Photography: On the whole excellent although closeups of Miss Garland were blurred probably to conceal streaks and lines on her face.

Acting: Lancaster gave the best performance; Miss Garland was not as natural and spontaneous, but hers was the hardest role.

Scenes: The ones in the actual institution were unusually gripping, especially at the Thanksgiving play.

General opinion: You'll regret missing this one.

Campus Chatter

by David Chasan

W. H. Cowley, Professor of Higher Education at Stamford University has challenged the proposal of many colleges to make professors, instead of laymen, the "trustees" of governing boards of their institutions. Professor Cowley maintains that "lay trustees are the custodians of the public interest. Departments and even whole faculties sometimes languish, if they do not actually ossify and cannot usually be revitalized except by trustee action. . . . Such an action would allow professors to manage their affairs unchecked by society. This is certainly not democratic."

The *Temple University News* reports that a coin-operated Docustat photo-copy machine has recently been installed in the University library. For only 25 cents and 30 seconds later of your time, you can make your own copies of old exams, magazine articles and even pages from books — without having to remove the pages. The Docustat machine is completely automatic with no slots and no "feeding" of paper. The machine reproduces a sharp clear copy of the material with no damage to the original.

I think it can be taken for granted that such a duplicator would be invaluable to the Pollock library and Yeshiva student body. It might also enable instructors to complement their courses

with more outside and up-to-date material without a simultaneous disappearance of the necessary pages from the library.

"The already strong and powerful institutions attract the lion's share of federal research funds and, in so doing, become still stronger and more powerful" believes J. C. Weaver, vice-president for research at the State University of Iowa. By the same token, the weaker institutions grow relatively still weaker.

He characterized the federal research program as necessarily one of purchasing services rather than of philanthropic aid. Thus, there is an enormous concentration of the research subsidy in the natural sciences, to the total exclusion of the humanities. This reveals not only the over-riding emphasis of governmental agencies with immediate and specific missions to accomplish. The most common pattern of granting research funds to a college or university has been the federal purchase of a specific project proposal: a purchase made to cover a specified amount of work to be done in a given period of time. The present range of government and university activities has become so broad and massive that this cumbersome way of doing business should be sharply curtailed if not abandoned, according to Dean Weaver.

In a Harper College *Colonial News* column entitled "Of Classes and Glasses" comes the following: "The faculty as the symbols of authority are not obligated to go out of their way to associate with students. Neither are they under an obligation to go out drinking, smoking, eating, camping, hiking, or bowling with any student. Students who feel that the main basis for a good faculty-student relationship is having professors invite them to beer blasts at their homes have an immature and distorted attitude about the role of the faculty in college life."

It is very good and very pleasant healthy for both the students and the professors if the faculty does invite students to their houses and do have an informal relationship with them. But this is not something that should be demanded by the students. To have the man who ate dinner with you last night fail you on a paper the next morning can be a medium-sized trauma for both people causing all sorts of inner conflicts."

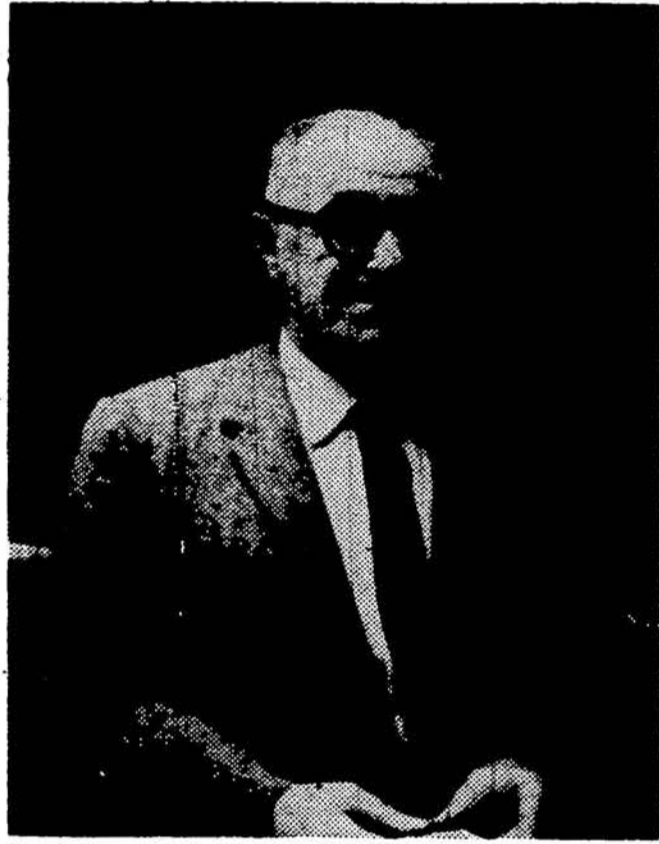
The fact that an interested student can go to the office of almost any faculty member and have a long and intelligent discussion on almost any topic is evidence that any student who is interested in doing so can have a mature and good relationship with the faculty.

Von Mises Attempts To Wrest Economics From History, Politics

by Alexander Brody

THE EPISTEMOLOGICAL PROBLEMS OF ECONOMICS
By Ludwig von Mises, Van Nostrand Co. (1960) Princeton, New Jersey.

Professor von Mises is the preeminent opponent of historic determinism and relativism. An ardent defender of the *a priori*



Dr. Alexander Brody, professor of History at Yeshiva College.

and deductive character of all science, he would free economics from historicism, institutionalism, and positivism. His economics is thoroughly subjective, value-free, and universally valid. The empirical concepts of history and of politics are wholly irrelevant to the study and understanding of the economic problem.

Economics Via Reasoning

To von Mises, the laws of economics are proved by pure reasoning from the postulated system of human thought and action. The laws, like the laws of logic and mathematics, derive their certainty and absolute generality, not from history or empirical observation, but from the essential and necessary character of the logical structure of human thought.

What distinguishes economics from history and the natural sciences is that economic theorems are never experimental or empirical. Economics, like logic and mathematics, is not an empirical science. It is not concerned with material things and services, but with the meaning and relevance of human action. The validity of economic theorems cannot be established or refuted by an appeal to history, or by the results of controlled experiments. The ultimate criterion of their correctness is reason, unaided by experience.

Concerned with History

But, unlike formal logic and pure mathematics, the premises of economic reasoning are, in every sense, concerned with concrete situations and historical facts. In von Mises' epistemology, theory is indispensable to the understanding of the real world. More than that, theory logically precedes all experience and is a necessary prerequisite to the understanding of the observable facts. Experience and observation can acquire meaning only through interpretation in terms of pure knowledge. However, for

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von Mises, this reference to experience does not impair the *a priori* character of theoretical construction.

Von Mises' concept of scientific objectivity calls for the complete detachment of economic theory from extra-scientific value judgments and normative considerations. The questions of *what is* and *what ought to be* are wholly separate. Moreover, ultimate ends are purely subjective and therefore arbitrary. The goals or ends which motivate action are more properly the subject matter of special fields other than economics. Science, according to von Mises, can deal only with means and never with the choice of ends.

Theory vs. Practice

Von Mises' methodology postulates an unbridgeable gulf between theory and practice, reason and experience, means and ends, facts and values. The method of reason is superior to the method of experience. The particular facts and their logical analysis are separate; the theoretical problem and the practical problem are mutually opposed; economic theory and economic history are logically incompatible; the *is* and the *ought* are separate spheres. On the assumed dualism of means and ends, the economist cannot pass judgment on the quality of ends in terms of ethical and normative criteria.

As an uncompromising anti-empiricist and anti-pragmatist, von Mises draws a sharp distinction between science and history. He rejects the priority of the methods and criteria of the so-called empirical sciences and of history. An empirical theory of human action and of economics can never be derived inductively from history and observation or from the knowledge of the normative sciences.

Von Mises surpasses all outstanding economists in his faithfulness to the principle of methodological individualism, that is, the fundamental character of individual acts of choice. The state, collective bodies, and institutions of economic life are reduced to the basic elements—the action of theoretical, undifferentiated economic subjects. Full employment, the maximum utilization of natural resources, are achieved by spontaneous economic calculations of free individuals. Social planning, von Mises maintains, means the complete lack of economic rationality; it actually induces irrational behavior.

A Priori Knowledge

Only *a priori* knowledge can elucidate the real nature of the market process. Inductive generalizations from historical experience cannot provide the basis for a theory of value and price. To von Mises, the rationality of the market system is not bound to any particular political or social structure. Market phenomena are spontaneous, voluntary, and universal in character. The institution of the market is the only system of organizing economic activities and interference with the free market is interference with the freedom of human activity.

Value and price are irreducible elements of general economic logic and are valid for all economic systems. Value is exclusively subjective and personal, and never the direct expression of some social process. Habit, custom, social approval and disapproval, instinctive drives affect only the

(Continued on page 6)

Recent JPS Translation Of Bible Rates Several Serious Criticisms

by Menachem Brayer (to David Berger)

The new Jewish Publication Society translation of the Torah has aroused a great deal of controversy concerning its accuracy and faithfulness to tradition. It was, in fact, banned by the Union of Orthodox Rabbis on the grounds that it attempts to "divorce Judaism from Torah sheb'al peh." Last week, I interviewed Dr. Menachem Brayer and asked him about his reaction to the translation.

Dr. Brayer feels that the work is worthy of censure from any point of view, be it *halachic*, scholarly, or literary, and he substantiated this view by a wealth of examples. He purposely avoided discussion of those few points which have been rehashed by all those discussing the subject, such as the translation of *ruach*, *nefesh*, *Yam Suf*, etc. He emphasized further that the examples cited are chosen almost at random and could be multiplied at will and that the subject can obviously not be treated fully in THE COMMENTATOR. But he felt that it is so important that Yeshiva students be aware of the deficiencies of the translation that even a partial discussion would be worthwhile.

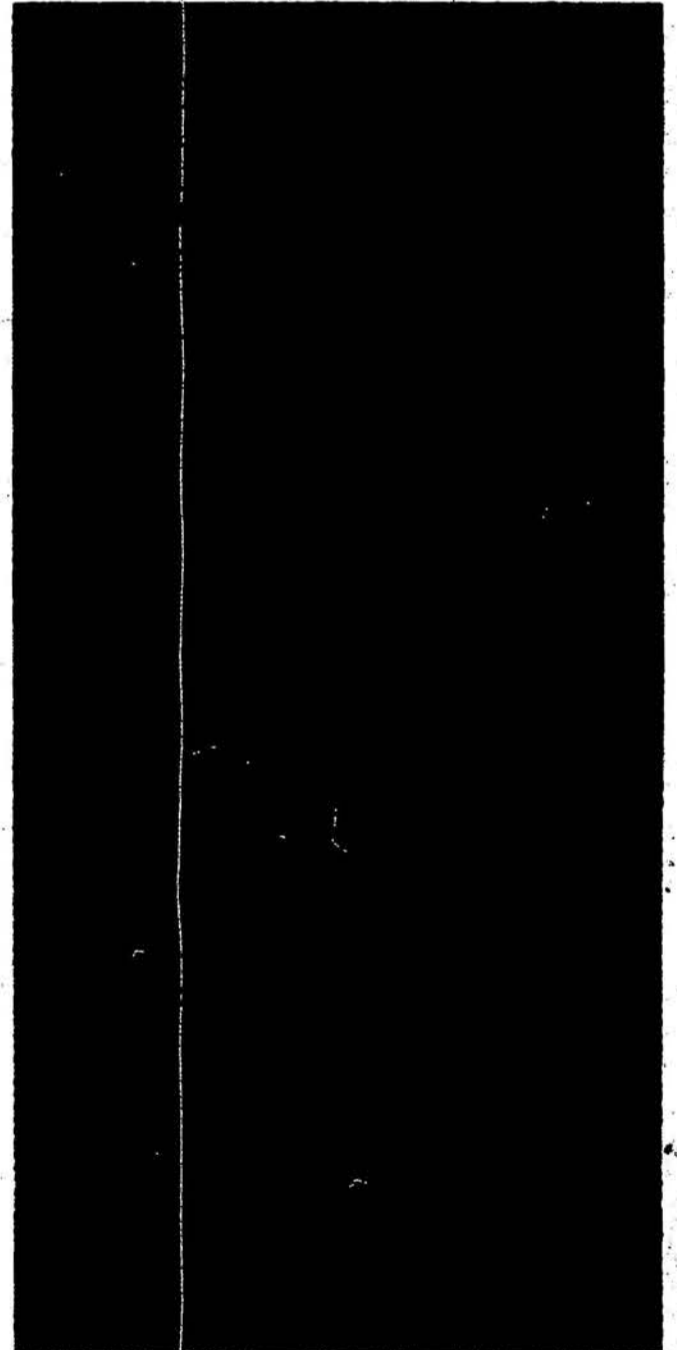
His major specific objections to the translation might be classified under the headings of a) inconsistency; b) clear opposition to *halachic* interpretation; c) implicit opposition to *halachot* and articles of faith; and d) simple misunderstanding of the text.

