

Hermele, Katz, And Schwartz Sent To Washington, D.C. In Effort To Gather Information On State Of Soviet Jewry

Three representatives of the Yeshiva College student body spent two days last week in Washington, D.C., to gather information and opinions on the

Jacob K. Javits of New York. Senator Javits has been in the forefront of the American movements to bring pressure upon the Soviets, and arouse public opin-

The First Secretary expressed his concern for providing accurate information for use in *THE COMMENTATOR*, so opposed to the exaggerated and often groundless accusations found, he said, in the Jewish and secular press, and in other collegiate newspapers.

Mr. Hermele also met with officials of the B'nai B'rith International Council, and directors of the Hillel Foundations in the Capitol.

A comprehensive account of these discussions will be presented next Monday evening at the YC SC meeting, and detailed articles will appear in the next issue of *THE COMMENTATOR*.



Commentator (by M. Sohtala)
Outside of USSR Embassy in Washington after dialogue with First Secretary are, from left to right, Bill Schwartz, Steve Katz, and Herb Hermele.



Commentator (by W. Schwartz)
Commentator Editor Herb Hermele (right) and YCSC President Steve Katz next to bust of Lenin during tour of Soviet Embassy.

conditions facing the Soviet Jewish community. The trio of student leaders, all seniors, included Herbert Hermele, Editor-in-Chief, *THE COMMENTATOR*; Steven Katz, President, Student Council; and William Schwartz, Vice-president, Student Council.

The decision of Student Council to sponsor such an inquiry was decided upon because several groups are actively soliciting the support of college students to protest alleged anti-Semitism in Russia. Council felt that accurate, first-hand knowledge of the best authoritative facts and the best technical means of achieving remedial action was necessary.

Expert Kremlinologists

Arrangements were made for discussions between the trio and expert Kremlinologists in the U.S. Department of State. Extensive conferences, both in the official capacity of the Department of State and with affiliated private analysts were scheduled through the offices of Mr. Carroll H. Woods, officer in charge, Political Affairs, Office of Soviet Union Affairs, and Mr. William L. Stearnman, Office of the Bureau of European Affairs. The group then conferred with Mr. Allan Lesser, Executive Assistant to Senator

Mr. Javits was in New York; and was therefore unable to meet the Yeshiva students personally.

A similar meeting with members of the White House Executive Staff was cancelled because Mr. Meyer Feldman, Special Assistant to the President, was not in Washington at the time.

Unprecedented Dialogue

The following day, an unprecedented dialogue took place with the First Secretary of the Embassy of the Union of Soviet Socialist Republic, His Excellency Anatoli G. Myshkov. Later discussions with various Jewish national organization leaders revealed that previous attempts to question a ranking officer of the Soviet Delegation ended in failure.

Council Conducts Two Closely Spaced Meetings; 'Homecoming Game' First Passed, Then Rescinded

Twice within a week the Yeshiva College Student Council held meetings, Wednesday, November 18 and Tuesday, November 24. They were the third and fourth meetings of this academic year.

Steven Katz '65, president of Student Council opened the earlier meeting by welcoming the freshmen councilmen who were sitting for the first time. He outlined their obligations and responsibilities, as student leaders.

The office needs help in sorting mail. The Week-end Committee will be headed by Larry Ciment '67. Louis Friedman '66, Audio-Visual chairman, announced that eight films have been planned for this semester; Bill Berkowitz '66 of the Discount Committee said that a list of those discounts available to Yeshiva students would be circulated before the student directory appears. Ira Rappaport, co-manager of the Co-op will re-

time of the Student Court, discussed the recent court activities. The student court meets bi-weekly on Monday evenings and all students are welcome at court sessions. The next meeting is scheduled for this coming Monday evening, December 14, at 9:30 p.m. in room 213 of Furst Hall. He noted that in cases where American law conflicts with *halacha*, the latter standard rules.

Joseph Berlin '66, vice-president of the Dramatics Society, gave a report on the society's plan for the year. The freshman class will be welcomed to dramatics at Yeshiva by a production of "Twelve Angry Men" on December 20; Tickets are \$1.00. Arrangement are being made to hold the Dean's Reception in George Washington High School February 21. The sophomore and junior classes will present original plays. The Spring Varsity Show, it is hoped, will take place April 11, featuring the talent of Yeshiva College students and Alumni. All those who wish to perform in this variety night should contact the Dramatics Society in the near future.

(Continued on page 10)

To Change Ring Design

Senior rings of Yeshiva College are destined to bear the present Yeshiva University emblem, the shield of *Torah Umada*, and all rings will have a blue stone. These changes are based on the results of a referendum conducted Tuesdays, Dec. 1 and 8.

The freshman, sophomore, and junior classes voted to determine whether the outdated emblem of Yeshiva College should be replaced by the new shields on the school ring, and whether all rings should carry a stone of school color. 15.01% of the freshman voted; 23.2% of the sophomores; and 44.71% of the juniors; 126 voted to change the emblem, while

(Continued on page 10)



Commentator (by J. Gordon)
Student leaders at Council meeting during heated public debate: (from l. to r.) Sec'y-Treas. Toby Feinerman, President Steve Katz, Commentator Editor Herb Hermele, Vice-president Bill Schwartz.

Committee reports were given. Howie Davis '66, chairman of the Dormitory Committee, noted that fire drills took too long and that

port after the Thanksgiving-Chanukah recess, at the December 14 meeting.

Norman Smith '65, Chief Jus-

Vol. LX

NEW YORK CITY, THURSDAY, DECEMBER 10, 1964

No. 4

The Commentator

Official Undergraduate Newspaper of Yeshiva College

Psychology-Education Major Discontinued Due To Changes In State Regulations

The psychology-education major is being discontinued at Yeshiva because of changed state certification requirements. Students intending to teach on the elementary level should major in psychology, while those desiring secondary education careers should major in the subject area they anticipate teaching.

An arrangement between the College and the Graduate School of Education enables prospective elementary teachers, as well as teachers of secondary school Eng-

lish and social studies, to receive an M.S. degree and permanent New York State Certification in one year following graduation plus a summer attending full-time. This period will include both methodology courses and student teaching.

The changed requirements involve elimination of 4 courses for elementary teachers, Psychology 36, Adjustment 45, Statistical Methods, Education 21, Principles and Problems, and 25, Methods and Materials in Childhood

Education. Six are eliminated for secondary teachers, Psychology 13, 36 and 45 and Education 21 and 51-52. One course has been added for instructors on each level, Psychology 38 for elementary and 35 for secondary teachers, thus making both courses requisites on either level.

Students planning elementary teaching should include in their major Psychology 16, Psychology of Learning, Psychology 35, Childhood Development, and Psychology 38, Psychology of Adolescence and Youth. They should also take Education 11, 12, History and Philosophy of Education, and either Psychology 13, Tests and Measurements, or Education 51-52, Audio-Visual Education. Twelve additional social science credits, exclusive of philosophy and education, are required for certification of psychology and education, are required for certification, as is a year of mathematics.

Philip Liberman is ill and in Beth Israel Hospital, Second Avenue and 17th Street. Visitors are welcome and would be greatly appreciated. Phil is in Room 927. Phil's many friends wish him a *refuah shlema*.

Students entering secondary teaching should consult with the registrar on choice of electives in their major, since state certification requirements differ from the College's in certain areas. They must take 12 credits of social science, exclusive of philosophy and education, plus a year of mathematics. Recommended psychology and education courses are Education 11, 12 and Psychology 1, General Psychology, and 16 in the junior year, and Psychology 35 and 38, as well as Education 32, Problems and Methods in Secondary Education, in the senior year.

The Commentator

Summary Of Ecumenical Schema Covers Many Controversial Topics

100 West 185th Street, New York, New York 10033, LO 8-5560. Published bi-weekly during the academic year by the Yeshiva College Student Council at Diana Press Co. The views expressed in these columns are those of THE COMMENTATOR only and do not necessarily reflect the opinions of the faculty or the administration of Yeshiva College.

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Vatican II

The third session of the Ecumenical Council Vatican II recently concluded in Rome with the preliminary adoption of a revised declaration on the Roman Catholic attitude towards non-Christians. The document, seeking common ground with all worshippers and denying that the Jews were guilty in the crucifixion is expected to come to a final vote at the fourth session of Vatican II next year.

The earlier draft centered on the Catholic attitude towards Jews, and devoted only a few lines to other world religions. Objections raised by Jewish religious leaders to the earlier version resulted in the change.

The text begins with an implicit tribute to all those who seek God, even in primitive religions. After recognition of the "true and holy" tenets of Eastern religions, it acknowledges the common ground of Catholicism and Islam and Judaism in their belief in monotheism.

The most prominent section deals with the Jews, and unequivocally rejects the charge of deicide and stresses that the roots of Christianity are in the Hebrew Bible. The final segment calls upon all Catholics to work for the brotherhood of all men, without regard to race, color or creed.

An earlier, weakened version exonerated present-day Jews in connection with the crucifixion, but was silent on the responsibility of Jews living at the time of Jesus. There was considerable opinion that a section of this earlier draft was a thinly veiled call for the conversion of the Jewish people, *en masse*, to Christianity. The new version contains only a general expression of hope for the ultimate reunion of all men in the Catholic Church.

We believe, most strongly, that an important defect in the statement must be recognized, and that the true meaning and intent of the Church must not be lost in a sea of generalities and platitudes based on the accepted concept of the brotherhood of man and the fatherhood of God. True, the resolution does speak of the common roots of Judaism and Christianity, and calls for a deeper mutual understanding and knowledge, and the establishment of a fraternal dialogue. However, most significantly, it does not recognize Judaism as an equal. Until such recognition is proclaimed, and Jewish religious leaders are invited, as equals, to participate in the deliberations of the Council, there can be no meaningful discussion.

Realizing the monumental importance of the Council and the forthcoming resolution "On the Relation of the Church to the Non-Christian Religions," we have reprinted, elsewhere on this page, a summary of the draft, released by the Secretariat for Christian Unity.

Confrontation

THE COMMENTATOR is honored to have the privilege of reprinting *Confrontation*, a major essay in English written by our *Rosh Yeshiva, Harav Hagon*, Joseph B. Soloveitchik. First printed in *Tradition*, the journal of the Rabbinical Council of America, this essay provides a deep and authoritative study of the many perplexing problems the Jew faces in his confrontation of the world about him.

We therefore consider it our duty to increase the circulation of this article to the greatest extent possible, and urge all our readers to give it special attention and thought.

Following, in translation, is a summary of the Ecumenical Council draft "De Ecclesiae Habitundine ad Religiones Non-Christianas" (On the Relation of the Church to the Non-Christian Religions) distributed by the Secretariat for Christian Unity. According to well-informed sources, the summary includes most of the substance and some of the wording of the document, which is still secret.

1. Introduction

The community of all peoples is one. One of their origin, for God made the entire human race live on all the face of the earth. One, too, is their ultimate end, God. Men expect from the various religions answers to the riddles of the human condition: What is man? What is the meaning and purpose of our lives? What is the moral good, and what is sin? What are death, judgment and retribution after death?

2. The Diverse Non-Christian Religions

Ever since primordial days, numerous peoples have had a certain perception of that hidden power which hovers over the course of things and over the events that make up the lives of men. Some have even come to know of a Supreme Being and Faith. Religions in an advanced culture have been able to use more refined concepts and a more developed language in their struggle for an answer to man's religious questions. In Hinduism, men use myths and philosophical ways in the effort to fathom the divine mystery. They seek freedom from the anguish of our human condition through ascetical methods, mediation and a flight to God. Buddhism realizes the radical inadequacy of this changeable world. It teaches the way of liberation through self-denial and inner purification in order to obtain a state of lasting rest. Other religions counter the restlessness of the human heart by proposing ways—that is to say doctrines, rules on life and sacred rites.

Nothing that is true and holy in these religions the Catholic Church scorns. Ceaselessly the church proclaims Christ "the way, the truth and the life," in whom God reconciled all things to Himself.

The Church regards with sincere reverence those ways of action and life, precepts and teaching which, although they differ from the ones she sets forth, reflect nonetheless a ray of that truth which enlightens all men.

The Church therefore, admonishes Catholics that they converse and collaborate with the followers of other religions in order to serve—indeed, advance—those spiritual and moral goods as well as those sociocultural values that have a home among men of other religious traditions.

3. The Moslems

The Church esteems the Moslems; they adore the one God who is a living and all-powerful God, the Creator of heaven and earth who has spoken to men. They strive to obey even His incompre-

hensible decrees, just as Abraham did, to whose faith they like to link their own. Though Moslems do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His Virgin Mother. At times they even call on her with devotion. They await the Day of Judgment when God will reward all those who have risen. They worship God through prayer, almsgiving and fasting. They seek to make the moral life—be it that of the individual or that of the family and society—conforming to His will.

