

## Dramatics Society Accorded High Praise For Production Of 'Twelve Angry Men'

by Joseph Borlin

"Twelve Angry Men" was produced by the Yeshiva College Dramatics Society, Sunday, December 20, 1964 in the auditorium of W. H. Taft high school. Approximately 85 students of Yeshiva College attended. The performance was repeated at the

movie version was made. The play is so demanding of its characters that the film required a cast of star personalities headed by Henry Fonda, Ed Begley, and Lee J. Cobb.

What is the reputation of the Dramatics Society? Last year's successful Dean's Reception, per-

cused — then you must declare him not guilty. Whichever way you decide, the verdict must be unanimous." These are the instructions to a 12-man jury by a judge after the trial of a boy accused of murder in the first degree.

At first, 11 of the 12 are impatient to return a verdict of guilty. Only one, juror eight, played by Jack Haller '65, requests that the group talk it over to insure that there is no reasonable doubt. At curtain calls, Jack Haller received an intensive outburst of applause, recognition of a job magnificently done. He was truly superb and everyone knew it. Haller was convincingly real, a quiet, thoughtful, gentle man, seeking all sides to every question, a man of strength tempered with compassion.

Opposing him, and eventually everyone else, is the third juror, Joseph Strauch '65. "Yossi" knows that he is consistently great but he tries harder each time to surpass himself. On the stage it seems he can play any part and play it well. In "12 Angry Men" he is a very strong, forceful, opinionated man within whom can

(Continued on page nine)



A scene from the recent Dramatics Society offering—"Twelve Angry Men."

Monsey Park Hotel, Saturday evening, December 26, at the request of the Community Service Division for the winter seminar.

An argument has been proposed that history never repeats itself, but the production of "12 Angry Men" offers strong evidence to the contrary. The comparison is to "Stalag 17" produced by the Dramatics Society less than one year ago.

Let me first tell you about "12 Angry Men." A citation was awarded to Reginald Rose for his television play "12 Angry Men." The society of television arts and sciences gave their Emmy to him for the best dramatic writing for television. Afterwards, the play was adapted for the stage and a

haps the best ever, a fine reception followed by 2 excellent plays; last year's "Stalag 17," Soshtain and Seigel sparkling through a cast full of delightfuls. Does anybody remember "No Time For Sergeants" or "My Six Convicts?" It's tough to live up to a reputation of high standards, maintained quality, year after year.

Not many people came, maybe 200; not many people came to Stalag 17 either. Who cares? The Dramatic Society is not, if you'll pardon the term, on trial. Rather, the student body which will regret its absence and its excuses, too, has yet to prove its interest in student activities. Said Marty Soshtain, President of the Dramatics Society, "it is not easy to rehearse while suspecting a poor student response. Nevertheless we strived for excellence. Ask the people who were there; we hit the top, notwithstanding the various pressure placed on the cast and the others who worked hard. I want to thank those teachers who were kind enough to postpone already scheduled and perhaps re-scheduled exams. Why others couldn't follow suit is beyond me."

What is this play about? "If there is a reasonable doubt in your minds as to the guilt of the ac-

## Poli Sci Plan Reorganized

The introductory Political Science sequence of courses at Yeshiva College has been modified, retroactive to the beginning of the term. Political Science, Introduction to American Government, has been changed to 1.1, Introduction to Political Science. Political Science 2, previously Policies and Functions of American Government, is now 2.1, American Government. There is no prerequisite for the 2.1 course, which may be taken by science majors towards their social science requirement.

Students who took Political Science 1 in the past with Dr. Liebman are ineligible to take 2.1, as are those who took American Government at other colleges. Majors in political science in either of these categories should substitute another 3 credit course in Political Science for 2.1. Those who are taking 1.1 with Dr. Dunner or who have not taken an introductory course in American Government are required to take the 2.1 course.

## Stern Acquires More Space For Temporary Classrooms

The oldest police station in New York City, still remembered for its role in the 1863 draft riots, has been purchased by Yeshiva University for the temporary alleviation of crowded conditions at Stern College. The five story brick building, constructed about 1854, and located just north of the present Stern College, will provide new classroom space.

Renovation would begin, it was announced, "as soon as the archi-

tect can move it." The building will hopefully be ready for occupancy by February, but much work will first have to be done. At present, the floors creak, the winding staircase leans inward at a 10° angle, and the wrought iron fence outside is peeling and unsteady.

Yeshiva outbid the Swedenberg Foundation, winning after 22 bids, with an offer of \$76,500 for the structure.

## Council Joins SSSJ; Urges Deeper Probes

Student Council will investigate a course of action on the problems of Soviet Jewry jointly with the Student Struggle for Soviet Jewry. A Russian Jewry Commit-

Council meeting, Wednesday, December 16. It followed reports by COMMENTATOR editor Herbert Hermele '65 and Council President Steve Katz '65 on the state



Rabbi Riskin and Greenberg listen intently as Jacob Birnbaum makes some important remarks.

tee has been formed under Council auspices to co-ordinate the study. The SSSJ has agreed to suspend public demonstrations pending the results of the study. This action was taken at the

of Soviet Jewry and recommendations received for action during their Washington trip. Messrs. Hermele, Katz and William Schwartz '65, Council Vice-President, spent two days there gathering information at the State Department, the Soviet Embassy and B'nai Brith-Hillel headquarters.

The Soviet Union officially denies the existence of anti-Semitism, citing a ban on anti-religious acts in the Soviet Constitution. However, outside observers have pointed to numerous instances of anti-Semitism, such as trials for economic crimes and synagogue closings. The official Soviet position is that synagogue closings have resulted simply from a lack of worshippers. As to complaints of cemetery closings, Mr. Anatoli Myshkov, First Secretary of the Soviet Embassy, asserted that only two were involved, in the center of Moscow, that neither had had any interments for some time prior to the closing, and that they had been replaced by comparable areas outside the city.

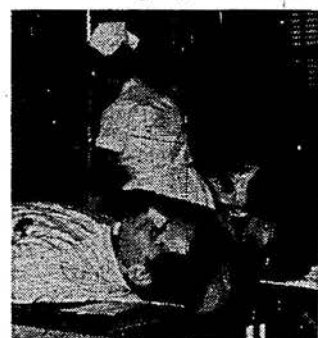
Mr. Myshkov denied that any shortage of religious articles exists. He asserted that the "few thousand people" still interested in religion had sufficient supplies remaining from before the 1917 Revolution.

He defended trials for economic crimes as a matter of national law. The fact that so many Jews are tried may be due, it has been suggested, to their position as the third largest Soviet urban group and their traditional involvement in commerce. However, the extensive publicity given to the trials is at best, to impartial observers, a warning to Jews on their behavior; it may in fact be calculated anti-Semitism.

The problem of anti-Semitism is complicated by the Soviet list. (Continued on page eight)

## Blood Drive Breaks Record As 203 Pints Are Donated

Yeshiva's fall blood drive, held last Thursday, December 24th, collected 203 pints, 22 more than



Blood Drive Donors in Action

last spring's record 181. It also topped the term's goal of 200 pints. Only 175 donors had ac-

tually been expected, according to Arthur Feinerman '66, assistant drive chairman.

Forty-two freshmen, 14.3% of the class, gave blood, as did 60 sophomores, 30.3% of their group. 38 juniors and 29 seniors also contributed, 30.9 and 22.3%, respectively. Forty-five faculty members, alumni, and *snicha* students completed the total. Thirteen of this overall group of 214 were rejected for medical or age reasons.

### Great Success

The 203 pint total represents 22.5% of the student body. Mr. Horowitz '65, Blood Drive chairman, hailed the collection as "the most successful since the drive was instituted." He attributed its success to advance publicity and letters distributed to the student body by himself and Student Council President Steven Katz. He praised the freshman turnout; while small in terms of class size, it was unusually large in proportion to the number of freshman older than the minimum donation age of eighteen.

The drive was conducted in coordination with the American National Red Cross, New York-New Jersey regional blood program. The College blood drive committee consists of, in addition to Messrs. Horowitz and Feinerman, Pinhas Friedenberg '67, Harry Bialik '67, David Glicksman '65, Marvin Chertok '65, and Nathan Bernstein '67.



# The Commentator

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*For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.*

For the greatest grief, one can only seek the consolation of eternity; this world is but a hallway to the world to come. Philip Lieberman passed away Tuesday evening at Beth Israel Hospital. In his short life, Phil made many friends while attending the Hebrew Institute of Long Island, and then Yeshiva University, and his memory will always be retained in their hearts. This was a boy who sought to please everyone, and in return he gained the respect and admiration of all who came to know him. It is difficult to bear the thought of his passing without bringing a tear to our eyes.

The funeral was held at the Hebrew Institute of Long Island on Wednesday. *Shiva* will be observed at the home of Rabbi and Mrs. Murray Lieberman, 556<sup>th</sup> Beach 66th Street, Arverne, New York.

We pray for the day when "... death is destroyed forever and G-d will wipe away tears from every face. ..."

## Time Limit For Genocide?

It does not seem possible that in such a short time a state which was conceived in a revulsion to atrocities, could consider forgetting about punishing those who committed and contributed to mass murder. Yet this is the clear implication of the announcement by German Chancellor Ludwig Erhard's cabinet that it will not seek an extension of the statute of limitations on the prosecuting of Nazi murderers, which runs out on May 8, 1965. Certainly there is a legal point involved, for an extension of the twenty year limit would seemingly be barred by the *ex post facto* provision of Bonn's Constitution. But the words of the late Judge Learned Hand, writing for a unanimous U.S. Court of Appeals in 1928, are startlingly relevant in this case:

"... For the state to assure a man that he has become safe from its pursuit, and thereafter to withdraw its assurance, seems to most of us unfair and dishonest. But, while the case is on, it does not shock us to have it extended beyond the time first set, or, if it does, the state forgets it."

In West Germany itself, the Chancellor's Christian Democratic Union and the opposition Social Democratic Party have called on Justice Minister Ewald Buch to report by March 1 whether the statute must be extended to prevent any Nazis from escaping justice. Even the slightest possibility that a Nazi murder will go unpunished should stir a national conscience which is trying to atone for unthinkable crimes. The Basic Law for the Federal Republic of Germany begins: "Conscious of its responsibility before God and mankind ..."; the West German people have a profound moral obligation to see that the statute of limitations is extended so that no Nazi criminal will dare to walk free in the streets of any city in the world.

## Letters To The Editor

To the Editor:

During the past semester, Pollack Library has experienced mutilation of its books and outright theft of examination folders, etc. There is no doubt in my mind that the individuals involved are few in number. Unfortunately, the whole student body suffers.

I wonder whether the ethics of the Yeshiva College student require reexamination, or whether, perhaps, Pollack Library has failed in its responsibility. Must Pollack Library subject every person to an examination of his person and belongings in order to guarantee everyone a fair chance at library materials? The writer is very unhappy about the status quo at the moment.

Solomon Zeides  
Librarian

Editor's note:

*There have been fourteen cases of theft and mutilation up to this time, compared with six cases for all of last year.*

*Seven of these cases were in books dealing with Jewish studies.*

*Four students caught mutilating books have been put on probation of from one to four years.*

*The cost of replacing the missing materials is not so great compared to the inconvenience to many students who have to go without the materials until they can be replaced, and the inconvenience to Mr. Zeides, who spends much time searching for and acquiring the missing materials.*

*The library, operating at top capacity, was 34% more in use in November, 1964, than in November, 1963.*

*Mr. Zeides considers the matter serious enough to merit students informing on the mutilators. Those caught should be dismissed, as is the practice in Harvard and other schools.*

To the Editor:

With reference to Mr. David Ebner's comments concerning Yeshiva athletics and Stern College students, we would like to offer several remarks.

In most colleges, a girl is able to attend an athletic event without being accused of socializing. Why should Stern College be an exception? There are girls here who would be willing to support these school functions if not for the fact that they would be (and are) frowned upon by Yeshiva College boys. This is an immature high-school attitude maintained by many of the fellow fans that we have observed. Yeshiva athletic events are not well-enough attended to discourage any willing enthusiast.

