

Dr. Belkin To Be Honored At Einstein Celebration

President of Yeshiva University, Rabbi Dr. Samuel Belkin, will be honored at a dinner in the Americana Hotel on May 2. In Yeshiva's 20th anniversary as an educational institution with university status, Albert Einstein College of Medicine is celebrating its 10th year of existence, and is honoring President Belkin, who did much to bring about the college.

Paying respects to Dr. Belkin's vision and courage, which made Einstein a part of the University, will be a number of Nobel Laureates, cultural leaders, and prominent philanthropists.

Patient care and medical research was greatly advanced as a result of Yeshiva's College of



Dr. Samuel Belkin

Medicine, which opened at a time when the supply of physicians and scientists was deficient. From its inception, the college has been completely non-sectarian.

Ferren Speaks For Chem Club

Freshmen and sophomore premed and chemistry majors attended a lecture by Dr. William P. Ferren, visiting associate professor of chemistry at Yeshiva College, on "Modern Trends in Instrumentation." Thirty students heard the lecture during club hour, Thursday, Feb. 25, in the chemistry lecture hall.

Joseph Berlin '66, President of the Yeshiva College Student Affiliate Chapter of the American Chemical Society, opened the meeting. "For the chemistry journal we plan to publish this year," he said, "we have taken the sug-

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Three Receive Revel Memorial Awards At Annual Alumni Association Ceremony

Bernard Revel Memorial Awards in the categories of Arts and Sciences, Community Leadership, and Religious Education, were presented to three Yeshiva College Alumni. Presentation ceremonies took

place Sunday Feb. 28 at the Alumni Association's annual dinner.



Receiving the annual Bernard Revel Memorial Awards at a special dinner last week were (from l. to r.): Dr. Alvin Krasner, Rabbi Baruch Faivelson, Mr. David Miller.

place Sunday Feb. 28 at the Alumni Association's annual dinner.

Dr. Alvin Krasner '50, Associate Professor of Biochemistry at Columbia University College of Physicians and Surgeons, received

the award for "distinguished achievements in the arts and sciences." Director of Teachers Institute for Women since 1953, Rabbi Baruch Faivelson received the award



YU Group Hears Dr. Solomon Gaon, Sephardic Rabbi

American Jewry, according to Dr. Solomon Gaon, Chief Sephardic Rabbi in the British Commonwealth, must play a major role in establishing educational, religious, and economic aid programs to save Sephardic Jews from assimilation here and abroad. Speaking at Yeshiva's Second Annual Sephardic Conference, Sunday Feb. 21, Dr. Gaon, visiting the United States to direct Yeshiva University's Sephardic Studies Program, urged a united effort made by Jews in this country to save the rich, unexplored traditions and heritage of Sephardism. "Communities are in dire need of leadership, spiritual guidance and teachers, and must support all efforts to train Sephardic rabbis, teachers and even Hazanim," he said.

Halberstam, Berlin Talented Dramatics Duo, Accept Second Dean's Award For Juniors

"Two for two" cried juniors as their class' presentation coped a second "Dean's Award" in two attempts, February 21, at the Dean's Reception. Awards were also presented to Julius Kunofsky '65 and Warren Goldman '65 in recognition of their devotion to dramatics and excellence in the past two receptions.

Dean Isaac Bacon presented the "Dean's Award" to author Isadore Halberstam, and coordinator and 3-act play writer, Joseph Berlin; pianist Jerry Weisfogel and director Howie Poupko joined them in accepting the award. "Our class," said President Joseph Berlin, "is a dynamic one. Since we entered Yeshiva College, we've

Yeshiva SSSJ Group Meets; Discusses Plans For Future

Progress reports on the Student Struggle for Soviet Jewry highlighted the first meeting of the Soviet Jewry Club, held last Thursday during club hour. Mr. Yaacov Birnbaum, national co-

ordinator for SSSJ, reported that an office has been donated to the organization by a group of businessmen, and that progress could be seen in the recent authoriza-



SSSJ leaders at Thursday's coordinating meeting: (l. to r.) Y. Birnbaum, C. Sheer, H. Davis.

up and chairmen were chosen during two informal meetings. They are the Publicity Committee headed by Mike Greenbaum '67 and Jose Castel '67; a Work Sheet Committee chaired by Ernie Miller '67; a Gedolim Experts Committee to be run directly by Mr. Birnbaum, who will be aided by Noah Lightman '65; a Program Committee under the direction of Fred Rubinger '66; and a Speakers Committee headed by Mark Epstein '66.

A youth rally will be held on March 28 in Albany. Howie Davis '66 will speak on the problems of Soviet Jewry. For further information, contact Chuck Sheer in Room 614 of the new dorm, or Yaacov Birnbaum at the office of SSSJ, 44 Whitehall Street, Suite 705, or call HA 5-5225-6-7.

printed the only class newspaper, we've held more class meetings than any other class, and we're the first in Yeshiva College history to win Dean's Reception awards in both the sophomore and junior year competitions."

In his welcome, Martin Soshain, Dramatic Society president, reviewed the activity of this year, after presenting awards on behalf of the Dramatics Society to Messrs. Goldman and Kunofsky. More discount tickets have been distributed than ever before; free samples of shaving lotion and pipe tobacco are being distributed; membership to the Record Club of America, third largest in the U.S., is being offered. Twelve Angry Men was such a success in December that its performance was repeated at Winter Torah Leadership Seminar.

"Death By Smiling" was the winning satire presented by the juniors. Highlighting the performance was a pretzel song during which a peasant Jewish peddler portrayed by Joe Berlin threw pretzels to the audience. "Assimilation," a lively and arousing number describes the Jewish problem and how it could be dealt with.

The sophomores offered "Science is Golden, or, How I Learned to Stop Worrying and Love the Buck," a slapstick comedy about Yeshiva. Mitch Heifetz starred as Mr. Shekel who is tight with money and heavy on the guard.

Before presenting the unanimous decision of the judges, Dean Bacon greeted the assemblage and pointed out some of the alumni guests present and congratulated Marty Soshain and "his big helper" for handling the affair.

JSP Revises Voting Rules

Elections in the Jewish Studies Program will be held towards the latter half of the spring semester rather than at the start of a new academic year as in previous years. A constitutional amendment to this effect was passed at a JSP student council student body meeting Thursday, Feb. 8 in Furst Hall during second period.

Opening the meeting after the gathering assembled at 12:00 P.M. was Rabbi Morris J. Besdin, Director of JSP, who praised this year's council for its effectiveness on behalf of JSP's student body. In particular, Rabbi Besdin singled out Murry Jacobson '66, Sec. of JSP, for his constant effort, and mentioned that many students owe Mr. Jacobson much thanks for his role in securing a fair grading system. Henceforth, grades will be submitted to the nearest decimal, making a 3.375 an A.

Last on the agenda was the proposed amendment. After three speakers were heard for the pro and con a show-of-hands vote carried the amendment overwhelmingly.



his distinguished service in the community. Mr. Miller is chairman of the Synagogue Standard Committee of Congregation Shaarei Zion, and president of the Baltimore district of the Religious Zionists of America.



The Commentator



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The ABC Affair

Sound-minded people with serious arguments, in order to be effectively heard, consult the proper authorities diplomatically and operate through well-established and recognized channels. A definite sign of irresponsibility was evidenced on the Yeshiva College campus last week when an anonymous, gripe-filled leaflet was distributed.

Yeshiva's buildings and grounds are private property. As such any distribution of material, whether it be posted, hand circulated or left on tables, must meet with the approval of the administration. The seriousness of the "ABC Letter" can not be over-emphasized. If the University had willed it so, the authors could be charged with trespassing.

We criticize the action of a few, who fear to reveal their identities, as detrimental to student-administration relationships. Students who wish to register complaints have never been denied the opportunity to consult with student leaders, to voice their opinions in the public forum of Student Council, or to submit their ideas to THE COMMENTATOR's Letters to the Editor column. The circulation of that mimeographed sheet, which was not so cute after all, has caused far more harm than good.

Reevaluate: The System

As a college dedicated to academic excellence in both its religious and secular divisions, Yeshiva must of course administer examinations in both, to test the student on the knowledge he has acquired and to foster scholarship. We believe, however, that in the RIETS department, the system of examining merits serious consideration.

In the present RIETS system, dating back to the *yeshivot* of Europe, a *bochain* (an examiner) visits each Talmud class approximately once a year and administers oral examinations. He then gives the student a grade which, together with the *Rebbi's* mark, comprises the student's total grade.

One of the main purposes of this system, according to the administration, is to make sure that each *shiur* is at its proper level of learning. This purpose is both advisable and praiseworthy. However, recognizing that the students' *rebbi* has observed him throughout the year and knows the students' capabilities well, we question the *bochain's* mark, determined by a simple ten minute recitation as a fair representation of the student's knowledge. A "poor showing" on such tests has hindered the promotion of many good students to higher *shiurim*.

The *bochain* does serve a purpose, as noted above, and the practice of issuing grades may serve as a stimulus for boys to review what they have learned. But in all

fairness to the students, we believe that the *bochain's* mark should not be averaged in as part of the total grade, but should rather serve only as a possible guideline for the *rebbi* to use in evaluating his pupils year-long performance.

Appeal for Ads

The editors of THE MASMID are requesting that all seniors bring in \$25 in ads for the yearbook as soon as possible. The \$50 minimum imposed in past years was unrealistic and unworkable, and delayed publication of THE MASMID until the fall following graduation. Unfortunately, the seniors apparently do not care whether their yearbook is ready in June, or if it is printed at all. To date, only a handful of the class of '65 have even attempted to secure ads. Seniors: the editors are doing their part, it is now time for a display of cooperation.

Apathy vs. Aggressiveness

Although the guidance facilities at Yeshiva College are, to say the least, far from ideal, students are urged to visit the guidance center for information on graduate schools, scholarships, and the like. To supplement the inadequate program offered by the University, the junior class, last semester, embarked on a special program to aid sophomores and juniors. With the cooperation of the Office of Alumni Activities, it scheduled a series of guidance conferences in all major areas offered at Yeshiva College. Personal invitations were extended to students to attend the conference in their particular major, announcements were posted, and teachers urged their students to attend. However, the program was cancelled due to poor attendance.

Much effort by the junior class has been expended in the re-scheduling of these conferences. Opportunity is knocking... Have the aggressiveness to answer. Your education and livelihood are at stake.

Student Directory: A First

The Yeshiva College Student-Faculty Directory is now complete. It is immediately obvious that this is the most comprehensive publication of its kind in Yeshiva's history. Students are listed by their addresses, phone numbers, religious divisions, college class, and majors. Faculty offices and hours are also given. In addition, administrative services and student council organizations and publications are included.

Undoubtedly, the work and cooperation of many people contributed to the success of this endeavor. But commendation is particularly due to David E. Eisenberg '65, Directory Chairman, for a job very well done.

From The Editor's Desk

Diversity And Dissipation

by Herbert Hermelo

Yeshiva College students necessarily live in two worlds, of religious and secular studies. It is now only a matter of time before the grandiose idea of a harmonious "synthesis" of both realms is replaced by a more meaningful term denoting a more realistic philosophy. Recognizing the unavoidable divisions inherent within the Yeshiva structure, it becomes the duty of all in positions of responsibility to lessen and eliminate artificial divisions and baffles.

The status quo of student councils and publications at YC is the absurd perpetuation of individualistic schemes whose foundations are built upon personal interests and parochial prejudices. In the rush for departmental glory and prominence, the interests of the students have been neglected.

At present, each of the three morning divisions has its own student council, responsible for the legitimate interests of each department. But, more often than not, the councils are not able to coordinate their activities among themselves when dealing with interdepartmental problems, much less successfully cooperate with the Yeshiva College Student Council. The undeniable principle is that, while each division certainly has its unique characteristics, all are more similar than different, for the principles which unite all YC students in traditional Judaism do not recognize the fabricated distinctions which Yeshiva men have promulgated among themselves. In reality, the typical RIETS, TI, or JSP boy does not exist. Attempts to conveniently ascribe particular characteristics, especially of observance and dedication, to an entire division indiscriminately, are insults to the meaneast intelligence. It is quite probable that the contrasts between science and non-science majors are more pertinent than those of the morning departments; yet we would scoff at the suggestion that YCSC be divided into two parts, whose officers would be selected according to their majors. This could be the beginning of an argument whose only foreseeable limit is absurdity.