In Exodus 33:13, לָמַעַן אֶמְצָאֲחֶן בְּעֵינֶיךָ is translated "that I may continue in your favor"—an interpretive addition. But, in the same passage, the anthropomorphic verses about G-d's back, face, and hand are rendered quite literally. Here, said Dr. Brayer, the fluctuation between painstaking literalness and lax flexibility is all too evident. We might recall Nachmanides' comment on 33:13 that "this chapter cannot be understood by one who does not understand the mysteries of the Torah." The literalness of 22:23 might also remind us of the Rabbinic dictum in Kiddushin 49, "Whoever translates a verse in its precise form is a fabricator."

Another excessively literal translation is Genesis 49:4, אִם חָלַלְתָּ יִצְוֵעֵי עֵלָה which is rendered, "You brought disgrace—my couch he mounted!" On the other hand, translation of Deut. 32:5, שָׁחַת לוֹ לֹא בְנֵי מוֹמָם — "children unworthy of him"—is an example of the outright neglect of some of the words in the text. In both these instances, the 1917 JPS translation is superior to the new, "improved" version.

Dr. Brayer then pointed out a great number of verses in which the *halacha* is neglected. First of all, the concept of a vain oath (e.g., a piece of wood is wood), is missing in the translation, since the third commandment in Exodus and in Deuteronomy is translated, "Thou shalt not swear falsely, etc." In Exodus 21:6, וְעַבְדוֹ לְעוֹלָם is rendered, "he shall then remain his slave for life" with no indication of *Yobel* even in the footnote. Lev. 19:16, לֹא תֵלֵךְ רֵכִיל is translated, "Do not deal basely with your fellows. Do not profit by the blood of your neighbor; I am the Lord." The traditional interpretation of *telekh rakhil* (gossip) is given only in the footnotes. And it is difficult to understand why the meaningless "do not profit from the blood of thy

neighbor" was substituted for the significant *halacha* that one is not permitted to merely look on as someone is dying if the onlooker can offer aid. Numbers 31:19, כָּל הָרֶגַע נֶפֶשׁ וְכָל נֶגַע בְּחַלְלֵי תַחֲמוֹסָו... אָחֵם is translated, "everyone among you or among your captives who has slain a person or touched a corpse shall cleanse himself. . . ." This translation is contrary to tradition, for it implies that one just captured—whose only act of slaying was the slaying of a Jew—requires a specifically Jewish ritual purification. "Your captives" refers to a *future* cleansing in Israel, not to a purification immediately after the war. Exod. 23:5, מִכְשַׁפָּה לֹא תַחִיָּה is translated, "You shall not tolerate a sorceress." Just because this verse was used by Christians for the murder of innocent women does not mean that we must be ashamed of the law that the death penalty applies to



The Holy Bible, Jewish Publication Society style.

an *halachically* defined sorceress after an *halachically* defined legal process.

In Lev. 19:20, בְּקָרָת תְּהִיָּה is translated "there shall be an indemnity" instead of "inquiry" or "corporal punishment." In Lev. 23:15, מִמַּחֲרַת הַשַּׁבָּת is rendered "from (Continued on page 7)

Dr. Menachem Brayer is Associate Professor of Bible at Yeshiva University and Consultant Psychologist at Yeshiva College. He is at present lecturing on Semitics and Biblical Exegesis at the Bernard Revel Graduate School.

David Berger is a Junior in Yeshiva College, majoring in Classics. Secretary of the Student Organization of Yeshiva, Mr. Berger has had a 4.0 index since his entering the College.

"Abraham Geiger And Liberal Judaism" Is Analyzed As Author Examines Aspects Of Jewish Modernity

ABRAHAM GEIGER AND LIBERAL JUDAISM. Compiled with a biographical introduction by MAX WIENER. *Jewish Publication Society*. 305 pp. \$4.50.

Reviewed by ARTHUR HERTZBERG

JEWISH MODERNITY, as a continuous tradition, is more than two hundred years old. A century before its establishment, to be sure, Spinoza had embodied the most radical of modern Jewish choices—that of the Jew who has ceased being Jewish without feeling the need to convert to Christianity—Spinoza's example has no immediate followers.

The outlook and mode of behavior that we identify as modern began to exist as a significant force in Jewish history with Moses Mendelssohn and his circle—that is to say, in Germany in the 18th century. Mendelssohn himself was an Orthodox Jew who made it his life's work to defend his people and his faith with the weapons of an elevated German style and a good control of contemporary philosophy. His program called for Westernizing the manners, language, and education of European Jewry, thus fitting Jews for the experience of that political and social emancipation toward which he so labored.

In his assertion that Judaism had no dogmas, Mendelssohn sought to create room for Western-style philosophical speculation; and at the same time, by asserting that the commandments of the Jewish tradition were divinely revealed, he hoped to secure the continuing Orthodoxy of those who, like himself, had entered the wider intellectual world.

Self-Contradiction

Mendelssohn's position was caught in an inherent self-contradiction. Free philosophical thought, especially in an age of Deism and agnosticism, could not fail to extend beyond the realm of the speculative into that of the practical. It is one thing to believe that G-d is a heavenly watchmaker who has created a perfect machine which He is now admiring; to couple this with saying to Him three times a day, "Heal us, O Lord," or with chanting "El Mole Rach'mim" to Him for the repose of the dead is quite another.

Further, asserting that Judaism is a system of "revealed legislation" itself involves a good many dogmas of the very kind that Mendelssohn sought to deny. It implies a G-d who speaks to men and who has revealed Himself decisively: what more primary dogma is there than this? But Mendelssohn's need was not one of intellectual consistency. He was able to

solve the question of how to be at the same time a Jew and a modern man by affirming within himself both these things in their entirety. Thus he prefigures that kind of modern Orthodoxy which can both assert the literal truth of the book of Genesis and produce professors of geology.

There was deep insight in the increasing distrust found among the rabbinic leaders of the ghetto in Mendelssohn's day and after. They were correct in regarding the synthesis that he embodied as an unstable one. Those whom he and followers, the later "Enlighteners," led out of their closed talmudic world very quickly ceased paying this world even formal obeisance. Western culture, or any culture for that matter, involves far more than language, manners, and book learning; it implies nothing less than an attitude to life, and those who believed that the Jewish way is G-d's will were absolutely right, from their point of view, to try to dynamite all the bridges to the outside world.

Belief Continues

This belief continues to operate today in the Chassidic communities in Williamsburg and Mea Shearim in Jerusalem and in a few *yeshivot*, but it did not succeed in keeping the majority of the Jews out of the modern world. Self-ghettoization has not been a popular alternative to the Jewish predicament in the Western world; for that matter, neither has intellectual schizophrenia of the Mendelssohn kind.

Some Jews reacted to modernity by converting to Christianity, paying the price of a "ticket of entry" into the fullness of Western society; others have adopted the position—best described by Sartre—of being Jews by situation. For the most part, however, Jews have been occupied with all the possible permutations of the answer to one ultimate question: how can the Jew, as Jew, cease being two and become one? On what basis can he transcend the tension of being Jew and German, Jew and American, or Jew and modern man, and become, within himself and in the eyes of others, "just like everybody else"?

Logically, there are two ways to approach the problem: one can either change the world or change oneself. If the world, through persecution, and the Jew, through self-ghettoization, have jointly created an identity that is *sui generis*, one can imagine a new order that uproots these ancient errors and brings men, as men, into new relationships. Certainly the passion of Jews for all ideologies of the 18th and 19th centuries, from the French Revolution to Freud, has been nurtured by this desire to create a world in which there is now not

"neither Jew nor Greek"—in St. Paul's phrase—but neither Jew nor Christian. On the other hand, one can relate to the world as it is, or as it is becoming, and even love it with great passion. The problem is, then, essentially a conservative one: how to become part of the "establishment," whatever that may be in one's own time and place. For those who are rooted in the Jewish past the way has become one of bringing Judaism with them into modern life by changing it into a new key.

Wishful Image

Thus the current wishful self-image of most American Jews is exemplified in Will Herberg's famous title, *Catholic-Protestant-Jew*. Everyone knows that the Jews in America are not just like the Protestants and Catholics, but this is what they dearly want to be—religious difference now being regarded as the only acceptable one among Americans. Hence so much of Jewish life that a generation ago was felt as an ethnic experience has come more and more to take on an "ecclesiastical face."

This development is, of course, nothing new. In fact, the great difficulty with modern Jewish thought is that there have been no new notes for at least a century. To make Judaism "Western" one could affirm it either as a religion, like other Western faiths, or as a nation, like other Western nations. Each of these possibilities was defined by a German Jew in the 19th century. In 1862, Moses Hess expressed the nationalist view in *Rome and Jerusalem*, the first classic of modern Zionism. By then Abraham Geiger had been the leader of the movement for religious reform for several decades. Geiger wished to be a German first and then a Jew. German national identity was not, he argued, blood or race but a matter of culture and political allegiance. Co-nationalists differed in their faith, and his was Judaism.

Geiger's vision of Judaism as a universal religion demands the difficult task of defining in believable fashion a set of Jewish ethical norms which differ so materially from either Christianity or liberalism that it is worth the difference to remain a Jew. This definition Geiger never produced. In any case, the emphasis on ethical content was primarily intended to get around the problem of ritual obedience, so that the modern Jew might be free on religious ground to do what he was doing anyway for other reasons—i.e., breaking with the inherited commandments. Geiger invoked the principle of history to validate such change. His great contributions to *Wissenschaft des Judentums* were based on the premise that Judaism had always been in

its nature an evolving tradition and that therefore change was not only permissible but was an obligation for his own time.

The premises of all the varieties of liberal Judaism, from the most conservative to the most radical, ultimately descend from this notion of history. Rereading Geiger, especially under the guidance of so great a scholar and historian as the late Max Wiener, raises many questions about this principle.