Stern College Students  
Editor's Note: The names of the authors of the above letter are withheld upon request.

To the Editor:

I hesitate before entering the lists against Mr. Koslowe, for I have a great deal of respect for him and sympathize with his anguish over the apathy of many Yeshiva students. I cannot refrain, however, from voicing serious objections to the tone and content

of Mr. Koslowe's article in the previous Commentator.

Mr. Koslowe validly asks the question: "What is Yeshiva College?" for an understanding of what the college stands for must precede and predetermine all actions of the student body. It is when he tries to answer this question that Mr. Koslowe and I part ways. I am puzzled not only by the order in which the answers are given, but also by the fact that he found it necessary to list so many answers. While Hillel Wiener, Coach Sarachek, the bizarre, and Dr. Bacon are peculiar to and represent Yeshiva College (though I wonder if that is the correct order), any attempt to define Yeshiva College in terms of these four separate entities is reminiscent of the story of the blind men and the elephant; each of these must be put into perspective and viewed as part of the whole. And what of Torah, relegated (perhaps through typographical error?) to fourth place?

**Rejects Answers**

But as I was compelled to reject Mr. Koslowe's answers, I am also compelled to present an answer to his question. I base my answer on a thought expressed by Rav Ahron Soloveitchik on the same Thursday that Mr. Koslowe's article appeared. Rav Soloveitchik, in explaining the difference between the pagan and the monotheist, said that the pagan always pictures himself *Omed al Ha Y'or* — standing over his god, dominating him, and adapting his god concept to fit his whims and the whims of every new society. The Jew, however, does not and cannot adapt his religion and principles to suit the whims of an ever-changing society — his G-d is situated above him, a *Yoshev M'romim*. The Jew cannot be a spiritual chameleon, changing his religion to fit every day new social circumstance. "To survive one must adapt?" I question this statement, Mr. Koslowe. Physical adaptation is necessary for physical survival — yes; but spiritual adaptation for the Jew means spiritual annihilation. To follow a policy of adaptation would lead us down the road travelled long ago by Harvard Theological Seminary. What Yeshiva College is, and must remain, is a citadel of spiritual intransigence on the faces of the assimilating melting pot of White Anglo-Saxon Protestant America. Perhaps instead of thinking of Dr. James Conant and his progressive turtle, Mr. Koslowe would do better to think of Chazal's fish who adamantly refused the fox's invitation to join him on the shore.

Jonathan Helfand '66

To the Editor:

I have not had the pleasure of meeting Neil Koslowe, by self admission the Bar Kochba of our generation, a fact of which I am entirely grateful. Having just read his insipid, vacuous article in the Dec. 10 issue of THE COMMENTATOR, I can only ask "What is Neal Koslowe?" I wonder if it was not a mere oversight, fortu-

tous certainly, that he did not mention that "Yeshiva College is Neil Koslowe."

Being a law school student, I have seen what homecoming weekend affairs are like. "Social" is not the proper term to be used in defining these gatherings; debauchery is certainly more appropriate. Is this the purpose of Yeshiva University?

**Unruly Coach**

Mr. Koslowe states that "Red Sarachek" is Yeshiva. This is bewildering so say the least. A vulgar, uncouth person has no place in a university. To say that one who has such "qualities" exemplifies and represents Yeshiva, of all schools, is a slander on its good name and reputation. I still can recall another letter written to THE COMMENTATOR about eight years ago. A student from another university, one which we had just beaten in a basketball game, wrote asking about Yeshiva College and its purpose. He had just heard an overabundance of certain choice Anglo-Saxon epithets strewn about the gymnasium by a certain volatile "red-head." I wonder if this is another of our purposes — did we win another victory? But enough of this.

So to me Yeshiva University is not only the student who stays in the *beis-hamedrash* all night, although it's not such a "bad" place to stay. College is a place where students should become aware of the world around them. Yeshiva College should, in addition, instill in its students a moral code to live by. I certainly do not mean to intimate that any alumnus who returns to Yeshiva on a homecoming weekend is immoral in any sense of the word. One need not wonder what will occur when an inexperienced YU Alumnus is approached by an "enticing" Stern freshman. It is doubtful whether this confrontation will emulate the Biblical description of the first meeting between Yaakov and Rachel. However, the real crux of my letter is whether this is necessary or even desirable. Are social gatherings, however wholesome, to be our *raison d'être*? I hope not. Isn't this just taking a further step away from our original conception of Yeshiva, a further erosion of our principles? Of course Rabbi Akiva's *talmidim* followed Bar-Kochba and a *pruzbul* was written, but these happenings were necessary in order to exist and continue our faith. To equate these events of the highest magnitude with a homecoming weekend is the height of irreverence.

(Continued on page seven)

In the article on the YCSC sponsored, fact-gathering trip to Washington, D.C., in the last issue of THE COMMENTATOR, the term "alleged Soviet anti-Semitism" referred only to the position of the Soviet officials questioned. All other sources unanimously concurred that official anti-Semitism does exist in the U.S.S.R.



# Hoover Called 'Eiver Batel' College Men Sporting Hairy Chins As Shown By Recent Quotes And Bewhiskered Upper Lips, Too

by Larry Grossman

Not long ago, President Johnson waived the compulsory retirement age of seventy for the head of the FBI, Mr. J. Edgar Hoover. The name of Mr. Hoover has become a household word throughout the country. The FBI itself is lauded as the only large scale police force which has never suffered from any trace of scandal.

It seems to me, however, that no matter how well a particular individual functions in a given governmental post, there comes a time when he no longer can cope with the problems and responsibilities to be faced. The simple fact of advanced age accounts for this. It is rare to find a man who "grows" while in office. Men begin public careers with a certain

set of intellectual values and practical principles. With experience comes greater understanding. The mature public servant should merge his previous concepts of the office with practical day to day realities. There comes a point, however, at which the mind tends to stultify. Our public servant is no longer able to accept new realities, but instead tries to apply his outmoded concepts to a radically dynamic chain of events.

## Retirement Needed

Mr. Hoover, it was felt, was a vital asset to our nation. He has been kept in office beyond the retirement age. It is perfectly valid to grant exemptions from an artificially erected age barrier. However, it would seem that the mandatory retirement of seventy would have been an appropriate one for Mr. Hoover.

A few weeks ago, Hoover displayed what I have already termed the stultified mind. Quite apart from the specific issue involved—the validity of civil rights demands—Hoover made a mistake in public relations. When he called Dr. Martin Luther King "the most notorious liar in the country," he was thinking in terms of the power structure of thirty years ago. At that time, calling members of minority groups derogatory names was accepted, even perhaps, by the minority groups. Since then, minorities have gained tremendously in political power and "respectability." But Mr. Hoover can't adjust his value system to the new situation.

## Useless

There is a Yiddish term that expresses the situation succinctly—*eiver batel*—a useless limb. Mr. Hoover is a limb of the government who have once performed a yeoman service for it. We see now that he has failed to keep up with the body as a whole.

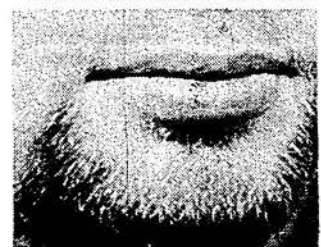
Just as doesn't serve its purpose any longer, without regard for the sentimental value of the garment, we must not allow an anachronistic cog in the machine of government to hamper the machine itself.

by Arye Gordon

"Hey, Arye, take a look at that character. There, with the beard!" "Beard? Good grief! Here too?"

"Sure. Didn't you know? Yes-shiva's crawling with them."

And so this feature was born.



Commentator (by J. Gordon)

## Half a Beard Is Half a Man

Julian Gordon, current photography editor of COMMENTATOR and beard sleuth extraordinaire,



Commentator (by J. Gordon)

## A Fink!

sagging under the weight of his Brownie, tracked down the bewhiskered bands to their last lair, with the talent of a Holmes.



Commentator (by J. Gordon)

## A Certain Smile

The accompanying photos are sparse samples of "X-entricks Anonymous," the growing cultured-cult of growing men. A fad is a fad. It is the same on any campus.

Ah, youth! Ah, college! Ah, whirl wind years of hard work and hard fun, when life looms be-

fore us—great and glorious. How do we express our inexpressible emotions? With beards. Sounds ridiculous, huh? Well, the "bearded ones" don't think so.

Both the enlightened and the un-enlightened believed that between the *thing* and the *word* itself a spiritual tie exists. Say the *word* and (knock wood!) the *thing* will happen.

You don't believe it? Well, smart aleck, next time you're be-



Commentator (by A. Welner)

## I Plead the Fifth

hind the wheel driving on the highway, try saying, "Me! I've never had an accident in my life." Then see how far you go.

Study the pictures on this page and try saying, "Me! I'll never grow a beard in my life." Then see how far you go!



Commentator (by J. Gordon)

## Come to the Casbah

Talking about foliage on fellas' faces, in grandma's day the beard was called "whiskers," derived from the word *whisk* as in whisk broom. The whisk once meant a whisk of straw, which is pretty much what the adornment (the beard) looks like.

Beards come in all shapes and sizes. I'll name it. You can try it on for size.

The *Vandyke*. Even kids recognize this style. Female faces on

subway posters sport vandykes crayoned by mischievous minors. Those of us who have done term



Commentator (by J. Gordon)

## The Lord Will Provide

papers in Art, have discovered the triangular-typed vandyke in the art museums attached to the chins of those aristocratic gentlemen whose portraits were painted by none other than *Van Dyke*.



Commentator (by J. Gordon)

## We Shall Overcome

The *Goatee*. Are you wild about a little goatee? Well, so is the wild goat. Goatee means "a little goat" and is called that because of its resemblance to the unsuave fuzz on the chin of that animal.



Commentator (by J. Gordon)

## Special Agent 007 1/4

The *Mustache*. Comes to us through French and Italian from the Greek word *mystax*, meaning upper lip. It is noted for its ability to catch crumbs. No, no! I didn't say it was worn by crumbs.

The most civil title we are left with when speaking of those glorious hairs is the Latin word *barba* meaning "beard." A beard may come and go, for some males



Commentator (by J. Gordon)

## Mea Shearim Here, I Come

think, "He that hath a beard is more than a youth, and he that hath no beard is less than a man." However we know a beard was never the true standard of brains.



Commentator (by J. Gordon)

## Tevye's Son-In-Law

## Faculty Shorts

Dr. Abraham G. Duker, Director of Libraries, is a member of *Histadrut*, Cultural Exchange Institution's national board.

Dean Bacon has been selected a member of Middle States Association's Commission on Secondary Schools.

Dr. Saul Wischnitzer, assistant to the Dean (see issue of October 21), reviewed *Legemeine Cytologie* for *Journal of the American Medical Association*. His "Outline of Human Anatomy" will be translated into Spanish.

Dr. Moses D. Tendler, professor of biology, has been appointed to the New York Cancer Research Institute's Scientific Advisory Council.

Dr. Mahny Sternlicht, visiting assistant professor of psychology, had his "Establishing an Initial Relationship in Group Psychotherapy With Delinquent Retarded Male Adolescents" printed in the *American Journal of Mental Deficiency*.

Dr. Irving Greenberg, associate professor of History, discussed *G'ayrim* at Beth Jacob Synagogue, Columbus, Ohio.

Dr. Mayer Herskovics, assistant professor of Hebrew, lectured at seminars of the Jewish Agency's Torah Culture Department, and Toronto's Associated Hebrew Schools. His "Zeev Jabotinsky: Between the Book and the Sword" appeared in *Bitzaron*.

Professor Arthur D. Tauber, visiting assistant professor of physical education, has been elected third vice-president of the National Association of Medical Rehabilitation Directors and Coordinators.

Dr. Abraham Tauber, visiting professor of speech, and head of the speech department, was a panelist at the Annual Teacher Education Conference of the City University of New York. In October he visited Alleghany Community College, Cumberland, Maryland, as a member of the Visitation Team for Middle States Association of Colleges and Secondary Schools. During Jewish Book Month he will address the congregation of the Riverdale Jewish Center on "The Quest for the American Jewish Dream."