Once it is recognized that the limited functions of the religious councils could be more than adequately served by committees ap-

pointed by a larger council representing all three divisions, the need for such duplications of effort is obviated. The obvious advantages which would accompany the institution of one united Religious Divisions Student Council are overwhelming. Now is the time for student council leaders to discuss the possibility of combining themselves, under a new constitution, into a Council whose authority and capacity for positive action would equal that of YCSC, and would more clearly mirror the actual situation at Yeshiva.

Similarly, the incorporation of *Hamevaser*, the recently instituted publication of the religious divisions, into THE COMMENTATOR, the 30 year old publication of YCSC, could only serve to underscore the basic integration of secular and religious studies which is the goal of YC. The two issues of *Hamevaser* which have so far appeared this year did contain some worthwhile material, and its editors are devoted to trying to upgrade the quality of material which characterized its first year of existence, and the several experimental predecessors in the past few years. But the point of contention is whether or not *Hamevaser* is worth the several thousand dollars expended on it, and more significantly, if the lasting effects and contributions of its articles overshadow the divisive element that the very existence of the newspaper entails. The underlying reason for the establishment of a religious divisions journal was a fear that THE COMMENTATOR is dominated perennially by editors whose interests focus on the secular aspects of college life, and tend to relegate material dealing with the morning departments to a position of minimal importance. Historically, such a fear is unfounded; YCSC and THE COMMENTATOR had not relegated religion to oblivion during the several decades before the appearance of a *Hamevaser*. During that time, as is the policy now, THE COMMENTATOR profile was a balanced combination of news and feature matter covering all aspects of life at YC. It is self-destructive to seek to departmentalize and divide college

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"NEITHER PAY, NOR CONCERN FOR OTHERS, NOR PERSONAL INTEREST HINDERS THESE SKILLFUL DORM STUDENTS FROM AVOIDING THEIR RESPONSIBILITY"



Dr. Soloveichik Captivates Audience With Talk On Religion And Science

by Joseph Berlin

For two solid hours, the wit, the humor, the breadth of knowledge, and the grace of audience command of Dr. Samuel Soloveichik captivated and entranced the largest audience at an *Oneg Shabbat* this year. Dr. Soloveichik discussed "Science & Religion" after the Friday night *Seudah* in Rubin Hall, Feb. 19.

Prefacing his lecture with the story of an in-the-school incident of that very day, Dr. Soloveichik, associate professor of chemistry at Yeshiva College, stressed a major difference between the scientist and the non-scientist. "Final solutions" are not scientific, he said, and anyone who says he has "the final solution" is obviously not a scientist.

"Science and Religion," a topic Dr. Soloveichik "immensely" dislikes, he offers for debate to the "fakers," who, he claims, often delight in its discussion. But, he emphasized, the combination is important to the Yeshiva College student.

Modern physics had its birth in the 17th century when Newton groped for the causes of effects hoping to approach the primary cause. Scientists realized in this century the necessity of theistic

considerations in the study of the universe. Newton understood and stated such concepts as the laws of gravitation and inertia; — he understood that an apple falls down and not up; he did not un-



Professor Samuel Soloveichik

derstand why. Is it not, after all, equally logical that things should fly upwards? By assuming that G-d commanded it so, that G-d willed it so, and therefore it is so, Newton satiated his curiosity for an answer to the question why.

After asserting admiration for

Newton, Dr. Soloveichik praised Boyle whose contributions to mankind were careful conclusions of strict and detailed experimentation. In another of many interesting strides, he cited a very recently published work, "Newton On History" in which Sir Isaac refers to the "elite Hebrews" and their work in science. Greek civilization expounded principles stolen from the semites, but without noting the original source.

Dr. Soloveichik discussed three major "proofs" of the existence of G-d. Planets orbiting in space, the stars, satellites, and other heavenly bodies are set in a pattern where the number of collisions compared with what might be expected on the basis of pure probability is negligible. The cosmological proof postulates that some unmoved mover put the system into operation.

A second proof argues that man can not conceive of that which is not; therefore, if man can think about and discuss G-d, G-d must exist. This is called the ontological proof. Lastly, the teleological proof studies the universe and notes the purpose which everything has. Something higher than man must have created these to serve their purpose.

Although many great people seek harmony between religion and science, Dr. Soloveichik insists that the search is unnecessary. Science and religion, he described, run along parallel lines and everyone knows that such only converge at infinity. Borrowing a *Devar Torah* from his brother, *Harav Hagaon*, Rabbi Joseph B. Soloveichik, he mentioned the quality of G-d and man's obligation to impersonate it: *Ma Ani Mechayeh Meysim, af atem mechayim meysim*. One might be tempted to ask how man can "create" life. Science, it was pointed out, is one very valid answer.

Bertrand Russell strengthens Dr. Soloveichik's religious beliefs. He agrees with Russell that Aristotle's existence was a calamity to mankind, and found in Russell the true reason why Galileo was imprisoned. Not that Galileo disagreed with the views of the church on whether the sun moves about the earth or vice versa, rather, Galileo's attacks on his generation of people who had the answer to everything, perhaps what might be called, the final solutions.

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The Professor Exposed

Dr. Arthur Woodruff

by Joseph Berlin

Among the non-physics majors, physics has the reputation of being an "impossible" area of study. In only his second year at Yeshiva, Dr. Arthur Edson Woodruff has earned the reputation of being the "greatest physics teach-



Commentator (by I. Halberstam)
Dr. Arthur E. Woodruff

er in the world." When I sat down to interview this fascinating personality in the lobby of Furst Hall, I was determined to learn what it is that sets this educator genius into a class all his own.

And in this adjective, educator, you have the answer. Dr. Woodruff is not a teacher; he is an educator. When I questioned him on his particular approach towards teaching, or asked for suggestions of improvement on the methods of education, the answers flowed naturally, as if they were truly an integral part of the man, his personality, and beliefs. In a classroom atmosphere of informality, he explained, the student can be stimulated to ask questions and raise points; the lecturer does not become a regurgitator of knowledge on hand in a text. "A teacher must have a strong interest in the subject," he stressed, in order to "communicate this to the student." How true. "I don't believe in gimmicks," he firmly asserted. Learning through participation and stimulated interest—how simple, and yet, only a select few mentors can employ the system effectively. Dr. Woodruff has never refused to answer a question, no matter how simple-minded it is, no matter how many times it is asked.

Thirty six year old Dr. Woodruff is Assistant Professor of Science Education at Yeshiva College. He came to New York from New Haven by way of Yale University, the University of Chicago, the University of Rochester, and

Cambridge University. In 1949 he received his first degree from Yale, in physics and philosophy, as part of a joint program. After one year of graduate work in philosophy, he found the area "sterile" and reverted to pure physics, receiving his Master's from Yale in 1951. As a Fulbright Scholar (he was reluctant to identify himself this way), he spent a year at Cambridge University and later taught at the University of Chicago, for which he has a special love. Elementary Particle Theory was the area in which he received his doctorate from Rochester University in 1959. The National Science Foundation awarded him a grant for the study of history of science at Yale, 1962-63. At Belfer Graduate School of Science he is presently in charge of a new program, offering masters and doctorates to future high school and college teachers. "Belfer," he said "is limited mainly to math and theoretical physics," at the present time, but "there is high quality" and the school "is growing." Chemistry has just had a beginning there.

Though not limited to athletics, his extra-curricular interests in school were concentrated in that area. Wrestling in high school, followed by Karate and judo in college, have earned him 5th Kyu, a green belt, in judo, and 4th Kyu, a purple belt in karate. Other special interests include Baroque music and Russian novel. Recently, he began learning to play the violin.

Scientists must possess the quality of "speculative boldness" advised Dr. Woodruff, aside from the mathematical and "intellectual ability." "One must try out ideas." Commenting on the status of science in today's world, he noted, "there are more scientists alive today than ever before. The methods of science," he continued, emphasizing that there is no singular method, have changed to allow for an increased amount of "collaboration, discussion, and face-to-face informality." Some short papers, today, are authored by as many as 20 people. "There will never be a finality," he believes, because "science turns up new problems. Scientific progress is organic."

When asked about whom he most admired in science, a quick reply came. "The works of Newton and the moving beauty of Einstein's arguments." Most scientists are interested in the works of the great and the famous like Maxwell and Faraday. Dr. Woodruff takes special interest in the "partial failures," whose contributions are less known, but nevertheless important. As an example he gave Wm. Weber whose "action at a distance" theory described all the known phenomena about electric currents. This theory has, of course, been replaced by the electro-magnetic field theory.

Social sciences employ similar methods as the physical sciences, and hence are classified as sciences. But social sciences "have two

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I See Him

by Dr. Samuel Soloveichik

I see Him in a sick's recovery,
In a scientific discovery.
In see Him in creative tension,
Realization, materialization, and invention.

I see Him in the voice of our *Tanaim*.
In the discussion of the *Amoraim*.
I see Him in the *Rishonim's* debate,
And in my ancestor's faith.

I see Him in my mother's devotion,
In a little girl's emotion.
I see Him in Beethoven's inspiration
And in Dr. Schweitzer's devotion.

I see Him in the gale's soar,
In the sea's mighty roar.
I see Him in heaven's silence,
And in nature's thundering violence.

I see Him in Jewish History,
Highly complex and full of mystery.
I see the Great Sire
Even in Treblinka's and Oswicim's fire.

On a rainy day I see Him on the cloud's roof,
Cold, far, distant, aloof.
And on a warm day, in prayer I seem Him clear
Glorious, majestic and yet close and near.

I see G-d the Universe Creator
In science, the innovator.
I see G-d the Great Judge,
In human misery and grudge.

I believe in the uniqueness of our religion and race
I believe in the righteousness of our case.
When I see the weak's survival,
I am sure of the Messiah's ultimate arrival.

I believe that all people are of one stock,
Yet I am aware that I am of the minority block
A lost sheet of Jacob's flock
And G-d is my fortress and rock.

Ebner Urges Self-Evaluation At Shalosh Seudos Gathering

David Ebner '65 addressed the *Shalosh Seudos* gathering in Rubin Hall, Saturday Feb. 20. He spoke on the necessity of each Jew taking a self-evaluation to determine his potential.

Citing the method of counting the people of Israel in *Ke Sesah* by $\frac{1}{2}$ shekalim, rather than by numbers, he attempted to offer a reason for such. Not every individual is equal so that you count each as one. People must search

themselves to find who they are, what they are, and how they can be beneficial. Each person is obligated to operate at maximum capacity, but since we don't know who is more valuable, we cannot attribute greater number to any individual. Thus, we are commanded by the Torah to collect *Mach-tzis Hashkel* from every eligible Jew, and through arithmetic means calculate the population.

Laughs, Tears, Bergman: The Race For Grades Becomes More Acute Five Movies Reviewed As Competition For School Seats Increases

by Steve Rabinowitz

There are at present a number of fine films in town and we would like to suggest a few for entertainment of serious value. *Marriage Italian Style*, at the Festival, 57th and 5th, combines Sophia Loren and Marcello Mastroianni in a sentimental story about a love affair with all the meandering inevitability of *Pilgrim's Progress*. Miss (Or Mrs.) Loren and Mr. Mastroianni are Italy's retort to Doris Day and Rock Hudson—with a difference. That difference is a very welcome helping of true acting ability plus a dash or two of realism. The latter, in this case, consists of Naples and its racy dialect and humor. We serve fair warning that all young ladies in the audience will be treated to a few very satisfying tears.

If dry-eyed levity suits you better, you might try *Banana Peel* at the Paris (58th and 5th). We did, and discovered a French variation on the Marx Brothers' theme. Jeanne Moreau and Jean-Paul Belmondo chase around western Europe by boat, sports car, helicopter, jeep and what-have-you. Their game is confidence; the stakes open high; and an O'Henry twist provides action every sixty seconds by the clock. Gert Frobe, who got his billionaire experience as Auric Goldfinger, snaps ravenously at the bait in a Swiss chalet.

Bergman Trilogy

Any disciples of Soren Kierkegaard who are still with us will be rewarded almost to a surfeit if they hurry to the Carnegie Hall Cinema (57th and 7th Ave.). There awaits Ingmar Bergman's trilogy, *Through a Glass Darkly*, *Winter Light*, and *The Silence*. Fluency in Swedish is optional, Symbolology 1-2 required. *Through a Glass Darkly* sets the tone for the trilogy, delving into the shadow land of a young woman's mercurial insanity halfway between the domain of good and the lair of evil.