In the past, many quarrels and hostilities have arisen between Christians and Moslems. The Council urges all not only to forget the past but also to work honestly for mutual understanding and to further as well as guard together social justice, all moral goods, especially peace and freedom, so that mankind may benefit.

4. The Jews

The Council searches into the mystery of the church. The Church of Christ gratefully acknowledges that, according to God's saving design, the beginnings of her faith and her election were already among the Patriarchs, Moses and the prophets. All Christians—Abraham's sons, according to faith—were included in the same patriarch's call. The Church cannot forget that she received the revelation of the Old Testament from the people with whom God in His mercy concluded the former Covenant. The Church believes that by His Cross Christ reconciled Jews and gentiles, making both one.

The Church keeps in mind what St. Paul says about his kinsmen: "Theirs is the sonship, the glory, the covenants, the giving of the law, the worship and the promises. Theirs are the patriarchs, and of them is the Christ, according to the flesh" (Romans, ix, 4-5), the Son of Mary the Virgin. The Apostles, as well as most of the early disciples, sprang from the Jewish peoples.

Even though a large part of the Jews did not accept the Gospel, they remain dear to God for the sake of the patriarchs. God's gifts and call are irrevocable (cf. Romans, xi, 28)). The church awaits

that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve Him shoulder to shoulder" (Sophonias, iii, 9).

The spiritual patrimony common to Christians and Jews is very rich. Thus the Council supports and recommends their mutual knowledge and respect—the fruit, above all, of Biblical and theological studies, as well as of fraternal dialogue. The Council, in her rejection of any injustice, is mindful of this common patrimony between Christians and Jews. Thus the Council deplors and condemns hatred and persecution of Jews, whether they arose in former or in our own days.

Nothing in catechetical work or in preaching should teach anything that could give rise to hatred or contempt of Jews in the hearts of Christians. The Jewish people should never be presented as one rejected, cursed or guilty of deicide. What happened to Christ in His Passion cannot be attributed to the whole people then alive, much less to that of today. Besides the church held and holds that Christ underwent His Passion and death freely, because of the sins of all men and out of infinite love. Christian preaching proclaims the Cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

5. Universal Brotherhood, Without Discrimination

We cannot address God, the Father of us all, if we refuse to treat some men or others in a brotherly way. "He who does not love does not know God" (I John, iv, 8). Any theory or practice that, so far as their human dignity is concerned, discriminates between man and man or people and people, creating a different set of rights for each of them, has no foundation. All men, especially Christians, must refrain from discrimination against, or harassment of, others, because of their race, color, creed, or walk of life. Catholics should "maintain good conduct among the gentiles" (I Peter, ii, 12), and live, so far as it depends on them, in peace with all men, so that they may really be sons of the Father who is in Heaven.

Letters To The Editor

To the Editor:

A brief comment on Myron Iteld's letter in the last issue of THE COMMENTATOR: There was no error on the part of the Office of the Registrar. Certain students had their sections switched by direction of the Office of the Dean, but this was not done by, for, or at the request of the Office of the Registrar.

Professor Morris Silverman,
Registrar

To the Editor:

I should like to comment on three items in a recent issue of THE COMMENTATOR.

First, in regard to the letter by Mr. Iteld, I agree with him that no office has the right to such a solution. It is significant that he terms the situation a "problem." I doubt that the Registrar's office was at fault; wasn't it Mrs. Epstein, secretary to Dean Bacon, who came into the room? Evidently the solution was his idea. It would be advisable that the Dean's office be free of registration so that there be no mix-ups between one office and another, so that credit or fault be placed on the proper shoulders.

Second, to Mr. Koslowe's "On

(Continued on page 9)

JSP And TI Councils Propose Amendments

Election of the JSP Student Council's Executive Council in May instead of October has been proposed in an amendment submitted the last meeting, Novem-

ber 23. The purpose is to provide a working core of the Council before the election of class officers, held after *Succot* recess.



Commentator (by L. Halberstam)

JSP executive council, from left to right, Howard Davis, vice-president; Bruce Rachlin, president; Murray Jacobson, sec'y-treas.

The amendment is subject to ratification by a vote of 75% of its Students Council at a special assembly called to discuss the amendment, the date has not been set for the assembly.

The presidency of Teachers Institute Student Council will be open to all TI seniors under a proposed constitutional amendment. This proposal would change the eligibility requirement for the presidency from the membership in class *za'yin* to being in one's fourth year in TI, thereby opening the office to students who entered TI in the *gimel* or preparatory class. Such students, since

they could not reach the *za'yin* class by their senior year, are now ineligible.

An extensive revision of the Council's constitution is under

consideration. Mr. Robert Pick '67 has been appointed to head a study committee.

Statistics On Incoming Students Provide Partial Analysis Of Entrance Standards

308 new students came to Yeshiva College this academic year, the largest incoming group in the school's history; 293 were freshmen. The mean high school average of the newest class is 85 compared to 84 of last year's freshmen and 85.1 of the class of '66.

The students come from 26 states and 6 foreign countries. One from as far away as South Africa. 189 come from 74 public schools, 96 from 28 Yeshivos and 23 from 19 other colleges.

The average score on the College Board Verbal Aptitude Test was 556. 39% received between 500 and 600, 27% between 600 and 700, and 6% between 700 and 800. The Math Aptitude Test average was 581, with 33% receiving between 500 and 600, 32% between 600 and 700, and 11% between 700 and 800. The

achievement test average was 568. National averages for all tests was about 490.

147 of the freshmen, 47.7% are in RIETS; 68, 22.1% are in TI, and 93, 30.2% in JSP.

The student body now totals 750, an increase of 13.8% over last year. 32 other students are on leave.

Enrollments have also increased

at other University schools. Stern College has 172 freshmen, with a mean high school average of 86.4. Total enrollment is 395.

TIW enrollment is up 13%, and classes now start at 4 PM instead of 6 PM to accommodate the increase. Graduate enrollments are up more than 20%, with 2200 students total. Total University enrollment is 6000.

Taubes Speaks At Oneg Shabbat; Stresses Active Role Of Judaism

"We at the Yeshiva should attempt to look at various issues with a Jewish perspective, and develop a Jewish outlook." Emphasizing that it is not enough for us merely to digest what is given us, Mr. Leo Taubes, instructor

in English, spoke at the Nov. 20 *Oneg Shabbat* at Rubin Hall.

Mr. Taubes contended that since democracy is the great leveler of society, it is not so important which way the level goes as is how the Jews react to this leveling. Mr. Taubes claimed that for too long a time the Jews have accepted societies' actions without comment, and must now take action. He declined, however, to outline a specific course.

Questioned on his opinion of the most beneficial change which could be made at Yeshiva, Mr. Taubes suggested a lessening of emphasis on the sciences. Science, he said, is tending towards world destruction. He found it a stronger anomaly that science on the one hand prolongs life and yet is, at the same time, cutting it off with the birth control pills.

Appointments Made, Lectures Given, As Faculty Members Represent YC Far And Wide

Rabbi Meyer H. Edelstein, assistant registrar, has been named associate chaplain of the Business and Professional Affiliate of American Organization for Rehabilitation Through Training (ORT).

Dr. Abraham G. Duker, director of libraries, lectured on "Jewish Identification: Choice-Imperative-Reality" at City College's Hillel Foundation. He also addressed the Hunter College Yavneh chapter, on "Negro-Jewish Relations."

Mrs. Edith L. Woolfson, visiting lecturer in speech, represented the United States at a World Education Assembly in Mexico City, sponsored by the Mexican Academy of Education and the International League for Teaching, Education and Popular Culture.

Dr. Abraham Tauber, visiting professor of speech, was a panelist at the annual Teacher Education Conference of the City University of New York. He had an article on his correspondence with Og-

den Nash in a recent edition of Bronx County Historical Society Journal.

Dr. Maurice Chernowitz, professor of fine arts, spoke on "Understanding Contemporary Art" at Rensselaer Polytechnic Institute's festival of Religion and the Arts.

Dr. Irving A. Agus, professor of Jewish history, is conducting a lecture series "The Genesis of Judaism" at Theodor Herzl Institute. Rabbi Simon Romm, *Rosh Yeshiva* at TIM, is lecturing on Talmud at the Institute.

Dr. Mayer Herskovits, assistant professor of Jewish studies, will have his book *Life and Works of Rabbi Zvi Hirsh Chayot* published next spring by *Mosad Ha-Rav Kook* in Israel.

Dr. Meir Havazelet, assistant professor of Hebrew, has an article on "Maimonides' Attitude Towards the Babylonian Gaonim," by Dr. A. Schwartz in the current edition of *Sura*. His "Rabbi Yosef Kapah-Mechanes Ginzei

Teyman" is in the full issue of *Talproth*. Both *Sura* and *Talproth* are University publications.

Professor Hayim Leaf, assistant professor of Hebrew, wrote "Creative Highlights in the Life of Shaul Tchernichorsky" for *Har-Ofe Haivri*.

Dr. Arthur Hyman, associate professor of philosophy, lectured on "Some Aspects of Maimonides' Philosophy of Nature" at the Third International Congress for Medieval Philosophy, in La Mendols, Italy. His trip was sponsored by grants from the American Council of Learned Societies and the American Philosophical Society.

Dr. Norman B. Gordon, chairman of the department of psychology at the Graduate School of Education, has been awarded a grant of \$15,840 by the National Institute of Mental Health. The grant is to permit him to continue his second year of research into "Sensory Interaction and Motor Learning."

The project's purpose is to determine the relationship between external sources of information and the ability to utilize them in performing tasks. For example, learning to use a telephone, depends on being shown, while typing depends on innate ability. Dr. Gordon believes that much light can be shed on the learning process by varying the information a subject has about the task.

The fall blood drive will be held Thursday, December 24th, from 9:30 to 3:30 in the Student Lounge. This term's goal is 200 pints.

Contributing students will be excused from classes after they give blood. Mr. Herbert Horowitz '65, the drive chairman, stressed the humanitarian aspects of the drive, but noted also the material benefits gained by contributing students. They and their families are guaranteed a reasonable supply of blood free for a full year from the date they contribute. Since blood banks frequently charge \$25 or more per pint of blood, the saving to the student in an emergency can be considerable. Also, hospital blood banks are frequently short of rare blood types, which the Red Cross bank has available to members.

Fortnite

Wed. 12/9 7:30 p.m.
Wrestling—Monmouth College—away
Fencing—Farleigh Dickinson—home
Thurs. 12/10 5:30 p.m.
Film—"Hemingway"—Audio-Visual Center
Orientation Examination
Dr. Wischitzer to meet with pre-med Juniors
Juniors and seniors fill out Sociological study on intermarriage
8:30 p.m.—Basketball—Bridgeport U. away
Sat. 12/12 8:30 p.m.
Basketball—Drew—home
Sun. 12/13 1:30 p.m.
Chessmatch—A team vs. Columbia A—home
Chessmatch—B team vs. Brooklyn B—home
Chessmatch—C team vs. City College Baruch School—home
Mon. 12/14 7:30 p.m.
Wrestling—Orange County Community College—away
Fencing—New York Community College—home
Tue. 12/15
Fast of Tevet—no sessions after 1:00 p.m.
Wed. 12/16 7:30 p.m.
Fencing—Jersey City—away
Thurs. 12/17 2:30 p.m.
Film—"Culture for Millions"—Audio-Visual Center
Chem. and Pre-Med Societies—Dr. William Farren, "Instrumentation in the Medical Sciences" M404
7:30 p.m.—Wrestling—Seton Hall Univ.—home
8:30 p.m.—Basketball—Kings College—away
9:00 p.m.—Film—"At War with The Army"—Rubin Cafeteria
International Relation Society—Dr. Joseph Dunner—"Effects of Extremist Groups on American Politics"
Sat. 12/19 8:30 p.m.
Basketball—Paterson State—home
Sun. 12/20 7:30 p.m.
Freshman play—"Twelve Angry Men"—Wm. H. Taft H.B.
Mon. 12/21 8:30 p.m.
Basketball—U. of Scranton—home
Wed. 12/23 7:30 p.m.
Wrestling—New York Community College—away
8:30 p.m.—Chess Exhibition—30 boards simultaneous—Arthur Bisguar, International Grandmaster and former U.S. Champion—Rubin Cafeteria
Thurs. 12/24
Harry Fischel Memorial Day
Blood Drive
2:30 p.m.—Film—"Experiments in Excellence"—Audio-Visual Center
Every Thursday—8:30 p.m.
Glee Club meets—Dramatics Society Office R551



The annual *chanukah chagigot* of the three religious divisions again drew great student response; last week in the Rubin Hall Dining Room. At left: spirited dancing at the JSP party; bottom, left: *mashgiach rishani* Rabbi M. Lessin addresses SOY function; bottom, right: Kol Simcha band at the TI celebration.

Commentator (by L. Halberstam)



The Professor Exposed

Dr. Manfred Weidhorn

by Arye Botwinik

For the past year and a half many students at Yeshiva have been learning the rudiments of English, and gaining an insight into English literature from a

After his four years in college lectures on life, his two years in the army were lab work, which allowed him to observe how human beings behave under pressure.