# James Bond Battles Fiends, Rattles Blonds In 'Goldfinger,' Latest Fleming Movie

by Richard Saunders

Since we are a "Commie" operative, the new James Bond film, "Goldfinger," held particular interest for us. So we rushed right down to the Coronet, at 59th St. and 3rd Ave., to get a look at it on opening night.

Let the reader beware that this will not be a highly objective report, as the reviewer has already been totally hooked by numerous Ian Fleming novels, and by the two previous products of the Bond cinematic saga. "Goldfinger," like the others, puts secret agent Double-Oh-Seven against a devilish, fiendish, maniacal individual whose sole intent is to wreak havoc on the Free World. In this case, the villain is Auric Goldfinger (Get it? "Auric" Goldfinger), a gold-hungry despot who plans to break

into Fort Knox by spraying poison gas into the atmosphere, thus doing away with some 60,000 persons, and then to contaminate, radioactively, the entire gold supply of the United States. Pretty devilish, fiendish, and maniacal, huh?

The only person who can stop the plot is Bond, played most appropriately by cool Sean Connery. The armorer has come through this time with a cute little sports-car which does various things that the ordinary cute little sports-car does not. All its gadgets come in quite handy as Bond pursues his adversary around the world. Throughout, 007 maintains his calm, cool, composure. No matter how bad things appear, he manages to come up with the sophisticated witticism. If all this sounds,

to the reader, a bit larger than life, he is wrong, because it's a whole big bunch larger than life.

The supporting cast is excellent. Oddjob, Goldfinger's mute Oriental henchmen, is played by Harold Sakata with sadistic gusto. Bond's women are suitably delectable. Principal among these is Pussy Galore, portrayed by Honor Blackman. Bosley Crowther claims that she reminds him of Gorgeous George; but that's Bosley's problem.

If you don't get a big kick out of this type of tongue-in-cheek insanity, than you wouldn't have enjoyed the other films in the series. But if you can lose yourself completely in a couple of hours of impossibly fantastic heroics, come join us when we see it a second time.



# SUMMARY OF B'NAI BRITH FACTS ON SOVIET JEWRY

The following is excerpted, with permission, from the "Survey on Soviet Jewry" published by the B'nai Brith International Council. It is printed with the hope that all students will take a deep interest in this vital issue and desire to learn some of the facts as presented by the B'nai Brith—Editor's note.

An official census, taken in 1959, counted 2,268,000 Jews in the USSR—1.09% of the Soviet population. Some observers contend that three million is a more accurate estimate; since census takers accepted a respondent's answers without checking his documents, many Jews, particularly those married to non-Jews, could have suppressed their Jewish origin. But given the psychological factors that operate in Soviet society it is unlikely that a great number would hide the truth from an official census taker. The actual number of Jews is probably higher than the official statistics, but not as high as three million.

In urbanized areas, where 95% lives, the Jewish population rank is high, probably fifth.

Most Jews reside in the three major western republics: Russian Federation, 38%; Ukraine, 37%; Byelorussia, 7%. Another 15% lives in six other Soviet republics; the remaining 95,000 are scattered in two Caucasus and four Central Asian republics.

There are, broadly speaking, three types of Jewish groups in the USSR.

1. Those who have lived in the major Slavic republics since the October Revolution; they have been subject to the Russification process for almost two generations.

2. Those who live in territories annexed by the Soviet Union during 1939-41—Western Byelorussia, Galicia, Ruthenia, Latvia, Estonia, Lithuania, Bessarabia and Bukovina. Less "communized," they have deeper awareness of their Jewish tradition.

3. The "Eastern Jews" of Bokhara, Daghestan and Georgia. This is a group with an ancient lineage; here the Jewish religion is strong, although the Yiddish culture commonly associated with East European Jews does not exist.

In addition to according legal recognition to a Jewish nationality, the Soviet Union also formally recognizes the Jewish religion. The Council of Affairs of Religious Cults, a five-member government body, is charged with servicing the needs of non-Russian Orthodox groups in the USSR. In 1960, a member of the Council reported there were 500,000 observant Jews in the Soviet Union.

Soviet Jews cannot escape being apprehensive about their "vulnerability." They remember the post-war years when the Stalinist mania for what is now called the "cult of personality" expressed itself, among other ways, in anti-Jewish terror. It began in 1948 with an anti-"cosmopolitan" campaign in the press that implied many Jews were disloyal. Yiddish institutions were dismantled and the Jewish cultural movement was stifled. In 1952, twenty-six leading Jewish intellectuals were secretly tried and executed. During the "Black Years" of 1948-53 hundreds of Jewish leaders were sent to concentration camps, from which many never returned. Others were removed from their jobs. The despair among Soviet Jews was so intense that many had their belongings packed, expecting exile to Siberia. The climax came in January, 1953 when, after four years of heightened and stimulated suspicion against Jews, *Pravda* helped create a pogrom atmosphere by charging that Jewish "murder-physicians" had planned to assassinate Soviet military and civilian leaders in a Doctors' Plot.

After Stalin's death, exposure of the plot as a hoax ended the physical threat to Jews. But the fears still linger, especially since the present regime has made only half-hearted efforts to condemn the anti-Semitic aspects of the Black Years and rehabilitate its victims.

In the early days of the USSR, the Council of People's Commissars laid down the principle of "free development of the national minorities and ethnographic groups which live within Soviet Russia." There were regulations guaranteeing to national minorities the right to their own language, to have it taught in schools, published in newspapers and used in the courts, and to develop individual cultures that would be "national in form and socialist in content." These rights, for the most part, have been implemented, even for the 12,000 Chukchi, smallest nationality group in the Soviet Union.

The Jews are the singular exception. They are denied the cultural institutions—schools, theatres, press, literature—enjoyed by virtually every other national minority.

Since 1948 the Soviet government has followed a policy—with only slight modification in the last few years—of suppressing any institutional framework that might invigorate and sustain a Yiddish culture. The now program of the Soviet Communist Party speaks of the ultimate Communist objective as "the effacement of national distinctions . . . including language distinctions," but it also emphasized that, for the time being, the Party must guarantee "the complete freedom of each citizen of the USSR to speak and to rear and educate his children in any language, ruling out all privileges, restrictions or compulsion in the use of this or that language." This "freedom" obviously does not extend to Jews.

Babi Yar, the site near Kiev of the mass annihilation of 100,000 Jews by the Nazis, was to have been commemorated with a memorial. This was abandoned; instead there were reports that a park and stadium were to be built on the site of the massacre. A distinguished Soviet writer, Siktov Nekrasov, asked in *Literaturnaya Gazeta*:

Is this possible? Who could have thought of such a thing? To fill a ravine and on the site of such a colossal tragedy to make merry and play football? No, this must not be allowed!

Poet Yevgeny Yevtushenko stung official indifference to Jewish martyrdom when he recited his new poem, "Babi Yar," before a mass meeting of 1,500 persons:

There are no monuments over Babi Yar  
The steep slope is the only gravestone . . .  
The trees look sternly like judges.  
Everything here shrieks silently.

It would be wrong to say that Soviet authorities have completely ignored the fact of Jewish martyrdom. Foreign Minister Andrei Gromyko made a moving speech on the theme sixteen years ago at the UN General Assembly. A leading Soviet publicist and playwright, A. Korneichuk, spoke of it in an address, before the Supreme Soviet in 1962. A few Soviet novelists—Vladimir Belyayev, Vadim Kozhevnikov, Vladimir Bondarets—have also dealt with the theme, and two years ago the Soviet Latvian Republic produced a documentary film on the liquidation of the Minsk Jewish community. There have been several Soviet trials of Nazi collaborators who had a hand in the extermination of Jews, and Soviet authorities made evidence of anti-Jewish war crimes available to a West German Court in Coblenz.

But these are sprinkled exceptions. The customary Soviet attitude is to shrug off or ignore the martyrdom of six million Jews. Or, as with Yevtushenko, condemn those who recall its grim tragedies. The Eichmann trial was deliberately played down in the Soviet press. *The Diary of Anne Frank*, a worldwide stage hit, "literally brought the house down"—the quote is from Tass, the Soviet news agency—when it was finally performed in Moscow last year by a visiting Italian repertory group. It has had no other performances in the Soviet Union. The repertory company, which gave five performances each of its other scheduled plays, was limited to two showings of the Anne Frank play, and then "only after considerable negotiations with Soviet authorities." Last year's 20th anniversary of the Warsaw Ghetto uprising was similarly minimized (except in *Sovietish Heimland*, which gave it a special section). An *Izvestia* article on the anniversary was little more than an attack on West Germany. Sponsors of a great commemoration in Warsaw, (where some 900 foreign delegates assembled) were disappointed by the absence of any official Soviet delegation. A single Soviet citizen, a member of the editorial board of *Sovietish Heimland*, attended.

The Soviet Communist Party, firmly committed to "scientific materialism," conducts a vigorous ideological and propaganda campaign against all religions. But this must be distinguished from the obligations of the Soviet government toward religious groups, since the Soviet constitution guarantees freedom of worship. A leading authority on religion in the Soviet Union, Professor John Curtiss, in a careful analysis published in 1960, found that the Soviet government "turns a benevolent face toward most of the religious organizations of the USSR." There is one notable exception—Judaism.

The Russian Orthodox Church has been particularly favored. Since World War II it has been able to open seminaries, monasteries and parish churches, and its clerical activities have expanded in many directions. Leading Orthodox prelates are granted official privileges, including invitations to important state functions. Testifying to what Professor Curtiss calls Russian Or-

thodoxy's "robust existence" were 35,000 priests and 20,000 parish churches organized into seventy-three dioceses, each head by a Metropolitan, Archbishop or Bishop. There were also sixty-nine monasteries and convents, two theological academies and eight seminaries with (as of 1956) 1,500 students.

The same privileged status favors the Georgian Orthodox and Armenian Orthodox churches.

The Baptist denomination has also been "flourishing" in the Soviet Union, Professor Curtiss reported. *USSR*, an official Soviet journal, tended to confirm this in an article that told of 5,500 Baptist parishes, each with its own minister, deacon or preacher, and a total membership of 540,000.

The Lutherans, centered in Estonia and Latvia, have 350,000 congregants and (as of 1956) about 100 churches and 150 pastors.

Roman Catholicism has an extensive structure in Lithuania, with 740 priests, and in Latvia, with 126 priests. There is a Catholic seminary in Riga, another in Kaunas. Two bishops were consecrated in 1955, a third in 1957.

Islam also enjoys considerable status in the USSR. On several occasions the Soviet government has made air transport available to fly large Moslem delegations from Central Asia, the Caucasus and other Soviet areas to Mecca and back.

Religious contacts and cooperative enterprises are denied to Jews. No delegation of observant Soviet Jews has ever been permitted to visit its counterparts abroad. Jewish religious bodies outside the Soviet Union are not allowed official contact with Soviet synagogues. A gift by the Synagogue Council of America of miniature Scrolls of Law to Rabbi Yehuda Leib Levin, Chief Rabbi of Moscow, had to be delivered through the intermediary of a Russian Orthodox delegation that was touring in the United States. Moscow's Jews have been warned against having contacts with Israeli diplomats or visiting Jews who might come for prayer in the synagogue. The warning followed the arrest and conviction of Jewish religious leaders in Leningrad and Moscow on charges that included contacts with Israeli diplomats.

It is Soviet policy to restrict even internal contact among its Jewish congregations. Other major religions in the Soviet Union are allowed to organize congresses and conferences of religious or lay leaders, and to maintain central organizations—the Holy Synod of the Russian Orthodox Church, the All-Union Council of Evangelical Christian-Baptists, the National Ecclesiastical Assembly of the Armenian Church, the Lutheran Churches of Latvia and Estonia, the Moslem Board for Central Asia and Kazakhstan—that service a variety of religious needs. Judaism, on the other hand, is deprived of any instrument that could help coordinate or unite the Jewish group. There is no central federation of synagogues or council of rabbis. Jewish religious life is atomized, each congregation operating on its own and having no official contact with any other Jewish congregation. The Russian Orthodox Church published a central organ, the *Journal of the Moscow Patriarchate*; the Baptists have their *Brotherly Herald*; for Soviet Jews, no religious periodical exists.