We suggest (subject to great debate) that the central theme concerns the efficacy of one's work as a panacea for despair, since it is behind his job as a writer that the woman's father takes refuge. He, his teenage son, and the daughter's doctor-husband, must helplessly await the climactic arrival of the "spider-god." This film, the earliest of the three (1962) poses the only solution to the human dilemma hazarded in the trilogy. In typical Christian fashion, that solution is Love.

If *Through a Glass Darkly* picks along a Christian lane, *Winter Light* rumbles down a similarly minded superhighway. On this trip, we show up in *medias res* (a sure thing in any Bergman picture), and gather that the minister-protagonist has had enough of selling G-d in a snake oil bottle labeled "Elixir of truth." Begin-

ning and ending with a cinematic edition of the Lutheran communion, *Winter Light* vividly relates to us the quiet garden variety, not-so-quiet suicidal variety despair, Thoreau mentioned.

Third of Three

The Silence, with Ingrid Thulin and Gunnar Lindblom, concludes the threesome. It is the most recent (1964) of the three, and tests the old adage, "sex is the measure of all things." Tokens of strife and chaos abound; although Bach, as always, is a unifying factor. *The Silence* mumbles every-so-often, perhaps due to the ravages of censorship.

We are rather stubborn, and rather pleased with the overall effect; however, the experience is traumatic, and we imagine that all but the toughest egg-heads would be added by it.

by Gary Schiff

Recent sociological reports reveal that the race for good grades in school, in order to get in to top educational institutions of the next level, has reached astounding proportions.

The college student, the most notorious example of one who works only for marks in order to enter the best graduate school, is now superceded by his younger brother of high school age, who studies, pleases teachers and even cheats to earn the grades necessary to gain admittance to the best possible college.

Spreading

The experts detect signs of this spreading "grade-grad complex" in elementary schools, where students often regard each upcoming exam as a factor in determining whether they "make" a particular

high school, prep school, yeshiva high school (?), etc.

In the not too distant future, then, we can expect the kindergarten child to develop neuroses over his inability to stack blocks correctly, since this damning bit of information will be recorded on his "permanent record" (often more awesome than the Book of Life on *Yom Kippur*), which will be scrutinized by a medical school admissions officer, who will summarily reject the candidate, stamping on his application in bold red letters "Rejected—Poor Record."

It is possible that the mother of the next decade will reprimand her infant son for not drinking a bottle correctly, or not learning to care for his own personal needs, or not displaying an interest in reading at the age of two, when others of his age have accomplish-

ed such feats, with "How do you expect to get a Ph.D at the rate you're going?"

The gravity of the problem cannot be overstated. As soon as a child enters school he is caught up in a whirlpool of fierce grade competition, which in turn determines his social status as well. A ten year old child may be shunned for not succeeding in school. All his contemporaries already know, with statistical infallibility, that he'll never be a "success," while they are "going places." These children no longer experience the joys of youth, which itself has been transformed into an academic rat-race, and an aptitude testing ground.

The ramifications of this precocious predetermination are manifold. Specialization sets in at an

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Ford Motor Company is:

challenge



Dale Anderson
B.A., Willenberg University

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After receiving his B.A. in Physics in June, 1962, Dale joined our College Graduate Program and was assigned to our Research Laboratories. Recently he was given the responsibility for correcting cab vibration occurring on a particular type of truck. His studies showed that tire eccentricity was the cause of the trouble. Since little change could be effected in tire compliance, his solution lay in redesigning the suspension system.

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From The Concentration Camps—A Ray Of Hope

by David Ebner

Dawn, by Elie Wiesel, Hill and Wang, New York; *Night*, by Elie Wiesel, Hill and Wang, New York; *The Accident*, by Elie Wiesel, Hill and Wang, New York; *The Town Beyond the Wall*, by Elie Wiesel, Atheneum Press, New York.

From the death camps of Auschwitz and Buchenwald no sound of weeping is heard. The inkwells overflow with Jewish blood, the parchment of human flesh waits to record the story, but no Jeremiah comes forth to write the *Eichah*.

Elie Wiesel is in a certain sense Nietzsche's madman crying out, lamenting a terrible historic occurrence which the world refuses to recognize. His shout falls on deaf ears, his tears mingle unnoticed with the blood-soaked earth. Wiesel knows this and at times he feels that madness is the only possible answer to his dilemma. Indeed, when reading his latest book, one often finds oneself almost personally entangled in a web of madness. The gripping intensity of this emotion is unequalled even in reading the works of Dostoyevsky.

Wiesel's works are those of a poet-philosopher and often resemble Heschel and Buber both in style and in a Hasidic trend of thought. His novels are sprinkled with Kabbalistic concepts and his final answer to the "overwhelming question" to which he has "rolled the world" is basically Hasidic and not Christian as François Mauriac might have us believe. As Yehudah Ha-Levi, so must Wiesel be viewed as a poet and philosopher to be fully appreciated.

The poetic quality of his writing shines through when he conveys a Hasidic gem of thought or when he writes of his dead relatives, teachers, and friends and the horrors they endured. Human beings are no longer simply numbers who were gassed and cremated but rather a son unable to cry at the death of his father, a young sister

memorial and therefore Wiesel seeks to erect a monument and chisel out an epitaph.

"For me literature is rather a *matzeva*, an invisible tombstone erected to the memory of those who died without sepulcher . . . I belong to a generation which has no cemetery to visit before Rosh Hashana, to stretch out and com-

you may see us, but most of the time we are invisible to you."

Is there any value in attempting to once more become a real person? Can the dead breathe the spark of life back into themselves? In *Dawn* we are presented with a moving psychological study of Elisha, a young survivor of the concentration



Main gate of base camp at Auschwitz, showing inscription in German, "Work Brings Freedom."

mune with the dead and make a prayer of their absence. The murderers have taken everything from us, even our cemeteries . . . Thus, for me the act of writing is often nothing but a violent or an obscure desire to engrave a few words on a tombstone."

Wiesel is a great writer and profound thinker; but beyond that he has given us an unforgettable picture of the physical and spiritual havoc wrought by the holocaust. The Jewish people swore never to forget—*eretz al techasi damam*—but we do forget. Wiesel has fashioned a monument of words for the six million dead. There is no excuse for us to refuse to come and shed a few tears at this *matzeva*.

Night is the moving story of a fifteen-year-old boy as he lived in the hell of Auschwitz and Buchenwald. The book raises questions which go beyond the tale of horror, for the faith and values of a young boy are totally destroyed and he must find a new meaning in life. When he was forced to watch a young child gasp for life on the gallows, he asked where God was. The answer he heard from within himself totally shattered him.

"Where is He? Here He is—He is hanging here on the gallows . . ."

Nietzsche's cry—God is dead—was an intellectual observation; Wiesel's came out of his own experience. As Orthodox Jews we maintain, in all honesty, that we cannot understand the ways of God, but in the face of the overwhelming evil which Wiesel describes, we cannot deny anyone's right to raise the question. Honest answers come only after the questions are raised, never before.

The main characters in all of Wiesel's books after *Night* view themselves as dead. Each lives in a world of men—talks, laughs, and eats in this world—but remains dead. At the most, they are the Lazaruses, the messengers of the dead past. Each is Wiesel who is totally molded by a world which no longer exists. Anyone who survived physical destruction is surrounded by the ghosts of those who perished.

"We're here simply because you're here. We're present wherever you go; we are what you do. When you raise your eyes to Heaven we share in their sight; when you pat the head of a hungry child a thousand hands are laid on his head . . . You carry us with you. Occasionally

camps, who must become the executioner of a British officer stationed in Palestine. He is living for a terrorist movement, which seeks the right to a Jewish homeland, and through this ideal he hopes to find a purpose in life. He searches desperately to give his action "a meaning which may somehow transcend it" and arrives at pure and simple hate as the answer. He realizes that the Jewish people never knew how to hate, despite the pogroms and massacres it endured and if we are to continue to exist we must learn from the enemy we must let them teach us the art of hating.

Morning comes, Elisha pulls the trigger, and the Englishman dies. When Elisha looks out of the window he sees that the darkness of night has left behind a "tattered fragment" in which there floats a face of the dead. The face is Elisha's.

Dawn can be read as an isolated work, but those who have read *Night* realize that *Dawn* is a sequel to it. Although the face of death lingers in the early morning darkness, it is now surrounded by the light of dawn. The ability to hate shows that Wiesel is beginning to find the way back to life. The dead are indifferent to human relationships and establish no bonds in the present; their lives are nurtured only by the past. They cannot hate, for hate establishes a bond between two living parties.

The third work of the trilogy, *Le Jour* (the day), was given the English title *The Accident*, though an exact translation would have been

"Never shall I forget that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven times sealed: Never shall I forget that smoke. Never shall I forget the little faces of the children, whose bodies I saw turned into wreaths of smoke beneath a silent blue sky."

"Never shall I forget those flames which consumed my faith forever.

"Never shall I forget that nocturnal silence which deprived me, for all eternity, of the desire to live. Never shall I forget those moments which murdered my God and my soul and turned my dreams to dust. Never shall I forget these things, even if I am condemned to live as long as God Himself. Never."



Pinkas Varsho, Buenos Aires

Nazi soldiers rounding up Jews in Warsaw for deportation to death camps.

who is thirsty at the time of deportation, or a *shochet* who must strangle a baby to prevent its crying out.

Yevtushenko writes—"Over Babi Yar there are no memorials. The steep hillside is like a rough inscription." The world does not realize that the charred earth of Europe is, one great

more appropriate, particularly in light of the two previous works. The most logical answer to one who believes himself to be dead is to commit suicide; thus when the main character is struck by a cab in Times Square, he knows that he could have avoided the accident had he really wished to live. On the operating table the doctor finds that the mysterious drive of life present in all patients is lacking in this particular patient. We know the question with which Wiesel is dealing, but the answer doesn't come until the last chapter of the book.

If we are capable of hurting others and causing suffering or helping others and loving them, we are alive. The past is dead and has no right to destroy the present. It is our task to terminate the suffering of the living.

"You should know that the dead, because they are no longer free, are no longer able to suffer. Only the living can. Kathleen is alive. I am alive. You must think of us. Not of them."

Hate and love are two sides of the same coin. He who engages in neither is attempting the impossible: to stand the coin on edge. On the other hand, if one can only hate he is missing the more important element. Hate is the "dawn" of existence for it shows that one is capable of living in the present but only love is the true "day" of life. Hate involves only the existence of relationship; love, however, establishes a relationship which contains the seeds of a better world.

The Accident ends with both sides of the question clearly defined: the world of the living against that of the dead. *The Town Beyond the Wall* is a powerful acceptance of life and its obligations in spite of the past. Michael considers himself dead yet returns to his birthplace behind the Iron Curtain to find a value in life. He has lost his faith in God but, nevertheless, prays to the God of his childhood to show him the way that leads back to himself, "the real Michael."

The way becomes clear when he confronts the "face in the window"—the man who had watched unmoved while the Jews were being deported. Although he didn't hate Jews, he had done nothing at all to help them; he had remained an indifferent spectator. Michael is unable to feel hate or anger toward the man, only a contempt which establishes no relationship between them.

"The spectator is entirely beyond us. He sees without being seen . . . his presence is evasive, and commits him less than his absence might. He is there, but he acts as if he were not. Worst: he acts as if the rest of us were not."

In this encounter is to be found the true reason why Wiesel cannot remain dead. If he maintains that he can take no part in the world, that it does not concern him, then he too has become the most contemptible person — the indifferent spectator. It is inhuman to refuse to help others when we are able to stretch out a hand. Our life does have meaning despite the past, for we immortalize ourselves in the love we pass on to others.

The end of this book is a moving illustration of the power embodied in love. Arrested as a spy, Michael attempts to bring the warmth of life to a fellow prisoner who manifests no emotions and speaks no words. When he feels that he is succeeding in breaking through the shell, he gives expression to the lesson he has absorbed, in one of the most eloquent monologues to be found in literature.

"I know: the paths of the soul, overgrown, often know only the night, a very vast, very barren night, without landscapes. And yet I tell you: we'll get out. The most glorious works of man are born of that night. . . ."