Solomon Schechter, for instance, had tried to evade perhaps the most pointed of these questions, namely, who is to decide on the necessity of change, by positing the existence of Catholic Israel, the community of all Jews who make their choices through the life they lead. Now, such an idea seems very plausible when applied to a community that is overwhelmingly and committedly Jewish in the serious sense; in a less Jewish community like our own, however, we have seen that the majority may choose many things which even the liberals must deny on the basis of some ultimate Jewish standard. In our time, therefore, we are unavoidably confronted with the questions: what are the basic standards that one cannot change? by whose authority do we change the changeable?

The whole of modern Jewish thought, insofar as it is affirmatively Jewish, is an attempt to find the grounds for affirming Judaism without a belief in Halacha, in the divinity of Jewish Law. Geiger's thought is the greatest example of this attempt at its most religiously radical. Intellectually and historically the attempt has failed—though we keep on repeating the experiment. Perhaps our greatest debt to this excellent book is that it has made available in English one of the most profound expressions of Jewish modernity. Perhaps if some of our contemporary theologians and thinkers were to reread Geiger, we might be spared any further reinvention of his positions—positions taken in a time when they had true contemporary relevance. Perhaps the energies that have gone into reinventing him and Fraenkel will now be released for the necessary task of going beyond them toward a Jewish theology for our own day.

Mr. Arthur Hertzberg is co-author of "The Outburst That Awaits Us," essays on religion and culture, soon to be published by Macmillan. This review is excerpted from *Commentary*, February, 1963 and is copyrighted by the American Jewish Committee. It should be clearly understood that Mr. Hertzberg's views do not necessarily reflect those of this paper or of the University.

Author Sees Laws Of Economics Proved By Pure Reasoning

(Continued from page 5)

data in the evaluation process. Habit and custom may only perpetuate, not create. They are anomalous, temporary blocks in the path of individual judgement.

Social purposes and goals are incompatible with the neutrality of economic postulated by von Mises. Market prices carry no implications as to the real needs of the economy as a whole. Subjective evaluation is the only real element in the formation of price. Inequality in purchasing power, community purposes, coercion and aggression do not exist in Professor von Mises' pure theory.

Von Mises' complete subjectivism leaves no room for structural changes in the economic system. Monopoly, trade unions, and state regulations are taken for granted as data of history and considered to be the penumbra of politics and sociology. These may deform temporarily but cannot destroy the equilibrium of the market.

But how does von Mises defend the legitimacy of the separation of theory and practice, means and ends, reality and experience, subjective and objective? If there is no correspondence between economic theory and practice, in what sense can theory be relevant to the solution of concrete problems? If, as he holds, economics is a science of means, not of end, what certainly is there that the choice of proper means will lead to the desired ends? If the theorems of economics are purely formal and independent of all observable facts, how can they yield knowledge of observable situations? On the other hand, if von Mises' theory of economic action corresponds to reality, should it not be falsifiable on empirical grounds? And how can choice, which is purely subjective, yield market price which is objective?

Von Mises overcomes these difficulties postulating the "apodictic certainty" and incontestability of formal propositions.

On the assumption that *a priori* reasoning is indispensable to knowledge of the real world, von Mises finds no need to confirm his theory of direct confirmation of the postulates or through verification of deductively derived theorems. Furthermore, he vigorously argues that the premises of a theory can be completely *a priori* without affecting the scientific validity of the theory.

Thus, there are valid principles of economic science which cannot be disproved empirically, but which are nevertheless empirically significant.

In von Mises' theory of method, inductive verification as a validating principle is wholly excluded. That economic choice can be free, that calculation is always in terms of individual preference, and that alternatives are always weighed in scales of logic are assumed by von Mises to be true and not open to further analysis and proof. He also asserts on *a priori* grounds

that the individual is always rational; that self-interest is clearly perceived, that individual tastes are irreducible elements and that rationality extends merely to the means-end relationship and never to the choice of desired ends.

Professor von Mises carries to its ultimate conclusion the logical implications of his subjective theory. His conception of value and price is in the anti-metaphysical tradition associated with the Cambridge and Austrian schools. But the measure of his contributions can be judged intrinsically and quite independently of his logical and methodological preconceptions. It may indeed be doubted that the essence of von Mises' economics—the theory of purposive choice and action, the quantification of wants, and the reduction of value to subjective utility—requires or gains support from his *a priorism*, anti-empiricism, and introspectionism.

A Master Melange Makes Mathematics Magnificent

by David Zomick

THE MATHEMATICAL MAGPIE, being more stories, mainly transcendental, plus subsets of essays, rhymes, music, anecdotes, epigrams, and other prime oddments and diversions, rational or irrational, all derived from the infinite domain of mathematics. Assembled and edited with an introduction and commentaries, by Clifton Fadiman. 300 pp. \$4.95. Simon & Schuster.

Dedicated to the noted topologist, Edward Kasner, who, until his death, occupied the Adrien Chair in mathematics at Colum-

bia University, *The Mathematical Magpie* is written as a sequel or companion volume to Mr. Fadiman's earlier anthology, *Fantasia Mathematica*. "Edward Kasner could not make a mathematician out of me," writes the author in his introduction, "but, for whatever it is worth, he is partly responsible for this book." It would seem that the late Dr. Kasner has done a fine job.

This latest anthology is subdivided into five sections. Beginning with a section of expository prose, aptly called *A Set of Imaginaries* and containing ten science-fiction



Clifton Fadiman, editor and compiler of "The Mathematical Magpie."

stories, each based on some mathematical concept and each faintly satirical, Mr. Fadiman follows with *Comic Sections* and *Irregular Figures*, composed of the humor and wit of such notables as Bertrand Russell, Mark Twain, H. Allen Smith, Samuel Beckett, J. L. Stynge, Robert Graves, Lewis Carroll, and Stephen Leacock.

The fourth portion of the book, and by far the worst, contains two musical selections with mathematical bases and is entitled *Simple Harmonic Motions*. The concluding entry, *Dividends & Re-*

mindes, comprised of apposite nursery rhymes, limericks, and apothegms, adds a final stroke of mastery to a most enjoyable volume. To further enhance his book, Mr. Fadiman has judiciously scattered throughout relevant cartoons by such amusing students of the subject as Abner Dean and Saul Steinberg.

Especially illuminating are Mr. Fadiman's own editorial remarks linking the bits and pieces; his commentaries are part of the book's charm, and his informality and re-

(Continued on page 8)

Harlem River Scrolls Show The Eternal Battle Of This And That

by Mich Wolf

The pendulum of sociological change swings along its merry, though fixed path. The position of the temporary victor in this arena of fluctuations is, therefore precarious and the seesaw battle between the forces of money and those of mind continues.

In its role as defender of the underdog, THE COMMENTATOR will attempt to counterbalance the current supremacy of ideas (you alert readers must be noticing how materialism is being sold short) by reprinting an article from a recently unearthed manuscript. The flawless case for money is represented with no reserve in the *Diatribes of Pluto* from which source your reporter has culled a new species in reasoning.

Literary Value

Included in this work is a factor which will no doubt add literary value to cogency. There is a subplot which further stresses the need for equalization of the opportunities afforded to mismatched antagonists. Defended in the subtle excerpt is one of the most tormented and befuddled specimens of humanity. His existence is still disputed by scholars; he is none other than the Socratic stooge, the helpless creature of circumstance intimidated by the smoothly powerful discourse of the master. The unsophisticated clod, usually without the benefit of a course in elementary dialectic, could only timidly acquiesce to the destruction of his arguments while gleeful on-lookers encouraged the verbal massacre.

And so, without further preliminary statements, we unroll a scroll from the past.

A Scroll

Premedines: Here you are Protagonist, true to your agreement of yesterday. And I am full prepared to complete my part of the bargain and relate to you a wondrous tale of an encounter with

none other than that deity of dialectic, Socrates the Athenian.

Protagonist: Nay, Premedines, you do him ill by such irony. Indeed he is not of the disputatious sort though a god I must agree to call him, as I would anyone of a philosophical bent.

Prem.: Well spoken, my young friend, but I fear his philosophical bent has taken a wrong turn. But let me not speak idly. I will relate our conversation and then, as Homer says, you may see what a bloody fool your rosy-tongued rogue may be.

It was just one week ago on our way to the home of Marcus Diocritical for the biweekly orgy when we hit upon a worth subject of discourse. . . .

Sucker: I feel ashamed, friend, to be idly walking alongside you enjoying the beauty of nature when we could in this brief half hour walk more usefully spend our time.

Prem: I dare say that I would be agreeable to do what you will, for we must, by our nature, be sociable in order to lead good lives.

Sucker: Then let us discuss this very nature of ours to see better the essence of humankind.

Prem: Well said, friend. To begin, would you not agree that just as each blade of grass grows from a seed of matter to a nourishing blade of animal consumption, that in this very manner an animal grows to maturity to feed man.

Sucker: There is certainly no other possibility.

Prem: And by similar reasoning all things eventually exist for serving man?

Sucker: I can find no fault with such a precise statement of logic.

Prem: And with everything on earth merely to serve man, does it not follow that man is to utilize all sources for his betterment.

Sucker: There could be nothing truer.

Prem: Then obviously the goal of man is to reach the highest state of comfort through dominance over nature.

Sucker: Certainly.

Prem: And this will make him happy.

Sucker: Why, yes.

Prem: Then personal happiness is the good life.

Sucker: Truly.

Prem: Yet I am oftentimes troubled by the fact that with each person striving for personal happiness some are bound to be hurt by others who are more adept in finding happiness.

Sucker: That thought had just begun to trouble me.

Prem: Yet, upon returning to our example of nature we see that here, too, there is a struggle.

Sucker: You always manage to solve the insurmountable, Premedines.

Prem: Thus, each lives for his own good. And those who fail need not be pitied for they, too, strive towards the ideal from which happiness arises, the Ideal of the Goods.

Sucker: Yes indeed, this is certainly the goal of life.

Prot: Indeed, Premedines, I fail to see why you downgrade friend Suckertes. 'Tis a great mind which can follow the genius of your argumentation.

Prem: Yes, I suppose you are right. And here is our destination. Funny, I can't help thinking ahead, even though tonight promises much happiness, for tomorrow may be the most interesting day in my life.

Prot: In what way?

Prem: I have just discovered a new method for preparing root nectar using interesting wild plants. Suckertes is coming over tomorrow to sample the brew. His is the last word in such manners.

Dr. Brayer Flays Tawdry Tone Of Torah Translation; Supports Criticism With Stunning Scholarly Precision

(Continued from page 5)

the day after the Sabbath." Although the translators use "Sabbath" for any day of rest elsewhere, it would at least appear that they support the view of the Sadducees (Menachoth 65b) on this much disputed verse. Even the Septuagint (te epaurion tes protes — "the day after the first") is far superior on this point.

We now pass to passages implicitly affecting either *halachoth*, articles of faith or morals. Exod. 21:17, וּפְסֵלֵל אִבּוֹ וְאִמּוֹ מוֹת יוֹמָת is translated, "He who repudiates. . . ." The new rendering (1917: "he that curseth"), said Dr. Brayer, "is toning down the offense and irrationally magnifying the punishment, especially since the Torah requires cursing by the Divine Name for the death penalty to apply." In Num. 31:17, כָּל זָכָר בְּטָף is correctly translated "every male among the children," but in the next verse, where the Jews are instructed to spare כָּל הַטָּף בְּנֵי שֵׁם the phrase is translated "every young women." This is incorrect, inconsistent, and not in accordance with the traditional interpretation (see Rashi, v. 17). In Num. 29:1, כָּל מִלְאכַת עֲבָדָה לֹא תַעֲשׂוּ is rendered

"You shall not work at your occupations," implying, says Brayer, that other work is permitted. Exod. 19:19, וַיַּעֲנֵנוּ הוֹאֲלִים יְיָ עֲנָנוּ בְּקוֹל is translated, "G-d answered him with thunder" (1917: "by a voice"). Dr. Brayer feels that the substitution of "thunder" is an attempt to offer a more "natural" interpretation of the revelation at Sinai and thus vitiates the belief in *Torah min ha-Shamayim*. Finally, Deut. 23:3, לֹא יִבָּא מִמּוֹר בְּקֹהֶל ר' is translated, "No one misbegotten . . ." (1917: "no bastard"). "Misbegotten" is certainly no closer to the Hebrew, and the change is rather ill-advised. Translating Exod. 20:5, וַיַּסֵּר עֵינָיו מִן הַבְּנִים as "visiting the guilt of the fathers" instead of "iniquity" has many undesirable implications and is linguistically incorrect, since "ashmah" would be required. Finally, the important phrase in Exod. 24:7, נַעֲשֶׂה וְנִשְׁמָע is diluted and combined by the translation of "we will faithfully do."