There are other official Soviet actions, clearly discriminatory, designed to stifle Judaism. Since 1917 the government has not permitted publication of a Hebrew Bible. Yet in 1957 the Russian Orthodox were able to print 50,000 copies of a 1926 edition of their Bible: a year later there were press runs of 10,000 Russian-language copies of a Baptist Bible and 9,000 copies of the Koran in Arabic (a language of religious study not spoken by Soviet Moslems).

Prayer books are available in relatively sufficient quantities for the major religions—except Judaism. For the religious Jew, a *siddur* (prayer book) is a rare and precious possession. Until 1958, when a pitiful 3,000 copies were run off, none had been printed in the Soviet Union. A *New York Times* correspondent who attended Yom Kippur services last year in Moscow's Central Synagogue reported only a "few lucky owners of prayer books," among the "overflow crowd of several thousand worshippers."

Even so innocuous an item as a *luach* (Jewish calendar listing festival dates) is not readily available to Soviet Jews. They have had to depend on photographed copies of calendars laboriously made by hand. Most religious groups are allowed to produce crucifixes, candles and other devotional articles. But the manufacture of Jewish religious articles such as the *tallit* (prayer shawl) and *tfilin* (phylacteries) is forbidden.



Synagogues in Sverdlovsk, Zhitomir, Kazan, Grozny, Zhmerinka, Belaya Tserkov, Kaunas and Lvov—cities with sizeable Jewish populations—have been padlocked in the last two years. The sanctuary of the synagogue in Minsk, an historic edifice was demolished in July 1963. A *New York Herald Tribune* correspondent, visiting it, found that the sanctuary had been converted to a warehouse. A one story extension, reached through a rickety wooden shed in an alley where chickens were kept, functioned as the sanctuary. The Jews at prayer there, the correspondent wrote, wore "shabby, home-made prayer shawls" and read from "ancient tattered prayer books."

Some Jews have taken to private *minyanim* (quorums of at least ten required to conduct a service) in their homes. But in the past two years there have been police drives to discourage these.

The discouragement of Judaism is further intensified by the lack of training facilities to replace a fast-aging rabbinate. There are now only about sixty rabbis in the USSR. Until 1957, when a Yeshiva was established in Moscow for twenty students, there was no Jewish theological seminary in all of the Soviet Union. Since then only two students have been ordained and neither functions as a synagogue leader. Of the thirteen students enrolled in the shabby run-down Yeshiva in April 1962, eleven were over forty years of age. At that time, nine of the students, who came from communities in Georgia and Daghestan, were prevented from resuming their studies because of, said the authorities, a housing shortage in Moscow. That left an enrollment of four seminarians in all of the USSR. Judaism in the Soviet Union will soon be without trained leadership.

Other Jewish facilities are being forced out of existence. The only kosher butcher shop in Moscow was temporarily closed by the authorities in the summer of 1962 on the grounds that it did not conform to sanitary regulations. The Jewish section of the old Moscow cemetery is filled, but repeated appeals by the Chief Rabbi and other Jewish leaders for an enclave to be set aside and consecrated for Jewish burials in a new municipal cemetery have been rejected. This pattern is likely to be repeated in other cities.

Feuilletons (satirical articles) often appear, particularly in the Soviet provincial press, savagely attacking Judaism. The rite of circumcision is denounced as barbarous, the "Kol Nidre" prayer of Yom Kippur is condemned as encouraging disobedience to state authority. Synagogue leaders are depicted as money-worshippers who use the religious service, kosher slaughtering, religious burial, matzo baking and other ritual practices to exploit a duped congregation.

A lengthy article in *Trud* castigated the synagogue as a place where Israeli diplomats are alleged to have extracted espionage information from disloyal Soviet Jews. Another article carried a massive attack on three religious Jews who were accused of having had contacts with the Israel Embassy in Moscow. "Avarice, groveling servility before everything foreign, spiritual waste, lack of pride in our great motherland—these impel the Chernukhins, Roginskys and the Sheyfers into the embraces of sometimes not entirely blameless foreigners," said *Trud*. Synagogue leaders in Leningrad and Moscow have been convicted and given stiff sentences on charges of betraying state secrets to Israel.

The new program of the Communist Party, adopted at its 22nd Congress, calls for a stepped-up program of overcoming "religious prejudices" by "systematically . . . conduct[ing] broad scientific-atheist propaganda." On March 2, 1964, the Party Central Committee spelled out the details of the intensified campaign. It can be expected that in this anti-religious campaign Judaism will continue to be singled out for condemnation and the loyalty of its leaders questioned.

#### Popular Anti-Semitism in the U.S.S.R.

Soviet leadership is reluctant to admit publicly that popular anti-Semitism is common anywhere in the USSR. At times it will say so in private conversations with foreigners. But when it speaks to the Soviet public, either directly or indirectly, it vehemently denies there is any significant amount of anti-Semitic sentiment.

Objective observers of Soviet life, including many who are sympathetically disposed to much of the regime's aims, disagree. They find anti-Semitic stereotyping to be commonplace, although no one really knows how extensive and deep the hostile feelings are. Soviet sociologists have refused to conduct scientific investigations of it. But interviews of Soviet refugees conducted in 1950-51 by Harvard University shed some light. While the sample was far from adequate, it nonetheless suggested that Jews in the Soviet Union are often depicted on the one hand as intelligent or intellectual, on the other as money-minded, clannish, aggressive, calculating and disinclined to engage in physical labor.

The persistence of widespread anti-Jewish stereo-

typing was noted by a friendly observer, Sally Belfrage: I could almost never head a Jew described except with the apologetic preface, he's a Jew, but . . . (He's very nice, he's very intelligent.) And, frequently anti-Semitic jokes, Rabinovich this, Rabinovich that (always Rabinovich). Some Russians spend a great deal of their verbal energy on attacking anything and everything Jewish.

Maurice Hindus and Harrison Salisbury of *The New York Times* have detailed similar instances of anti-Semitism. And as an indication that stereotyping can be found on the highest levels of government J. B. Salsberg quoted Khrushchev:

After the liberation of Czernowitz the streets were dirty. When the Jews were asked why the streets were not being cleaned, they replied that the non-Jewish segment of the population which used to do this work, had fled the city. Of the thousands of Soviet citizens who have toured abroad only three failed to return. All of them were Jews. Wherever a Jew settles, the first thing he does is build a synagogue.

Salsberg also quoted Khrushchev as agreeing with Stalin that the Crimea, which had been depopulated at the end of World War II, "should not be turned into a Jewish colonization center because in case of war it would be turned into a base for attacking the USSR."

Khrushchev on another occasion had these comments about the failure of Jewish colonization in Birobidjan:

In all ages, the Jews have preferred the artisan trades; they are tailors; they work in glass or precious stones; they are merchants, pharmacists, cabinet makers. But if you take the building trades or metallurgy, you can't find a single Jew to my knowledge.

They don't like collective work, group discipline, they have always preferred to be dispersed. They are individualist . . . a second characteristic: the Jews are essentially intellectuals. They never consider themselves sufficiently educated. As soon as they can manage it, they want to attend the University.

Little is done in Soviet education to counteract anti-Semitic stereotypes. Soviet history textbooks published in 1958 and 1960 for pre-university grade levels tell nothing of Soviet Jewry, its contributions to Soviet culture or its role in Soviet life. This is so even in sections of the volumes which deal with the culture of minority nationalities in the USSR.

In a controlled press whose stated objective is to educate the public, these references, as Harrison Salisbury has reported, "blur the lines and smear the Jews by confusing them with criminal and anti-social elements in the population."

Official toleration of negative stereotyping of the Jew may well have played a role in stimulating, or at least not discouraging, a number of outbreaks against Jews and Jewish institutions in the past few years. These are some of the incidents reported in the Western (but not Soviet) press:

October 4-5 1959. During Rosh Hashana, hundreds of leaflets were distributed and posted on buildings in Malakhovka, a small Moscow suburb, by a "Beat The Jews Committee." The leaflets said in part:

Throw the Jews out of commerce where they damage socialist property and the people's wealth. They are an obstacle to the development of commerce. They cause much damage to the State and to the working people, and amass profits for themselves.

Malakhovka's synagogue and the cottage of the caretaker of the nearby Jewish cemetery were set afire. The caretaker's wife was found dead from strangulation.

August 1960. The Party newspaper in Buinaksk, Daghestan, published a story that Jews mix Moslem blood with water to drink for ritual purposes. This was the old blood libel with a new twist—Moslem instead of Christian blood. Two days later the newspaper repudiated the article as a "political error."

September 1961. Another blood libel rumor erupted into anti-Jewish riots in the town of Margalen, Uzbekistan. The rumor: A Jewish woman had kidnapped and slain a two-year-old Moslem boy for "ritual reasons." The militia ransacked her home and arrested her 90-year-old father. Mob fury broke out in the streets against Jews. Later the local newspaper reported that a Uzbek woman had kidnapped the boy. (He had been returned unharmed.) Jews who had been assaulted vainly brought suit against the mob leader. The court found that the prosecutor had ignored the damaging role of the militia and had minimized the extent of destruction of Jewish homes, and that the searches and arrests of Jews were illegal. It directed the prosecutor to correct his file of evidence for submission later.

Spring 1962. A Jewish dentist in the town of Tskhaltubo, Georgia, was accused of drawing blood from the face and neck of a Georgian boy who came to play with his son, then selling the blood to the synagogue in Kutaisi to be used in the baking of matzo. The assistant public prosecutor, interrogating the dentist, tortured him and sent him to jail in Kutaisi. The dentist was freed and the proceedings halted only after the case reached higher judicial authorities in central Georgia. These authorities advised the dentist, for his own safety, to leave his native Georgia and take up temporary residence in Moscow.

May 9, 1962. A blood libel rumor in Tashket, Uzbekistan, led to assaults on Jews. A 70-year-old Jewish woman, accused of taking blood from the ear of a Moslem girl for use in the Passover ritual, was arrested by the local prosecutor and detained for three weeks, during which time her home was ransacked by police. Again, there were mob assaults against Jews. The blood libel, it was later shown, had originated with a minor mishap in the woman's store: the girl had fallen and suffered a slight cut on her ear. The mob leaders, as well as the marauding local police, went unpunished.

May 1962. Arsonists set fire to a synagogue in Tskhakaya, Georgia. Scrolls of the Law, prayer books and prayer shawls were badly burned.

June 1962. A bomb exploded in front of the synagogue in Kutaisi, Georgia. Two other bombs were found inside the building.

Rosh Hashana 1962. During the High Holy Day services, and three weeks later during Simhat Torah ("Rejoicing of the Law"), bricks were hurled into the windows of the Great Synagogue of Moscow. A jagged five-pound brick crashing through the glass showered splinters over many of the 6,000 Jews who sang and danced during the Simhat Torah service. It narrowly missed hitting the Israeli Ambassador and a *New York Herald-Tribune* reporter. "Unfortunately," said the Chief Rabbi, "we still have evidence of anti-Semitism."

March 1963. Seven weeks before Passover a rumor spread through the city of Vilna, Lithuania, that a six-year-old girl had been kidnapped and murdered by Jews to obtain "Christian blood." There were reports of Jewish children being persecuted by schoolmates and of hooligan attacks upon Jews. The child's body was later found. It was learned that she had been murdered by a Lithuanian student who had committed suicide.

The tragedy of these and other episodes, bad as they are, is perhaps less in their occurrence than in the failure of Soviet authorities to expose publicly their fraudulent origins.

In one recent anti-Semitic incident, however, Soviet authorities did take at least a partially positive step, although not until world clamor for action (including vociferous outcries from foreign Communist parties) had become too insistent to be rebuffed.

The incident was the publication last October in Kiev of an anti-Semitic book, *Judaism Without Embellishment*, written by T. Kichko. The Ukrainian Academy of Sciences was the publisher. The work carried vicious caricatures of Jews, reminiscent of Julius Streicher's *Der Stuermer*.