After leaving the army, Dr. Weidhorn received his master's degree in 17th century literature from the University of Wisconsin. A year of teaching English at the University of Alabama made him realize that he liked teaching. He returned to New York and received his doctorate from Columbia in 1963, writing his dissertation on "Dreams in 17th Century Literature." Dr. Weidhorn's interest in the subject of dreams is further revealed by an article which will be published in January issue of the *Harvard Theological Review*.



Commentator (by L. Halberstam)
Professor Manfred Weidhorn

teacher whose background and personality seemed intriguing and unusual, but concerning whom they knew very little—Dr. Manfred Weidhorn, assistant professor of English.

Dr. Weidhorn was born in Vienna a few years before Hitler's Anschluss spelled the end of freedom for the inhabitants of that city. He emigrated from Vienna to Haifa where he went to kindergarten. Arab attacks against Jews, stirred up by the Mufti, caused his parents to return to Vienna. They left again the day after the Anschluss, just before Hitler closed rail transportation from the city. For the next three years, Dr. Weidhorn's parents were kept busy escaping from Hitler, barely managing to keep step ahead of his expanding grasp. Eventually the family sneaked across the boundary between occupied and unoccupied France and reached the United States, at the end of a labyrinth and hazardous journey, that involved stops at Marseilles, Bilbao, and Havana, Cuba.

Arriving in the U.S. at the age of ten—a month before the Japanese attack on Pearl Harbor—the family settled in Boro Park, where, Dr. Weidhorn claims, he received a good middle class upbringing. To compensate for his foreign origin Dr. Weidhorn immersed himself in all things 'American'—he became an avid baseball fan who kept his own records of important baseball figures, played punchball and ate ice cream sundaes. His parents enrolled him in *Yeshiva Ets Chaim* from which he graduated at the age of fifteen. He went to Stuyvesant High School where he did very well in the sciences.

Dr. Weidhorn considers Moses Hadas his best teacher in college. Professor Hadas' freshman humanities course opened vistas that Dr. Weidhorn has not ceased exploring to this day. His second favorite teacher at Columbia was Lionel Trilling, under whom Dr. Weidhorn studied for two years.

Unsured about what career to pursue and suspicious of his excessively abstract education at Columbia, Dr. Weidhorn decided to bide his time and expose himself to new experiences, by joining the peacetime army. Philosophizing about his army years, Dr. Weidhorn feels that "it was a terrible thing to go through, but a beneficial thing to have gone through."

Barry Ponders Reasons For Defeat; Doesn't Consider Looking In Mirror

by Larry Grossman

The time has come for recriminations. Barry Goldwater is in the process of investigating why he lost the election. I don't imagine that he'll consider looking in the mirror. Richard Nixon is calling for a new Republican leadership of the center. It seems that Rockefeller, Javits, Case and Lodge are too far "leftist" to lead the party out of its quagmire. That's what happens to losers, I guess.

How ironic that the Goldwater forces are bitter at those elements within the party that refused to support their candidate. If Barry were going to lose, why shouldn't all good Republicans have committed political suicide?

These post-election repercussions merely serve to point up the ludicrous nature of the "choice" which the GOP presented to the nation.

If Goldwater is the apostle of conservatism, I mourn the death of the conservative tradition in America. Many observers, with some measure of insight, have called President Johnson the actual conservative candidate in the past campaign. However, I feel that the well-worn tags of "liberal" and "conservative" have lost all significance in the past few months.

I recall the days when to be a "liberal" was to be a supporter of Adlai Stevenson. An "ultra-liberal" probably meant that one was voting for Norman Thomas. Quite suddenly, Granpa Lyndon Johnson, the great consolidator, is the carrier of the torch of "liberalism."

To be "conservative" used to mean that one admired General Eisenhower. This summer, a campaign was initiated that tried to call "conservative" the selling of TVA, reversing Civil Rights legislation, and wearing glassless glasses (for the photographers.)

Poor Ike

There is one vignette of this campaign that will remain with me for a long time. The elder statesman of the GOP, General Eisenhower, was asked what he thought of the proposed platform before it was brought before the convention. "Ike" called it a fine statement of Republican principles. After the bitter floor fight in which Governor Rockefeller was hooted and booed, Ike stated that perhaps it would have been

(Continued on page 10)

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CONFRONTATION

by Rabbi Dr. Joseph B. Soloveitchik
Professor of Talmud and Jewish Philosophy,
Yeshiva University

EDITOR'S NOTE: "Confrontation" first appeared in the Spring-Summer 1964 issue of *TRADITION*, a journal of orthodox Jewish thought, published by the Rabbinical Council of America, 84 Fifth Avenue, New York, New York, 10011. We are presenting the essay in its entirety, with the exception that phrases and sentences which appeared in the body of the essay in Hebrew in the original article are omitted in this reprint, for technical reasons. Hebrew phrases in the footnotes have been transliterated.

I.

1.

The Biblical account of the creation of man portrays him at three progressive levels.

At the first level, he appears as a simple natural being. He is neither cognizant of his unique station in the cosmos nor burdened by the awareness of his paradoxical capability of being concurrently free and obedient, creative to the point of self-transcendence and submissive in a manner bordering on self-effacement. At this stage, natural man is irresponsive to the pressure of both the imperative from without and the "ought" from within—the inner call of his humanity surging *de profundis*. For the norm either from within or from without addresses itself only to man who is sensitive to his own incongruity and tragic dilemma. The illusory happy-mindedness of natural man stands between him and the norm. Natural man, unaware of the element of tension prevailing between the human being and the environment of which he is an integral part, has no need to live a normative life and to find redemption in surrender to a higher moral will. His existence is unbounded, merging harmoniously with the general order of things and events. He is united with nature, moving straightforwardly, with the beast and the fowl of the field, along an unbroken line of mechanical life-activities, never turning around, never glancing backwards, leading an existence which is neither fraught with contradiction nor perplexed by paradoxes, nor marred by fright.

"And every plant of the field was not yet in the earth and every herb of the field has not yet grown, . . . and there was no man to till the ground. But there went up a mist from the earth and watered the whole face of the ground. And the Lord God formed the man of the dust of the ground and breathed into his nostrils the breath of life and the man became a living soul." (Genesis 2:5-7)

Man who was created out of the dust of the ground, enveloped in a mist rising from the jungle, determined by biological immediacy and mechanical necessity, knows of no responsibility, no opposition, no fear, and no dichotomy, and hence he is free from carrying the load of humanity.

In a word, this man is a non-confronted being. He is neither conscious of his assignment vis-a-vis something which is outside of himself nor is he aware of his existential otherness as being summoned by his Maker to rise to tragic greatness.

2.

When I refer to man at the level of naturalness, I have in mind not the *Urmensch* of bygone times but modern man. I am speaking not in anthropological but typological categories. For non-confronted man is to be found not only in the cave or the jungle but also in the seats of learning and the halls of philosophers and artists. Non-confrontation is not necessarily restricted to a primitive existence but applies to human existence at all times, no matter how cultured and sophisticated. The *hedoné*-oriented, egocentric person, the beauty-worshipper, committed to the goods of sense and craving exclusively for boundless aesthetic experience, the voluptuary, inventing needs in order to give himself the opportunity

1. While the Biblical phrase "defesh hayah" refers to natural man, Onkelos' *ruakh memaleh* is related to a typologically more advanced stage.

of continual gratification, the sybarite, constantly discovering new areas where pleasure is pursued and happiness found and lost, leads a non-confronted existence. At this stage, the intellectual gesture is not the ultimate goal but a means to another end—the attainment of unlimited aesthetic experience. Hence, non-confronted man is prevented from finding himself and bounding his existence as distinct and singular. He fails to realize his great capacity for winning freedom from an unalterable natural order and offering this very freedom as the great sacrifice to God, who wills man to be free in order that he may commit himself unreservedly and forfeit his freedom.

Beauty, uncouth and unrefined but irresistible, seducing man and contributing to his downfall, emerges in the Biblical arena for the first time—according to the Midrash quoted by Nachmanides (Genesis 4:22)—in the person of Naamah (the name signifies pleasantness), the sister of Tubal-Cain.

"Our sages offered another Midrashic interpretation, that Naamah was the fairest of all women, who seduced the sons of the mighty, and it is she who is referred to in the verse: 'and the sons of the mighty saw the daughters of man that they were fair.'" Her seductive charms captivated the sons of the mighty and led to their appalling disregard for the central divine norm enjoining man from reaching out for the fascinating and beautiful that does not belong to him. The sons of the mighty yielded to the hedonic urge and were unable to discipline their actions. They were a non-confronted, non-normative group. They worshipped beauty and succumbed to its overwhelming impact.

Naamah, the incarnation of unhallowed and unbounded beauty, is, for the Midrash, not so much an individual as an idea, not only a real person but a symbol of unredeemed beauty. As such, she appears in the Biblical drama in many disguises. At times her name is Delilah, seducing Samson; at other times she is called Tamar, corrupting a prince. She is cast in the role of a princess or queen, inflicting untold harm upon a holy nation and kingdom of priests whose king, the wisest of all men, abandoned his wisdom when he encountered overpowering beauty. The Book of Wisdom (Proverbs) portrays her as the anonymous woman with an "impudent face" who "lieth in wait at every corner" and the Aggadah—also cited here by Nachmanides—as the beautiful queen of the demons tempting man and making him restless.

No less than their seductress, the sons of the mighty also represent a universal type. Non-confronted man—whether he be a primitive caveman, the king depicted in *Ecclesiastes*, or a modern counterpart—is dominated by two characteristics: he can deny himself nothing, and he is aware of neither the indomitable opposition he is bound to meet in the form of a restrictive outside, nor of the absurdity implied in man's faith that the beautiful is a source of pleasure rather than one of frustration and disillusionment. The aesthete of today, like the aesthete of old, is prisoner of—no matter what her name—beauty unethicized and unreclaimed from aboriginal immediacy. He enjoys a sense of oneness with the natural scheme of events and occurrences and his transient successful performance encourages him to strive for the absurd—an unopposed and uncontradicted hedonic *modus existens*.

"And the Lord God planted a garden eastward in Eden and there he put the man he had formed. And out of the ground the Lord God caused to grow every tree that is desirable to the sight and good for food; the tree of life in the midst of the garden and the tree of knowledge of good and evil." (Genesis 2:8-9)

Man depicted in these verses is hedonically-minded and pleasure-seeking, having at his disposal a multitude of possibilities of sense-gratification. Before him stretches a vast garden with an almost endless variety of trees desirable and good, tempting, fascinating, and exciting the boundless fantasy with their glamorous colors.

3.

At the second level, natural man, moving straight-

forwards, comes suddenly to a stop, turns around, and casts, as an outsider, a contemplative gaze upon his environment. Even the most abandoned voluptuary becomes disillusioned like the king of *Ecclesiastes* and finds himself encountering something wholly other than his own self, an outside that defies and challenges him. At this very moment, the separation of man from cosmic immediacy, from the uniformity and simplicity which he had shared with nature, takes place. He discovers an



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Rabbi Dr. Joseph B. Soloveitchik addressing special assembly of all undergraduate University divisions last year in Lampport Auditorium.

awesome and mysterious domain of things and events which is independent of and disobedient to him, an objective order limiting the exercise of his power and offering opposition to him. In the wake of this discovery, he discovers himself. Once self-discovery is accomplished, and a new I-awareness of an existence which is limited and opposed by a non-I outside emerges, something new is born—namely, the divine norm. "And the Lord God commanded the man." With the birth of the norm, man becomes aware of his singularly human existence which expresses itself in the dichotomous experience of being unfree, restricted, imperfect and unredeemed, and, at the same time, being potentially powerful, great, and exalted, uniquely endowed, capable of rising far above his environment in response to the divine moral challenge. Man attains his unique identity when, after having been enlightened by God that he is not only a committed but also a free person, endowed with power to implement his commitment, he grasps the incommensurability of what he is and what he is destined to be, of the *vayehi* and *yehi*.

God, in answer to Moses' inquiry gave him the name as "I am what I am." God is free from the contradiction between potentiality and actuality, ideal and reality. He is pure actuality, existence par excellence. Man, however, is unable to state of himself "I am what I am" since his real existence always falls short of the ideal which his maker set up for him as the great objective. This tragic schism reflects, in a paradoxical fashion, human distinctiveness and grandeur.

Simultaneously with man's realization of his inner incongruity and complete alienation from his environment, the human tragic destiny begins to unfold. Man, in his encounter with an objective world and in his assumption of the role of a subject who asks questions

2. Maimonides translated *to'v v'rah* into aesthetic terms as "pleasing and displeasing". Paradoxical man, violating the divine commandment by eating from the tree of knowledge, suspended the ethical and replaced it with the aesthetic experience (*Guide of the Perplexed*, 1.2).