"To flee to a sort of Nirvana — whether through a considered indifference or through a sick apathy — is to oppose humanity in the most absurd, useless, and comfortable manner possible. A man is a man only when he is among men. It's harder to remain human than to try to leap beyond humanity. . . ."

"To be indifferent—for whatever reason—is to deny not only the validity of existence, but also

its beauty . . . evil is human, weakness is human; indifference is not."

"They'll probably tell you that it's only a play . . . jump onto the stage . . . and perform, you too . . . the real heights are like the real depths: you find them at your own level, in simple and honest conversation, in glances heavy with existence."

One should read *For the Sake of Heaven* by Buber to fully appreciate the Jewishness of Wiesel's answers and the mean of his concern with man's role in bringing the Messiah and liberating

shechina begalusa. His final statement is reminiscent of Charles Peguy's remark that "The worst of partialities is to withhold oneself, the worst ignorance is not to act, the worst lie is to steal away."

Elie Wiesel has travelled a long road from the boy who lost hope of any meaning in life. He bears "the Biblical name of Eliezer which means God has granted my prayer." The darkness of night is receding before him and is being replaced by the power of love. A deeply moving and poetic journey through the depths of a human soul awaits those who travel on Wiesel's long, painful, and inspiring road.

Jewish Intermarriage Examined

by Michael Chernick

Intermarriage and Jewish Life in America, ed. Werner Cahnman. Herzl Press, New York 1964. *Intermarriage*, by Albert Gordon. Beacon Press, Boston, 1964.

There exist in America very few problems for the Jew if he wishes to fulfill traditionally Jewish observances. *Kashruth* is meticulously supervised by many national and local organizations across the country. Sabbath observance is easier now than it was in the time of our grandparents, with the comforts of everything from *Shabbos* clocks to fair Sabbath legislation. The rise of the day school movement makes Jewish education a simpler matter. From all that we see taking place within the American Jewish community with its tremendous synagogues, centers, and organizations we should expect that there would be no reason to fear for Jewish survival and continuation in America.

However, somehow, the intermarriage rate keeps climbing to such an extent that several Jewish agencies and individuals have taken it upon themselves to publish information about this situation. A large tract was published by Beacon

book is more neutral on the subject, but then again it is supposed to be an objective study of intermarriage.

Another publication was by the Herzl Press and the Jewish Reconstructionist Press. It is called *Intermarriage and Jewish Life, a Symposium*, edited by Werner J. Cahnman. The book, as a whole, represents an interesting picture of an attitude toward intermarriage, specifically Jewish intermarriage. By way of evaluating this attitude let us take a view of the book as a whole.

The book contains statements of sociologists, institutional rabbis, congregational rabbis, and Jewish educators. Some of the articles are purely statistical, such as those on intermarriage in Switzerland and Canada. These were the only two countries really statistically researched. Statistics are more readily available in these countries because questions as to marital status and religion are included in their census questionnaires. The statistical study of the United States was brief, and based on relatively scant data. All these articles showed that there was an increase in intermarriages. Switzerland has about the worst intermarriage rate of the three countries with 42% males and 21% females intermarrying. It must be borne in mind that intermarriage by the definition of this book does not take into consideration conversion before marriage. That is, if a Jew converts and then marries out of the faith the marriage is not considered to be an intermarriage. Thus, the loss of Jews by intermarriage in the nations studied may be higher than indicated by the tables presented.

It appeared from research in Canada that in that country that the overall intermarriage rate was low except in far outlying communities. Thus, Quebec and Ontario, in which the greatest number of Jews live, have a very small intermarriage rate of about 3% overall. However, in the United States there were some shocking figures, as the overall national intermarriage rate climbed to 10%; Marin County, California, contributing a 37% intermarriage rate, Iowa presenting a rate of 31%, and New York City a "magnificent" 18%.

Turning away from the dry facts of intermarriage as presented in the statistical section of the book we find statements of *weltanschauung*, reasons why intermarriage takes place and information about some of its various factors. Ruby Jo Reeves Kennedy, professor of sociology and chairman of sociology and anthropology at Connecticut College, tells us about the surprising cohesiveness of the Jewish community, the maintenance of its various customs such as *kashruth*, its respect for learning, its avoidance of hard liquor and its maintenance of education for its children. She notes that as long as the traditional observances of a community affect its daily life, especially its family life, then that community maintains itself. With increasing secularization and casting off of specific observances, however, the Jewish community has become more vulnerable. Even so, many of its traditions, she notes, have been so deeply ingrained that the vulnerability is still low enough to keep the tremendous intermarriage rates considerably lower than that of other groups in America. All this is quite surprising to her considering the tremendous assimilating force that exists in America; and she concludes that even if Jewish intermarriage rate increased to 20-25% we would still be doing very well considering all the forces and pressures around us. That 75-80% of the Jews do not intermarry appears to her amazingly good. Such a thought is not so comforting to me.

A second article is by Meir Ben-Chorin, associate editor of *Reconstructionist* magazine and professor of

INTER- MARRIAGE AND JEWISH LIFE A Symposium

Edited by
Werner J.
Cahnman



THE HERZL PRESS
and the

JEWISH RECONSTRUCTIONIST
PRESS NEW YORK

Press called *Intermarriage* written by Albert I. Gordon. Since its publication, the Gordon book has been widely discussed. I myself heard an interview dealing with the intermarriage problem on the "night-owl" Barry Gray program. Gordon was interviewed along with a few rabbis, ministers, and priests. His attitude towards Jewish intermarriage and intermarriage in general, at least on this program, was negative. His

education at Dropsie, one of the few people included in the symposium who comes out flatly against intermarriage. He points out that the opinions of Hertz, Joseph, Finkelstein, and Kaplan are all against intermarriage. He utters the warning that Jewish survival is not a foregone conclusion, that in our open and diversified society, Judaism becomes a matter of choice and not of birth; and that the continuation of the Jewish community requires a sustained effort in the face of internal and external destructive forces. His suggestion is that the Jewish community give its people a basic understanding of Jewish thought and life, and that the community create "home-bases," "little Zions" connected closely with the vibrant and safe Jewish community in Israel in order to maintain itself. Intermarriage should be prevented, and by education and community dedication it be prevented.

However, there are other articles which are not so strongly against intermarriage nor cognizant of the danger that it represents to Jewish survival in a positively Jewish way. The editor, for one, is extremely happy that there are possibilities "for a unified world," whatever that means. It sounds like a condoning of intermarriage. Jack Cohen, a leader in the Reconstructionist movement and director of the Hillel of Hebrew University, seems to share the editor's opinion. He does not see intermarriage as a danger, but as a "leaven in the dough." In Cahnman's article the dough has risen to a cake which Cahnman eats. In his article called "Intermarriage Against the Background of American Democracy" he states, "It ill behooves Jews to protest a program of Christian mission among Jews. Without such a mission, no Christian church would be true to itself, and a democratic environment . . . virtually encourages them to persist in their course. It encourages Jews to do likewise." Thus, the Jews should missionize Christians for the sake of a secure, vibrant and Jewish future. Cahnman further states, in support of this concept, that "To start with, when the tribes of Israel entered the land of Canaan, and throughout the period of the Judges and Kings, intermingling occurred, and when the exiles returned from Babylon it occurred again. The Chinese people would not have grown to the 700 million multitude that they are today, if they had not absorbed innumerable lesser ethnic units and made them Chinese." He thus reiterates the suggestion that Jews take over the world by using intermarriage as a way of making everyone Jewish. The article also has some suggestions as to "Reinterpretation" of the Halacha so that any child that has a Jewish parent, male or female, will be considered Jewish. In effect, the author of the article sees in intermarriage the key to the Jewish future if only we use it in the right way. Thus, we shall all have a share in "democratic Judaism . . . emerging in the invigorating American environment." The mistake that the Cahnman article makes is obvious. Judaism does not rest on numbers for valid continuation, but rather on dedication to Jewish values and culture. Concern for the Jewish nation should not be shown in an attitude that says, "We've got so many that we're safe," but rather an attitude that says, "We have values that make our continuation worthwhile and inevitable, values that can be preserved by us and by our children." Indeed, Jewish survival throughout history is a proof of the validity of this attitude.

Several articles delve into the psychological aspects of intermarriage. An especially good article is that by Richard Rubinstein which analyzes the psychological factors in marriages taking

place on college campuses. He points out that intermarriage may be an attempt to escape one's family. Sometimes the marriage of a non-Jew to a Jew is based on masochism and a desire to degrade oneself by entering into a socially disapproved relationship. Often the intellectual's feeling of being alone or harassed makes him join the community of the different and the historically harassed. Curiosity and racial beliefs also come into play. Christian boys often believe Jewish girls to be sexually more intense than girls of their own kind. Similarly, Jewish boys often believe the same of non-Jewish girls. Again, intermarriage is provoked by the belief among non-Jewish girls that Jewish men make good husbands. All in all the article is very complete in its coverage of possible psychological motives for intermarriage.

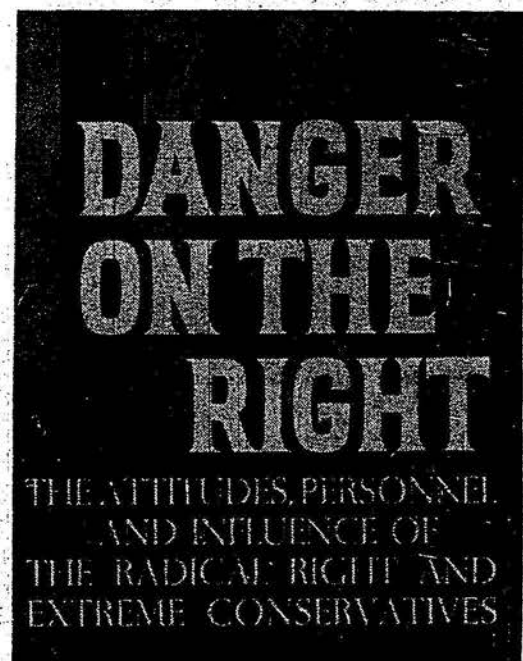
These are but a few of the articles in this potpourri symposium on intermarriage. There are some views that few of us will share, many that are acceptable, some that will stimulate thought. There is sound and illuminating statistical information to be found in this book. There is information on modern conversion procedures which is also interesting. The book as a whole is a valuable statement on the rising problem of Jewish intermarriage. Though it is sometimes confused in its format, and often confusing in its approach, it represents some of the first thoughts on this internal Jewish problem.

B'nai Brith 'Unrealistic'

by Alex Gross

Danger on the Right, by Forster and Epstein. Random House, New York, 1964.

Americans, for all their democratic upbringing and contrary to all their protestations to the opposite, can not claim to be the most open minded of people. Our system is best—after all, we enjoy it—therefore we insist that everyone adopt it. And, of course, we ever so strongly object to persons differing from our political views. Naturally, we don't espouse our views because they are advantageous to us. We know that our side is uncontroversially correct because . . . because . . .



and since Messrs Arnold Forster and Benjamin R. Epstein can not produce this "because," their book, *Danger on the Right*, remains unconvincing.

Danger on the Right is a publication of the Anti-Defamation League. Its jacket announces that it will discuss the "attitudes, personnel and influence of the radical right and extreme con-

Table I Intermarriage in 1938-39* in Selected American Cities					
Year	City	All.	Both Jewish	Mixed	%
1939	Dallas, Texas	198	186	12	6.1
1939	Duluth, Minn.	385	327	58	15.1
1938	New London, Conn.	517	490	27	5.2
1938	San Francisco, Cal.	10,110	9,412	698	6.9
1938	Stanford, Conn.	882	822	59	6.7
1939	Trenton, N.J.	1,975	1,943	27	1.4
*Based on N. Goldberg, "Jewish Population in the U.S., The Jewish People, Past and Present, Vol. II, 1948, p. 23."					
Table II Intermarriage in Selected American Cities in the 1950's					
A. Los Angeles, Cal. 1953 e					
The percentage of non-Jews is among females			5.8		
among males			1.6		
B. Washington, D.C., 1956 b					
Total households intermarried:			3,100	11.3	
Jewish husbands			2,100	7.8	
Jewish wives			1,000	3.5	
C. San Francisco, Cal. c					
Percentage intermarried				17.2	
San Francisco				20.0	
Peninsula				37.0	
Marin County					
d. Fred Massarik, The Jewish Population of Los Angeles, Los Angeles: Jewish Community Council, 1952.					
e. S. K. Bigman, The Jewish Population of Greater Washington, in 1956 (Washington, D.C. The Jewish Community Council of Greater Washington, 1957), p. 125.					
c. Fred Massarik, The Jewish Population of San Francisco, Marin County and the Peninsula, 1959. (San Francisco: Jewish Welfare Federation, 1959), p. 44.					
Table III Jewish Intermarriage in the United States, 1957* Married Couples by Religion Reported for the U.S. Civilian Population, March 1957					
Either or both spouses Jewish		1,356,000	100.0		
Both Jewish		1,288,000	92.8		
One Jewish		67,000	4.2		
One Roman Catholic		41,000	3.0		
*Source: Current Population Reports, Series P 20, No. 79, February, 1958.					

servatives." It does this, devoting a chapter to each of fifteen "right wing" groups. However, while the descriptions of these groups are correct, the reader is entitled to know why The Anti-Defamation League is so interested in them, and why the ADL considers them to be dangers to American society.