The book and its contents became known in the West last March. The hue and cry which arose took on crescendo-like proportions, and the major Communist parties in the West demanded an explanation. Finally, after some half-hearted Soviet statements failed to still the outburst, the Ideological Commission of the Soviet Communist Party Central Committee on April 4 released a statement condemning the book as contradicting "the Party's Leninist policy on religious and nationality questions." The embarrassed Commission acknowledged that the book "may be interpreted in the spirit of anti-Semitism." Khrushchev's son-in-law, Alexei Adjubei, also announced that all copies had been removed from book stalls.

There are vigorous voices among Soviet intellectuals eager to sensitize the public to the evils of anti-Semitism. For Yevtushenko, communism and anti-Semitism are "mutually exclusive" and he has raised his voice to that end. The powerful "Babi Yar" was one example. The last lines of the poem express an attitude shared by many Soviet intellectuals:

Let the "Internationale" ring out  
When the last anti-Semite on earth is buried.  
There is no Jewish blood in mine,  
But I am hated by every anti-Semite as a Jew  
And for this reason,  
I am a true Russian.

Yevtushenko received about 20,000 letters when the poem was published. Only thirty or forty attacked him. This encouraging fact suggests that a government-sponsored program aimed at combating anti-Semitism and restoring the religious and cultural rights of Jews would have substantial support.



## Three Defeat Chess Champ

Yeshiva chess enthusiasts, in their strongest showing in three years, defeated international grandmaster and former United States champion Arthur Bisquit three times last Wednesday night in a thirty-board simultaneous match. They also drew three matches.



Commentator (by J. Gordon)  
Chess Master Arthur Bisquit

The winners were Paul Schneid '66, co-captain of the A chess team, James Michaelis '65, and Nat Fisch, a freshman at the Yeshiva of Flatbush High School.

Lawrence Dubrotsky '68 drew, as did two graduate students of Yeshiva, Mr. M. Goldstein and a Mr. Kushner.

Last year's match, against Bobby Fischer, produced thirty Yeshiva losses. The previous year's, against Samuel Reshevsky, ended in twenty-six losses and four ties.

## Checkmates Bury Two; 'B' Team Growing Fast

Yeshiva's "A" team Checkmates have swept two consecutive matches, over Stevens Institute and Fordham University. The "B" team has a victory over Brooklyn College, and a loss to New York Community College.

The "A" team defeated Stevens 3½-1½, the first win coming after only 20 minutes of play, as Benji Tabory '65, playing fifth board, checkmated his opponent. Maurice Zauderer '66 followed quickly, forcing his opponent to resignation. Co-captain Ira Rapaport '66 recovered from a knight disadvantage to draw his opponent, while Jerry Aranoff '67 provided the clinching win with a full-board press. Co-captain Paul Schneid was the only loser, as a blunder forced his resignation from a difficult match against an aggressive opponent.

The Fordham match was much the same, with the score 3-2, and Tabory again getting the first win, after 17 moves and 5 minutes. Captain Ira Rapaport took an early lead, but missed a queen sacrifice and a 2 knight-bishop checkmate and lost. Maurice Zauderer played a pawn advantage to victory in 2 hours, while Paul Schneid was credited with a forfeit.

Jerry Aranoff, playing first board, battled over 4 hours in a careful game of strategy. Poor timing forced him to rush, however, and he lost an early advantage and the game.

The "B" team's victory, also

by 3-2, came the same day as the Fordham match. Freshman Philip Kleiner's victory provided the needed margin as Myron Bari '67 and Murray Katz '65 were credited with forfeits. Alex Zauderer '68 lost at 1st board, as did Morton Frank '67 at 3rd.

The loss to New York Community College was by 3½-1½. Philip Kleiner '68 won and Ari Mandel '68 tied, for Yeshiva's only points. Willie Helmreich '67, Myron Bari '67 and Michael Frankel '68 lost.

## Boro Park Hosts YC Contingent; Full Schedule Keeps Visitors Busy

Boro Park welcomed 40 visiting Yeshiva College students during the weekend of December 19. The "YU Weekend" was the second of the year arranged by weekend chairman Larry Ciment '67 with the cooperation of the Office of Alumni Activities.

The weekend activity began with a Friday night *Oneg Shabbat* at Temple Beth-El of Boro Park. Speaking before the group was Rabbi Israel Schorr of Temple Beth-El, who noted that the students should not reject the seemingly extreme Chasidic life merely because we have not been prepared for it. The special lecture came between Rabbi Schorr's weekly Friday night class and a reception for the students.

## SOY Discusses Soviet Jews; TAT Collects For Yemenites

Discussion of the possibility that *Roshei Hayeshiva* and experts on Russian Politics would come together with the purpose of discussing Soviet Jewry dominated the SOY meeting December 21. The necessity of obtaining a *Pesak* which could form a basis for a united front of Yeshivot was stressed. Extreme emphasis was placed on the need for such a front to deal with the many problems facing world Jewry today.

TAT collections for the next three weeks are to be earmarked for the relief of Yemenite Jewry

in Israel. These Jews are subsisting on government aid and are having a difficult time surviving.

The emergency fund drive for the student in *Mirer Kollel* has netted \$1200.

The *Kashruth* Committee reported that a bulletin on various candies is being prepared. Stern College Student Council is handling the correspondence as well as an investigation of grape products.

## Alumni Donate \$1000 To SC

Vocational guidance, blood bank, and the upcoming alumni dinner were among those topics discussed at a meeting of the Yeshiva College Alumni Association. President Jerome Willig presided over the meeting at Stern College, Dec. 14.

Mr. Steven Katz '65, president of student council, addressed the alumni, expressing his grave concern over the inadequate understaffed guidance program at Yeshiva College and the evidenced apathy of the administration to this problem. The alumni voted to discuss this matter and to determine possible solutions for it.

Mr. Katz then explained the financial straits Student Council is in due to last year's \$3,000 deficit. He said that unless the alumni would offer their assistance, COMMENTATOR would have to publish fewer issues this year. The alumni voted \$1,000 to ease Student Council's financial burden.

## Dunner Speaks On US Minority Parties Stressing Their Weak Influence On Politics

Petagorsky Professor of Political Science Dr. Joseph Dunner spoke on "Radical Groups in the United States." The gathering was sponsored by the International Relations Society.

Dr. Dunner noted the concern of the founding fathers that a demagogic political leader would turn the nation into a tyranny of the majority. This concern, he said, is expressed both in the Federalist Papers and in the Farewell Address to Congress of George Washington. It was an underlying cause for the separation and division of powers providing by the Constitution.

By 1800, however, the major parties held so many views in common that Hamilton, the Federalist leader, could say that Jefferson's victory was of no consequence. Dr. Dunner emphasized this tendency in American politics, —only small differences between the major parties have continued to this day.

He noted, though, that minor, extremist parties have always existed, exerting little influence on national affairs. These parties have always been overwhelmed by the vast majority of voters in the middle of the political spectrum. Examples of such parties are the Know-Nothings, the Socialist Labor, and Communists.

A few radical groups, however, such as the Socialist, Popularists, Greenback and Ku Klux Klan,

have had a greater influence. The first three were important because



Commentator (by N. Fisher)  
Dr. Joseph Dunner

their programs were incorporated into those of the major parties. The last owes its importance to its large size and its affect on the Negroes and their champions. It was outlawed twice by Congress.

### Communist No Threat

Dr. Dunner noted that the Communist Party poses no threat to the U.S. as a political group, rather in its role as an agent of a

powerful foreign government. It has used many groups, Henry Wallace's Progressive Party for example, as fronts for such activities. The Party has pursued a dual program of infiltrating the U.S. government and the nation's colleges and universities, with only scattered successes. At the present time, he said, the Communist Party is using the Black Muslims to split the nation into conflicting groups, by denouncing moderate Negro leaders as "appeasers" and "Uncle Tom's."

On the other extreme, the John Birch Society and similar groups, in his opinion, pose absolutely no threat to the U.S. This is mainly due to the obviously ridiculous statements made by the leaders which discredit the group. As a whole, such statements play into the communists' hands, making the Communist Party appear respectable by assigning such distinguished Americans as Earl Warren and General Eisenhower places in its ranks.

One partially redeeming feature of the John Birch Society is that it has not, as other extremist groups, adopted a policy of anti-Semitism or opposition to minorities in general. The reason is that Robert Welch, the society's president, stresses that there are both communist and non-communist Jews just as there are communist and non-communist Catholics and Protestants.

*Shabbos* morning, the visitors crowded the Young Israel of Boro Park, where they mingled with the hospitable regulars to daven. After addressing the *B'alei Simchas* of two *Aufrufs*, Mr. Aaron Krumbein, an educator and former president of the Young Israel of Boro Park, turned his attention to the "young men of Yeshiva University," comparing them to the children of Jacob. It says, he noted, "*to'v ke'virchass Berach Osom*," using the plural form, though it may seem that each tribe was given a different, individual blessing, they were, in fact, all blessed together, all with the same thing. So is it with the students of Yeshiva. "Though each has his own profession, whether religious or secular," it is important "that the goal is the same, *Achdus Hashem* and *Achdus Ha'aretz*." The comparison was to a wheel with spokes extending in various directions, all having a common center.

In the afternoon YU'ers were welcomed by the Intercollegiate of the Young Israel of Boro Park. Stan Schneider '66, president of the group introduced Rabbi Norman Linzer who spoke on the challenge of our environment to Jews. He stressed that something is wrong if we do not find ourselves faced with problems. Once we realize that problems confront us, we can begin to think of suitable solutions.

The next week-end will take place in the Flatbush section of Brooklyn, announced chairman Larry Ciment.

## High Spirit Found At SOY Gathering

SOY held its second *malave malke* of the year *motzai shabbos*, December 19th, in the Rubin Hall cafeteria. The attendance, about 100, was smaller than at the previous affair, but was graced by the presence of Dean Bacon and an address by Rabbi Aharon Lichtenstein, *rosh hayeshiva* in RIETS.

Student Council contributed \$75 toward the cost of the *malave malke*.

**TOV M'OD KOSHER CAFETERIA**  
Across from Yeshiva  
The BEST in Dairy Meals

## First Class Completes GSE Plan

Nineteen students completed the Graduate School of Education's teacher retraining program December 19, in the initial graduating group. The program is designed to help unemployed or underemployed college graduates qualify for teaching positions despite lack of educational opportunity.

The United States Office of Education, the Department of Labor, and the State Education Department awarded Yeshiva and the Urban League \$125,000 towards the program. The League is providing the school with 100 college graduates in four groups who have failed the teachers licensing examination because of language usage, gaps in their training, or apprehension about their readiness for these tests.

Mrs. Ruby Puryear, training director of the program said, "What these graduates needed most is self-confidence, the ability to perform under stress, and a revival of their basic skills in communications."

Therefore, this program will give remedial service in oral expression, written English, and literature, as well as special content and methodology areas. The second group will start the course in January.



## Letters To The Editor

(Continued from page two)

I reject Mr. Koslowe's magnanimous attitude that only he knows what's right for YU, that he is the progressive and the rest of the student body the conservatives. Mr. Koslowe, "Me thinks thou dost protest too much." He further makes the error of failing to distinguish between conservatism, a "fine and noble doctrine," and fanaticism. Mr. Koslowe, in conservatism, as Prof. Greenberg once said, — "All that glistens is not Goldwater."

In religious matters we must, at all times, attempt to conserve our noble religious heritage. We must not progressively throw it away.

Sincerely,  
Ephrem Hecht '63

To the Editor:

Both clarity and brevity are virtues in the defense of truth, and so for both I shall strive, as opposed to Neil Koslowe in his OTS "sports column." Mr. Koslowe presented a very well written sub-story in the last issue, but nothing more. He is confusing and pointless.

Student Council realized its mistake in using the word "homecoming" because of the connotation at other colleges. Granted that at Yeshiva an event of that sort would not turn into an orgy, still we must be careful and conscious of what outsiders might come to think, associated Yeshiva with the word "homecoming." Someone, in fact, posted a clipping from a recent Playboy magazine telling of a Playmate who invited a photographer to a homecoming.