3. See *Guide of the Perplexed*, 1.63.

about something hitherto simple, forfeits his sense of serenity and peace. He is no longer happy, he begins to examine his station in this world and he finds himself suddenly assailed by perplexity and fear, and especially loneliness. "And the Lord God said: 'It is not good that the man should be alone.'" The I-experience is a personal one and real man is born amid the pains of confrontation with an "angry" environment of which he had previously been an integral part.

Confronted man is called upon to choose either of two alternatives:

1) To play an active role as a subject-knower, utilizing his great endowment, the intellect, and trying to gain supremacy over the objective order. However, this performance is fraught with difficulty because knowledge is gained only through conflict and the intellectual performance is an act of conquest. The order of things and events, in spite of its intrinsic knowability and rationality, does not always respond to human inquiry and quite often rejects all pleas for a cooperative relationship. The subject-knower must contest a knowable object, subdue it and make it yield its cognitive contents.

2) Man may despair, succumb to the overpowering pressure of the objective outside and end in mute resignation, failing to discharge his duty as an intellectual being, and thus dissolving an intelligent existence into an absurd nightmare.

Of course, the Torah commanded man to choose the first alternative, to exercise his authority as an intelligent being whose task consists in engaging the objective order in a cognitive contest. We have always rejected the nirvana of inaction because the flight from confrontation is an admission of the bankruptcy of man. When man became alienated from nature and found himself alone, confronted by everything outside of him, God brought the "animal of the field and every fowl of the heaven unto the man to see what he would call it. . . and the man gave name to all the beasts and the fowl of the heaven and to every animal of the field."

Man no longer marched straightforwardly with the brutes of the field and the forest. He made an about-face and confronted them as an intelligent being remote from and eager to examine and classify them. God encouraged him to engage in the most miraculous of all human gestures — the cognitive. Confronted Adam responded gladly because he already realized that he was no longer a part of nature but an outsider, a singular being, endowed with intelligence. In his new role, he became aware of his loneliness and isolation from the entire creation. "And for the man [God] had not found a helpmeet opposite him." As a lonely being, Adam discovered his great capacity for facing and dominating the non-human order.

4.

The Book of Genesis, after describing the four rivers which flow from the Garden of Eden, offers us a new account of the placing of Adam in this garden. "And the Lord God took the man and placed him in the Garden of Eden to cultivate it and keep it." This sentence in Genesis 2:15 is almost a verbatim repetition of Genesis 2:8, yet the accounts differ in two respects.

First, in the second account, the Bible uses a verb denoting action preceding the placing of man in the Garden of Eden — "And God took (*vayikakh*) the man and placed him" — whereas in the previous account, the verb "he placed," *vayakhsen*, is not accompanied by any preliminary action on the part of the Almighty. The expression *vayikakh* does not occur in the first account. Second, there is no mention in the previous account of any assignment given to man while this account does specify that man was charged with the task of cultivating and keeping the garden.

4. The Latin *objectus* derived from *obficere*, to oppose, the German *Gegenstand*, denoting something standing opposite, the Hebrew *cheftets* having the connotation of something intensely desired but not always attainable, are quite indicative of the element of tension which is interwoven into the logical subject-knower knowable-object relationship.

5. The element of tension in the subject-object relationship is a result not of sin but of the incongruity of "attitudes" on the part of the confronters. The attitude of man is one of dominion while the "attitude" on the part of the objective order is one of irresponsiveness. The knowable object refuses to surrender to the object-knower. The result of man's sin was not the emergence of tension and resistance — since this state of affairs prevailed even before man's expulsion from Paradise — but the change from tension frustration, from a creative, successful performance to defeat. In imposing this metaphysical curse upon man, God decreed that the latter, in spite of all his glorious achievements, be finally defeated by death and ignorance. Judaism does not believe that man will ever succeed in his bold attempt to unravel the *mysterium magnum* of being and to control nature as a whole. The human cognitive and technological gestures, Judaism maintains, have a chance to succeed only in small sectors of reality. "Thorns and thistles shall it bring forth to thee."

6. See Nachmanides, (Genesis 2:9).

The reason for these variations lies in the fact that the two accounts are related to two different men. The first story, as we have previously indicated, is of non-confronted man carried by the mighty tide of a uniform, simple, non-reflective life, who was placed in the Garden of Eden for one purpose only—to pursue pleasure, to enjoy the fruit of the trees without toil, to live in ignorance of his human destiny, to encounter no problem and to be concerned with no obligation. As we stated previously, non-confronted man is a non-normative being. The second story is of confronted man who began to appraise critically his position vis-a-vis his environment and found his existential experience too complex to be equated with the simplicity and non-directedness of the natural life-stream. This man, as a subject-knower facing an almost impenetrable objective order, was dislocated by God from his position of naturalness and harmonious being and placed in a new existential realm, that of confronted existence. Confronted man is a displaced person. Having been taken out of a state of complacency and optimistic naivete, he finds the intimate relationship between him and the order of facticity ending in tension and conflict. The verb *vayikakh* signifies that God removed man from one dimension and thrust him into another — that of confronted existence. At this phase, man, estranged from nature, fully aware of his grand and tragic destiny, became the recipient of the first norm. "And the Lord God commanded the man." The divine imperative burst forth out of infinity and overpowered finite man.

Alas, not always does creative man respond readily to the divine normative summons which forms the very core of his new existential status as a confronted being. All too often, the motivating force in creative man is not the divine mandate entrusted to him and which must be implemented in full at both levels, the cognitive and the normative, but a demonic urge for power. By fulfilling an incomplete task, modern creative man falls back to a non-confronted, natural existence to which normative pressure is alien. The reason for the failure of confronted man to play his role fully lies in the fact that, while the cognitive gesture gives man mastery and a sense of success, the normative gesture requires of man surrender. At this juncture, man of today commits the error which his ancestor, Adam of old, committed by lending an attentive ear to the demonic whisper "Ye shall be as God, knowing good and evil."

5.

There is, however, a third level which man, if he is longing for self-fulfillment, must ascend. At this level, man finds himself confronted again. Only this time it is not the confrontation of a subject who gazes, with a sense of superiority, at the object beneath him, but of two equal subjects, both lonely in their otherness and uniqueness, both opposed and rejected by an objective order, both craving for companionship. This confrontation is reciprocal, not unilateral. This time the two confronters stand alongside each other, each admitting the existence of the other. An aloof existence is transformed into a together-existence.

"And the Lord God said, It is not good that the man should be alone. I will make a helpmeet opposite him. . . And the Lord God made the rib which he had taken from the man into a woman and brought her unto man." (Genesis 2:18, 22) God created Eve, another human being. Two individuals, lonely and helpless in their solitude, meet, and the first community is formed.

The community can only be born, however, through an act of communication. After gazing at each other in silence and defiance, the two individuals involved in a unique encounter begin to communicate with each other. Out of the mist of muteness the miraculous word rises and shines forth. Adam suddenly begins to talk—"And the man said." He addresses himself to Eve, and with his opening remark, two fenced-in and isolated human existences open up, and they both ecstatically break through to each other.

The word is a paradoxical instrument of communication and contains an inner contradiction. On the one hand, the word is the medium of expressing agreement and concurrence, of reaching mutual understanding, organizing cooperative effort, and uniting action. On the other hand, the word is also the means of manifesting distinctness, emphasizing incongruity, and underlining separateness. The word brings out not only what is common in two existences but the singularity and uniqueness of each existence as well. It emphasizes not only common problems, aspirations and concerns, but also uniquely individual questions, cares and anxieties which assail each person. Our sages, in explaining the graphic difference between the open and closed *mem*, spoke of *mdamar sum* and *mdamar patuakh*—the enigmatic and the clear or distinct phrase. They felt that the word at times enlightens, at times confounds; at times elucidates, and

at other times, emphasizes the unintelligible and unknowable.

When Adam addressed himself to Eve, employing the word as the means of communication, he certainly told her not only what united them but also what separated them. Eve was both enlightened and perplexed, assured and troubled by his word. For, in all personal unions such as marriage, friendship, or comradeship, however strong the bonds uniting two individuals, the *modi existantiae* remain totally unique and hence, incongruous, at both levels, the ontological and the experiential. The hope of finding a personal existential equation of two human beings is rooted in the dangerous and false notion that human existences are abstract magnitudes subject to the simple mathematical processes. This error lies at the root of the philosophies of the corporate state and of mechanistic behaviorism. In fact, the closer two individuals get to know each other, the more aware they become of the metaphysical distance separating them. Each one exists in a singular manner, completely absorbed in his individual awareness which is egocentric and exclusive. The sun of existence rises with the birth of one's self-awareness and sets with its termination. It is beyond the experiential power of an individual to visualize an existence preceding or following his.

It is paradoxical yet nonetheless true that each human being lives both in an existential community, surrounded by friends, and in a state of existential loneliness and tension, confronted by strangers. In each to whom I relate as a human being, I find a friend, for we have many things in common, as well as a stranger, for each of us is unique and wholly other. This otherness stands in the way of complete mutual understanding. The gap of uniqueness is too wide to be bridged. Indeed, it is not a gap, it is an abyss. Of course, there prevails, quite often, a harmony of interests,—economic, political, social—upon which two individuals focus their attention. However, two people glancing at the same object may continue to lead isolated, closed-in existences. Coordination of interests does not spell an existential union. We frequently engage in common enterprise and we prudently pursue common goals, travelling temporarily along parallel roads, yet our destinations are not the same. We are, in the words of the Torah, an *exer*—a helpmeet to each other, yet at the same time, we experience the state of *Knegdo*—we remain different and opposed to each other. We think, feel and respond to events not in unison but singly, each one in his individual fashion. Man is a social being, yearning for a together-existence in which services are exchanged and experiences shared, and a lonely creature, shy and reticent, fearful of the intruding cynical glance of his next-door neighbor. In spite of our sociability and outer-directed nature, we remain strangers to each other. Our feelings of sympathy and love for our confronter are rooted in the surface personality and they do not reach into the inner recesses of our depth personality which never leaves its ontological seclusion and never becomes involved in a communal existence.

In a word, the greatness of man manifests itself in his dialectical approach to his confronter, in ambivalent acting toward his fellowman, in giving friendship and hurling defiance, in relating himself to, and at the same time, retreating from him. In the dichotomy of *exer* and *Knegdo* we find our triumph as well as our defeat.

Modern man, who did not meet to the fullest the challenge of confrontation on the second level, does not perform well at the level of personal confrontation either. He has forgotten how to master the difficult dialectical art of *exer Knegdo*—of being one with and, at the same time, different from, his human confronter, of living in community and simultaneously in solitude. He has developed the habit of confronting his fellow man in a fashion similar to that which prevails at the level of subject-object relationship, seeking to dominate and subordinate him instead of communicating and communing with him. The wondrous personal confrontation of Adam and Eve is thus turned into an ugly attempt at depersonalization. Adam of today wants to appear as master-hero and to subject Eve to his rule and dominion, be it ideological, religious, economic, or political. As a matter of fact, the divine curse addressed to Eve after she sinned, "and he shall rule over thee," has found its fulfillment in our modern society. The warm personal relationship between two individuals has been supplanted by a formal subject-object relationship which manifests itself in a quest for power and supremacy.

II

1.

We Jews have been burdened with a twofold task; we have to cope with the problem of a double confronta-

7. The interpretation of *Knegdo* as "opposing" was accepted by our Talmudic sages. See *Yebamot*, 63a.

tion. We think of ourselves as human beings, sharing the destiny of Adam in his general encounter with nature, and as members of a covenantal community which has preserved its identity under most unfavorable conditions, confronted by another faith community. We believe we are the bearers of a double charismatic load, that of the dignity of man, and that of the sanctity of the covenantal community. In this difficult role, we are summoned by God, who revealed himself at both the level of universal creation and that of the private covenant, to undertake a double mission — the universal human and the exclusive covenantal confrontation.

Like his forefather, Jacob — whose bitter nocturnal struggle with a mysterious antagonist is so dramatically portrayed in the Bible — the Jew of old was a doubly confronted being. The emancipated modern Jew, however, has been trying, for a long time, to do away with this twofold responsibility which weighs heavily upon him. The Westernized Jew maintains that it is impossible to engage in both confrontations, the universal and the covenantal, which, in his opinion, are mutually exclusive. It is, he argues, absurd to stand shoulder to shoulder with mankind preoccupied with the cognitive-technological gesture for the welfare of all, implementing the mandate granted to us by the Creator, and to make an about-face the next instant in order to confront our comrades as a distinct and separate community. Hence, the Western Jew concludes, we have to choose between these two encounters. We are either confronted human beings or confronted Jews. A double confrontation contains an inner contradiction.

What is characteristic of these single-confrontation philosophers is their optimistic and carefree disposition. Like natural Adam of old, who saw himself as part of his environment and was never assailed by a feeling of being existentially different, they see themselves as secure and fully integrated within general society. They do not raise any questions about the reasonableness and justification of such an optimistic attitude, nor do they try to discover in the deep recesses of their personality commitments which transcend mundane obligations to society.