An example of simple misunderstanding of the text is afforded by the peculiar translation of Gen. 49:22, בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עַלֵּי שׂוֹר The translation says, "Joseph is a wild ass, a wild

ass by a spring—wild colts on a hillside (sic)." No one denies the difficulty of the verse, but this is too much! Dr. Brayer joked that this translation joins Joseph and Issachar as ass-brothers. In Deut. 33:7, וַיִּדְּוּ רֵב רֵב לֵרֹ the translators suggest an emendation in other places in the vocalization of "rav" (*patah* for *kamax*), while the 1917 version ("raw" = "content") is satisfactory. Another case in which a corruption in the Massoretic text is assumed is the case of Gen. 4:8, וַיִּאָּמֶר קַיִן אֶל הָבֶל אָחִיו after which the translators put dots indicating an omission. Here, they note that most ancient versions supply, "Come, let us go into the field." Dr. Brayer agrees that ancient versions including Targum Yerushalmi, pseudo-Jonathan, the Samaritan, Ethiopian, Peshitta, Septuagint and Vulgate have this addition, but this merely proves that they each used the same *Midrash* or were simply supplying words to elucidate the text. "Why not," he asks, "consider this an example of the ninth principle of R. Jose the Galilean's thirty-two—*Miderekh Ksarath*, an abbreviated manner of expression." Three dots imply an inaccurate text.

Further multiplication of examples would be superfluous. Dr. Brayer concluded by saying that he could well understand why the translation was banned. Former translations were not improved; in fact, the comments made by the translators might be applied to their own work: "A translation which is stilted when the original is graceful or obscure where the original is perfectly intelligible is the very opposite of faithful." The translators failed to realize that they were translating more than some ancient near-Eastern work, but an eternal and sacred work.

"A feeling of Biblical criticism, though pedantically masked, and a false spirit of secularism, void of true Torah spirit and traditional faith in *Torah min ha-Shamayim*, are felt through this sophisticated translation full of false pretenses," said Dr. Brayer. "It is written in beautiful modern language which is, however, devoid of the melodious warmth, sublime spirituality, and ecstatic fervor of the *Massorah*. These have been cruelly and 'scientifically' eradicated. It may be a book about G-d, but it is empty of the holy tone and of the Divine Spirit."

Find Humorous Limericks In "Mathematical Magpie"

(Continued from page 7)

laxed approach to the subject suggest anything but the mischievousness and chattering of a magpie. Throughout his career as essayist, anthologist, and critic, the author has displayed a sense of humor and a bright, jaunty way of writing it down that should make the success of this current work a surprise to no one.

Rudiments Required

To appreciate most of the selections, only the most rudimentary knowledge of mathematics is required. The following two selections should suffice as an illustration:

*A mathematician named Ray
Says extraction of cubes is child's
play.*

*You don't need equations
Or long calculations*

Jus; hot water to run on the tray.

"When the Angles (with the Saxons) invaded England, they descended on what was later the Land Debatable, that is the North of England and the South of Scot-

Raskas Promoted; Two Others Rise

Stanley Raskas was elected Managing Editor of THE COMMENTATOR, Tuesday, March 19, announced David Zomick, editor. Mr. Raskas succeeds Harvey Abromowitz '63.

A native of St. Louis, Managing Editor Raskas majors in sociology and attends the Teachers Institute. He is a member of the debating society.

Elected to other positions were Michael Schopf '65, assistant news editor, and Alan Felsenfeld '65, assistant copy editor.

WHO'S WHOSE ENGAGEMENTS

Marvin Chelst '64 to Florence Krieger.

Mitchell Snyder '60 to Rivkah Brill (Stern '64).

MARRIAGES

Larry Schulman '63 to Claire Sherman.

Maurice Simckes '63 to Tzippy Mark.

land. The acute Angles went north and the obtuse ones, south.

—ANONYMOUS
(presumably a Scot)"

There are others, though, which will be seen to require an above-average grounding in the subject. Take, for example, these two limericks by Frederick Winsor:

Three jolly sailors from Blaydon-on Tyne

They went to sea in a bottle by Klein.

Since the sea was entirely inside the hull

The scenery seen was exceedingly dull.

Flappity, Floppity, Flip!

The Mouse on the Mobius Strip.

The Strip resolved,

The Mouse dissolved

In a chronodimensional skip.

Mr. Fadiman might have done well to exclude *Three Random Points* — excerpts from the writings of Santayana, Charles D. Rice, Jan Struther, and L. A. Graham, and perhaps also John Reese's *The Symbolic Logic of Murder*. With these few exceptions, Mr. Fadiman has given the mathematician and the layman, alike, a melange of memorable mathematical mockery, measuring magnificent by any standards.

Soviet Anti-Semitism Analysed Through Khrushchev's Message

by Steven Prystowsky

"The motto of our society reads: man is to man a friend, comrade and brother. And we have always educated and educated the Soviet people in a spirit of friendship and brotherhood of all peoples, in a spirit of intolerance for national and racial enmity. You may rest assured that we shall continue to do this with utmost persistence and consistence."

With these words, Premier Nikita S. Khrushchev concluded a letter to British philosopher Bertrand Russell, February 28, 1963, dismissing the charges of anti-Semitism against the Soviet Union as "a crude concoction, a vicious slander on the Soviet people."

Economic Crimes

Lord Russell had written the Russian Premier about the increasing number of death penalties meted out to those who had committed economic crimes, especially those of the Jewish race. He was also concerned about the "official encouragement of anti-Semitism which evidently takes place."

In his reply, Mr. Khrushchev did not deny any specific charge of anti-Semitism leveled against the Soviet Union. Instead he devoted most of the space lecturing Lord Russell on the principles and morals of a socialist society as compared to a capitalistic society, evidently trying to justify the punishments administered. "Our state . . . protects honest working people from parasites, from idlers who trample on the morals of the socialist society and want to live by robbing others, or by appropriating through dishonest machinations." The capitalist system, on

(Continued from page 3)

To us the ceremony of ordination is not simply a graduation, and we therefore do not make of it a yearly ritual. Rather, once every three years, we convoke all those who have been ordained in that period in an extraordinary assembly, for we believe that from Torah and its study, no one ever graduates.

An ordination ceremony of this sort has profound and far-reaching import for the American Jewish community. It is particularly important when chaos threatens the American Jewish community, when all who are moved to usurp religious authority are given license to do so. People who have not been trained in *Yeshivoth* (traditional schools of religious study), people who have never studied under qualified teachers and rabbis, suddenly proclaim themselves ultimate authorities and arrogate to themselves the right to resolve points in Jewish law, to loosen all structures, to sanction the desecration of even the most fundamental and sacred tenets of our faith. At this moment, our gathering here becomes a public rebuke and refutation of those who would trespass against Jewish law and authority.

Our presence here is a ringing declaration that ours is an exclusive authority, an authority that springs from a continuing tradition; that we are the representatives not only of our generation, that our interests are not only the transitory social and political considerations of today; that we represent the generations of the past, generations of sages and scholars; that our authority is the *Shulchan Aruch* (code of Jewish law) and that it is our mission and responsibility to implant the ancient and eternal traditions of our people here in America.

It is easy to discard tradition and turn one's back on the past, to turn one's principles to the winds of the moment. It is an onerous task to cleave to one's heritage, to transplant it in new ground, nurture it and bring it to full flower once again. But the former course can lead only to spiritual and moral bankruptcy; in the latter course lies the only hope for the future. If, for a moment, you falter, you have only to remember that you are doing pioneer work, that you are working not only for today, but also for the tomorrow of our people.

the other hand, wrote the Premier, is a system based on the principles of "exploiting, robbing millions of people."

Capital Punishment

In May 1961 capital punishment was extended to include economic crimes. Since then countless Soviet officials have denied the existence of a government policy of anti-Semitism. Mr. Khrushchev did not depart from this Soviet tradition. He cited that his country guarantees against racial discrimination and prejudice: "There was no and there is no policy of anti-Semitism in the Soviet Union, since the very nature of our multinational socialist state precludes the possibility of such a policy. Our constitution proclaims the equality of the citizens of the USSR irrespective of their nationality and race and declares that 'any advocacy of racial or national exclusiveness of hatred or contempt is punishable by law.'"

Although employing his great prowess of duplicity, Mr. Khrushchev committed a *faux pas*, one which I hope he will regret. He revealed his weakness — he is sensitive to world opinion, which protests the denial of basic human rights in the Soviet Union. He is deeply perturbed by the adverse effect abroad of the executions of Jews for economic crimes. In a recent speech (March 8) the Soviet Premier excoriated one of the Soviets greatest contemporary writers, Ilya Ehrenburg — a Jew, for his liberalization efforts. But, surprisingly, he went to great length to deny the existence of anti-Semitism in Russia so as to

dispell any notion that he was attacking Mr. Ehrenburg because he was Jewish.

The Soviet Government has reacted with great alacrity to scrub her face clean of any taint of discrimination. She employs two methods: the release of statistics and the citing of Soviet laws.

Stung by the widespread reports of Jewish persecution in Russia, the Soviet Government attempted refutation of these attacks by releasing data about Soviet Jews. The reports, of course, were only for foreign consumption. They were not reported in the Soviet Press.

The Soviet Embassy in Washington released this data which was contained in a letter signed by five Soviet Jews prominent in science and culture. The five Jews claimed that there was no discrimination of the Jewish people and the Jewish religion in Russia, and that the Jews played a role in Soviet intellectual and scientific life that is disproportionately large in relation to their numbers in the population. They presented the following statistics: Jews make up 14.7 per cent of all Soviet doctors, 8.5 per cent of writers and journalists, 10.4 per cent of jurists and 7 per cent of musicians, artists and sculptors. Jews constitute 1.1 per cent of the Soviet Union population.

These figures are striking and convincing. They are, however, a neat evasion of the problem. Jews living in Russia have always played a large role, far out of proportion to their numbers, in the arts, (Continued on page 10)

Registration Errors Result In Dilemma

While registration for the Spring semester was rather uneventful, there is one minor mix-up which the Office of the University Registrar would like to clear up as quickly as possible.

