



Dr. Alexander Litman

Commie Honors Fleisher; Litman Wins New Award

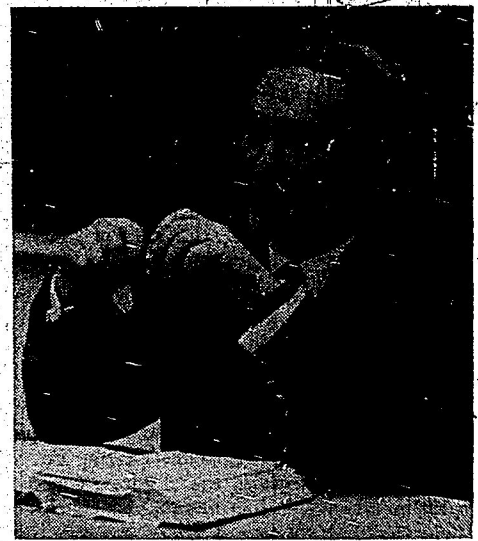
Neil Koslowe, Editor-in-Chief of THE COMMENTATOR, has announced that Dr. David Fleisher, professor of English at YC, will receive THE COMMENTATOR AWARD for 1965-66. In addition, Dr. Alexander Litman, professor of philosophy, will receive THE COMMENTATOR's Service Award.

THE COMMENTATOR AWARD, to be presented annually, is given "to the member of the faculty or administration who has maintained keen interest in student affairs and helped further the cause of students' rights." Dr. Fleisher, the first recipient of this award, is well-known among the students for his involvement and genuine participation in student matters

for a number of years. He often spends long, late hours at Yeshiva College in consultation with students on school-wide as well as personal matters.

Dr. Litman, one of the pioneers of the Yeshiva College faculty, has been one of the most popular professors in the school's history. His rapport with students, as well as his friendship and devotion to them, has gained him a warm place in the hearts of countless alumni. Dr. Litman is retiring this year, and he will be the first faculty member to receive the Service Award.

Both awards will be presented at the Senior Dinner, June 15.



Dr. David Fleisher

IT TAKES
GUTS

The Commentator

Official Undergraduate Newspaper of Yeshiva College

TO BE A
STERN GIRL

Vol. LXIII

YESHIVA UNIVERSITY, NEW YORK CITY, THURSDAY, MAY 12, 1966

No. 6

Rabbi Miller Speaks At Oneg Shabbat

"Judaism in Uniform" — the prospects and challenges that face Orthodox Jews in the military — was the theme of the *Oneg Shabbat* program held Friday night, April 29, in the Rubin Hall Shul.

Rabbi Israel Miller, president of the Rabbinical Council of America, delivered the lecture on the theme and concluded that service in the armed force is neither good nor bad; rather, it is a fact of life. He asserted that it is possible for a Jew to follow Orthodox tradition in the army, if he is sincere in his beliefs.

It is important however, that the Orthodox soldier does not use his religion as an excuse to shirk his responsibilities. For example, if a Jew wants to be exempt from duty on *Shabbat*, he should be

(Continued on page four)

To Our Readers . . .

The Governing Board of THE COMMENTATOR has assumed the burden of seeking funds for the printing of this issue. This has been necessitated by the refusal of the Yeshiva College Student Council President to do so. The issues involved are discussed on our Editorial Page. We wish to thank Diana Press, Inc. and the student body for their trust in us.

THE COMMENTATOR

YC Holds Dialogue; Problems Explored

Over 150 students assembled in Silver Lecture Hall, May 3, to hear five Yeshiva University administrators and five student leaders participate in the first student sponsored dialogue concerning the

problems facing Yeshiva.

The administrators, Dean Isaac Bacon, Mr. Sheldon Socol, director of student finances, Rabbi David Mirsky, dean of admissions, Rabbi Meyer Edelstein, assistant registrar, and Mr. Sam Hartstein, director of public relations, were questioned by a panel of student leaders consisting of Jonathan Helfand, '66, Murray Jacobson, '67, Wallace Greene, '66, Isidore Halberstam, '66, and Joseph Berlin '66. In his introductory remarks, Dean Bacon congratulated Student Council President Berlin for arranging the dialogue because communication between the three partners in Yeshiva College, the administration, the faculty, and the students, is important. He stated that the students are junior partners simply because they have less tenure.