The proponents of the single-confrontation philosophy (with the exception of some fringe groups) do not preach complete de-Judaization and unqualified assimilation. They also speak of Jewish identity (at least in a religious sense), of Jewish selfhood and the natural will for preservation of the Jewish community as a separate identity. As a matter of fact, quite often they speak with great zeal and warmth about the past and future role of Judaism in the advancement of mankind and its institutions. However, they completely fail to grasp the real nature and the full implications of a meaningful Jewish identity.

2.

This failure rests upon two misconceptions of the nature of the faith community. First, the single-confrontation philosophy continues to speak of Jewish identity without realizing that this term can only be understood under the aspect of singularity and otherness. There is no identity without uniqueness. As there cannot be an equation between two individuals unless they are converted into abstractions, it is likewise absurd to speak of the commensurability of two faith communities which are individual entities.

The individuality of a faith community expresses itself in a threefold way. First, the divine imperatives and commandments to which a faith community is unreservedly committed must not be equated with the ritual and ethos of another community. Each faith community is engaged in a singular normative gesture reflecting the numinous nature of the act of faith itself, and it is futile to try to find common denominators. Particularly when we speak of the Jewish faith community, whose very essence is expressed in the halakhic performance which is a most individuating factor, any attempt to equate our identity with another is sheer absurdity. Second, the axiological awareness of each faith community is an exclusive one, for it believes — and this belief is indispensable to the survival of the community — that its system of dogmas, doctrines and values is best fitted for the attainment of the ultimate good. Third, each faith community is unyielding in its eschatological expectations. It perceives the events at the end of time with exultant certainty, and expects man, by surrender of selfish pettiness and by consecration to the great destiny of life, to embrace the faith that this community has been preaching throughout the

millenia. Standardization of practices, equalization of dogmatic certitudes, and the waiving of eschatological claims spell the end of the vibrant and great faith experience of any religious community. It is as unique and enigmatic as the individual himself.

The second misconception of the single-confrontation philosophy consists in not realizing the compatibility of the two roles. If the relationship of the non-Jewish to

communities which coordinate their efforts when confronted by the cosmic order may face each other in the full knowledge of their distinctness and individuality.

We reject the theory of a single confrontation and insist upon the indispensability of the double confrontation. First, as we have mentioned previously, we, created in the image of God, are charged with responsibility for the great confrontation of man and the cosmos. We



The Rav giving the *smicha shiur* to pre-rabbinic students.

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the Jewish world had conformed to the divine arrangement for one human being to meet the other on the basis of equality, friendship and sympathy, the Jew would have been able to become fully involved together with the rest of humanity in the cosmic confrontation. His covenantal uniqueness and his additional mandate to face another faith community as a member of a different community of the committed would not have interfered in the least with his readiness to and capability of joining the cultural enterprise of the rest of humanity. There is no contradiction between co-ordinating our cultural activity with all men and at the same time confronting them as members of another faith community. As a matter of fact even within the non-Jewish society, each individual sees himself under a double aspect: first, as a member of a cultural-creative community in which all are committed to a common goal and, at the same time, as an individual living in seclusion and loneliness.

Unfortunately, however, non-Jewish society has confronted us throughout the ages in a mood of defiance, as if we were part of the subhuman objective order separated by an abyss from the human, as if we had no capacity of thinking logically, loving passionately, yearning deeply, aspiring and hoping. Of course, as long as we were exposed to such a soulless, impersonal confrontation on the part of non-Jewish society, it was impossible for us to participate to the fullest extent in the great universal creative confrontation between man and the cosmic order. The limited role we played until modern times in the great cosmic confrontation was not of our choosing. Heaven knows that we never encouraged the cruel relationship which the world displayed toward us. We have always considered ourselves an inseparable part of humanity and we were ever ready to accept the divine challenge, "Fill the earth and subdue it," and the responsibility implicit in human existence. We have never proclaimed the philosophy of *contemptus* or *odium seculi*. We have steadily maintained that involvement in the creative scheme of things is mandatory.

Involvement with the rest of mankind in the cosmic confrontation does not, we must repeat, rule out the second personal confrontation of two faith communities, each aware of both what it shares with the other and what is singularly its own. In the same manner as Adam and Eve confronted and attempted to subdue a malicious scoffing nature and yet nevertheless encountered each other as two separate individuals cognizant of their incommensurability and uniqueness, so also two faith com-

stand with civilized society shoulder to shoulder over against an order which defies us all. Second, as a charismatic faith community, we have to meet the challenge of confronting the general non-Jewish faith community. We are called upon to tell this community not only the story it already knows — that we are human beings, committed to the general welfare and progress of mankind, that we are interested in combatting disease, in alleviating human suffering, in protecting man's rights, in helping the needy, *et cetera* — but also what is still unknown to it, namely, our otherness as a metaphysical covenantal community.

3.

It is self-evident that a confrontation of two faith communities is possible only if it is accompanied by a clear assurance that both parties will enjoy equal rights and full religious freedom. We shall resent any attempt on the part of the community of the many to engage us in a peculiar encounter in which our confronter will command us to take a position beneath him while placing himself not alongside of but above us. A democratic confrontation certainly does not demand that we submit to an attitude of self-righteousness taken by the community of the many which, while debating whether or not to "absolve" the community of the few of some mythical guilt, completely ignores its own historical responsibility for the suffering and martyrdom so frequently recorded in the annals of the history of the few, the weak and the persecuted.

We are not ready for a meeting with another faith community in which we shall become an object of observation, judgment and evaluation, even if it is the community of the many may then condescend to play a sense of compassion with the community of the few and advise the many not to harm or persecute the few. Such an encounter would convert the personal Adam-Eve meeting into a hostile confrontation between a subject-knower and a knowable object. We do not intend to play the part of the object encountered by dominating man. Soliciting commiseration is incongruous with the character of a democratic confrontation. There should rather be insistence upon one's inalienable rights as a human being, created by God.

In the light of this analysis, it would be reasonable to state that in any confrontation we must insist upon four basic conditions in order to safeguard our individuality and freedom of action.

First, we must state, in unequivocal terms, the fol-

The Commentator

Herbert Hermelo	Editor-in-Chief
Alan Felsenfeld	Associate Editor
Kopf, Saltman	Senior Editor
Ralph Chelfetz	Literary Editor

lowing. We are a totally independent faith community. We do not revolve as a satellite in any orbit. Nor are we related to any other faith community as "brethren" even though "separated." People confuse two concepts when they speak of a common tradition uniting two faith communities such as the Christian and the Judaic. This term may have relevance if one looks upon a faith community under an historico-cultural aspect and interprets its relationship to another faith community in sociological, human, categories describing the unfolding of the creative consciousness of man. Let us not forget that religious awareness manifests itself not only in a singular apocalyptic faith experience but in a mundane cultural experience as well. Religion is both a divine imperative which was foisted upon man from without and a new dimension of personal being which can discover within himself. In a word, there is a cultural aspect to the faith experience which is, from a psychological viewpoint, the most integrating, inspiring and uplifting spiritual force. Religious values, doctrines and concepts may be and have been translated into cultural categories enjoyed and cherished even by secular man. All the references throughout the ages to universal religion, philosophical religion, etcetera, are related to the cultural aspect of the faith experience of which not only the community of believers but a pragmatic, utilitarian society avails itself as well. The cultural religious experience gives meaning and directness to human existence and relates it to great ultimates, thus enhancing human dignity and worth even at a mundane level.

Viewing the relationship between Judaism and Christianity under this aspect, it is quite legitimate to speak of a cultural Judeo-Christian tradition for two reasons: First, Judaism as a culture has influenced, indeed, molded the ethico-philosophical Christian world-formula. The basic categories and premises of the latter were evolved in the cultural Judaic orbit. Second, our Western civilization has absorbed both Judaic and Christian elements. As a matter of fact, our Western heritage was shaped by a combination of three factors, the classical, Judaic, and Christian, and we could readily speak of a Judeo-Hellenistic-Christian tradition within the framework of our Western civilization. However, when we shift the focus from the dimension of culture to that of faith — where total unconditional commitment and involvement are necessary — the whole idea of a tradition of faiths and the continuum of revealed doctrines which are by their very nature incommensurate and related to different frames of reference is utterly absurd, unless one is ready to acquiesce in the Christian theological claim that Christianity has superseded Judaism.

As a faith individuality, the community of the few is endowed with intrinsic worth which must be viewed against its own meta-historical backdrop without relating to the framework of another faith community. For the mere appraisal of the worth of one community in terms of service it has rendered to another community, no matter how great and important this service was, constitutes an infringement of the sovereignty and dignity of even the smallest of faith communities. When God created man and endowed him with individual dignity, He decreed that the ontological legitimacy and relevance of the individual human being is to be discovered not without but within the individual. He was created because God approved of him as an autonomous human being and not as an auxiliary being in the service of someone else. The ontological purposiveness of his existence is immanent in him. The same is true of a religious community, whose worth is not to be measured by external standards.

Therefore, any intimation, overt, or covert, on the part of the community of the many that it is expected of the community of the few that it shed its uniqueness and cease existing because it has fulfilled its mission by paving the way for the community of the many, must be rejected as undemocratic and contravening the very idea of religious freedom. The small community has as much right to profess its faith in the ultimate certitude concerning the doctrinal worth of its world formula and to behold its own eschatological vision as does the community of the many. I do not deny the right of the community of the many to address itself to the community of the few in its own eschatological terms. However, building a practical program upon this right is hardly consonant with religious democracy and liberalism.

Second, the *logos*, the word, in which the multifarious religious experience is expressed does not lend itself to standardization or universalization. The word of faith reflects the intimate, the private, the paradoxically inexpressible, cravings of the individual for his linking up with his Maker. It reflects the numinous character and the strangeness of the act of faith of a particular community which is totally incomprehensible to the man of a different faith community. Hence, it is important that

the religious or theological *logos* should not be employed as the medium of communication between two faith communities whose modes of expression are as unique as their apocalyptic experiences. The confrontation should occur not at a theological, but at a mundane human level. There, all of us speak the universal language of modern man. As a matter of fact, our common interests lie not in the realm of faith, but in that of the secular orders. There, we all face a powerful antagonist, we all have to contend with a considerable number of matters of great concern. The relationship between two communities must be outer-directed and related to the secular orders with which men of faith come face to face. In the secular sphere, we may discuss positions to be taken, ideas to be evolved, and plans to be formulated. In these matters, religious communities may together recommend action to be developed and may seize the initiative to be implemented later by general society. However, our joint engagement in this kind of enterprise must not dull our sense of identity as a faith community. We must always remember that our singular commitment to God and our hope and indomitable will for survival are non-negotiable and non-rationalizable and are not subject to debate and argumentation. The great encounter between God and man is wholly a personal private affair incomprehensible to the outside — even to a brother of the same faith community. The divine message is incommunicable since it defies all standardized media of information and all objective categories. If the powerful community of the many feels like remedying an embarrassing human situation or redressing an historic wrong, it should do so at the human ethical level. However, if the debate should revolve around matters of faith, then one of the confronters will be impelled to avail himself of the language of his opponent. This in itself would mean surrender of individuality and distinctiveness.

Third, we members of the community of the few should always act with tact and understanding and refrain from suggesting to the community of the many, which is both proud and prudent, changes in its ritual or emendations of its texts. If the genuinely liberal dignitaries of the faith community of the many deem some changes advisable, they will act in accordance with their convictions without any prompting on our part. It is not within our purview to advise or solicit. For it would be both impertinent and unwise for an outsider to intrude upon the most private sector of the human existential experience, namely, the way in which a faith community expresses its relationship to God. Non-interference with and non-involvement in something which is totally alien to us is a *conditio sine qua non* for the furtherance of good-will and mutual respect.

Fourth, we certainly have not been authorized by our history, sanctified by the martyrdom of millions, to even hint to another faith community that we are mentally ready to revise historical attitudes, to trade favors pertaining to fundamental matters of faith, and to reconcile "some" differences. Such a suggestion would be nothing but a betrayal of our great tradition and heritage and would, furthermore, produce no practical benefits. Let us not forget that the community of the many will not be satisfied with half measures and compromises which are only indicative of a feeling of insecurity and inner emptiness. We cannot command the respect of our confronters by displaying a servile attitude. Only a candid, frank and unequivocal policy reflecting unconditional commitment to our God, a sense of dignity, pride and inner joy in being what we are, believing with great passion in the ultimate truthfulness of our views, praying fervently for and expecting confidently the fulfillment of our eschatological vision when our faith will rise from particularity to universality, will impress the peers of the other faith community among whom we have both adversaries and friends. I hope and pray that our friends in the community of the many will sustain their liberal convictions and humanitarian ideals by articulating their position on the right of the community of the few to live, create, and worship God in its own way, in freedom and with dignity.

4.