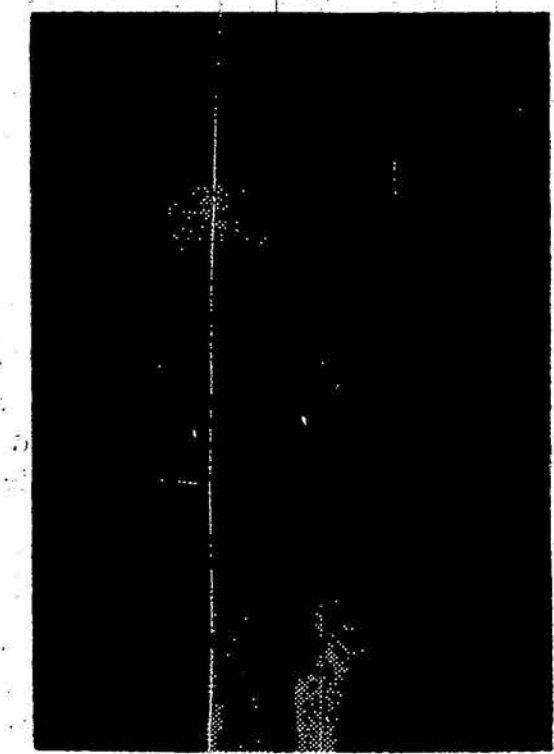
It seems that three students with somewhat similar names did not fill out the required forms carefully and the following information is all that the Office has at the moment.

Kohn, Kahn, and Kechn are math, history, and pre-med majors, but not necessarily in that order. The Registrar's Office, now handling graduate school registration also, finds that three graduate students with the same surnames have also registered. They can be distinguished from the undergraduates, though, in that they filled out pink, rather than white, registration forms, and we will place a G (Graduate) before their names when referring to them.

Now, G. Kechn lives in Brooklyn, while the history major lives in Monsey and has taken Philosophy 9-10. G. Kahn long ago forgot the little math he learned in college, and the graduate student with the same name as the history major lives in Far Rockaway. The history major and one of the graduate students, a very promising mathematical physicist at the Belfer Graduate School, are both sharp dressers and both daven in the same *shul*. Kohn, whose younger brother will enter the College next year, has a higher index than the pre-med major. The Office is interested in determining who the mathematics major is since the programs of the other two students were rejected anyway. (Solutions may be left in Box No. 78 of the Rubin Residence Hall).

Abrams Named To New Position

Mr. Norman B. Abrams has been appointed Administrative Director of Yeshiva's Rabbi Isaac Elchanan Theological Seminary.



Mr. Norman B. Abrams, who has been appointed administrative director of RIETS.

He previously held the post of Registrar of the Seminary. Mr. Abrams, who has been with Yeshiva for more than 35 years, also serves as Registrar of Yeshiva University High School for Boys of Manhattan.

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Also by Appointment

Announce Broad Program For American Orthodoxy

by Which Well

A broad program of new courses has been instituted for fall, 1965, announced Mrs. Horrors Silvercup, assistant to the registrar. The program will cater to the ideals of modern American orthodox Jewry and will be tailored for the specific needs of Yeshiva students.

First, in the area of science, the chemistry department has received a grant from the ASPCA. The money will be used for stirring machines in all labs. This will help students who couldn't master the tedious operation of mixing for themselves. The physical chemistry lab will be able to modernize its cryoscopic experiments with the addition of a new ice-breaker.

The physics lab has been plagued in the past by a lack of electronic contacts for triode work. The new apparatus has been purchased and the physical contacts should vastly improve spring term labs.

Terpsichorean Art

In the liberal arts, Professor Houdini Lewis has instituted a series of classes in the terpsichorean art. There is a basic course in elements of poise which will be required but electives are planned for all classical and modern Hebrew and English dances. The JSPSC has suggested that student excitement will be aroused in the new program if handkerchiefs are dropped and handholding is allowed.

Prof. Houdini, however, feels that the ideals of Yeshiva are served by the status quo. Students learn the theory of dance to increase their knowledge of the physical world and thereby their understanding of creation. Also, there is strong administration disapproval of body contact on the undergraduate level.

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Audio-Visual Stresses

Dr. Kidney Stresskin has announced a few modifications for his 8:00 - 11:00 P.M. class in Audio-Visual technique. Based on the large success of the previous year's program, provisions will be made to increase the comfort of the students. Co-op has been given a candy concession which will operate from room 283, former home of *Sura*, the scholarly Hebrew Journal. (The administration had promised Mr. Barker the franchise but the threat of a boycott stopped their plans.)

A materials fee of \$10 will be charged and used to provide new plush material for the seats. Dr. Stresskin has complained to the dean, that a lack of "friends" has left him with a shortage of chairs but at the same time commends the students for making the best of the situation.

The Professor Exposed

Dr. Moshe Reguer

by Jason Rosenblatt

In spotlessly clean Furst Hall, where one classroom resembles every other, uniqueness is a precious commodity. The individuality of the college instructor, which made itself apparent in the relatively informal classrooms of the old building is not as easily maintained in the antiseptic new edifice.

The truly interesting teacher, however, is not troubled by a change of place. He is able to bring life to the most sterile of rooms. During the course of an interview with Dr. Moshe Reguer, his office is transformed by his warmth into a living room filled with animated conversation.

Respected for his scholarship, Dr. Reguer is at the same time one of Yeshiva's most popular instructors. Almost every Yeshiva student receives the benefit of his instruction, for he teaches in TI, JSP, and in the college where he is an instructor of Bible. Dr. Reguer's dedication is such that he devotes his fullest efforts to each department.

Dr. Reguer studied at the European *Yeshivot* of Volozhin,

SOY, YCSC Resolve Males Leave Campus

by D. Z. Alan

Resolutions asking that all male students of Yeshiver be moved away from the Main Academic Center were passed on March 13 and 14 by the SOY (Sternleys Overrunning Yeshiva) and YCSC (Yarmulkas Can't Stay Committee), respectfully.

Meeting in the Mindel Gopherman Library, the girls complained that the boys were grossly immature as they didn't brush their teeth in the morning. They recommended that the males be sent down the river to lower Manhattan, possibly to a more centrally located position.

Isaacs-Beacon

Dean Isaacs-Beacon, guiding light of Yeshiver, heard the males' side of the story. "When our 'friends' first moved uptown," explained Prexy Rapphepress, "we thought it would mean a more well-rounded student body. We eagerly em-

braced our sister school for it is written *havai ratz l'mitsvah Kallah*. But, when professors began marking on the curve, Bell telephone stock dropped to an all-time low, we realized our error. We should never have changed our motto from "Torah U'Mada" to "Torah for Mother."

Mushrooming

The last ten years have seen the mushrooming of the oldest Jewish University in Washington Heights to an ultra-modern University with the addition of the Abrams School of Far Eastern Studies, the Besdin Foundling Home, The Cheifitz Fire-Prevention Institute and the Jay Blazer School for Chambermaids. The rapid period of expansion began after the City of New York decided to abandon Title I Project, which called for the razing of the University and the erection of slums in its place. THE COMMENTATOR has recently learned that 68 new schools and divisions are scheduled to open in the fall.

Brand X

The male students were informed by Dean Isaacs-Beacon why the merger between the two schools had originally been effected. "At the time," recalls the Dean, "there was this other University under Jewish auspices. I won't mention any names, so let's call it X. Now Brand X University was attracting many of our potential students. Paying no heed to dissenting "Bluenoses of the Sixties" and keeping in line with our tradition of the Public Relations, we went ahead and joined the "matrimonial reservoir" with the existing men's college. It was only later that we learned that the boys thought that the girls at the "reservoir" were all wet.

A response to the girl's request is expected from the Office of Public Relations within hours.

remained with Yeshiva. He explained that teaching, not administrative duty, is his first love.

Dr. Reguer has served Yeshiva well over the years. His lively wit, coupled with a scholarly approach to *Tanach*, make him deserving of Yeshiva's gratitude.

Slutsk, and Slobodka. He received his bachelor's degree, religious ordination, Teacher's Institute Diploma, and D.H.L. from Yeshiva University.



Dr. Moshe Reguer

Though offered a position as head of the Hebrew Teachers Training School in Canada at the time of its inception, Dr. Reguer

Harvard University: Theological School To Rich Institution

In 1636 Harvard University was founded. The oldest American University, formerly under Protestant auspices, has in the last 327 years undergone a number of radical changes and illuminating innovations. From a small theological seminary Harvard has grown to a leading world university and scholastic center. Yet, to quote one source, "The conditions of the time when Harvard was a theological seminary... have left traces still discernible in organization and discipline, though no longer the aims of the college."

In the early days, Harvard was controlled by its president and a board of overseers, which included leaders of both church and state. In 1824 Harvard no longer needed state funds and the board consisted of clergymen of various denominations. Gradually secularization set in and the clergy were replaced by the laity.

Changing Ideals

A pattern of expansion followed the changing ideals of the college which attempted to serve a community. In 1782 a medical school opened. By 1847 a graduate school of science had appeared on the scene, while in 1859 a museum of natural history was established, perhaps to house the fossil of Harvard's theological seminary.

With the passage of time, a graduate school of Arts and Sciences arose. The year was 1892, and the religious and social needs of the Protestant community were well on the way towards a position of near-oblivion in the master scheme of progress.

Separate Classes

1879 marked another glowing achievement to the already crowded schedule of Harvard's public displays of 19th century liberalism. That year marked the beginning of instruction for women; the classes were separate.

In 1886 the cessation of compulsory presence at prayers was announced.

The institution had selected its goals wisely, and today, unburdened by its religious past, enriched in fact by memories of former idealism, it proudly proclaims its position as America's finest and richest university.

Four Student Councils Protest Stern Moving

A joint resolution protesting the rumored relocation of Stern College for Women was passed by the student councils of the Rabbi Isaac Elchanan Theological Seminary, Yeshiva College, The Jewish Studies Program, and Teachers Institute for Men at meetings held March 12, 13, and 14.

Now located in downtown Manhattan at Lexington Avenue and 34th Street, Stern College has been faced with various problems including the lack of an orthodox Jewish community in the area, inadequate library facilities, and difficulties in procuring certain professors for the faculty.

The idea of relocating Stern was opposed by a large number of students present at the student

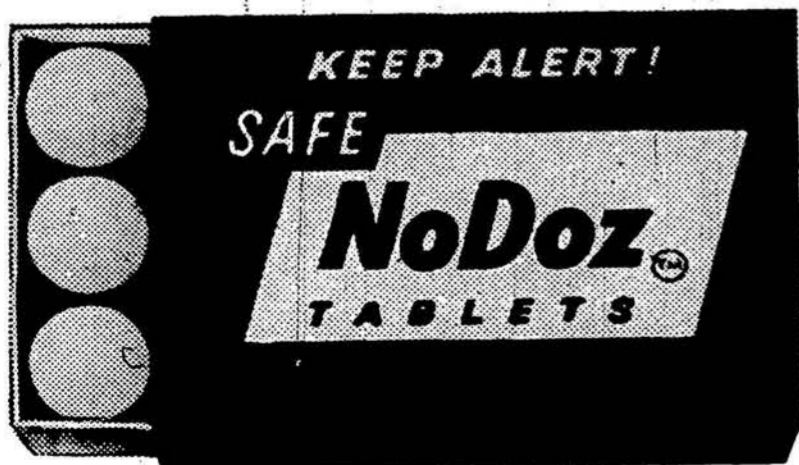
meetings on the grounds that it might tend to secularize the University, one of the few strongholds of Torah learning in the United States. Cited were the examples of Harvard, Brown and Yale Universities which, although theological seminaries at their start, have slowly become completely secularized.

Students arguing against the resolution claimed that opposition to the initiation of the Jewish Studies Program had been voiced on similar grounds and that time had shown the program to be extremely effective and a blessing to the American-Jewish community. The dissenters also mentioned the financial benefits that might be derived by changing the site.