Council tried to correct its error and erase forever the association of "homecoming" with Yeshiva. But Mr. Koslowe, in his infinite wisdom, plastered the word over a full page of THE COMMENTATOR. I question the decision of the Editor to devote that much space to a "sports column." Is there nothing more important?

Neither Mr. Koslowe nor Mr. Hermel were at the student council meeting, so I don't know on what the "facts" and slants in the "sports column" are based. Let me say this, and it is the truth: student council voted to have an alumni-weekend to arouse student interest in athletics at Yeshiva. To this end I proposed that a committee be formed to work out the details and present plans to council (Why some voted against the committee, I can not understand). So far, the committee headed by Mr. Koslowe has yet to meet or report to council. What are they waiting for? Mr. Koslowe stated that he never "proposed a project that would even suggest a breach of religious doctrine." I wonder which rabbis he consulted, if any. He claims he made no mention of "Stern" or "girl" or "date." But he proposed that it involve the entire University "and" other guests could also be invited. I wonder what he meant.

Which would be a greater loss, I ask you: not having a homecoming and discovering afterwards

(Continued on page eight)

# A Home Of Torah

by Henry Horwitz

The controversy engendered among the students of Yeshiva College by the "Homecoming Weekend affair" has brought to light the much more basic question: "What is Yeshiva College?" For this reason, if only for this reason, I feel indebted to the people who introduced and championed this cause. For in light of some of the answers that have been proposed, there seems to be a pressing need for a re-evaluation of Yeshiva's basic purpose.

Yeshiva College is first and foremost a home of Torah. The imbueing of its students with a love of learning and the establishment of a firm foundation of technical knowledge upon which this love can grow seems to be its primary *raison d'être*. The instilling in every student of a proper *hashkafa*—a total outlook on life based on the *halacha* and philosophy propounded by our Torah and sages—is a goal towards which we all must strive.

Each division of Jewish studies in Yeshiva must be evaluated in terms of this goal. Its applications to RIETS seem, to be obvious, but we must attempt to apply it to TI, and JSP as well. TI is supposed to produce teachers to meet the desperate needs of our constantly growing day school. These teachers must be well trained so that they will be able to transmit to their pupils a love of Torah and the Orthodox way of life.

Especially when considering JSP must we keep in mind the aims of Yeshiva. While it is important that the JSP students, many of whom have only limited Jewish backgrounds, receive a solid foundation in the study of *Tanach*, Talmud, and *halacha*, it is equally important that they come away with a traditional, Torah-based attitude towards everyday life. They will only be able to do so if they are surrounded by an atmosphere of Torah and given as much of a chance as possible to associate with the *benei hayeshiva*.

There are many sides to life at Yeshiva. But if we want the sum to be more than just the sum of the parts—if we want all phases of Yeshiva to work together in an attempt to reach a common goal—we must constantly keep in mind Yeshiva's essential character. Only when we recognize and remember that Yeshiva is essentially a home of Torah can we evaluate the other, less important aspects of our school. And only after we have decided on the relative importance of the many parts that make up Yeshiva can we come to any conclusion as to how innovation in one of them may affect the whole.

Once we accept the dominance of the "Yeshiva concept" in Yeshiva College, the other aspects of the institution, which all seem to be based on the college idea, must be examined in this perspective. The main part of the college is of course the program of secular studies. For some, this represents solely a preparation for the earning of a living, for others it is a beginning of a lifetime devotion to a field of study, while others regard it simply as evil necessary for the obtaining of a certain status—that of a college graduate. Some of these motives are, no doubt, significant and valid. But how are they related to that central goal toward which Yeshiva does, or should, strive?

For many students, Yeshiva is just an appendage tacked on to the college; an appendage which they tolerate because of parental pressure, inertia, monetary gain, or simply lack of choice. Others feel that they would like to know more about their faith and heritage and welcome the opportunity to gain such knowledge while at the same time pursuing their other interests. But there seem to be too few students who view secular studies at Yeshiva in the perspective that follows logically from our understanding of Yeshiva's *raison d'être*. That is the view that sees these studies in the context of the student's religious experience in the widest sense of that term. They enable him better to fulfill his duties toward himself and toward society, duties of whose religious basis and significance he should be constantly aware. These studies are, moreover, of direct aid even in the area of understanding Torah. Thus the harmony of secular studies and Torah enables the student to sanctify all his life, adding the sanctification of intellectual activity to that of physical actions. It becomes clearer, then, that the ideal "synthesis" involves the placing of that knowledge attained in college into the context of that attained in the Yeshiva. If such is our goal, then the primacy of the latter is axiomatic.

Adopting this view of secular studies, we find that the whole concept of Yeshiva fits into our concept of a home of Torah only in the respect that it offers such studies. The other aspects of the college — those that deal with the so-called "extracurricular activities"—would seem to have no place at Yeshiva. However, this is not entirely true. These activities serve as outlets for excess energy, as a source of school pride, and, most importantly, as a means of unifying the student body. Ours is a very diverse student body, coming from such a wide variety of backgrounds as to seem immiscible. Yet a mixing is definitely needed if the students are to gain new religious and intellectual insights from one another. Of course, extracurricular activities don't provide the only way or even the best way

of achieving this purpose; but they certainly provide one way of doing so, and as such can be included in our picture of Yeshiva. However, they must always be viewed in their true perspective. While the members of a team may be serving a useful, and even necessary function, I would hesitate to call their contribution a noble one.

When considering Yeshiva College, we must also decide in what sense we want it to be known and appreciated. If it is a home of Torah we want it to be recognized as such, and any respect or admiration that is tendered to Yeshiva should ideally stem from this concept of our function. To be known as a school with a winning basketball team is not really what we are aiming at. Rather, we should seek to improve our image in the area of Torah. And, if our alumni are more interested in our basketball team than in our perpetuation of Torah Judaism, this simply shows the lack of a proper sense of direction in the past and should not influence our footsteps in the future.

It is also true that there is a wider area of Jewish life in which Yeshiva College must serve. We must definitely minister to the entire American Jewish community. However, this seemingly simple statement of purpose can give rise to many serious misunderstandings. True, Yeshiva must prepare its students for community leadership, but it must prepare them in such a way that they will be able to extend to the community the principles and ideas for which Yeshiva stands.

A rabbi must be able to live and work with the people of his community, but he must never give up or forget the precepts upon which his religion is founded. If he finds fault in the religious life of the community he must criticize and sometimes even demand improvements and changes. At some time a rabbi may have to take an unpopular stand or even risk violent disapproval or outright rejection on an issue basic to Torah-oriented Judaism. To do this, however, he must be well prepared. His religious convictions and basic viewpoints must be deeply entrenched within him and he must be sure of his *hashkafa*. If this is the case, he must be carefully nurtured at Yeshiva; he must be immersed in the study of his religion and constantly be striving toward a better understanding of his faith. It must be made clear to him just what is the relative importance of the aspects of the life he expects to lead when he leaves Yeshiva. Only then will he be fully prepared to assume the role of community adviser and leader.

This exacting program of preparation, however, is not only needed for future rabbis. All graduates of Yeshiva College will eventually have to take their places as *baalai batim* in a community. They too must be ready to uphold the letter and the spirit of the law. They too must be able to take a firm stand in a time of community crisis. They must be prepared as well as willing to assist the rabbi in educating all members of the community and must close ranks behind him when called upon. For all these reasons the future *baalai batim* must also get, while at Yeshiva, a sound foundation and a clear perspective of their religion.

Yeshiva College is a home of Torah, and we must keep this in mind at all times. Whatever Yeshiva does, or whatever we as students of Yeshiva do, must be related to this concept. Only in this way can we be assured of realizing the essence of Torah Judaism as symbolized by our school.





# 'Knack' Leaves Critic Rolling In The Aisle

by Alan Felsenfeld

If one were to try to find a word which would adequately describe "The Knack," a comedy currently enjoying a successful run at the New Theater, 154 East 54th Street, the word might be "unbelievable." That is, it is difficult to lend credulity to the constant banter and exchanges among the four representative characters which, in themselves, are excellently cast. The action is centered about a single room in a small house in London, where we find Tom, portrayed by Brian Bedford, redecorating (more like splashing paint on) his newly acquired flat. Tom could very well become a "swinger" if he so desired, but has found a rather happy medium regarding sex and girlfriends. Anyway at present he is only interested in his painting.

In walks Colin, played by Sam Waterson, a cross between Anthony Perkins and Wally Cox, the nervous, meek landlord who, at the very thought of sex, turns into a mass of jelly. Colin would love to but is just too afraid. His idol is the masculine Tolen, acted by Brian Murray, who, dressed in black tight fitting clothes from head to toe, is the picture of virility. We learn that he has an insatiable thirst, and an equally as insatiable quenching thereof, for women.

## Rounded Cast

The cast is rounded out, a very descriptive word, by the bouncy Alexandra Berlin playing the role of Nancy, a country girl who is in London for the first time. She, quite accidentally, stumbles into the apartment (through a window) while looking for the local "Y."

Tolen, almost sacrificially, decides to make a pass at this girl who, at at seventeen is not as beautiful as his other women, is a mere curiosity — a practice session. In addition, he feels that Colin, eager to learn of life and love, might gain something of value from watching the old master.

THE COMMENTATOR is pleased to cooperate with the Peace Corps in distributing with this issue the current edition of *The Peace Corps News*, a special college supplement designed to acquaint students with the work of Peace Corps volunteers around the world.

Consequently, Tolen begins his approach despite an obvious cynicism as expressed by Tom. He is able to quite skillfully maneuver the seduction to the stage where the unsuspecting Nancy is all set to go with Tolen to his room, to "listen to his gramophone records." At this key moment she becomes extremely feminine and faints dead away. Thus ends the second act.

## Motion

As the final scene gets under way, we note that Nancy is running, skipping, hopping, and bouncing around the stage in a state of semi-undress screaming that she

has been raped while unconscious. In a subsequent fit of emotion and anger, she points the finger of blame at Colin, who, at being deemed capable of such an act is transformed into a new man, leaving Tolen thoroughly disgusted with his defeat. All throughout this scene and the entire production, Tom is adding his well timed remarks to bring an increase in tempo to the play.

By the end of the evening we have to contend with two "lovers," one now-calm-but-still-undressed girl, and Tom—who has gone back to redecorating his apartment — by hanging chairs on the walls.

"The Knack" takes places in London but is undoubtedly adaptable to anyplace in the world. The excellent direction of Mike Nichols ("Barefoot in the Park") and the settings by Ed Wittstein all add up to an unbelievable evening of laughter from start to finish.

# SC Hears Suggestions Of State Department As Katz Gives Report On Fact-Finding Trip

(Continued from page one)

ing of Jews as a nationality, rather than a religion. Hence, Jews

practice they usually are not. The religious Jews suffer for several reasons. They are a distinct group



Bill Schwartz, Steve Katz, Herb Hermele, and Toby Felnerman as they appeared at the last Student Council meeting.

completely assimilated into Soviet society can still be subject to religious discrimination, although in

with ties to an international movement and they cannot participate in Soviet economic life because

the normal work week is six days, Monday through Saturday.

The State Department's unofficial recommendations were for subtle pressures, such as letter-writing campaigns, but avoidance of public demonstrations. The Department feels that actions embarrassing to the Soviet Government could force it to increase its pressures on the Jews, in order to save face. While letter-writing may not be effective, it is dictated, in the department's view, by political reality.

This view was also intimated in statements by Mr. Myshkov. He said that the "hysteria" of American Jewry was an insult to the world, implying that his government would not yield to it. He claimed that the Soviet government would make reasonable concessions to avoid appearances of anti-Semitism, but would not be inconvenienced in doing so.

Other business conducted at the meeting included approval of the referendum results favoring a change in the design of senior rings, but leaving the choice of stone color to the individual student. The referendum favored a uniform color by almost a 2-1 margin.