A meager preface seeks to answer the above question. The authors say that right wing organizations and conservative groups — which they say can easily be placed under the same heading — are destroying our confidence in America; that rightwing-conservative groups are dividing American opinion. What it all boils down to is that these groups are challenging certain ideas that are commonly accepted by most Americans, and the Anti-Defamation League finds this most disconcerting. The authors say,

There can be no doubt Radical Rightists are motivated by a hatred and fear of many twentieth-century developments in the economic and political life of our nation and the world, in which we Americans now play a major role. They make a profession of warning America about hazards they think they see. They urge people to watch out lest coddling of labor unions brings the welfare state one step closer. They sound the warning that floundering is but a chemical softening-up process preliminary to Communist brainwashing. They shout to beware of social security as a large step forward in socializing the Republic. They signal an alarm that the income tax is simply a means of pauperizing the rich in favor of the poor in order to communize the United States. They admonish in urgent voice for all to believe that the United Nations is a weapon the enemy is using to destroy American sovereignty and deliver us to the Bear.

Their fears and warnings are, to all purposes, baseless. The real danger is that in continuing endlessly to cry wolf, they confuse and divide America, diminishing her ability to recognize a real peril when it appears on the horizon. They constitute a serious threat to our democratic process.

And I say, so what? Is the authors' entire objection to the radical right the fact that these groups have the audacity to challenge American institutions and ideas? I find it hard to believe, but there it is. Since when has America reached that stage that it is so correct that it can not be questioned?

The Commentator

Herbert Hemele Editor-In-Chief

Literary Magazine

Ralph Chelfetz Editor-In-Chief
Köpi Selzman Associate Editor
Marvin Welcher Managing Editor

I am far from being a supporter of rightist organizations, but I defend them from a generalized sort of meaningless attack. The results of the recent presidential election shows that rightists are not destroying America. The overwhelming rejection of the candidate who was representative of the right wing position shows that Americans can reach a decision, and that they are not "confused and divided," nor has their confidence in their leaders been shattered.

If rightist organizations do not present a great enough threat to America, or if at least of *Danger on the Right* does not answer the challenge of the rightists, what then was the motivation of this book? Most of us know the Anti-Defamation League by another name: B'nai B'rith. We know it as an adult group and as a youth group. One might assume that its interest would be matters of Jewish interest. But the authors rush to tell us that this is not the case. "Many Americans have the inaccurate impression that the Anti-Defamation League's sole concern is anti-Semitism. Even in its beginnings, at the turn of the century this agency was

not concerned solely with anti-Semitic activities." The pride they take in the fact that they are not "concerned solely" with Jewish matters is symptomatic of a group that is leading away from Judaism and into assimilation. Does anti-Semitism worry them? Not greatly, because there is no "such thing in the United States today as an effective, nationally organized anti-Semitic movement." When in the past did it take a nationally organized group to become dangerously anti-Semitic? We are so blinded by the enormity of the tragedy done to us by Hitler that any persecution short of that would leave us unmoved.

Danger on the Right is part of a move to show that Jews really are respectable. At one time a Jew prided himself when he could say, "Ich ken reden zu a policeman." Today the B'nai B'rith can even publish books about politics.

Some years ago I attended a youth group conference called by the Jewish Agency. Most of the American Jewish youth groups were represented there. One session called for a representative of each group to rise and state what his

group stood for. I distinctly remember the B'BYO (B'nai B'rith Youth Organization) rising and searching for an ideal to present. The result was that B'nai B'rith stood for not cheating on examinations. Where is their Jewish content? When one generation prides itself on not being *only* Jewish, the next is ashamed of its Jewishness. Even if one could claim that Jewish children are meeting other Jewish children at these groups, this might be a justification for them. But today when Jewish Community Centers are becoming non-sectarian and mixed marriages are resulting from them, this justification no longer exists.

Why does *Danger on the Right* so greatly fear that rightists are undermining the "confidence in the integrity and patriotism of our elected leaders, our judicial system, our military leaders, our educators, our clergy, our labor leaders?" They fear it because this has become their religion, their salvation. Democracy is no longer a political method to them. It has become the sole foundation of their spiritual existence that they can no longer treat it, or its critics rationally.

Special Report

A New Approach To The Problem Of Jewish Youth

by Phillip Bak

In the past year we have heard and read a great deal concerning the "vanishing American Jew." We have become alarmed by the statistics indicating large-scale assimilation. Although the trends are disturbing, the picture is not as bleak as these statistics would lead us to believe. Concurrent with the unfortunate desertion of our tradition, there has also been a definite resurgence of Jewish interest among a segment of our youth.

This interest on the part of our youth is a challenge to Orthodox Jewry because it demands an ability to articulate and make meaningful those religious principles we (in our *Mitzvot*; *Anashim M'lumoda* way) often take for granted. Many groups with many different philosophies have taken up this challenge and attempted to work with young people of high school and college age. Among those organizations are the Union of Orthodox Congregations, the Hillel Foundation and Yavneh.

In the last decade Yeshiva University, through the Youth Bureau of its Community Service Division, has made a uniquely successful venture into this field. I would like to comment briefly on the situation in general and dwell upon the work done by Yeshiva.

The Day-School movement in the United States has made great strides in the past twenty years. Thousands of boys and girls attend day schools in cities from coast to coast. The number of students, however, pales in comparison to the total number of youngsters who attend public schools and afternoon Hebrew Schools. It is this group that needs our attention. Of the many thousands of Hebrew School pupils only a handful continue their education past Bar Mitzvah age. Even fewer become observant Jews.

Realizing that it is impossible to attract all of these public school pupils to our Yeshivas, we must find another means of exposing them to Judaism. One method of doing so is through youth programs. At one time, such ideas as youth congregations, seminars, etc. were considered a concession to liberalism. Dr. Abraham Stern, Director of Yeshiva University's Youth Bureau recalls how in his teens he recommended such a program to the president of his synagogue. The reaction was, "Dus iz Konservatve narishkeit." In recent years, however, the need for such programs has been generally agreed upon.

The problem facing Yeshiva University, or any group wishing to work with youth is how to present the orthodox viewpoint in a way that a thinking teenager will be willing and able to understand. It is hard to transmit our feelings about *Yiddishkeit* merely through an intellectual approach. Religion is based on faith, and even the most cogent rational arguments must hinge on a certain degree of belief. We, who possess this belief, find it possible to see meaning in the precept of our Torah. The religiously unexposed teen-ager, however, finds it difficult to appreciate our tradition, particularly when an acceptance of orthodoxy will constitute a burden on his present way of life.

Although we would like to be able to do otherwise, we realize, from a practical point of view, that very often we are able to reach the teenagers only an emotional level. Hopefully, the emotional attachment that is developed will grow into something deeper. The youth

bureau of Yeshiva recognizes this and places great emphasis on its seminar and conclave programs.

From the first group of 28, Yeshiva's seminars have grown to the size of the recent summer Seminar of over 280 young people attending.

At the Torah Leadership Seminar, as the program is called, teen-agers are brought together for a week of study and living as orthodox Jews. Every effort is made to generate the "ruach" that a Shabbos and Jewish life



YU Public Relations (by H. Sonnenfeld)
YU's Rabbi Macy Gordon discusses point at recent Youth Bureau Seminar.

in general should have. At the same time, a highly competent educational staff handles the task of transmitting the philosophy, and practical side of our religion in all its aspects.

The program is intense. When the "seminarian" is not attending one of the many daily sessions, he is probably in the dining-room fervently singing and dancing a *Niggun*, or he may be talking to one of the many advisors who are in attendance to supervise and provide personal attention and guidance for the teenager.

The results are amazing. It is rare to find someone who is disappointed by the program. More important, scores of teenagers become enthusiastic about the orthodox way of life and become eager to learn as much as possible about the observance of *Mitzvot*. One adviser recalls the amusing story of a girl who, after watching her adviser washing her hands before a meal, wanted to know if she must have a ring in her mouth while performing *Netilas Yodayim*.

Many of these enthusiastic seminarians continue to study their heritage and become observant Jews. In the last ten years over 300 boys and girls have entered Yeshiva and Stern college after participating in seminars sponsored by Yeshiva University. Most of them came as a direct result of their seminar experience.

Unfortunately, there are also many seminarians who never manage to put into practice their new found religion, and there are many who manage to do so only after a great deal of mental anguish. Often, a teenager of 16 or 17, enthused with the spirit of Shabbos and buoyed by the arguments he has heard in the study sessions, comes home to find that his parents are not only uninterested in "Yiddishkeit" for themselves, but are also against his adoption of a way of life that is foreign to them.

This common situation is probably the greatest problem facing those who work in this field. We wish to encourage the religious enthusiasm of the teenagers, yet we realize that it would be presumptuous of us to encourage something that would cause family strife. Also, experience has shown that those youngsters who have attempted to wage a religious war with their parents, have invariably been the losers. Ideally, every teenager should be coaxed into full observance of *Mitzvot*, however, if we wish to ever accomplish this we must temper our initial encouragement.

The teenager who is returning home from a seminar is urged to adopt as many observances as possible without causing family dispute. He should attempt to show his parents that his new ideas are not just a juvenile attempt at rebellion, but rather, a sincere attempt at something spiritual. Eventually, his family and friends will accept his new way of life and respect him for it. Many of the former seminarians who have gone to Yeshiva University went through this process.

We can be proud of Yeshiva University's achievement in this area, but we should also realize that only a small percentage of Jewish youth in the U.S. is being reached. Unfortunately, we carry this burden practically alone. Recently, Yeshiva University and the Union of Orthodox Jewish Congregations of America agreed to have their youth organizations work in conjunction. However, there is no other Yeshiva that makes a positive effort in this field, and often when they are approached by a searching youngster they take a unrealistic attitude to the situation. One teenager told me recently of his unpleasant experience in a summer camp sponsored by one of the large Yeshivos. He was often told that his non-orthodox parents are sinners and that his only solution was to leave home. He almost gave up his interest in *Yiddishkeit* before coming to Seminar.

We are fortunate that we have some very capable people working professionally in the field. Mr. Cy Shavrick, assistant director of our youth bureau has done a wonderful job personally supervising most of the seminars and conclaves over the past seven years. His sincerity and dedication have inspired many students of Stern and Yeshiva colleges, and other institutions to give up valuable time to participate in the important programs. Others must take up this challenge if we wish to effectively reach the young American Jewish community.

James Joyce's Christ Theme Analyzed By CCNY Professor

by Ralph Chelfetz

"The Christ Theme in James Joyce's Fiction" was discussed by Dr. Marvin Magalaner, associate professor of English at C.C.N.Y., at a recent meeting of the Literary Society.

Dr. Magalaner, who has studied Joyce's works for more than thirty years and has written books on Joyce, stated that "there are a great number of intrusions, introductions and presentations of Christ by Joyce, many of which are in symbolic terms rather than open statements."

"The Dead", a story in Joyce's book *The Dubliners*, contains Christian symbolism and imagery, even though Christ is not directly mentioned, according to Professor Magalaner. This book, which tells of the "spiritual paralysis and general insipidness of the Irish people at that time," has a most unusual description of a snowstorm at the end of "The Dead". Joyce's sequel of description here is: a church-yard, a hill, a corpse, a cross, a spear and thorns: "These are all the elements of a crucifixion," said Mr. Magalaner, "but what is a crucifixion doing here?" He suggested, in answer, that it may well be referring to the plight of all Irishmen at that time—having to live in a soul-stifling environment. "This is only one example of Joyce's unobtrusive use of Christ symbolism in places we would not expect," Dr. Magalaner stated.