THE COMMENTATOR, on behalf of the entire student body, expresses its sincere condolences to Mrs. Alice Epstein, upon the loss of her sister. May she be comforted among the mourners of Zion and Jerusalem.

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Charges Of Persecution Thorn In Mr. K's Throat

(Continued from page 8)

government, and scholarly institutions of the Soviet Union. The statistics only tell part of the story. New data produced indicate that Jews attending universities make up only 3 per cent of the total while in 1935 no less than 13.7 per cent of Soviet university students were Jews. Thus in the long run the ratio of Jewish professionals will diminish.

One must not also be deceived by Soviet platitudes and laws quoted from constitutions. History has taught our people a painful lesson: the mere existence of a constitution and laws does not prevent the establishment of a ruthless dictatorship. A law is only as good as those who administer it.

No Leaving

The Soviet law for refusing to permit nationals to leave the country or to return thereto states: "Citizens may not be prevented, by membership of a particular racial, linguistic, political, religious or other group, from entering or leaving the USSR."

Soviet legislation also places restrictions, on the grounds of non-payment of taxes. A person will also be denied permission to leave if he is charged with a crime or is serving in the armed forces.

The law as written and the law as applied are different. Soviet policy makes a distinction between the absolute right to leave and the specific right to leave for purposes of either the reunion of families or the reunion of ethnic groups. Israel's Foreign Minister Golda Meir told the Knesset in August 1960, that during the previous five years 9,236 special certificates had been issued by Israeli authorities to Jewish families in the Soviet Union that wished to go to Israel; but that few Soviet exit permits had been granted.

Unprecedented Letter

Mr. Khrushchev's letter to Lord Russell was unprecedented. It was the first time that the head of the

Soviet government has made a public statement concerning the status of Jews in Russia. The question that immediately comes to one's mind is why? Why has the Soviet Premier and other high Soviet officials marshalled a propaganda machine to repudiate the West's charges? Why are they disseminating optimistic versions of Jewish life in the USSR? Why do they limit Soviet pronouncements of positive Jewish contributions in science, medicine, and government to the foreign press?

The answer lies in Khrushchev's attempt to promote a new image of the Soviet Union to the world. An image which declares itself the champion of human dignity and equality. An image claiming itself to be the defender of minority rights. An image which castigates and harangues the heinous acts committed by the late Joseph Stalin against the Russian people. An image in line with "peaceful coexistence."

Thorn in Throat

The charges of persecution and discrimination of the Jews has become a thorn in Khrushchev's throat. And it is thwarting his new image of the USSR. This adverse publicity is hurting him. But for how long?

Jewish organizations in America have sent letters of protest to the Soviet Union, the Congress, and the United Nations. Numerous Rabbinical organizations have issued statements denouncing the Soviet Union.

And the youth? What have they done? They have written a few editorials, picketed the Soviet Embassy in New York last April, and written letters to their Congressmen. But their spirit was ephemeral. The next day thoughts on Russian Jewry* were dismissed from their minds. This was and is our greatest error. We had thought Khrushchev to be invincible; the solution to be out of sight. But Khrushchev is susceptible to world opinion, and it is here where we must attack. We must continue to picket, to demonstrate, and to write. We must wage a relentless fight, never becoming tired until the results are favorable. We must never permit any country to persecute the Jewish people. This is our problem; we must solve it.

(Continued from page 2)

tions" in the March 12, 1963 issue of COMMENTATOR that "it is disturbing to note that Teachers Institute for Men is the sole undergraduate division that has failed to join the YU charity drive." However, it is unfortunate that before publishing the editorial you did see fit to ascertain from either the chairman of the TI drive or from the president of TISC our reason for not joining the YU Drive. Had you inquired you would have discovered several important facts.

One

One, this is the second year that TI is conducting its own drive.

Two

Two, we did not participate last year because the demands of the chairman of the drive were unacceptable to us. To be specific, we wanted to make a token donation to Bar-Ilan University in memory of Dr. Pinchus Churgin the former director of TI who was also president, and one of the founders of Bar-Ilan University. The chairman of the YU drive said that SOY would under no condition approve Bar-Ilan.

Their position was regrettable because they felt that a donation should be made to Knesset Chizkiah in memory of Rabbi Shatzkes — a view with which we heartily agreed. Therefore you can understand our disappointment at the decision not to include Bar-Ilan in the drive. After this occurrence, the TISC voted unanimously to conduct a separate drive.

Three

Three, the chairmen of the two drives have tried to mend the rift. We have agreed that any charities covered by both drives will receive one joint contribution in the names of the students of Yeshiva University. This agreement covers over 60% of the funds raised by each drive. This is still subject to the approval of TISC, but it is reasonable to assume that it will be approved.

Further efforts are being made to bring the drives closer together. It is our hope that these efforts will succeed.

Bernard Diamond

Barry Silber

Chairmen TI Charity Drive

To the Editor:

I have read your article concerning an honors program at Yeshiva and I disagree with several of your ideas. To state that a student is capable of improved performance is a banality. To state that this improvement can be highly significant requires substantiation which was lacking in your presentation. I choose to consider the major point of your article as the following sentence: "I think, though, that these complaints and fears are based on a gross underestimation of the learning capacity of the average Yeshiva student." The rest of your article is merely a matter of conjecture. Perhaps these would be the effects and perhaps these wouldn't. Objections which are equally as valid as your contentions could certainly be offered.

No Simple Matter

The learning capacity of the Yeshiva student is not a simple matter. It is certainly no simpler than the learning process itself. Unfortunately this process has experienced a great deal of abuse in America during the post-war years. What has evolved is an emphasis on external and superficial accomplishments exemplified by college boards and graduate record exams.

As a physics student who intends to make physics his career, I am interested in obtaining a very basic and organic understanding of my courses. This understanding encompasses a process rather than a performance. That is, a performance is a necessary but not a sufficient condition to insure the existence of this process.

Practical Bull

In practical terms, the bull session which I might engage in after mulling over a physics problem for an hour without success might be, and usually is, the prelude to my solving that problem—something which would have been impossible had I been forced to immediately do other homework. I am trying to make it very clear that learning and becoming educated have acquired separate and conflicting meanings and that the latter is thriving at the expense of the former.

At Yeshiva we have the dual

program and this program has served to heighten and amplify the distinction. Many students manage to do well in all of their subjects but few emerge as real students. The fact that they do well professionally is irrelevant. It is quite possible to earn \$20,000 a year without being a compulsive or creative physicist. I choose to cling to the old concept of learning even though this concept is largely superfluous in our society.

Superficial or Satisfaction

Ostensibly, institutions of higher learning still provide an academic atmosphere conducive to learning. The Yeshiva student is faced with the choice of doing everything on a superficial level or a few things to his satisfaction. Unfortunately this is not good enough for me and I am sure that it is not good enough for many others. Yeshiva is providing the most stultifying intellectual experience of my career. I am daily being compelled to budget my time in order to fulfill the requirements of a dual program.

I am certain that many students emerge from Yeshiva totally incapable of becoming compulsive physicists or compulsive anything. They will treat their entire graduate education like Yeshiva College. They will be too busy passing examinations to appreciate their subject.

To state that most Yeshiva students can do significantly more work is pointless. Significant is that he cannot do more learning. The learning process cannot be put on a rigid time schedule. The absorbent capacity of the mind cannot be increased by an honors program.

The basic problem at Yeshiva is inextricably connected with the general problems of higher education. What is unique about synthesis is that it heightens these problems. Although your proposal is largely irrelevant to any significant solution, it could only serve to increase an attitude which is already squelching the learning process at Yeshiva. An honors program would only represent a whipped cream topping on a pile of maggots.

Sincerely,

Daniel B. Kapustin '64

Yeshiva College Graduate
Senior Einstein Medical College

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4. No entries will be accepted after official closing time.

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Think Back Twenty Years Ago; Man Proved His Animalism

(Continued from page 2)

by 300 yards. Sewers, vaults and cellars become fortified points. A now-famous house, Mila 18, becomes headquarters. Few weapons are available. Many are smuggled into the Ghetto. The decision to resist deportation has been made. But, with what could they fight? Man, left to his native ingenuity can devise a plethora of devious weapons. A starved, ill-clothed, sick "Jewish Militia" would hold off the might of the Third Reich long enough for the world to take note.

Defenders Give Way

Slowly the poorly armed defenders gave way before the armed might of Germany. To the Teutonic mind of Stroop it was simply inconceivable that this "sub-culture" would not give up and submit to liquidation. Jews were not supposed to fight. Himmler was in a rage, and subsequently the decision was made to raze the Ghetto block by block.

Towards the end, the defenders took to the sewers. Stroop tried to flush them out by flooding. The Jews stopped the flow. Bombs, poison gas, rats all failed. House to house fighting was savage. Nazi blood flowed freely in payment for every inch they gained.

The final outcome could never be in doubt. It was only a matter of time. For 42 days and nights the defenders fought and died. They still had their dignity left. They joked, loved, and tried to live despite the Hell around. They reasoned that they were dying for a cause and with a dignity. 60,000 died in the action which was terminated in May, 1943, by the dynamiting of the great Warsaw synagogue.

Perhaps there is a deeper meaning and message to the battle of the Warsaw Ghetto. It saw the Jews rise to new heights and prove that man must fight and, if need be, die, for his dignity. Man can die with an inner-peace and transcend a greater ideal than himself. The point had been reached when Jews could no longer accept themselves sacrificial lambs before the world.

From the pages of history have come many accounts of subjugated peoples rising up against their tormentors. None can compare with the Warsaw Ghetto uprising. There is a permanence and immortality to these people which will remain classic. The defenders have not died. Although the sounds of battle have ceased, the echo will forever be heard.

CUMULATIVE BASKETBALL STATISTICS SURVEY

	Num-ber Games	Field Goal		Throw Pct.		Rebounds		Points	
		Goal Pct.	Throw Pct.	No.	Avg.	No.	Avg.		
Aaron, Art	20	.458	.579	169	8.45	318	15.90		
Aronwald, Mike	20	.254	.774	72	3.60	80	4.00		
Garmise, Mike	17	.384	.750	21	1.23	13	.76		
Garsman, Jay	19	.396	.560	80	4.21	202	10.63		
Gralla, Steve	20	.384	.575	69	3.45	81	4.05		
Halpert, Jon	16	.500	.571	18	1.12	16	1.00		
Jacobsen, Ken	20	.425	.634	111	5.55	245	12.25		
Katz, Neal	20	.333	.630	65	3.25	79	3.95		
Ostreicher, Harv	5	.000	.333	4	.80	1	.20		
Podhurst, Bob	20	.325	.582	220	11.00	167	8.65		
Rokach, Shelly	18	.382	.531	34	1.88	53	2.94		
Weiner, Hillel	18	.400	.375	21	1.15	19	1.05		

Team Record — Won: 6 Lost: 14

The Commentator Varsity Fencing Records (1962-63)

Sabre		Foil		Epee	
1. Rosman 19-11	1. Sokal 17-11	1. Konovitch 22-4			
2. Dresin 15-14	2. Schoffman 14-15	2. Rothman, S. 17-6			
3. Meller 4-5	3. Pinchuk 16-13	3. Silber 17-10			
4. Borowich 8-10	4. Saidlower 2-0	4. Chanes 3-6			
5. Landsman 3-5	5. Goldman 0-1	5. Rothman, H. 0-3			
6. Felsenfeld 0-3	6. Benshai 0-3	6. Braunstein 2-1			
7. Feldman 0-2	7. Goller 0-1	7. Davis 2-1			
Team 49-50	8. Landsman 0-1	8. Goldman 0-2			
	9. Padrush 2-1	9. Saidlower 0-1			
	10. Fruchter 0-2	10. Feldman 0-1			
	Team: 51-48	11. Fruchter 0-1			
		Team: 63-36			

Varsity Tennis Schedule

April
 Thursday, 4—Iona-Away
 Friday, 19—N.Y. Maritime-Away
 Thurs., 25—Pratt-Home (3 p.m.)
 Friday, 26—Hunter-Away
May
 Thurs., 2—Bklyn. College-Home
 Thursday, 9—Pace-Home
 Tuesday, 14—Webb-Home
 Wednesday, 15—L.I.U.-Home

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Sophomores, TI Triumph In Intramural Competition

The Sophomores sent the Seniors to their second straight intramural defeat March 26, 38-32. The outcome was doubtful until the last two minutes of play when five straight points decided the issue for the winners. Jack Haller's lay-up, Moishe Brand's foul shot and Jules Kunofsky's basket off of Haller's pretty pass accounted for the points.