Our representatives who meet with the spokesmen of the community of the many should be given instructions similar to those enunciated by our patriarch Jacob when he sent his agents to meet his brother Esau. "And he commanded the foremost, saying, when Esau my brother, meeteth thee and asketh thee, saying: whose art thou and whither goest thou? And whose are these before thee? Then thou shalt say they are thy servant Jacob's; it is a present sent unto my lord Esau, and behold he also is

8. The term "secular orders" is used here in accordance with its popular semantics. For the man of faith, this term is a misnomer. God claims the whole, not a part of man, and whatever He established as an order within the scheme of creation is sacred.

behind us. And he commanded also the second, and the third, and all that followed the droves, saying in this manner shall ye speak unto Esau when ye find him." (Genesis 32:18-20).

What was the nature of these instructions? Our approach to and relationship with the outside world has always been of an ambivalent character, intrinsically anti-ethic, bordering at times on the paradoxical. We relate ourselves to and at the same time withdraw from, we come close to and simultaneously retreat from the world of Esau. When the process of coming nearer and nearer is almost consummated, we immediately begin to retreat quickly into seclusion. We cooperate with the members of other faith communities in all fields of constructive human endeavor, but, simultaneously with our integration into the general social framework, we engage in a movement of recoil and retrace our steps. In a word, we belong to the human society and, at the same time, we feel as strangers and outsiders. We are rooted in the here and now reality as inhabitants of our globe, and yet we experience a sense of homelessness and loneliness as if we belonged somewhere else. We are both realists and dreamers, prudent and practical on the one hand, and visionaries and idealists on the other. We are indeed involved in the cultural endeavor and yet we are committed to another dimension of experience. Our first patriarch, Abraham, already introduced himself in the following words: "I am a stranger and sojourner with you" — *ger vetoshav uhnokhee emukhem*. Is it possible to be both — *ger vetoshav* — at the same time? Is not this definition absurd since it contravenes the central principle of classical logic that no cognitive judgment may contain two mutually exclusive terms? And yet, the Jew of old defied this time-honored principle and did think of himself in contradictory terms. He knew well in what areas he could extend his full cooperation to his neighbors and act as a *toshav*, a resident, a sojourner, and at what point this gesture of cooperation and goodwill should terminate, and he must disengage as if he were a *ger*, a stranger. He knew in what enterprise to participate to the best of his ability and what offers and suggestions, however attractive and tempting, to reject resolutely. He was aware of the issues on which he could compromise, of the nature of the goods he could surrender, and vice versa, of the principles which were not negotiable and the spiritual goods which had to be defended at no matter what cost. The boundary line between a finite idea and a principle nurtured by infinity, transient possessions and eternal treasures, was clear and precise. Jacob, in his instructions to his agents, laid down the rule: "When Esau my brother, meeteth thee and asketh thee, saying: whose art thou, and whither goest thou and whose are these before thee?" My brother Esau, Jacob told his agents, will address to you three questions. "Whose are thou?" To whom do you as a metaphysical being, as a soul, as a spiritual personality belong? "And whither goest thou?" To whom is your historical destiny committed? To whom have you consecrated your future? What is your ultimate goal, your final objective? Who is your God and what is your way of life? These two inquiries are related to your identity as members of a covenantal community. However, Jacob continued, my brother Esau will also ask a third question: "And whose are these before thee?" Are you ready to contribute your talents, capabilities and efforts toward the material and cultural welfare of general society? Are you ready to present me with gifts, oxen, goats, camels and bulls? Are you willing to pay taxes, to develop and industrialize the country? This third inquiry is focused on temporal aspects of life. As regards the third question, Jacob told his agents to answer in the positive, "It is a present unto my lord, even unto Esau." Yes, we are determined to participate in every civic, scientific, and political enterprise. We feel obligated to enrich society with our creative talents and to be constructive and useful citizens. Yet, pertaining to the first two questions — whose art thou and whither goest thou — Jacob commanded his representatives to reply in the negative, clearly and precisely, boldly and courageously. He commanded them to tell Esau that their soul, their personality, their metaphysical destiny, their spiritual future and sacred commitments, belong exclusively to God and His servant Jacob. "They are thy servant Jacob's," and no human power can succeed in severing the eternal bond between them and God.

This testament handed down to us by Jacob has become very relevant now in the year 1964. We find ourselves confronted again like Jacob of old, and our confronters are ready to address to us the identical three questions: "Whose are thou? Whither goest thou? Whose are these before thee?" A milenia-old history demands from us that we meet the challenge courageously and give the same answers with which Jacob entrusted his messengers several thousand years ago.

'To An Early Grave' Is Precisely Where Markfield's Novel Is Headed

by Arye Gordon

TO AN EARLY GRAVE. By WALLACE MARKFIELD. Simon & Schuster. 255 pp. \$4.50.

Wallace Markfield's *To an Early Grave* points out concisely and painstakingly that his novel is indeed headed for an early grave. I wish I could say it is a genuinely funny comic novel. But I cannot. It is an amateurish attempt at a comic creation—hoping to arouse abdominal quiverings brought on by uncontrollable mirth. The author has, alas and alack, missed the barn by a mile.

To an Early Grave gathers together four, fortyish, Jewish remnants of New Criticism and little-magazine writing, crams them into a Volkswagon—"A wonderful little automobile. I bet they used only the finest human skins. The finest,"—and takes them from Manhattan into the highways and by-ways of nostalgic Brooklyn in search of the funeral parlor where services are to be held for Leslie Braverman, the first and youngest of the group to go, who can best be described by their own dialogue . . .

"Leslie had . . ."

"Like integrity."

"Exactly. He didn't want it, he didn't ask for it. But he had it."

Exclusive of a brief passage here and there that might arouse a flicker of a grin, as well as the few swift instances when the au-

thor with rare insight portrays the pretensions of frustrated literary—

"I raised you from a Middle-brow. I gave you your first copy

satire come across as feebly as an octogenarian wobbling to his grave. (There it is, the grave again!)

Although we are confronted



Wallace Markfield

Simon and Shuster (by R. Linden)

of Partisan Review. I weaned you away from the art films, showed you the difference between the Western as mass myth and mass rite." Or their hour-long fidgeting in the chapel during the rabbi's eulogy, only to pass the coffin and discover they were attending the wrong funeral. The novel seems to be largely false to life. Markfield's characterization and

throughout the novel by vulgarity spiced with Jewish flavor, this in itself is harmless and inoffensive. (This appears to be a trend in our modern writers—a sort of intellectual and adult style no doubt.) However, the painful offense of this author is his trying to evoke Jewish sentimentality by injecting his main characters with "Jewishness"—attempting not only to search out a funeral parlor, but the intellectual, emotional, and sentimental aura of their past—and fumbling miserably in the process.

What I seek in a novel is—a strong plot, insight, common sense, some supreme moments of drama, and one or two perceptive characterizations. Do I seek too much? Perhaps. But then why waste precious time that could so well be utilized for greater achievement and purer pleasure.

To say that Markfield's novel drags on like a funeral procession appears justifiable. And so, with a light heart I joyously raise the spade and hurriedly bring his book to an early grave.

In The Mainstream

by Moshe Bernstein

Any alumnus of YC who would have come to the Student Council meeting on November 24, might have wondered whether he had returned to the place from which he had been graduated. He would have looked around and would have thought that he walked into a Jewish institution at 122nd Street.

The elected representatives to Student Council are supposed to be the leaders of classes in Yeshiva College. Yeshiva College is supposedly the foremost proponent of Orthodox Jewry in America. An obvious inference is that in the near future the leaders of Jewish youth will become the elite of the Jewish people, in general. If the future of Orthodoxy in America depends at all upon the leadership of YC students, we should all go down and join that Jewish institution at 122nd Street.

The future of Yeshiva University is very much in doubt. There is a trend which seems to be leading to the ultimate "collegification" of our institution. Perhaps it would be more appropriate to elect representatives to the College Student Council, because at the present rate there is not too much left in it. Even those students who are supposedly involved in the highest level of Jewish learning in their morning classes seem to have put all away when the time comes to take a stand on an issue, which although minor has grave implications.

It is truly unfortunate that some students from RIETS admit that their position is wrong ac-

cording to all the tenets which they have been taught to uphold all their lives. They feel that their own opinions or those of their immediate friends supercede ideals, which in their hearts they know are right. What is to be expected of a student, to whom Yeshiva is his first experience with *yiddishkeit*, when he says—"If the boys from RIETS see nothing wrong in a social, they must be right. After all, they are in RIETS."

What has happened to Yeshiva when two students from JSP, which is not the place of the most learned students in Yeshiva, although it is an essential part of Yeshiva, have to get up and point out that our "learned" representatives do not act in the spirit of their learning.

Rabbi Belkin, our President and *Rosh Hayeshiva*, said recently that Yeshiva and University cannot be synthesized; however, he did not say that one is to be completely emphasized at the cost of the other.

It is true that the majority of Student Council still realizes that Yeshiva is a Yeshiva first and a University second. However, the student leaders who feel this way are predominantly upper-classmen. This is an ominous premonition of things to come.

May I suggest that future Student Councils when making decisions on Alumni homecoming games invite the alumni to its meeting. Then our alumni would be able to see in the open, and not by implication, the decline and fall of what was Yeshiva.

The Victim

by Steve Bailey

There's a reputation 'bout *chagigas* at Stern
I've thought about the problem it's a matter of concern
So hear my story; just listen and learn —
(Some say they're great—now it's my turn!)

When he walks through the door he gets a smiling face
Says she, "\$1.50 please" mutters he "a lost case"
So he shells it out at a very slow pace
And wonders if this whole adventure's goin' to be a waste.

Then up three flights of stairs he goes
He tries to look happy and forget all his woes
He enters the hall and stands on his toes
And hopes to G-d he sees someone he knows.

He spots a few friends in the center of the floor
He goes over and talks, but soon it becomes a bore
Then he spies a pretty girl just standin' by the door
He must make a pass — or "her intentions implore."

So he stands there staring for a minute or two
Then sprightly walks over and says "don't I know you?"
Says she, "I dunno"—she didn't get the cue
And our hero walks away rejected and confused.

Back to his friends he goes to talk awhile
Then in the corner of his eye he sees a vivacious smile
So he asks her for a date in a gentlemanly style
But she says, "not so fast — get in line — single file!"

So our friend walks away, now he's totally rejected
But he hides his emotions so they shouldn't be detected
Then he finds a seat; becomes a little more "collected"
And wonders if the show'll be as bad as expected.

He settled in his chair, relaxed and watched the show
He laughed, clapped and cheered for twenty minutes or so
Then from the back of his mind a voice whispered low:
"The show stinks—why you clappin'?" Our hero didn't know.

Refreshments time at last (our hero had no lunch)
It's gonna be mighty crowded (our hero had a hunch)
You guessed it, my dear friends — not one cookie did he munch
And I think he's still waiting for a lousy cup of punch!

Our hero, though depressed, decides to give it one more try
He straightens out his suit and tightens up his tie
He asks to walk her home — she smiles — he thought he'd die
And when she said "of course" there was a tear in our hero's eye.

When he got to the dorm he asked her for a date
And just as she began to answer, her friend said, "G-d it's late!"
Her face grew pale — she asked the time — he said, "12:30"
She disappeared in two seconds flat — (I don't exaggerate!)

Our hero stared blankly at the elevator door.
And as he walked away a very solemn oath he swore
"Tomorrow I think I'm going to join the Peace Corps
And for Stern's *chagigas*—quoth our hero, "never more."

Letters To The Editor

(Continued from page 2)

The Sidelines" column. I am diametrically opposed to his suggestion that YU become a draft board for athletes. We do not recruit actors, debaters, journalists, or expert chessmen. Indeed we should not. Some of his suggestions for relieving student apathy in athletics are commendable and recommendable. There should be a ticket selling campaign but I doubt that the councilmen are best suited. Each varsity team should have a manager who along with the sports co-ordinator could and should do a better job. Perhaps the dormitory representatives could be asked to sell tickets; it would be more practical for them to see students than for 3 representatives of Council to see a class of 300.

Our athletic teams need the

spirit and support so obviously lacking at this time. As a class president, I urge each one of my classmates who never went to a basketball game to attend the very next one, and those who wanted to buy a season's pass last year but never got around to it, to do so without further hesitation. The excuse most often heard for not going to games is the lack of time. It is a phoney excuse. Surely attending one game will not be that costly, and I can guarantee that if you never went to a game before, you have no idea what you are missing. You will want to attend as many games as you possibly can squeeze into your rigid time schedule.

You are not at all being fair to the players who devote so much time (that which you claim you haven't got) to practice. You have

no idea how much your presence at a game means to them. I use the word you in the singular, because if you go, it will come to mean you in the plural. Let's not hear any excuses. Let's not put it off.

Frustrations

Third to the letter by the unassuming Douglas Wertheimer, '68. I sympathize with his frustrations. I guess, "everybody thinks alike and there is not much reason for living" anymore. With the battering down of the Goldwater philosophy, if you'll pardon the expression, we have deprived ourselves of the basic freedoms: freedom to starve, freedom to fear, freedom to be ignorant, freedom to avoid criticism, to do nothing, say nothing, be nothing.