Stephen Dedalus, the name of the main character in Joyce's famous *A Portrait of an Artist as a Young Man* is also symbolic, Professor Magalaner maintained. "Steven" was chosen as a first name to represent the martyr St. Stephen, who was persecuted by everyone, and was finally stoned by a mob. "Dedalus" refers to the mythological figure Daedalus, who escaped from prison with his

son, by the use of wax wings. "These two symbolic meanings represent the two sides of Stephen's and also Joyce's character,"



Commentator (by I. Halberstam)
CCNY's Dr. Marvin Magalaner.

Dr. Magalaner said. "While they felt persecuted and intellectually stifled in the environment of their youth, their dedication to art led them to 'escape' Ireland for more creative surroundings."

Computers Is Topic Of Math Club Conclave

Computer programming was the subject of a Pi Mu Epsilon-mathematical honor society-sponsored seminar last Wednesday, February 24, in which Yeshiva alumni, computer programmers for the IBM Corporation, participated. They shared their knowledge with the fifty students who attended.

Otto Mond, Hersh Lewitan, and Ira Oelbaum, discussed the purposes of programming, with specific applications, as well as career opportunities and salary ranges in the field. Mr. Mond noted the usefulness of computers in the solution of problems in the sciences, as well as in business management. "The diversity of the problems makes programming as much an art as a science," he stated.

Mr. Oelbaum, the final speaker, posed an unsolved problem in information retrieval to the audience, noting that solving it could make them famous. Conversion of one thousand random six-digit employee identification numbers into an ordered set of four-digit ones would reduce computer search time for any one from a full minute to less than one second. However, no suitable conversion formula exists.

Psy. Club Announces This Term's Speakers

Neil Katz '65, president of the Psychology Club, has announced a program of speakers and trips for all students interested in attending.

Dr. Harvey Hornstein, research associate at Teacher's College, Columbia University was the club's first guest speaker. Dr. Hornstein spoke Thursday, February 18 during club hour on "Social Conflict." During the 1963-64 school year, Dr. Hornstein served as visiting lecturer in psychology at Yeshiva, teaching Social Psychology, Personality, and Statistics. While studying for his doctorate, Dr.

Hornstein was research assistant to the well known psychologist Dr. Morton Deutsch, doing research in "Interpersonal bargaining."

Dr. Manny Sternlicht, visiting assistant professor of psychology at Yeshiva, will speak on "Mental Deficiency," during the month of March. Other speakers during the spring semester will be Miss Hanna Weiner, therapist at the Moreno Institute of Psychodrama, and Dr. Simon Silverman, Director of the Bureau of Child Guidance, Board of Education of New York City. Films on contemporary psychological problems and research will also be shown during club hours.

Dr. Helmut E. Adler, chairman of the department of psychology, and advisor of the club, has been gracious enough to invite members of the Psychology Club to visit the animal behavior laboratory at the American Museum of Natural History. He is presently doing research under a \$35,000 government grant. The date of the visit to the museum has not yet been set.



Commentator (by I. Halberstam)
IBM's Otto Mond

Summer Jobs Are Available

College students 18 years of age and older are wanted to fill 1000 summer camp positions sponsored by the Federation of Jewish Philanthropies. Interviews will be conducted at the Federation Employment and Guidance Service, 215 Park Avenue South, Monday thru Friday from 8:30 a.m. to 4:30 p.m.

European employers also have openings for Americans students. Information and application forms are available from American-European Student Service, via Santarosa 23, Florence, Italy.

Fortnite

Thurs., March 4
8:30 P.M.—Jr. Guidance Conference — English F203
Fri., March 5
Oneq Shabbat: Dr. Irving Greenberg, "Positive Theology of The Issues of Our Time"
Sun., March 7
Debates Princeton at Freehold: Rutgers at Long Branch
Mon., March 8
7:30 P.M.—Fencing — Paterson State — Away
Tues., March 9
8:30 P.M.—Jr. Guidance Conference — Sociology F215
Thurs., March 11
2:30 P.M.—Films "Losers" "More Than Words"—Audio Visual Center
2:30 P.M.—Junior Class Meeting Memorial Award Discussion F214 on Journal M404
7:30 P.M.—Fencing — N.Y. Maritime—Home
8:30 P.M.—Jr. Guidance Conference—Physics F203
Sun., March 14—Tues., March 23
Debating Tours
Wed., March 17
Spring Blood Drive—Furst Hall
Wed., March 19
T'v analysis Bethel—no sessions after 1:00 P.M.
Thurs., March 18
Furim—No Sessions
Fri., March 19
Shushan Purim—No Sessions
Sun., March 21
Debates — Rutgers at Asbury Park, Swarthmore at Springfield, Pa.
Mon., March 22
National Teachers Examination — Furst Hall
Tues., March 23
8:30 P.M.—Jr. Guidance Conference—Chemistry F205
Thurs., March 25
2:30 P.M.—Films: "A Jewish View of Marriage" "How to Live in a City" — Audio Visual Center
2:30 P.M.—Jr. Guidance Conference — Economics F203
Fri., March 26
Oneq Shabbat—Dr. Moshe Carmilly
Sat., March 27
Panel Discussion: Religion in the State of Israel: Debating Society and the Religious Zionist Organization, Baltimore
Tues., March 30
2:30 P.M.—Jr. Guidance Conference—Biology F203

Campus Chatter

by Leslie Walter

College graduates are respected and recognized for their superior technical and factual knowledge, but few are able to withstand the pressures and incongruities of life. This is true because most colleges have not only failed to inspire individual moral and intellectual responsibility, but have also hindered it.

The Chicago Board of Education banned James Baldwin's *Another Country* for college use because "the book extensively dwells upon homosexual activities as though it had redeeming social value, and extensively employs throughout its text, vulgar, scurrilous, vile, and revolting words and expressions." Should the Board of Education become consistent, Chaucer and all of English literature will soon be banned.

At Adelphi University, a Negro student leader was denied membership in an honor society, and was consequently expelled, al-

legedly because she was dating a white student, according to the LIU Seawanhaka. And at the University of Victoria, a coed was chastised for dating a colored East Indian foreign student.

Jesuit educators at Xavier claim that "the student at an all-male college or university is cheated of a most essential civilizing influence." Rev. J. J. Evoy declared that coeds can bear the male student graciousness, propriety, and honesty and beauty.

With perplexities like these, grades seem insignificant. An editorial in Upsala College's newspaper resignedly declared that A's and B's were no longer in the college alphabet.

Bearing these frustrations in mind, it is no longer surprising to find that one of 500 college students will attempt suicide. A

Harvard dean suggested that students learn to express themselves, adding that "If grown-ups will only shut up and listen, the sophomore will ultimately make good sense to himself."

Dr. Farnsworth, of the Harvard University Health Services, claims that stealing, cheating and plagiarism on campus are "calls for help" and signs of deep-rooted emotional problems.

At the U. of Portland, an honor system was turned down by the student body. However, subsequent investigation disclosed alleged dishonesty in the balloting! The Air Force Academy's problems have been attributed to the fact that the Academy, not unlike most new educational institutions, has tried to achieve in a hurry all the academic laurels

(Continued on page 10)

Dr. Woodruff

(Continued from page 3)

pitfalls." First there is too much wild speculation; second, some people in these fields stick close to the data and are afraid to hypothesize.

Presently, while teaching General Physics and Philosophy of Science at Yeshiva College, Dr. Woodruff is interested in the quantum theory of measurement and fundamental particle theories. Meanwhile, his students just sit back and admire.

Debating tours will take place from March 14 to 23. Unless otherwise noted, all debates are on the national topic. Resolved, that the Federal Government should establish a national program of public work for the unemployed. Yeshiva will argue the affirmative in all debates. The following is the schedule:

FAR WEST		NORTH	
Donald Davis '65, Alan Shapiro '65		Harvey Silberstein '66, Neil Koslowe '66	
March 13, St. Louis, Southern Illinois U.		March 14, Rochester, U. of Rochester	
March 15, Kansas City, U. of Missouri		March 15, Boston, Harvard	
March 16, Waco, Texas, Baylor		March 17, Boston, Boston U.	
March 18, Los Angeles, U.C.L.A.		March 19, Ithaca, Cornell	
March 22, San Francisco, U. of San Francisco		March 21, Syracuse, U. of Syracuse	
		March 22, Windsor, Ont., U. of Windsor	
		Resolved, that religion is based on fear. Yeshiva has negative.	
SOUTH		MIDWEST	
Stanley Raskas '65, Jonathan Helfand '65		Donald Zisquit '67, Marc Angel '67	
March 16, Atlanta, Morehouse U.		March 14, Dayton, Ohio, U. of Dayton	
March 16, Atlanta, Clark U.		March 15, Fort Wayne, Purdue	
March 18, Miami, U. of Miami		March 16, Columbus, Ohio State	
March 21, New Orleans, Tulane		March 17, Chicago, U. of Illinois	
March 22, New Orleans, Loyola		March 21, Toledo, U. of Toledo	



Varsity Debating Team checking maps of U.S. (L. to r.) H. Silberstein, M. Angel, J. Helfand, D. Zisquit, D. Davis, C. Raskas, A. Shapiro. Not shown: N. Koslowe.

YU Public Relations (by H. Sonnenfeld)

Chemistry Society To Hold Unique Glassblowing Exhibit

(Continued from page 1)
gestion of Dr. Levine, and decided to coordinate all articles along one central theme." Four copies of the February Journal of Analytical Chemistry, which features the instrumentation of a moon-probe designed to analyze samples of the moon after landing and relay the experiments' results back to earth, have been ordered for literature research.

"Science," opened Dr. Ferren, "is a Latin translation meaning to know," and when one searches for truths, no detail is unimportant. "Instrumentation is a mechanical approach to a problem but not necessarily a panacea," he said, explaining that complicated and expensive methods are not used when simpler ones will do.

There are two schools of thought on instrumental analysis. One contends that analysis by advanced instrumentation is merely a higher degree of analytical technology than the classical volumetric and gravimetric methods. The second calls the chemist an analyst who, recognizing the complexity of the demands of his experiments, consults an instrumentalist regarding the details. "Specific physical properties" is the key to instrumental analysis, said Dr. Ferren. "Chemical instrumentation is a new discipline in research and development," he continued, "which employs the principles of physics, mathematics, engineering, and in fact, all the sciences."

Five key words describe the operations of an instrument: interaction, detection, transduction, amplification, and presentation. Interaction is the energy-matter couple which emits some sort of unheated signal, to be detected by some method, transduced, or led

Soloveichik On Biology...

(Continued from page 3)
Before ending with an original poem, Dr. Soloveichik expressed extreme disinterest in biology, the science of speculation, and religious biologists. Biology was, for so long, overcome with a misproportion of speculation vs. experimentation. With the advent of molecular biology, the theories will be re-examined. Vitalism will fail, just as phlogiston failed. It must." Dr. Soloveichik noted that proponents of this theory claimed that proteins would never be understood because of their complexity. "Protoplasmic functions operate according to the laws of chemistry and physics." Darwin's theory of natural selection will be re-worked according to the principles of molecular biology, and within the next 50 years, revitalized.

Recently, Salisbury of the New York Times returned from Russia with a report on the changed attitude of Russian scientists. Now, they believe that someone is directing the universe.

Questions and challenges on the lecture were dealt with after the two hour speech. Everyone was enlightened and privileged to hear this great scientist, and man of humility.

to another. This is then amplified and presented to the researcher, "both what it is, and how much," across from one level of intensity



Commentator (by L. Halberstam)
Dr. William P. Ferren

Tracing the history of chemical research, Dr. Ferren showed that theories followed one another from Planck to Schrodinger, from Heisenberg's uncertainty principle to De Broglie and the wave functions of matter, and every acceptable theory must stand up "to the bright light of inspection," of instrumentation.

Upcoming chemistry club meetings include chemistry seminars in preparation for the journal and a glassblowing exhibition. This recommended exhibition will take place when an oxygen supply is ready.

A list of all present was taken at the meeting.

Attempt To Ban Deleterious Articles On Grounds Of Numerous Colleges

(Continued from page 9)
that older and larger institutions have achieved.