At first, the game seemed like a rout for the Sophs against a Senior team minus 6'7" Stu Harris. The lower classmen led 14-4 at the quarter and soon extended it to 19-8 early in the second period.

Kunofsky's fine shooting, Joel Crane's strong rebounding and the sophs' alert defense play accounted for the margin. However, Crane was charged with his third foul near the end of the half and senior Norman Bergman started to dominate the boards. His quick pitchouts to Josh Werblowsky led to easy baskets which cut the deficit to 19-14.

The Seniors continued to rally in the third quarter, twice coming within two points and eventually taking the lead at the end of the period 26-25 on Abba Borowich's last break basket off of Bergman's passes in the last seconds.

Both squads traded baskets for much of the fourth quarter. In spite of Crane's loss on fouls, the Sophs stayed in contention on baskets layed-up by Haller, Brand,

Defeat Paterson

(Continued from page 12)

Dan Landsman in saber, to narrow Yeshiva's lead to 8-4. However, the Tauberman again had a big spurt, winning five of the next six. The victories were by Pinchuk, Sokal, and Schoffman, all in foil, and Konovitch and Rothman in epee. The only defeat in this streak was by Silber in epee. Yeshiva now lead comfortably by 13-5, needing but one more victory to clinch the match.

Rosman Takes Three

This was achieved in the very next duel, when Rosman won his third straight saber bout of the evening. The rest of the match saw some fine play on the part of the reserves, particularly by Jerry Chanes and Howie Davis who won their bouts.

The epee men with an 8-1 record paced the team to victory. Konovitch had three wins, Rothman two, and Silber, Chanes, and Davis one apiece. Konovitch's victories gave him a season's epee record of 21-3 and he went into the Cooper Union bout needing three victories of a new Yeshiva record, only to be thwarted in his bid. The foil team was 5-4, with Sokal and Pinchuk each winning two bouts, and Schoffman one. The saber team, 4-5, was led by Rosman, who won three bouts fencing his best match of the year. Dresin chipped in with one victory.

After the last match against Cooper Union, the team elected Jerry Chanes as next year's captain.

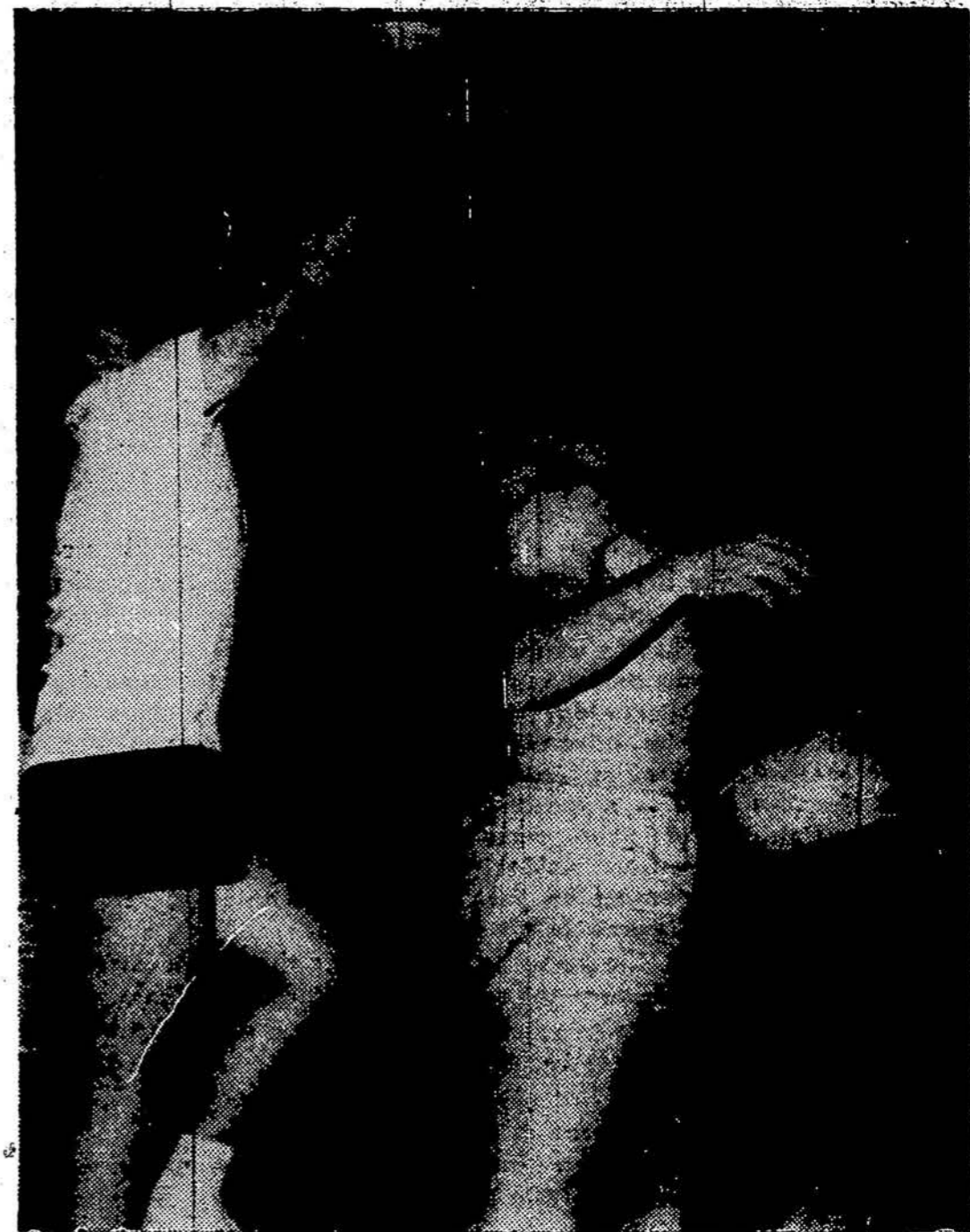
and Chico Wasserman. These were offset for the Seniors on Bergman's two fouls and Werblowsky's and Harvey Dougler's field goals.

With the score 32-32, the sophs then went on their decisive scoring burst in the closing minutes. Kunofsky and Haller led the winners with 12 and 11 points respectively while Bergman and

Werblowsky had 11 and 10.

Varsity wrestler Benjy Leifer the big men from TI. Schluskel scored four more points before Shelly Cohen of JSP hit to make the score 15-7. Norm Bergman and Abba Borowich, however, added their scoring punch to the effort and brought the score to 27-9 as the half ended.

At the start of the next half



Shelly Cohen, Abba Borowich, and Dave Ettinger leap for the ball in TI-JSP intramural competition.

and hoopster Steve Gralla were both present and found themselves in unusual roles. Benjy played briefly for the Seniors while Gralla reversed roles and assisted intramural director Wettstein in the officiating.

A superior TI five overwhelmed an outclassed JSP quintet by the score of 54-12 in an inter-division basketball game played Tuesday, March 19.

TI was led by the fine all around play of Eddie Schluskel, Abba Borowich, and Jimmy Torczyner. Schluskel's rebounding and scoring paced the TI men and his 23 points outscored the entire JSP team.

Schluskel started the scoring for TI and scored 10 points in the first quarter, with eight in a row, to give TI an 11-5 lead.

The second quarter saw the same pattern of play as the JSP zone defense could not cope with

JSP switched to a man to man defense figuring to press the bigger men from TI. Borowich and Torczyner, however, combined to thwart the press by working some pretty patterns and converting them into easy lay-ups. Meanwhile the rebounding strength and fine defense of Schluskel and company proved too much for JSP to cope with. The latter went through the third quarter scoreless with the score 36-7 at its conclusion.

JSP's first point in the second half came with six and a half minutes left in the game. TI was superior in every aspect of play. Schluskel and Bergman dominated the boards while Torczyner handled the ball well. Borowich directed the attack while Barry Silber and Irv Treitel played a good all-around game. TI's victory earned it the right to play the winner of the RIETS-Smicha contest for division honors.

The Commentator Varsity Wrestling Records (1962-63)

George Brown	3 wins	9 losses	(2 pins)
Harold Wasserman	5 wins	6 losses	(1 pin)
Benjy Leifer	9 wins	3 losses	(4 pins)
Joel Pruzansky	7 wins	5 losses	(4 pins)
(Joel holds record for fastest pin: 35 seconds)			
Moshe Slev	2 wins 1 draw	8 losses	(2 pins)
Jack Deitch	1 win	5 losses	(1 pin)
Jeffrey Berg	7 wins	5 losses	(8 pins)
Barry Berger	3 wins	8 losses	(1 pin)
Charlie Freidlander		1 loss	
Josh Werblowsky		1 loss	
Mel Genauer - Manager			

On The Sidelines

New Faces

by Danny Halpert



The varsity teams have finished their respective seasons and attention now focuses on the talent available for future campaigns. This would not only include lower classmen but also upper classmen who have so far seen limited action.

The wrestling team had a disappointing record but coach Henry Wittenberg can look ahead with some optimism. Although co-captains Benjy Leifer and George Brown graduate, leaving a void in the lower weight divisions, the coach is hopeful that heavyweight Barry Berger and 147-pounder Joel Pruzansky can take up the slack.

Barry, like all YU's wrestlers, never competed before entering college and only went out for the squad this season as a junior. Consequently, inexperience has beaten him rather than lack of ability. This was particularly evident in the Brandeis match when Barry was on the verge of pinning his man only to make a tactical mistake in his overanxiety to finish the job and sustained defeat.

Much of the heartbreak and frustration was forgotten however, after the last match of the year against Brooklyn Poly. Barry had to protect YU's slim 15-12 lead and came through in fine fashion with a decision over his man. There is no doubt that he has the physical equipment and competitive spirit to win. He offers impressive credentials in these respects, since he was the recipient of all-state honors in track and football during his Rhode Island high school years.

Coach Wittenberg wasn't present at the Poly match due to illness but in light of Barry's fine performance, the coach should have ample opportunity next year to see him as successful on the mat as he has been on the gridiron and track field.

Pruzansky, in contrast to Berger, has already finished his second varsity campaign. He is starting to blossom out as a wrestler, posting a 7-5 record as a lower junior this year. Coach Wittenberg says that "If I had eight Joels, I'd have a winning team."

He has tremendous desire and dedication to improve himself and every Monday and Wednesday night is among the first at practice and last to leave. He is extremely strong and has a natural inclination for competition that all coaches love to see.

Off the mat, Joel is a quiet fellow but those are the ones you have to watch out for. From what I've seen, he could develop into one of YU's finest wrestlers. Aside from Berger and Pruzansky, Coach Wittenberg is also counting on Jack Deltch, Molshe Slev, Jeff Berg, and Harold "Chico" Wasserman for next year.