Mr. Berlin, president of the Junior Class, announced that the sophomore and junior classes challenge the freshman and senior class to a game of football. He further noted the poor publicity given to athletic events in the past. To combat this problem, the junior class has taken upon itself publicity of sports events.

Mr. Berlin also announced that a round-robin intramural tug-of-war with the classes of Yeshiva College vying for the school championship would take place during halftime of an upcoming basketball game. Mr. Berlin mentioned that the statute of limitations regarding German war criminals is a crucial matter in this 20th, final year of permissible prosecution. Council agreed, therefore, to study the problem further with the history faculty of Yeshiva College.

Congratulations were extended by Mr. Katz to Stern College on the purchase of a "new" building and to David Berger '64, last year's council president, on his recent engagement.

## Student Lectures At Chem Meeting

Bill Berkowitz '66 addressed the chemistry club, Thursday, Dec. 17, in the chemistry lecture hall on the topic "Hybrid Orbitals."

Plans for the future include the lecture by Dr. Ferren, to which Dr. Levine has extended a special invitation to the senior pre-meds. Also, an exhibition of glass blowing featuring both the scientific and artistic aspects is a possibility. If enough students show interest, the Yeshiva College Chemistry faculty will be asked to lecture on interesting side topics related to chemistry.

## Letters To The Editor

(Continued from page seven)

that there was nothing wrong with having one, or having one, and later, too late, finding out that it was not good to have one? I must say, that in my opinion, the former cause is a more noble one to champion.

Nowhere in his "sports column" does Mr. Koslowe mention the need for a social. He mentions, in fact, that he never proposed one. He then goes on to argue that there is no reason why we couldn't have one. He seems to be proposing simple solutions to complex problems. Socials were never fully discussed on the council floor, but having often discussed the matter at great length with knowledgeable people I have come to these conclusions: 1) Certain socials are not only permissible but necessary, healthy, and purposeful. 2) Such socials must be properly planned, worked out in great detail, thought out with great care. 3) There is a point beyond which social gatherings become extra and unnecessary. So I stand in favor of socials if these principles are strictly adhered to. To be clearer, I offer the end portion of *chelek hek* of the *mishna b'rura* where it says that there is a *mitzvah* to have *simcha* on *yom tov*, but that on these occasions when there is a mixing of boys and girls, guards should be stationed by the rivers and the parks to prevent *kalus rosh*. Socials with the purpose of *mitzvah*, as a means toward the end marriage—as a *melave malke*, as *chagigos*—are conceivable.

## Claims Assimilation

Mr. Koslowe proposes assimilation as opposed to seclusion. His comments on progressiveness and *pruzbul* hinge on the border of *apicursus*. He speaks of council rejecting the ideas of a JSP. Surely the first proposal, the four-hour week plan was objectionable. But it was worked out in better detail. Now it is a success.

Yeshiva College is not a Hillel Weiner, a "Red" Sarachek, nor a Dean Bacon. I do not intend to detract from the great efforts of these people but they are not what makes us a Yeshiva College. We are different, we are separate, and it says so in *megilas Esther*, but let us know how and let us understand why. Any college is a dedicated ballplayer, coach, and dean (Mr. Koslowe grouped them together).

We can not have excellence as a college and negligence as a Yeshiva, make no mistake about that. For then we would not long endure. There are many other cheaper, perhaps better "colleges."

To Mr. Koslowe, I should like to finally say this: A rabbi explaining to me why I should think before writing any word in THE COMMENTATOR said, a child, a *na'ar* who throws a small pebble into a river causes ripples and waves that even the greatest *chachomim* can not stop.

Joseph Isaiah Berlin '66

To the Editor:

It is a refreshing experience to sit down before a typewriter with the intention of hammering out an attitude, feeling, or idea on an area basic to my personal situation. It is also a bit terrifying.

The events of the past weeks have, more or less, gone swirling around me without really involving me. Basketball was never something I considered basic to my college career, nor was school spirit something that really inspired me. I was never "in" on these areas of school life and have not really felt that I was missing something—though at times I have had my doubts. Thus, I did not pay very much attention to the proposal of Neil Koslowe, nor to any implications or results it might entail. It was with surprise that I noted the controversy over what had appeared to me to be harmless. I

waited for a more definite exposition of what the issues involved were and only met with mutterings about "social" and "yeshiva" and the other somewhat vague terms that were bandied about. If a spade is to be called a spade for heaven's sake call it a spade, but don't hide behind any catch-all phrases whose implications and emotional impact are tremendous while, nevertheless, remaining quite meaningless. Let us get to the point.

## Personal Decision

What seems to be required is an analysis of our "weltanschauung." By this I do not mean Dr. Belkin's views of the purpose and efficacy of YU, nor do I mean those preached to us by our rabbis and teachers in the interest of getting us to further our Jewish education and strengthen our religious commitment. I simply mean that each one of us must decide for himself why he chose to further his education here, rather than elsewhere, to see if these reasons are valid, and if they have been realized. I don't think that is too much to expect from anyone. No doubt for many, their original goal and purpose has been found lacking in intellectual validity and a sounder one has replaced it—this one must certainly meet the same scrutiny.

The controversy we have just watched in these few weeks is one which has pointed out two conflicting views on the purpose of YU and the *weltanschauung* of the students. It is, I feel, pointless to attempt to find an intelligent or rational argument or exposition of ideas in Moshe Bernstein's article. Nevertheless, the basic attitude is excessively obvious. There are only two sentences in the article worthy of printing and worthy of reprinting — "There is a trend which seems to be leading to the ultimate 'col' (Continued on page nine)



# Fencers Drop Three; Coach Reviews Basics

Yeshiva University's fencing team dropped their first three matches of the season to Fairleigh Dickinson, New York Community, and Jersey City State Colleges.

They had their best chance of winning in their first match, December 9, against a small crew from Fairleigh Dickinson, to whom they lost 15-12. The match was not decided until the twenty-fifth bout, and YU lost five bouts by a 5-4 score. The foil, epee, and saber teams each won four bouts. Harvey Feldman-sabre, Mendy Saidlower and Maurice Zauderer-foil, and Warren Goldman won two bouts apiece.

New York Community College beat YU, 17-10, December 14. Yeshiva had another good chance of emerging victorious, but they weren't sharp enough to win the important bouts. Harvey Feldman again shone in his bouts, defeating his opponents three times without suffering a loss. The epee team, led by Warren Goldman and Jon Konovitch, won six bouts.

The foils were the disappointment of the night, winning only one bout out of a possible nine. They kept repeating the same mistake, keeping their blades underneath those of New York Community, who had a height advantage, enabling the opponents to reach over the YU foilmen's arms and score.

The Dec. 16 match at Jersey City State College, who defeated YU 17-10, just added to the disappointment, frustration, and despair of the season. Only

Goldman continued to fence well, winning two bouts. Throughout the night, Professor Tauber shouted at his men to parry and riposte—basic fencing strategy of a well-balanced and protected offense—but the YU fencers did not take heed. The Sabre team was the big loser, winning only two bouts. Jersey City led 15-6 at one point, and replaced the starting team with substitution. The fencers next travel to Newark to meet Rutgers on January 5.

Dr. Abraham Duker, Director of Libraries, is compiling a research file of pamphlets and throw-aways of Jewish interest and content. All such material could be left in Dr. Duker's office, F110, or in THE COMMENTATOR's mailbox in the office of the Registrar. Student cooperation is essential for the success of the project and the future availability of such material for research.

# Matmen Erase Slow Start With Smashing Victory

by Fred Nagler

With the wrestling season more than one-third over, the lack of conditioning, team balance, and time have taken their toll on Yeshiva's grappling squad. Theoretically, Yeshiva has a team that can compete with the best of college teams. Coach Henry Wittenberg's thorough mat knowledge has given the grapplers the opportunity to learn more moves than they could possibly learn elsewhere. The will to win, the know-how, the dedication, is there, but that all important conditioning and the time with which to practice—these are lacking.

When the team is transferred from paper to the mat, the grapplers do well until they "run out of gas." In past matches, almost without exception, the Yeshiva matman was leading on points when he was pinned.

Although the matmen have only won one match, Coach Wittenberg is optimistic as to the team's future. A good showing by the novices could be the reason. Steve

Brimer, 123 lbs., who garnered Yeshiva's lone win against Seton Hall with a cradle, established the season's fastest pin of 47 seconds. Likewise, Allen Friedman, in one of his two matches, quickly pinned his Hunter opponent.

Jeff Troodler and Larry Marton, both heavyweights, have shown promise in practice as well as in match situations. And Peter Barron, a hard fighter, has wrestled well in the 167 lb. slot.

Neil Ellman and Chico Wasserman, both after a year's layoff, have returned and help bolster the team. And returning from last year's team are co-captains Gil Goller and Lewis Zinkin; Joel Pruzansky, holder of Yeshiva's fastest pin; Shelly Katz, 177 lbs.; and Barry Levy at 137 lbs.

In the first victory of the season, the Yeshiva wrestlers overwhelmingly defeated a weak Bronx Community College team, 55-8. In this amazing exhibition, the team reached the peak of its season; thus far with nearly every man pinning his opponent. Coach

Wittenberg was quite pleased as the entire team rolled on to this enormous victory.

# Freshman Play Great Success

(Continued from page one)

be detected a streak of sadism. For an hour and a half, "Yossi" Strauch is that man and no one else. He stirs emotions to the boiling point, he brings the audience into the story.

Each member of the cast personified the character he portrayed, make no mistake about that. The audience appreciated Ronnie Gray '66 because they feel him appalled with the behavior of the others, because he demands that they be "civilized," because he, as the others, became a real person. "Chico" Wasserman '65 impressed the jury and the audience as a man long since defeated by life, a gentle, old man, as did Robert Klingshoffer '67, a shamed, humble one who has suffered through so much injustice in Europe.

Isidore Halberstam '66 shines through always. Though he is not often found in serious situations, his dramatic moment comes toward the end of the play. After a vote of 9-3 in favor of acquittal, Halberstam is clearly his character, angry, bitter, antagonizing almost at sight, a bigot. He appeals to the others, but his soliloquy is answered by Ronnie Gray in a moving, "If you open your mouth again, I'm going to split your skull."

Shelly Kurz '67 and Mitchell Heifetz '67 were outstanding as opposite personalities. Kurz the naive, frightened, young man, Heifetz a bully, loud, flashy, and, of course, a coward. Sheldon Stern '68, Abe Tennenbaum '66, Herschel Handler '68, and Michael Goldman '67, completed the cast with performances that blended well with the polished perfection of the others.

Without Marty Soshtain, who directed the production, and Mrs. Thomas Ohlson, faculty advisor to the Dramatics Society, the quality would have been sorely and obviously lacking. Marty commanded the respect of his cast which appreciated his full-time effort and insistence on quality. Mrs. Ohlson's extensive training and sincere devotion to dramatics, her mastery of the art, drew attention and respect.

Financially the show was a flop but, said Marty Soshtain, "there is a limit to the amount of begging we will do to get people to come to a show. At the present time, I am deliberating with Joe Berlin and Wayne Franklin. We are considering dropping plans for the Spring Varsity Show. Nobody has contacted the Dramatics Society with the desire to perform in that show."

So lightning struck, twice at Taft. Two consecutive productions of the Yeshiva College Dramatics Society, two brilliant performances, two financial failures. It'll probably be the same next year. Sometimes, people just don't know what is for their own good.

# Letters To The Editor

(Continued from page eight)  
"legification" of our institution" and "It is true that the majority of Student Council still realizes that Yeshiva is a Yeshiva first and a University second." The first of the two is enlightening in the use of the word "collegification" in an obviously deprecatory manner, one that was evidently supposed to have deep meaning, primarily emotional, for the reader. The second is enlightening in the use of the words Yeshiva—University—first—second. The whole sentence gave the impression that the reader and the writer are faced with a definite and irreconcilable choice—either University or Yeshiva. The two cannot exist together; peaceful coexistence on

equal planes is impossible. I cannot guarantee that these were the feelings of the author, I can only point out that this is the impression given me by the article. This feeling is further strengthened by the author's wholly unveiled allusions to the Jewish Theological Seminary, which by implication has prostituted religion to secularism.