In recent years students have become more expressive and militant in their desire for academic equality. In Asia, student riots may result in government changes, but at Berkeley, they result in expulsion.

The only way left to beat these colleges is to join them. For those who would like to try, Carthage College, in the open Midwest, is for sale for \$1.5 million.

But college isn't as bad as all that. After all, some colleges have bridge clubs, and others, like LIU, have flying and parachuting clubs. Why, some universities have homecoming weekends with their concomitant feverish and heated campaigns for homecoming queen and beer-blast king.

Rochester Institute of Technology discovered that drinking has evolved from a pastime to an occupation. This may lead the administration to demand a dry campus. The U. of Western Ontario has of late refused to admit any student carrying beer, liquor, wine, or any other alcoholic beverage to football games.

The Dalhousie University Gazette discovered that "certain foodstuffs, materials and articles have a deleterious and demoralizing effect on the consumer," and should therefore be banned from the campus. Among these items are tobacco, inebriating beverages, Chinese food, negligees, contraceptives, and aphrodisiacs. In fact, all enjoyable, consuming, creative,

Literary Magazine

To the Editor:

I just had the opportunity to read the Literary Magazine of THE COMMENTATOR. I want to congratulate you, and its editor, on the quality of the articles, and more than that, on the precedent of limiting the issue to expression by students only. I hope that you will continue this practice.

I also hope that some day the faculty of the University will publish a periodical of their own. Abraham G. Duker, Ph.D. Director of Libraries, Professor of History and Social Institutions

TV Show

Dear Mr. Hermele:

I cannot decide whether your lead editorial in THE COMMENTATOR of February 18, 1965 is the product of lazy journalism or sophomoric mischief. I would appreciate clarification.

I am certain we both realize that an inquiry to this office would have clarified the facts concerning the reruns of the "Minorities in American Literature" series on shabbos.

For the record, we have commitments in writing and orally from the station management telling us that this would not happen. In addition to our own particular sensitivity to this problem, two of the participants who are

rabbis were as equally concerned, and every effort was made to prevent such a situation from the outset. We cannot control when material is used in any of the media of communication and these things are going to happen whether we like it or not.

In another respect I am shocked by the tenor of your editorial. Instead of utilizing this opportunity to praise four Yeshiva College faculty members in advancing Yeshiva University through their time, effort, and energy you saw fit in an irreverent manner to hit below the belt. Of course, you have a perfect right to express your opinion but do you really feel that when one becomes the editor of THE COMMENTATOR he is omnipotent to state what Yeshiva College is, what it represents, what it should be. Certainly four faculty members of long standing are as qualified as you are to determine what the institution is, what it stands for, and how it should be represented.

I firmly believe that the four faculty members participating in this series are rendering a service of unprecedented proportion to Yeshiva University. In their own ways they are doing more to give breadth and scope to the dignity of Judaism than any editorial you could write in the coming year. Through their diligent, dedicated efforts the following is the result:

The New York State Department of Education is planning to take over this series and serve as a distribution point for all educational institutions in New York State as well as for state-wide educational television. In addition to this we have received requests for this series from the following sources:

United States Information Agency
Oregon State System of Higher Education—KOAC-AM & TV
Florida Atlantic University
WHYY-TV Channel 12, Philadelphia
Westchester County Library System
KTCA Channel 2, St. Paul, Minn.
University of Maine
American Jewish Congress
Alabama Educational Television Commission



YU Public Relations (by H. Sonnenfeld)
Dr. Samuel Belkin (left) tendered a reception last week for Dr. Louis Rabinowitz (right), former Chief Rabbi of South Africa, now Director of the College for Torah and Judaism, Jerusalem. At center is Rabbi Joseph B. Soloveichik.

Letters To The Editor

WENH-TV Channel 11, Durham, N.H.
Michigan State University
WTHS-TV Channel 2, Miami, Fla.
WETA-TV Channel 26, Washington, D.C.

Texas Educational Microwave Project
Delta College, University Center, Mich.

Bowling Green University, Bowling Green, Ohio
Miami-Dade Junior College
University of Arizona

I cannot recall a similar experience where Yeshiva University was projected in such a wonderful light for what it is and what it represents.

Earlier this year I had the privilege of talking with the staff of THE COMMENTATOR about some of the basic principles of journalism. I can see now that these have not taken root. It is customary.

1. To check facts and information.

2. To try to get the other person to present his side of the story even to the extent of indicating that the other individual refused to comment if such be the case.

I am surprised how the same group of students can put out a wonderful issue containing news and other feature articles of high quality and then turn around the following week and stoop to the lowest possible levels.

Sam Hartstein
Director of Public Relations

Editor's note: The lead editorial of February 18 is the product of neither lazy journalism nor sophomoric mischief. It is the product of a difference of opinion and perspective. An inquiry to the Office of Public Relations would have revealed that the University does not have any control over the programs after they are taped; the editorial stated that "it may be that the University has no control over the reruns." Whether or not the admittedly positive intellectual image portrayed by the programs overshadows the negative necessity of shabbos reruns in another question of relative judgment. Undoubtedly, the four faculty members are qualified to determine what the institution is and what it stands for. But we, as students, have our own perspective, not available to faculty of long-standing, and both the right and responsibility to present it for sober consideration.

Anonymity

The high quality of the theatrical performances at last week's Dean's Reception was unfortunately connected with some distasteful remarks by the Student Council president. I do not believe that a public affair, whose audience of over a thousand was composed of at least half non-Yeshiva students, is the proper place to discuss internal Yeshiva politics, seriously, or especially sarcastically. The single fact that most of the YC student body had no idea of some of the remarks referred to, makes the president's choice of material and delivery somewhat absurd.

Name withheld upon request

Seniors Defeat Previously Impervious Sophs Grapplers Visit Brandeis; Forcing Playoff Contest For Championship Lose In See-Saw Battle

by Fred Nagler

The surging seniors put together successive victories over the juniors and the previously undefeated sophomores, in forcing a playoff game with the latter for the Intramural League championship. Each team now has only one defeat, having lost to the other.

The Junior-Senior game, played on February 16, saw the lead change hands several times in the first half. The Seniors went

The spring blood drive will be held Tuesday March 16, in room 024, Furst Hall. Its goal is 225 pints.

Students giving blood will be excused from classes on Tuesday. Since there are no college classes on the three days following the drive, a heavy student turnout is anticipated, according to Herbert Horowitz '65 blood drive chairman.

ahead to stay in the first half when Neil "Nach" Katz sank a shot at the buzzer giving them the lead 14-13.

The seniors caught fire in the second half as they combined fast breaks and steady shooting in building up a 33-25 third quarter lead. The juniors narrowed the

gap a bit in the final quarter before going down to defeat by a score 45-39. Despite the closeness of the score, it should be noted that the seniors dominated the game. Senior Mike "Otto" Aronwald led all scorers with 18 points while Vel Werblowsky and Stu Epstein paced the juniors with nine points apiece.

The following week, in a game played before a comparatively large crowd, the seniors upset the sophomores by a score of 41-27. The Sophs cold shooting hands, especially from the foul line had a good deal to do with the outcome of the game. The Senior victory stopped the sophomore's two years winning streak at fifteen games and necessitates a playoff game to decide the championship.

For all practical purposes the game could have started in the second half. The first half was marked by extremely poor shooting by both teams and in general the offenses led much to be desired. In fact the score at halftime was only 11-10, in favor of the sophs. That, however, was where their mastery ended, as the seniors, paced by Shelly Silver and Neil Katz, racked up 14 straight points in taking a 21-13 third quarter lead. In this period the sophs, hampered by poor shooting, man-

aged to get only two points.

The fourth quarter featured a vain attempt by Howie Nadata's crew to, overcome the upperclassmen. Sparked by Harvey Bachman and Barry Rosner, the sophs managed to narrow the score to 24-20 at one point before Neil Katz's driving layups ignited the senior forces to roll up a ten point lead with less than three minutes remaining in the contest. From then on the seniors instituted a semi-freeze and iced up the game, with the final score being 41-27.

A better showing at the foul line could have saved the game for the sophs. Statistically, they hit only five out of twenty-three charity tosses, while the seniors were 7 for 15. Neil Katz and Shelly Silver were high men for the winners with 14 and 11 points respectively. Barry Rosner paced the sophs with nine points.

The championship playoff game will take place sometime in March. Also on the agenda for March is a ping-pong tournament and a basketball All-Star Game featuring the Intramural League All-Stars and the MJHSL All-Stars.

(Continued from page 12)

Peter Barron—both winning on points. Everyone else was pinned, and the final score was 30-6.

City College has always produced a winning team. Probably the only one who looks forward to the match with enthusiasm is Henry Wittenberg, Yeshiva's wrestling coach, who wrestled himself for City. But this year the boys put up a surprisingly good show and ended the meet with a 23-15 loss. Steve Brimer started us off by taking a forfeit. Gily Goller and Joel Pruzansky both pinned their men in the second period. But the superior team took the meet.

The Marist College match was like a bad dream, and the result was a pitiful 23-9 loss. Our only wins were by Neil Ellman, Joel Pruzansky (of course), and Peter Barron. Lewis Zinkin got pinned in the second period, having led on points, and Shelly Katz went through a "rolly-polly" match and also ended up getting pinned.

Every two years, the Yeshiva wrestling team goes up to wrestle Brandeis. Brandeis has been sort of a sure win for us; this year we

suffered a close defeat. Steve Brimer, who is getting accustomed to wrestling team captains, fought a tough match until he was pinned in the third period. Harold Wasserman lost on a decision. Neil Ellman used his reliable "sit-through" to secure a draw. Joel Pruzansky took 1:45 before he pinned his man. Al Friedman, a

Kopi Saltman '65, Senior Editor of THE COMMENTATOR, has resigned his position, announced Alan Felsenfeld, Associate Editor. Mr. Saltman, because of pressure from other time consuming activities, in addition to his academic studies felt that he could no longer devote the great number of hours required by THE COMMENTATOR. His resignation was regrettably accepted.

powerful first year man, fought very well until conditioning proved the important factor and was pinned. Peter Barron, came across again and pinned his opponent in the third period. Shelly Katz, in his usual nerve-wracking style, pinned his man. Sandy Hirsch looked very good for a while but was pinned, making the final score of the meet 20-17.

From The Pages Of The Commentator

Volume XLIV, January, 1957

"In a major renovation of the gymnasium: fluorescent lighting, a refinished floor, and more equipment will soon be added.

The immediate installation of fluorescent lights, set flush in the ceiling of the gym and the basement halls, will start the program. These lights will be protected by wire guards.

Room 010, now used for weightlifting, will be converted into a shower and dressing room, while weightlifting will be moved into THE COMMENTATOR office, where THE COMMENTATOR moves into its new office in the new dorm."

Editor's note: Almost a decade has passed and the lighting in "the gymnasium" is still detrimental to every student's health. We all know that the building of a new athletic center should have been realized long ago. Still, above all other considerations, health precedes.

Recent inquiries about the darkness have resulted in no hope. For how long must the health of Yeshiva students be subject to this impairing condition? Common sense dictates that a change is long overdue and that the opinions of athletic coaches on the matter are not necessary for confirmation.

Basketball...

(Continued from page 12)

the burden of the long season took its toll, and the hoopsters were able to win only two of its final 12 matches. Rokach, Yeshiva's All-Met candidate, led the squad in virtually every offensive category, including rebounding, where he set a new school standard by averaging over 20 retrieves per game. Trailing Shelly were Gralla with 247 points for a 12.4 average, and guard Sam Stern with 240 markers for a 12.0 norm. Juniors Jon Halpert with 153 points and Hillel Weiner with a 5.7 mark, round out the top five scorers. Freshman Paul Palefski was a pleasant surprise and tallied 68 points in 19 games.

Class Distinction...

(Continued from page 2)

life into religious and secular spheres. The Governing Board of COMMENTATOR, and the Executive Council of YCSC, are not merely students enrolled in college; they represent a cross-section of religious division/representation as well. It's quite possible that Parkinson's laws and concomitant visions of personal glory had a greater influence in the institution of a religious publication than the distinctly fallacious fears of neglect that have been offered.

As is the case for unification of the religious divisions councils, the incorporation of Hamevaser, which already represents an effort of three councils, into COMMENTATOR, would strengthen the voice of the students, integrated students, of Yeshiva, and help to eliminate the fabricated distinctions which have been developing, dangerously, at Yeshiva.