Like the wrestlers, the basketball team went through a harrowing season. The redeeming feature for coach Bernie Sarachek is that, except for Mike Garmise, the entire squad returns. Among the returners will be three freshmen, Shelly Rokach, Hillel Weiner, and Johny (Jonathan at home) Halpert. They saw just limited action this year but each was impressive in different facets of the game.

Rokach rebounded strongly and his drive and aggressiveness enabled him to once score in double figures. Weiner played fine defense and both he and Halpert adapted well to Coach Sarachek's play patterns, something which otherwise was lacking. Halpert also has good offensive potential, moving and shooting well. With the present squad returning, they probably won't play more next year than this, but by their junior years should have prominent roles on the team. Another varsity freshman was Harvey Ostreicher. He, unlike the above trio, never played in high school and this has been an insurmountable obstacle in a sport that demands experience. But with his determination and desire, he will probably succeed on the court or in another varsity sport.

In regard to the team, its success next year largely depends on whether it will reverse form and play together rather than as individuals. Aside from the lack of offensive cohesion, Coach Sarachek wasn't too happy with the poor rebounding and shoddy defense. All of these factors added up to one of the worst seasons in YU history. Time will tell whether the team's talent will be reflected in a winning record. It didn't this year but I think the squad will fulfill the high hopes many had and still have for it.

The fencers were the most successful of the varsity squads. But next year coach Arthur Tauber may have his troubles. He will have a predominantly sophomore squad and the immediate future isn't rosy. The coach feels however, that over the long haul, the current crop of freshmen will be a good one. It is just possible that the lower classmen will come through sooner than expected and surprise YU partisans as much as this year's supposedly weak varsity.

Some, but by no means all of the future prospects are Irv Fruchter, Victor Kops, Howie Davis, Howie Rothman, Josh Padrusch and Mendy Saidlower. Sophomores Warren Goldman and Alan Felsenfeld are also vital to YU's fencing future. Returning veterans Sandy Dresin, Dan Landsman, and newly elected captain Jerry Chanes will be the hub around which coach Tauber builds a new team.

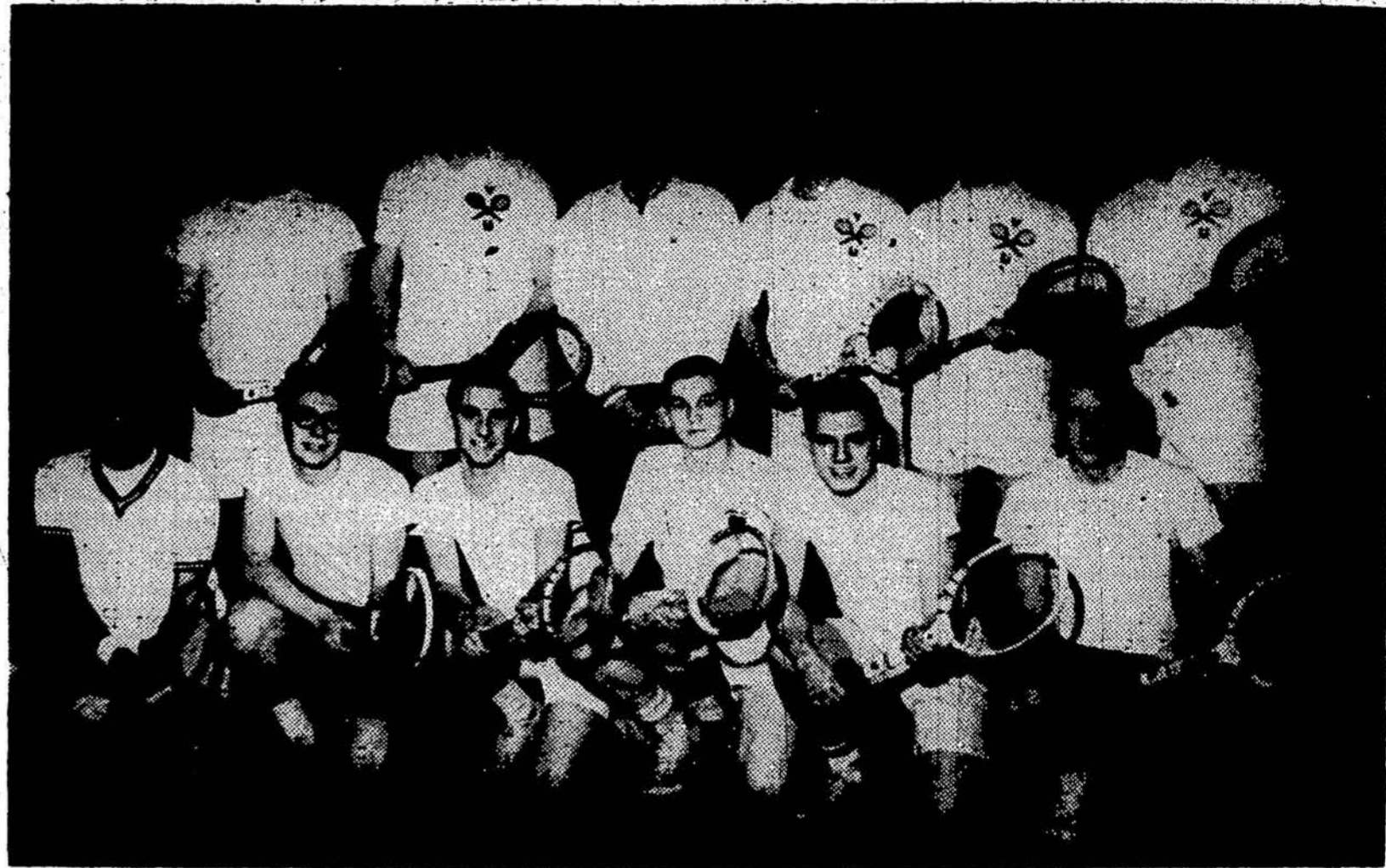
The first intramural game of the semester was a thriller with the smaller freshmen five snapping the current senior class's winning streak at seven. With school elections coming soon, the time is opportune for Student Council to set up elections for official intramural captains in each class for next year. . . . Fencing co-captains Barry Konovitch and Steve Rothman each recently defeated the nation's fifth ranked epee man in the match against Brooklyn College. The former just missed breaking Jack Finkelstein's epee record for most season victories. . . . The fencers and wrestlers are going to try their luck at baseball by playing each other as soon as the weather warms up.

YU Raquetees Anticipate Possible Unbeaten Season

When the YU netmen take to the courts April 4th, they have expectations of a winning season and possibly an unbeaten one. The team is strong, and spirits are

Dave Gordon, Team Manager Butch Reifman, Sandy Moos, Dave Schreiber, Danny Shepro, Jordan Penkower, and Jack Haller.

year was to Iona College of New Rochelle, N.Y., and YU will have a chance to avenge this setback in this year's opening match. It is hoped that YU partisans will



Yeshiva's Raquetees (back, from l. to r.) Danny Shepro, Eddie Schluskel, Coach Eli Epstein, Itzy Balk, Dave Gordon, Lewis Sapperstein. (Front row), Mike Samet, Sandy Moos, Jeff Tillman, Victor Kops, Jack Haller, David Schreiber.

high. Mike Samet, Co-captains Ed Schluskel and Itzy Balk, Jeff Tillman, and Lou Saperstein form the nucleus of the squad. A sixth starter will be chosen from among

Last year's squad was a very successful one, compiling a 6-1 record for the season. From that squad, four starters have returned this year. The only defeat last

come to see the match at the Riverview Courts and make up for the lack of student support in the past. Besides the Iona match, a future match with Brooklyn College looms as the "big" one in the schedule. Last year we didn't face Brooklyn, but two years ago we lost 9-0. The team is set to avenge that defeat this year. The Adelphi contest was rained out last year, and this was considered fortunate since Adelphi is a top team.

Samet is the shining light and bright hope for the future of the squad. As a freshman last year, Mike compiled the fantastic record of 6-1. His strong play has won the admiration of the team and the coach. Unfortunately for the squad next year, Mike may go to Israel — but another key performer, Ezra Goodman, who is presently in Israel, plans to return next year and make up for Samet's absence. Meanwhile, with veteran aces like Junior co-captain Schluskel and Senior co-captain Itzy Balk, the squad is assured of success.

Of course, the influence of pro coach Eli Epstein, is an important feature in the team's performance. The coach, who teaches tennis each year at Grossinger's Hotel and has instructed such world famous stars as Don Budge, Rod Laver, and Pancho Gonzales, is about the best in the business. His coaching can develop the potential of the entire team.

Although optimism prevails, coach Epstein pointed out possible pitfalls. The team is basically young with only one senior on it. Also, the first match is probably the roughest and its outcome may affect the entire season. The familiar lack of practice time and, of course, space, may also hinder the team. But with a few breaks, this squad could be one of the best in Yeshiva's history.

Fencers End Campaign; Down Cooper, Paterson

The Yeshiva fencing team finished its season on a winning note, by defeating Paterson State and Cooper Union on March 13th and 17th respectively. The victories ended a successful 8-3 year for the Taubermen.

In the Cooper Union bout, Marty Rosman opened up with a 5-1 win in saber, but the visitors won the next four, defeating Sandy Dresin and Abba Borowich in saber, and co-captain Al Schoffman and Bernard Pinchuk in foil. Myron Sokal's 5-1 foil win made the score 4-2, but Billy Silber and co-captain Barry Konovitch were defeated in epee, to lengthen the visitors lead to 6-2. Konovitch thus lost his chance of breaking the Yeshiva season record for epee victories when he was downed by Sol Pelitz. Yeshiva fought back on wins by Steve Rothman in epee, and Rosman and Dresin in saber to narrow the deficit to 6-5. After Borowich lost another saber bout, Yeshiva gained the lead 8-7, on victories by Schoffman, Pinchuk, and Sokal—all in foil.

Yeshiva Clinches

Cooper Union tied it up when Silber lost in epee, but Konovitch regained the lead for Yeshiva with a 5-3 epee win. Following Rothman's epee defeat which again tied the score, the home team clinched the victory by winning five of the next six bouts. Rosman and Dresin started it off by both winning in saber. Then, after Dan Landman lost a saber

bout, Schoffman, Pinchuk, and Sokal all won in foil and Yeshiva clinched the match 14-10.

The foil team led the Taubermen with a 7-2 record: Sokal had three victories while Schoffman and Pinchuk contributed two apiece. The Sabermen were 5-4, with Rosman for the second straight match winning three bouts. Dresin had two victories. The usually reliable epee team won only three bouts, losing six. The victories were by Konovitch, Rothman, and Howie Davis.

Paterson Whipped

On Wednesday evening, March 13, Yeshiva travelled to New Jersey and whipped Paterson State 17-10. The match was clinched at 14-5 on Marty Rosman's win in saber.

Rosman and Sandy Dresin opened up with victories in saber to give Yeshiva an early 2-0 lead. After Abba Borowich lost a saber bout, the visitors won five of the next six bouts, to increase their lead to 7-2 at the end of the first round. Victories by Myron Sokal and Bernard Pinchuk in foil, and co-captain Barry Konovitch, Steve Rothman and Billy Silber in epee accounted for the spurt. The sole loss in this string of wins was suffered by co-captain Al Schoffman in foil.

Rosman opened up the next round with his second victory of the evening, but Paterson State fought back, defeating Dresin and

(Continued on page 11)