## Antithetical Opinion

Totally, this outlook is, I think, the antithesis of YU as I understand it. (I readily admit to the wholly subjective nature of this presentation but I feel I lose no force of argument by so doing). Hanukkah has always been the standard for those wary of secular influences on religion. It is ironic that it is so incorrect a standard. The culture presented to the Jews by Antiochus as Greek culture was a terrible misunderstanding of Greek culture on his part and the specific aspects which he emphasized were on the way out. It seems to me that there is here a similar misconception of what college is and what it is for. College is not an end but a means; it does not present a total world view but rather a method or attempted method for attaining a clearer and more sound and complete world view. Ideally, religion would successfully utilize these methods in order to make the religious experience a more meaningful one. I feel it is up to each generation to interpret its religion in its own terms. The essentials remain the same; the dressing changes. The necessity for this, I think, is obvious. Each generation has its own way of viewing things and understanding them. We can no more explain history to a sixteen year old in Hegelian terms than we could explain the *akeda* in existentialist terms to the Dark Age's Jew. What is the significance of this? Simply stated, I mean that for a religion to survive as a meaningful, viable

and lasting way of life it must be ready to undergo extensive reinterpretation as every generation discovers its unique method of conceptualization. It is for this that we need college; it is for this that "collegification" is absolutely necessary; it is this necessity that goes unfilled when such a choice between University and Yeshiva is emphasized.

Synthesis does not imply a direct connection between chemistry and gemorah or between physics and Jewish ethics. The connection is much more basic and important than to require a superficial viewing of one in the direct terms of the other. The basic importance is achieving a method for approaching all intellectual areas with equal intellectual honesty and modernity. Synthesis has the potentiality or had the potentiality of producing a modern interpretation of our religion along Orthodox lines. It is not only a potentiality but a responsibility, one which has thus far been shirked intentionally. I do not mean to imply that this is the one and only meaning of synthesis, nor do I know for sure if this is a correct one. I view synthesis along these lines and I think at least on a limited scale it is a correct outlook.

How does the Homecoming week fit into all this? To quote Moshe Bernstein it is an "safe" "which although minor has grave implications." The implications of the negative stand of a total anti "collegification" have been noted and it is those which irked me personally the most. The only thing I fear the most is a close-minded and vista-less Jewish leadership.

Richard Hochstein '66

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# Mighty Mites Come Back To Win After First Losses Of This Season

by Myron Iteld

The Mighty Mites achieved a resounding victory Monday, December 21, as they upset highly touted Scranton University 78-77 in a Power Memorial.

The Scranton Royals, who were favored by 15 points, play such major basketball powers as Villanova, Temple, Providence and Seton Hall.

## Beautiful Fast Break

Scranton scored the opening basket on a beautifully executed fast break play. With only 3:45 gone in the game, Steve Gralla, with an assist from Sam Stern, put Yeshiva ahead 6-5. Scranton quickly knotted the score with a free throw but the Blue and White countered and were never behind for the rest of the evening. Led by the torrid scoring of Shelly Rokach, Gralla, and Stern, YU built up a substantial lead and was ahead 38-28 at the halfway mark.

In the early moments of the second half, the hoopsters were maintaining their 10 point margin when near-tragedy struck. Relaxing for just a moment, YU allowed Scranton to score three quick baskets and close to within three points, 49-46. On the next

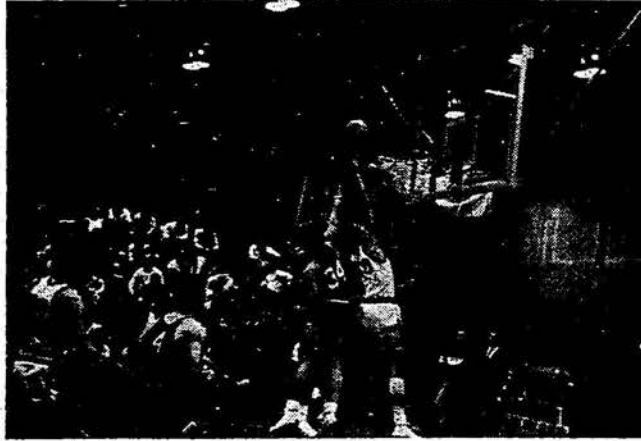
of the campaign due to a pre-season arm injury, fouled out. One minute later, ace rebounder and scorer Rokach also fouled out.

Scranton, sensing a golden opportunity, employed a full-court press. However, the Mighty Mites, paced by guard Stern, refused to wilt. Sammy, time and time again,

time advantage, mentor Sarachek cleared the bench in an effort to keep the score down. However, even the reserves tallied at the close. Outstanding for the YU cause were Rokach and Gralla with 26 and 19 points respectively.

## Frustration

The King's game played in



Commentator (by N. Flasher)

Shelly Rokach jumps in vain as University of Bridgeport player scores two points.

broke the press and drove in all the way to score clutch baskets. With 48 seconds to go, Scranton scored on a tap-in and knotted the score at 75-all. With only 27 seconds left, Sam, playing magnificently despite an injured back, drove through the opposition and scored on a layup. Scranton quickly scored again but with three seconds remaining Paul Palefski was fouled. Paul calmly sank the free throw and sealed a hard-earned 78-77 YU triumph. High scorers for the Mites were Stern with 24 and Gralla with 20.

On Saturday night, Dec. 19, the Mighty Mites faced Paterson State College hoping to snap out of a lethargy during which they dropped games to Bridgeport and King's Colleges. Coach Sarachek's charges responded to the occasion by thrashing their opponents 85-53 to the delight of the partisan home crowd, that included Dean Isaac Bacon and perennial fan Dr. Hyman Grinstein.

The Paterson State quintet proved no match for the inspired YU squad. As YU jumped off to a 22-11 lead and a 41-24 half-

time advantage, mentor Sarachek cleared the bench in an effort to keep the score down. However, even the reserves tallied at the close. Outstanding for the YU cause were Rokach and Gralla with 26 and 19 points respectively.

Wilk-Barre, Dec. 17, was a frustrating defeat. YU stunned the opposition by spurting ahead 11-5 with only six minutes gone, but the Red and Gold regained their composure to lead 29-22 at the half. The Mites, nonetheless, continued to wage a tense battle when at 8:34 to go, the toll of personal fouls took effect. Within a four minute span Rokach, Gralla, and Stern were disqualified and the game was lost. The final score was 70-50. Rokach once again was high man, netting 18.

YU's first loss came at the hands of Bridgeport, Dec. 9, 92-60. The Blue and White were never in the game and they sorely missed Coach Sarachek who was unable to attend the game due to a personal tragedy. The Purple Knights, who featured three men 6'6" or better, completely overwhelmed YU and were never in serious trouble. Rokach and Halpert tallied 25 and 16 respectively.

The Mighty Mites are now 4-2, 2-0 in the Knickerbocker League, and have surprised many observers with their fine play. Prospects for a winning mark for the campaign are bright indeed.

Sam Stern gained the distinction of being the first player hoisted on fans' shoulders. The Wingate flash was absolutely superb against Scranton. Those who didn't see the game missed the most astonishing play this season, when Sam grabbed a rebound from three Scranton six-footers and proceeded to hook a layup right underneath their noses. It's this type of courageous play — and his uncanny passing and playmaking skills — that have endeared Sam to the YU faithful.

Shelly Rokach set two all-time YU marks in the memorable Queen's game: most points — 48, and most field goals — 18. The former high score mark of 44 was held by Red Blumenreich.

## On The Sidelines



## These Precious College Moments

by Neil Koslowe

Maybe it will be the afternoon of graduation. Or maybe a lonely night at some graduate school. Or just maybe sometime, anytime, those special moments—those fragments of memory that inevitably bring, such warm, happy feelings—will slowly sweep over the mind and occupy it.

For some, the memories will be of group activities or events—times when you could close your eyes, clench your fists, and just—I don't know—somehow feel Yeshiva and all it represents rushing through your bloodstream. It's difficult for someone who is not a true sports fan to understand how memories of all that Yeshiva represents can be initiated in sports and varsity athletics. But those who are sports fans do sincerely experience such sentiments.

We had played only one game previous to the Queens College encounter; we had defeated a relatively weak Hunter College squad. About 75 YU partisans made the trip to the beautiful Queens campus, where 200 Queens students had gathered to watch the game. The Mighty Mites, led by Captain Steve Gralla, appeared first on court. To everyone in the gym they seemed small and weak. Yet the YU fans cheered and shouted. A kind of mystical union quite apparently fused the participants and the audience into a body that was Yeshiva.

Queens entered a bit later—and to everyone they seemed bigger and stronger than Yeshiva. The game proceeded at a quick pace. Each Yeshiva basket was met with a roar of approval from the YU fans that was at least 3 decibels louder than the Queens efforts on similar occurrences. When Yeshiva commanded a nine-point lead, the YU fans were visibly frenzied with joy.

You felt like screaming as loud as you could—YESHIVA! To hell with the fraternities, the sororities, the parties, the sophistication—all the empty facets of the 'big college life'. You felt like laughing at the Queens fans, taunting them, antagonizing them to the extremes of jealousy.

You looked at Sammy Stern, hobbling on one foot, whipping the ball around and executing the most brilliant pass plays one could witness. You followed Jonny Halpert as he drove past the big Queens forwards—your pulse beat faster as he started the move, you faked when he faked, you jumped when he jumped, and you went wild when he scored. You noticed the dazed look on the Queens faces as Shelly Rokach pumped in basket after basket, eventually scoring 48 points. You watched Steve Gralla fight for the ball and sink those patented turn-around jump shots. You yelled support to Paul Palefski, the rookie performing a hustling job. You were aware of the sixth man on the floor for the Mites—Red Sarachek, You saw him do everything short of actually taking the ball in bounds. And you were proud.

When the lead withered, the YU fans became nervous. Then Steve fouled out. Then Paul fouled out. Before anyone noticed, Queens had taken the lead. As a fan, you were lost and bewildered. You were hurt. Prior to the game Queens had flouted their superiority and Yeshiva's inferiority—and not just as basketball players. Yet the crippled squad fought back. The indomitable spirit did not falter.

Then came the tie. A first overtime. A second. Only a minute separated life and death on two occasions. The tension was unbearable. Yet there was Sam on the foul line, even as the crowd said it was over, coolly, calmly filling the hoop with a basketball. Then came the steal—how did Jonny do it?—and the subsequent basket. A third overtime. Then Shelly fouled out. Only two starters, only Sam and Jonny, were left—how could they possibly...?

The victory. So sweet. The shouting, the running, the jumping, the hugging, the back-slapping—yes, that's how it was; the hysteria of achievement was rampant. And it was a Yeshiva victory, a victory for Yeshiva. And everyone knew that that's what it was.

But how do you explain this to people who can't see how Yeshiva's principles can be taught to the mass of Jews on a level other than withdrawal? How do you show that real encounter means illustrating that Judaism can be as American as basketball when presented as a discipline that transcends all activities and all areas of knowledge? How do you explain to people who have no real appreciation of the real American Jewish scene that first you must appeal to those areas people—for good or bad reasons—are most interested in, and afterwards you may appeal on a higher level?

Maybe it will be the afternoon of graduation. Or maybe a lonely night at some graduate school. Or just maybe sometime, anytime...

The Mighty Mites with a 4-2 mark, 2-0 in League action, rest until Jan. 4, 1965. Starting with that Monday night, the roundballers meet Pace, Brooklyn Poly, and Brooklyn, all League encounters, within one week. Pace has a 3-0 League record and may be our toughest foe. Brooklyn, too, has been playing very well this season.

play, with 13:15 remaining in the game, Jon Halpert, who gave a stellar performance, injured his ankle and had to be carried off the court.

With the Blue and White still in a daze, the Royals netted another two points to close the gap to one. YU, however, caught fire and scored seven straight points. Victory now seemed assured. But at 12:03, with YU leading by twelve, 65-53, Hillel Weiner, playing in only his second game



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