Joseph Isaiah Berlin '66

Trip, Rings, Weekend, Among Items On Long Student Council Agendas

(Continued from page 1)

Appointments to the Dormitory Committee were approved, as were recent appointments to the Dramatics Society; Marty Soshtain '65, president, and Joe Zitter '65 and Stan Schneider '66 members of the Governing Board.

Soviet Jewry was the first topic of new business. The State Department has invited student leaders to Washington, D.C., announced vice-president Bill Schwartz, to discuss the Department's position. Council appropriated the "necessary funds" for the trip; Steve Katz, YCSC President, Herb Hermel, THE COMMENTATOR Editor-in-Chief and Bill Schwartz, YCSC Vice-President will represent the school.

THE COMMENTATOR extends its condolences to Rabbi Dr. Samuel K. Mirsky, BRGS, and to Prof. David Mirsky, YC, on the loss of their wife and mother. May the Lord comfort them.

Junior class president Joseph Berlin reported that many students had expressed a desire to replace the outdated Yeshiva College emblem on senior rings with the modern shield of *Torah Umada*. Some, he noted, felt that ours, being a "school" ring, should bear a stone of school color. In order that student opinion be expressed on this matter, Mr. Berlin moved that Council hold a referendum of the freshmen, sophomore, and junior classes, to be conducted by the junior class. The proposal was adopted.

Stan Raskas '65 was approved as co-ordinator of ticket sales for sports events. Neil Koslowe '66 asked Council to sponsor a "homecoming week-end" the purpose of which would be to arouse student and alumni interests in athletics at Yeshiva. Council voted to support the "homecoming week-end" to which students and their friends would be invited, and to form a committee, with Mr. Koslowe as chairman, to consider the week-end and other means of arousing student interest.

A petition of 25 students desiring to form an Economics Club, submitted by Enrique Fenig, was accepted.

Mr. Berlin asked that note be made of the fact that Rabbi J. Cheifetz, Director of Residence Halls, had entered students' rooms in their absence and also had entered rooms when students were present without knocking. Council noted that Rabbi Cheifetz had the legal right to do so, but questioned the moral right of such actions.

Pinhas Freidenberg '67, Sec-Treas. of the Sophomore Class, said that no "special observances" were ever realized on *Yom Ha'atzmaut* although the academic calendar calls for such. Council voted to approach the Administration and ask that an assembly be

held on Israel's Independence Day.

Council then appropriated \$75 towards the cost of the next *Me-lae Malke*; the last one was reported to be an enjoyable evening.

The second meeting was called to order at 10:30 P.M. in Rubin Hall cafeteria. The reading of the minutes was waived and debate was instituted on the homecoming game.

Stanley Raskas '65 spoke in place of the ailing Mr. Koslowe on the proposed plans for the week-end. He expressed hope that Rabbi Belkin, President of the University, would address a gathering on Friday night and announced that invitations would be sent to the alumni and that an affair is being planned to follow the basketball game, to which students and their friends would be invited. He also mentioned that plans call for honoring the basketball team's first ten years players.

President Steve Katz then proposed that Sergio Rothstein '65 be approved to take charge of library evaluation. Council approved.

Senior Class President David Schreiber moved to rescind the motion to support a "homecoming" game. He stressed that the week-end would hardly result in an alumnus donating a million dollars towards a gymnasium, one of the originally implied purposes of the alumni invitation, and that Council had taken a strong stand to prevent Stern College from moving to the main campus, a move to which a "homecoming" week-end was an antithesis.

After some heated debate, Mr. Schreiber rescinded his motion and moved that the name of the event be changed to "Alumni Week-End" and the word "friends" be stricken from the motion. This proposal passed.

Mr. Katz then proposed the names of D. Hain '66; G. Feder '66, S. Raskas '65 and D. Davis

'65 to the Athletic Committee. This committee was approved.

A motion to adjourn was defeated. A noisy forty-five minutes were spent on parliamentary procedure involving the order of a motion, personal privileges extended by Robert's Rules of Order to members of "the assembly," appealing a decision of the chair, and other such points. Mr. Kaplan, vice-president of the freshman class, moved to tentatively adopt the proposal as set forth by Mr. Raskas on the Athletic Week-End. Those opposing the motion noted that a committee had been approved and should meet to discuss all details more fully than could be done at the heated Council meeting and at such a late hour. A vote was taken on Mr. Kaplan's motion, after a motion to close debate passed. President Katz asked the unruly non-Council members to leave so that Council could properly conduct business. The noisy crowd grew noisier. The Council moved the meeting to an office on the fifth floor of RIETS Hall. The vote on the motion was announced; the motion was defeated, and Council adjourned.

Who's Whose

Engaged

Menachem Meier to Tzipora

Kanotopsky

Married

Sheldon Fink '65 to Irene Landau

Alex Smila, proprietor of the Co-Op Store.

The Editor-in-Chief of THE COMMENTATOR takes great pleasure in extending his congratulations to the Editor-in-Chief of THE MASMID upon his marriage. "Soon may there be heard in the cities of Judah, in the streets of Jerusalem, the sound of joy and gladness, the sound of joyous wedding celebrations, the sound of young people feasting and singing."

From The Pages of The Commentator

Ed. Note: Vol. LVII, April 1963

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 administra-

tion is established and continues to function. It is for the religious divisions that the institutions go on, generation after generation.

Ed. Note—This institution is a yeshiva, orthodox, and steeped in the traditions of orthodox Judaism. Any additional aspect of the school must be considered purely from the standpoint of yeshiva, whether or not it is coherent with what a yeshiva's ideals allow. It was in this sense, that Torah allows for *mada* and includes it, that a college was established for the *b'nai hayeshiva*. Any further growth must be carefully studied in the light of how it will affect the Yeshiva.

Goldwater . . .

(Continued from page 4)

better to denounce the Birch Society, retain Presidential control of nuclear weapons and . . . well, you get the idea.

I'll never forget old faithful Clare Booth Luce seconding darling Barry with all of the expressive gesticulation necessary for the occasion. She sounded for all the world like a kindergarten teacher.

Then there were Senators Keating and Javits sitting on their hands as tumultuous applause greeted the nomination of Goldwater. Keating, resembling a cow with indigestion, led a group of New Yorkers out of the hall. He claimed that he didn't feel well. I wouldn't have either in his place.

And Barry lost. But we know why.

- 1 - The "liberal" republicans conspired against him.
- 2 - "Sensation seeking columnists and commentators" conspired against him.
- 3 - The pollsters conspired against him.
- 4 - The newspapers conspired against him.
- 5 - The Communists and "Pinkos" conspired against him.

I know that many people try to escape blame by placing it on others. But come now Barry, isn't this going a little too far?

Rings . . .

(Continued from page 1)

only 17 voted not to; 87 of 133 voted to have a school color stone. The referendum was co-ordinated by President of the Junior Class, Joseph Berlin by proposal of Student Council. In commenting on the turn-out he said, "It is not, in my opinion, strictly student apathy. Many students are taking mid-terms now, but this is a time-pressed issue. Besides more than half the publicity signs announcing the referendum, those in Furst & RIETS Halls, were torn down by a guard claiming orders on school policy.

The poem "Bang, Bang—You're Dead," which appeared in THE COMMENTATOR (Vol. LX, No. 3, November 19) in commemoration of the first anniversary of the assassination of President John Kennedy, was incorrectly attributed to Jerry Shatzkes. The actual author is Chester Wald.

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On The Sidelines



The Homecoming Weekend Affair— Whither A Yeshiva Generation?

by Neil Koslowe

What is Yeshiva College? Yeshiva College is a Hillel Wiener. As he lies on a hospital bed, occasionally wincing as the throbbing pain of torn ligaments shoots through his left arm, Hillel ponders the time he has spent at basketball practices. He thinks of 2 years of sweat and toil, 3 and 4 nights a week, 3 hours or more each night. He thinks of a less than complete education he has received because he felt representing Yeshiva on a basketball court was important. He thinks of the enjoyment he might have gotten from the college courses or the Talmud *Shiurim* of Rav Romm in whose class he excels. And when the physician informs Hillel that he won't be able to play ball for the rest of the year, he mulls over the time and effort in pre-season practice, now seemingly wasted. Yet Hillel Wiener is comforted, however slightly, by the reassuring thought that he has done something quite noble for Yeshiva and its students. He has given of himself so that the Yeshiva name would be respected. And above all, he believes that he and his teammates, who sacrifice so much, surely have the respect, admiration, and appreciation of his fellow Yeshiva students.

NEWS ITEM: YESHIVA COLLEGE STUDENT COUNCIL REFUSES TO ACCEPT THE PLANS FOR A HOMECOMING WEEKEND HONORING THE BASKETBALL TEAM AND ALUMNI.

What is Yeshiva College? Yeshiva College is a Bernard 'Red' Sarachek. He came and he taught and he fought and he yelled until he molded teams worthy of representing Yeshiva. He pleaded, he begged, he cajoled—he did everything he could to get support and finance for the athletic program at Yeshiva. He helped build a high school league to ensure a flow of athletes to Yeshiva College. Red Sarachek has paid for his efforts. He has paid by being attacked as an innovator of something foreign to Yeshiva. He has paid by being looked down upon by inferior coaches in superior positions. He has paid by being humiliated at times by teams who have not had a gym to practice in or who are too dead tired from studying to be able to play effectively. He has paid with money from his own pocket when money was scarce. And Red Sarachek has been paying these 21 years with his health.

"You know the schools I want you to beat?" the Coach has asked of his team. "It's City and Brooklyn and these other schools with many Jewish kids in them. They look at you and sneer because you're the kind of Jew they're glad they're not. But deep down, they're envious of you, because you have a Jewish education that they'll never be able to get. It's these guys you've got to beat!"

The Coach was explaining to me the need for top-flight athletic squads. "When I travel and I visit around the country in California and Texas—everywhere I go people are following the teams. When we have a good record, and lately we haven't, they smile. When we don't, they try to console me by saying, 'Well, they are only Yeshiva boys.' That's garbage! We don't want sympathy. We've got arms. We've got legs. We can learn *gemorra* and we still can play ball. One doesn't exclude the other. I don't want excuses—there are always excuses. We should say, 'We're Yeshiva and we're just as good as anybody else—in fact, we're better, in all respects.'"

But Red Sarachek is no miracle worker. With Hillel Wiener, one of the solid starters, out for the year, and Ricky Goldschmidt out with an ankle twisted and puffed up, only six players are left. The Coach recognizes the seriousness of the situation as noted in the N.Y. Post of November 25. He has considered suspending basketball for this season. How Red must have burned when the Post called us "poor Yeshiva!" Red Sarachek has never ceased in his struggle for recognition of athletics at Yeshiva. He has argued and will continue to argue with Administration personnel who might not see things his way. But Red Sarachek has felt that at least the students are with him in his struggle.

NEWS ITEM: YESHIVA COLLEGE STUDENT COUNCIL REFUSES TO ACCEPT THE PLANS FOR A HOMECOMING WEEKEND HONORING THE BASKETBALL TEAM AND ALUMNI.

What is Yeshiva College? Yeshiva College is, where the bizarre is commonplace. In all fairness, Student

Council reflects the opinion of the majority of students at Yeshiva. I am fairly certain that a majority of the student body are in fact opposed to the Homecoming Weekend. But what, really, is the opposition? When the idea was first presented in this column in the November 5th issue of THE COMMENTATOR it was well received. A few students expressed concern over the term 'homecoming' and what it usually connotes in other colleges. But I referred them to the article where no mention at all of 'girl,' 'Stern,' 'women,' or 'dates' was to be found in the section dealing with the Homecoming Weekend. I assured them that I would never propose a project that would even suggest a breach of religious doctrine. Besides, in other schools students often turn away from religion after taking history or philosophy courses. This hasn't stopped Yeshiva from teaching such courses. On Wednesday, November 18, Council accepted the proposal for a Homecoming Weekend and appointed me as chairman of the event.

On Thursday, November 19, the third issue of THE COMMENTATOR appeared containing David Ebner's letter. He asked that I "call a spade a spade." What he suggested was that I was really asking for a social event, and that he was opposed to this. To be frank, I did not accept this point seriously. After all, we do have a Dean's Reception and a Dramatics Show to which dates are brought. Girls have attended our Purim chagigot and did attend our Masmid shows—and have always attended our sports events. And week after week Stern College—part of Yeshiva University—stuffs our mailboxes with invitations to various social gatherings.

So, I set to work on the Homecoming Weekend. I enlisted the aid of Stanley Raskas. He recalled how Dr. Belkin had expressed interest in addressing the student body. We went to Dr. Belkin's office and told the secretary of our plans. We told her that Friday night students would be staying over in the dormitories. We said that Saturday night would be devoted to honoring the basketball team, and the Alumni would be invited to attend. Everything would be in the true Yeshiva spirit. She expressed great interest in the idea and told us to send a formal invitation to Dr. Belkin. She told us that if Dr. Belkin could manage to fit it on his schedule, she was sure he would be delighted to speak to us that night.