Competition Is Announced In Poetry, Essay Contest

Students currently have the opportunity to participate in a poetry and two essay contests. The National Poetry Press sponsors the single contest, while the essay awards are given by Dr. Fleisher, chairman of the English department, and the Brith Shalom of Philadelphia.

Poems for the National Poetry Press competition may be on any subject, and of any length, although short entries are preferred. Winning poems will appear in the Annual Anthology of College Poetry, with the names of the poet and his college. Poems must be sent to National Poetry Press, 3210 Selby Ave., Los Angeles 34, Cal., by April 10. Manuscripts must be submitted individually

and contain the student's name, home address, and college.

A \$50 savings bond is given annually, for the best essay in English on a book of the prophets in the Ephraim Fleisher Memorial competition. Essays must be between 1,000 and 3,000 words and must be submitted to Dr. Fleisher before 11:00 A.M., April 30. Masmid will publish the winners.

Entries in the Brith Shalom contest, on "Next Steps to be Taken in the Search for Peace," must be submitted to Peace Essay Contest, Brith Shalom, 121 Broad Street, Philadelphia, Pa. 19107. They may be up to 1,000 words in length and must be postmarked no later than April 5, 1965. The prizes in each region total \$250.

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Fear For Student's Mental Stability Due To Competition For High Grades

(Continued from page 4)

early stage, for example, as a student must capitalize on his abilities as soon as possible. Many a parent now proudly refers to his third-grader as "the scientist." As a result of this problem we witness the narrow-mindedness of the specialist, and the lack of sufficient arts background among our top scientific personalities.

Columbia University, in an effort to restrict specialization, has now set a limit of ten credits over the amount required in a major which a student may take in that major. New York City is considering abandoning the concept of grades in high schools altogether, and in its place instituting a periodic evaluation system which, combined with personal interviews, College Boards, etc., will then determine college admission.

Much Still Lacking

While the aforementioned actions are steps in the right direction, much is lacking. A full study of the situation in all its aspects—social, psychological, and even economic—is imperative at this point. Youth, admittedly a preparation for latter life, affords singular pleasures, equal to those of maturity, as well as the necessary experiences upon which any further happiness can be based.

Let us not be recorded as the generation which gave birth to children with silver A's in their mouths!

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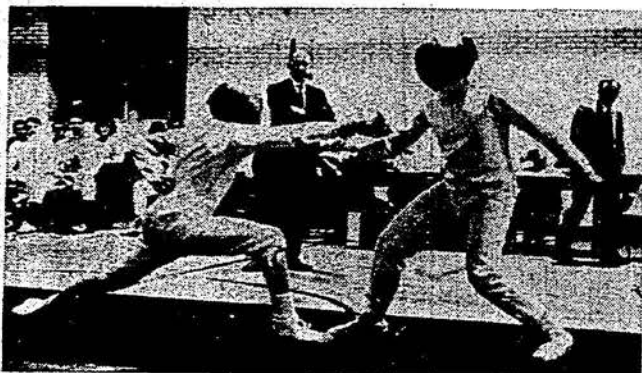
Taubermen Drop Boston Cliffhanger As Final Bout Decides Engagement

Despite a loyal crowd that was made up mostly of Brookline host families, the YU fencers dropped their eighth match of the season to Brandeis, 14-13. The team has three matches remaining on its schedule for the month of March.

The opening round of bouts bore out the prognosis—the match was to be a thriller. At an early point, the score was 5-5. Each bout drew added significance. As the match went on, it became clear that Yeshiva's sabre team was excelling. Howie Feldman won two of his three bouts. Acting Captain Alan Felsenfeld, continuing his brilliant performances of the second half of the season, also won two of three, one of them a 5-0 shutout. Jon Konovitch, who first fenced sabre only at the previous match against Brooklyn completed the trio by taking two of three. The directing, which was quite noticeably deficient, was especially so in Jon's final bout defeat. Vic Kops was the strong man on epee, taking two of three. Warren Goldman was not able to attend the match. Howie Davis and Sol Lerer each won one bout, and Jonny Bernstein was defeated in his bout on

epee. Howie Rothman won a crucial bout on foil when the score was 12-12, while Maurice Zau-

The match was almost forfeited to YU when the Brandeis equipment broke down.



Parry and riposte—a point for YU.

Commentator (by I. Halberstam)

derer and Sid Kalish each gained one victory. The contest was decided on the very last bout in foil.

In two previous contests, Yeshiva lost to Brooklyn College and Fordham University.

Mites End Season With 7-13 Mark; Rokach Finishes With Point Splurge

With the spring season rapidly approaching, the first and foremost phase of winter sports at Yeshiva has drawn to a close. On Saturday night, February 27, at Power Memorial, the Yeshiva basketball team concluded its season by dropping a game to Hartwick College, 65-57. Although defeat is never pleasant, the hoopsters did not shame themselves in losing, as they were beaten by a much bigger and obviously more talented squad. Hartwick, whose record is 17-1, and who has defeated such powers as Wagner, Rider, and Susquehanna, had to overcome a spirited Blue and White quintet, in order to emerge victorious.

Hartwick built up an early lead on the strength of phenomenal outside shooting and strong rebounding but the Mighty Mites scrambled back and trailed 35-26 at the half. With Captain Steve Gralla and Shelly Rokach leading the offensive, the roundballers whittled the margin down to five,

but Hartwick, utilizing its superior height, controlled the backboards, and scored many times on second and third effort shots. Nevertheless, the game remained close and the final verdict wasn't sealed until the closing minutes. When Gralla, who tallied 15 points in his final appearance in a Yeshiva uniform, was removed in the final minute of play, the partisan home crowd gave Steve a rousing standing ovation for his valiant effort. Rokach was high scorer with 21 and thrilled everyone with his usual exciting scoring and rebounding.

In earlier contests, the Mites dropped consecutive matches to City, Pratt, and Fairleigh Dickinson by scores of 73-57, 68-57, and 71-60, respectively, before downing Marist 74-56. The three losses were frustrating ones and the direct result of sloppy play and the inability to take advantage of our opposition's mistakes. Rokach, who netted 64 tallies in the three losses, provided the only noteworthy item from the mire of defeat. Against Fairleigh Dickinson, Shelly set a new FDU gym record by sinking 16 out of 21 free throw attempts. The Marist game, on the other hand, was a complete reversal of earlier form. The Mites were sharp and precise in executing plays and patterns. Rokach, who sets new records almost every time he steps onto the court, pumped 38 points through the nets and thereby became the second leading scorer in YU history for a single season. Together with his 21 point outburst against Hartwick, Shelly finished the 20 game schedule with 470 points (for a 23.5 norm), second only to the great Irwin "Red" Blumenreich who scored 513 in 21 games, back in 1954-55.

The Mighty Mites, who were handicapped throughout the season by a lack of height and manpower, finished with a relatively respectable 7-13 mark. After winning five of their first eight games,

(Continued on page 11)

On The Sidelines



A Visit To Brandeis

by Neil Koslowe

"All will act as responsible young men. . . . And disturbances and reflections on Yeshiva University" would lead to "the suspension of that student." These now famous 'paragraphs 9 and 10' were proclaimed throughout the forty-one seat chartered bus that carried YU fencers, wrestlers, and 'dignitaries' to Boston. Brookline, Mass., the Harvard Square Police, and a certain Brandeis co-ed will need at least another two years to recover from the experience of a YU weekend trip.

The trip began at 10:30 A.M. rather quietly, and our first stop, to wash, was at Tina's located on ironically named Berlin Turnpike outside Hartford. Looking back on that infamous 10 minute stopoff, one could not truly indict any of us for causing a 'reflection' on YU. After all, when Sid Kalish, the excellent sophomore fencer who carries one of the best records on the squad, approached the fountain and saw colorless liquid dripping from the spout, wouldn't anyone have come to the conclusion that water would come out? But this was Tina's, not Parker's and unfortunately for Sid seltzer came out. So, there we were, twenty of us lined up to wash our hands in seltzer, listening to Tina tirade against us. Lew Zinkin, co-captain of the wrestling squad, suggested that we wash at the gas station, which we proceeded to do. Again, it would be unfair to brand us as aggressors for our actions at the gas station.

We each entered the station, washed, and went to the bus to make an *hamotzi*. As the last few of us entered, the owner returned to his assistant and said: "How do you like that. Not one of those—kids had the—courtesy to say thank you after they washed. Those —!" We tried to communicate through frantic gestures, but all was lost. We were convinced we'd seen all there was to see on Berlin Turnpike, and we scampered back to the bus to continue our journey.

Now things picked up. Sandwiches were circulated and even offered to the bus driver, who, however, according to Chico Wasserman, was *fleischik*. It was suggested that Howie Ruditzky lead the benching. Howie, the manager of the fencing team, deserves so much gratitude and appreciation for the tremendous amount of work he did in planning and preparing the trip. In the end, though, President Steve Katz led the entire bus in a robust benching.

Rumor had it that 'hundreds' would be at the Newton synagogue to greet the wrestlers. When we arrived at 3:10 P.M., however, we were greeted by a vacant bulldozer, some bricks, and a sign that said: "Soon to be constructed—Congregation Beth El-Atereth Israel." The comments flew. "They heard about our winning record!" A few minutes later some people arrived and the wrestlers departed with their house gifts. "They have to buy their way into the community," said Vic Kops. "They'll accept us as we are—cheap!" The rest of us settled around Brookline.

We went to the Young Israel of Brookline for minchah and ma'ariv, ate, and met at the home of Mr. Irwin Katz. Yeshiva was the topic of discussion, and local Rabbi Forman was certainly enlightened on many of the finger aspects of Yeshiva life. Former student Moses Berlin, who, together with his wife Roz and three sons served as one of the many warm and hospitable hosts, was also there, and he recounted some famous tales of Yeshiva in the 50's. Other interesting things were said, but for the sake '9 and 10' they will remain unprinted.

Saturday night we took our bus to Cambridge in the hope of getting to the Harvard-Yale-Princeton Hillel colloquium. Unfortunately, the Hillel house was empty and there were no signs. We split up at Hahvahd Yahd and walked around. A group of us stopped traffic at the Square to find the Hillel colloquium and we luckily bumped into Steve Katz and his car in the ensuing traffic jam.

We drove around, asking people "do you know where Stetson Hall is?" for an hour. The best answer we got was from a couple who said "yes" and kept walking. We finally found it and, naturally, there was Sid Kalish eating away at one of the tables where Jon Konovitch was the waiter.

Sunday morning we went to Brandeis. Let it be noted that we have sharper students at YU—but they have a beautiful campus. They also had slightly stronger teams and fencing lost 14-13, wrestling 20-17. The trip back was exciting and conversational. And before touching the ground of YU, the final resolution of the excursion was decided upon: "The hell with 9 and 10."

Pin Matmen In Close Battle

by Lewis Zinkin

Yeshiva matmen have had a bad run of recent matches. Suffolk Community College came with a strong team and Yeshiva lost 28-10, the only wins coming from Joel Pruzansky by a pin, and Peter Barron by a forfeit. Sandy Hirsch, a boy who has only started wrestling this semester, faced an opponent that could make Charles Atlas wish he had never started his course. It took a lot of courage to probably just shake hands with him, but nine seconds later it was all over.

The Rutgers match was also a minor disaster. Again, the only wins were by Joel Pruzansky and

(Continued on page 11)

Wittenberg Named To Coach Macabbiah Wrestling Team

Coach Henry Wittenberg has been appointed Chairman of the Macabbiah Tournament Wrestling



YU Public Relations (by H. Sonnenfeld)

Coach Henry Wittenberg
ling Team. This team will represent the United States at the Mac-

abbiah Games to be held in Israel this summer. The Macabbiah Tournaments are exactly like the Olympics, except that the athletes are all Jewish. As Chairman, it is Mr. Wittenberg's job to pick, train, and send the American team to Israel. The hardest part is sending them over, for each wrestler requires approximately \$1500 to cover all expenses, and it is Mr. Wittenberg's job to help raise the necessary money.

The tryouts for the team will be held at Yeshiva sometime in May. The tournaments themselves will be in mid-August. Boys from all over the country will be trying out and even some of our own Yeshiva men will try for it. Among the few of these brave souls are Steve Dostis, Neil Elman, and Joel Pruzansky.

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