But by Monday, November 23, Mr. Ebner was gaining recruits, foremost among them the Council President. The basic argument was that the weekend, especially the reception following the game, would be a social event, and this was necessarily evil. My friends and I tried to reason with the opponents, but reason would not suffice. Instead, the Council President declared: "I don't know what the Yeshiva mind is coming to." One student, with an ominous finger pointed at my head, warned: "You'll never get it! You won't get that Homecoming weekend!" To me, the whole thing was beginning to seem nightmarishly like a chapter from Orwell's "1984." On Tuesday, November 24, a motion was made in Student Council to rescind approval of the Homecoming Weekend. Stanley Raskas presented Council with the plans for the event and a vote was taken after much debate.

NEWS ITEM: YESHIVA COLLEGE STUDENT COUNCIL REFUSES TO ACCEPT THE PLANS FOR A HOMECOMING WEEKEND HONORING THE BASKETBALL TEAM AND ALUMNI.

What is Yeshiva College? Yeshiva College is a home of Torah. It is a place where our rich heritage can be delved into, studied, savored, appreciated, and loved. It is a place where the Corpus of our faith, the Talmud, can be studied day and night, maintaining the tradition of our people and teaching us the life of Torah, the life of piety and *mitzvot*, and the devotion to *halacha*. But Yeshiva College is also the embodiment of the principles of its molders—that Yeshiva could and should extend itself in the secular world. Yeshiva College isn't and wasn't meant to be *Ihavas*, a monastery; we do not preach celibacy.

Consider the following. When the project was first presented in Council on November 18, and all that was considered was its merits and deficiencies, it was passed. This should not be forgotten. Secondly, not all the opponents later offered the same objections. Some mentioned the fact that Council funds were low. Some said they

opposed the project because they opposed the idea of a basketball team in general.

It is my conviction that the real reason for the opposition to the Homecoming Weekend was the reactionary Yeshiva student opinion that Yeshiva should not inject itself in secular realms. The term "social" is merely a cover-up term like 'Communist.'

I can picture our student body arguing with Dr. Revel, z.t.l., over the ideal of introducing secular studies, or over the grammatical implications of *Torah U'Madah*. I can picture our students arguing—and in fact many did—that the establishment of Stern College was an evil, "social" thing. And I can picture our students angrily denouncing a JSP that would dare give a public school graduate the opportunity for a Yeshiva education.

Have our Yeshiva students learned of Yeshiva's purpose? Have they learned anything from the success of Stern College and the Jewish Studies Program?

NEWS ITEM: YESHIVA COLLEGE STUDENT COUNCIL REFUSES TO ACCEPT THE PLANS FOR A HOMECOMING WEEKEND HONORING THE BASKETBALL TEAM AND ALUMNI.

What is Yeshiva College? Yeshiva College is a Dean Isaac Bacon. He has worked hard at his job, knowing that most students don't even know of his accomplishments on their behalf. He has revitalized the entire college and has seen it progress in all areas. He recognizes that to survive, one must adapt. When the times present a challenge, effective response within the boundary of basic traditions must be made. Withdrawal and seclusion mean extinction.

When the yeshiva students of Yavneh saw their beliefs in danger, did they withdraw in seclusion? No! They followed Bar-Kochba and took action! When our great sage Hillel saw that the *Shemittah* was causing great difficulty in the granting of loans, he acted and adjusted the law to the conditions of the time by the institution of *Pruzbul*. The Talmudists, the *Gaonim*, the Responsa of the Middle Ages, and the *halachik* works of modern times all represent response and awareness of contemporary conditions. The history of the Judaism we cherish is one of action, not reaction. I don't know if Dean Bacon favors a Homecoming Weekend or not. But if I were the Dean, I'm sure I'd note with irony how in recent years it has been the Administration, the professors, and all the branches of Yeshiva University that have been progressive, while it's been the students—the youth—who have been behind the times.

I had occasion to be in the Boston area before school started. I got into a discussion with a former student of Yeshiva over the school and its students. He told me that in his community, they no longer look for a YU graduate as a rabbi. They find he's too interested in his own well-being, and not willing to plunge into the real problems of the community and its relationship with the non-Jewish world. They find he's too secluded in his own private universe.

A number of friends have told me to forget the whole thing, that it's not worth bothering about. But I see this whole affair as one of great significance. I'm reminded of the story told about Dr. James Conant, pioneer and often lone fighter for better educational methods, and one time president of Harvard University. When he was president of Harvard, he kept among other objects on his desk a little model of a turtle under which was the inscription, "Consider the turtle. He makes progress only when he sticks his neck out."

When I reflect on this entire episode, I am fearful. I am fearful for the future of the Yeshiva graduate. Is Yeshiva sending out into the world graduates who will oppose plans because they delve into the secular world—and who will coat their real objections with catch-all phrases such as, "it will turn into a social?" For that matter, is Yeshiva sending into the world graduates who are so unable to conduct themselves in the presence of females that any kind of social event would lead to misdeeds?

I guess I should thank Dr. Sar for sending me and my intestinal virus home Tuesday afternoon, November 24, even though I was thereby unable to be at that fateful Council meeting. Had I been there, I just might have silently wept for a Yeshiva generation, lost.

Mighty Mites Are Really Great As Rokach Tallies Forty-Eight

by Myron Iteld

On Monday night, December 7, the Mighty Mites of Yeshiva lived up to their name and scored one of the greatest victories in the annals of the school's basketball team, by downing Queens College, in triple overtime, 100-96. This fired-up and high spirited team played fantastically gutsy ball to overcome a bigger and more numerous Queens squad.

Marking his spot in YU sports history on this great night, was the amazing Shelly Rokach. Shelly, who didn't shoot until four minutes were gone in the first half, shot an unbelievable 64% field goal completion from the floor, and wound up with a record-shattering 48 point, 28 rebound performance. Shelly, who finally fouled out with 1:35 left, was so overpowering that the partisan home crowd at Queens gave him a one minute standing ovation.

This great upset, however, was a team victory. Sam Stern, who was injured on the opening play of the game and later suffered repeated leg cramps, scored 14 points, the last four: foul shots which clinched the victory. But more important was his outstanding, unselfish team play which set up countless baskets, and kept the team in contention all the way.

Also contributing to the spectacular event was Jon Halpert.

Jonny scored 19 points, but even more noteworthy were his consistency and clutch driving lay ups, which saved Yeshiva just when the going was rough. Jon's great floor play with Sam and Shelly in the overtime periods was the core of the offense. Starters Steve Gralla and Palefski contributed immeasurably to the cause, especially Captain Gralla. Steve, who scored 15 points, netted eight of them in the second half when the Queens defense was concentrating on Rokach, who tallied 29 in the first half, 21 in a row. Gralla's timely scoring eased the pressure and freed Shelly to establish his new all time high point mark. Palefski, playing in his second college game, played well and set up many scores. Abe Speiser and Henry Schumansky, both freshmen, came off the bench and scored the go-ahead baskets in the final overtime period.

By virtue of the victory, the Mighty Mites are now in undisputed possession of first place in the Knickerbocker League, with a perfect 2-0 record. December 7 was a fantastic, indescribable and utterly unbelievable night.

In a game on Tuesday, December 1, Yeshiva rolled in its first victory as they trounced Hunter College by over twenty points, 64-41.

Hunter's short-lived moment of glory came in the beginning as

they jumped to a 6-2 lead but the combined shooting of Shelly Rokach and Steve Gralla gave YU a 17-12 lead midway through the first half. Play perceptibly slowed down and the hoopsters were held to a 28-20 half-time advantage.

Hunter, somewhat inspired, once again started fast and closed the gap to 32-29 with barely three minutes gone in the second half. But that was the Purple and White's last whimper as the Mighty Mites gained control of the game and won going away.

High scorer for Yeshiva was Capt. Gralla with 22 points. But more important was Gralla's fierce rebounding and limitless hustle. Also starring for the Blue and White was the incomparable Rokach. Shelly, who netted 19, intimidated the opposition not only by outjumping their tallest men, but by also outrebounding three men at a clip! Also, 5-10 Jon Halpert, who tallied seven, time and time again outrebounded Hunter's two 6-3 front-courtmen.

Playmaker Sam Stern, playing despite a pulled muscle, provided exciting playmaking and floor play and was without a doubt the key to the offense. Freshman Paul Palefski also played well and scored 6 points.

A most exciting team to watch, the '64-'65 roundballers are well on the way to a winning campaign.

Essential Of Good Wrestling: 'Dominate Your Opponent'

by Fred Nagler

Mat generalship, otherwise known as mat strategy, is the key to a wrestler's success. To anyone unfamiliar with wrestling it may best be defined as "knowing what to do and when to do it."

"Ninety per cent of wrestling is setting up the moves," assures Joel Pruzansky, one of Yeshiva's top matmen. Coach Hank Wittenberg emphatically reiterates this point adding, "Every wrestler knows the moves and counters.

dure the full nine minutes of the match. To the baseball strategist this is easily understood. Just as a pitcher must give it everything to get out of a tight situation and still be able to go the full nine innings, so too must the matman be paced.

The wrestler must have coordination, strength, speed, stamina, the all important will to win, and the often overlooked quality of concentration. In the course of



Commentator (by I. Halberstam)

Coach Hank Wittenberg discusses finer points of wrestling strategy with team.

What makes one more successful than the other is his use of these moves."

In a pinning situation a wrestler must go all out and give it everything he has, but he must also learn to pace himself to en-

a match he must listen to the coach who is yelling across the mat. Unfortunately, many wrestlers are distracted by the "expert" instructions of everyone around the mat who has suddenly become a coach.

Another important factor in every match is one's mental attitude. This is based on two factors: confidence of your condition, of being in good shape; if one has this in his favor he also has a psychological advantage entering the match.

Wittenbergers Open Season With 24-11 Loss To Hunter

by Pabijus

The Yeshiva Grapplers opened their season against Hunter College, in the YC fieldhouse, Thursday evening December 3. Coach Henry Wittenberg's Heights Hellcats got off to a fine start as Steve Dostos, a 123 pounder, took the first bout on a forfeit. Afterwards, however, it was all down-

Swimming Proceeding Full Speed Ahead

This year's swimming program consists of instruction at the local George Washington High School pool. Two courses are given. On Tuesday nights freshmen who cannot pass the minimum swimming requirement receive elementary instruction. Also given are senior lifesaving courses for advanced swimmers. Completion of this course is a prime requisite for obtaining a job as a lifeguard in the summer. Senior lifesaving is also given on Thursday nights. In the second semester a swimming instructor's course will be given. Last year this course was successfully completed by 26 students. Stan Schneider is doing a very good job as co-ordinator of swimming instruction and he reports that 132 students are enrolled in the swimming program.

There seems to be no lack of desire among the students to form a team but a lack of time is the major obstacle. The lack of time prevents practice sessions and the hiring of a professional coach.

hill, with Yeshiva finally succumbing 24-11.

After Dostos' victory, the Wittenbergers dropped three in a row. Gil Goller, 130, and Lew Zinkin, 147, both wrestled fiercely but lost on late pins. Barry Levy, at 137 lbs., lost a very close decision in a low scoring contest.

The next two matches were, by far, the most spectacular of the meet. Alan Friedman, a 167 pound rookie, thrilled the crowd by suddenly reversing and pinning his opponent. Joel Pruzansky was



Commentator (by I. Halberstam)
Barry Levy warms up with Lew Zinkin before the ill-fated Hunter match.

robbed as he put on a magnificent display of moves, most of which were ruled illegal, and could manage only a tie.

The last bouts were quite disconcerting as Peter Barren, 177, and Shelly Katz, heavyweight, were both pitifully outweighed by their opponents. Both wrestled courageously but lost, Barren on a decision, and Katz on a pin.

Checkmates Voice Great Optimism; See Hope For City Championship

by Paul Schneid

For only the second time in Yeshiva's long history, the freshmen will play an important role in the development of the Chess Team. This, coupled with the return of last year's entire "A" team, should result in a highly successful season.

When asked about the prospects for this year's team, Captain Ira Rapaport responded, "The Chess Team has the capability to win the City Championship for the first time. The main threat to this great hope is Columbia College. However, if we play them late in the season and all of our players are healthy, we may pull a surprise in the world of chess!"

Returning varsity men include: seniors Steve Katz and Benji Tabori; juniors Moish Morduchowitz, Ira Rapaport, Paul Schneid, and Moish Zauderer; and sophomore Jerry Aranoff.

In past years, the team was selected on the basis of a one game tryout. This method proved inadequate. This year, the innovation of a five-round tournament will greatly aid the captains' in their selections.

There are forty participants in the tournament, each of whom

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