Is Synthesis Practical?

Spirited discussion began early as Mr. Hartstein was asked by Mr. Helfand: "Is complete synthesis a practical goal of YU?" The Public Relations head replied that he would give a cigar to anyone in the room who had heard the word synthesis used in University policy in the last ten years. Dean Bacon added that "synthesis is a meaningless word," and stated that Yeshiva College is first rate. And, in reply to the question "Is YU more interested in its image in the community or in the welfare of its students?" Mr. Hartstein claimed that equating concern for students with concern over image is "hogwash." "This is first and foremost a University," he emphasized.

The questioning then shifted to Dean Mirsky who was asked why physical expansion is not parallel to the growth of the student body, and, as Mr. Greene stated: "Why is the cancerous growth to con-

(Continued on page ten)

Thespians Present Talent Show; Faculty And Students Participate

Magic tricks, pantomimes, comedy acts and Shakespeare were among the acts performed at the Student-Faculty Talent Show, April 20, in Lampert Auditorium.

Howard Poupko '66, was master of ceremonies. The program began with the guitar playing of Ronnie Dean '68 who sang a song dedicated to draft-dodgers. The second performer was Dr. Abraham Hur-

witz, professor of hygiene, who performed magic tricks for the first time in several years. Among the tricks performed was a rope-cutting trick, and a card trick. Dr. Hurwitz received a standing ovation and was brought back to the delight of the audience with an encore.

Shimshon Hammerman '69, followed by singing two cantorial pieces. He was followed by the

comedy team of Bruno Beiler '66 and Jack Stern '68 which performed a skit about a Jewish cowboy, Fat Irving, "the 142nd fastest gun in the west."

Four pantomime acts starring Isidore Halberstam '66, Shelly Kurz '67, and Michael Groob '68 were introduced by Mr. Anthony Beukas, a member of the speech faculty. "The Magic Contest" by Mrs. Aurel King showed the difference between a young magician and an old experienced one. Another act, "The Infernal Machine," showed what happens when an inexperienced young typist sits down to type on an old typewriter. The part of the typist was played by Mr. Halberstam. The other acts were "Examination Day" and "The Little Shaver."

James Farber '68 played an original composition on the piano. He was the winner of the previous talent show.

Selected readings from Shakespeare's "Macbeth" and "Hamlet" were given by Miss June Tauber and Mr. Beukas, both members of the speech faculty. Mr. Beukas played Macbeth and Hamlet and Miss Tauber played Lady Macbeth and Ophelia.

The finale of the evening proved to be a surprise. The Stern College Dramatics Society came and performed some stories from "The World of Sholem Aleichem."

Grossman To Deliver Valedictory Address; Horwitz Wins Woodrow Wilson Award

Dean Isaac Bacon has announced the unanimous approval by faculty members of Lawrence Grossman, '66, as valedictorian of this year's graduating class. Mr. Grossman, chosen for the award by his fellow students, will deliver a valedictory address at the Senior Class Dinner on June 15. It was also disclosed that Mr. Grossman won the annual Fleischer Memorial Award of a \$50 savings bond for the best essay by a college student on a Biblical theme. The essay, "King Saul: Man Against Fate" was judged by Dr. David Fleischer and professor David Mirsky.

Mr. Grossman, a history major, is Contributing Editor to THE COMMENTATOR, president of Pi Gamma Mu, the Social Science Honor Society, and a member of the debating team. He also won a Danforth Fellowship and a Lehman Fellowship Award.



Valedictorian Larry Grossman

Henry Horwitz '66 was the recipient of a Wilson Fellowship. Completing a major in chemistry, he has served as Managing Editor and Associate Editor of THE COMMENTATOR. Mr. Horwitz, a native of Manhattan, was also editor of The Atom, the journal

of the American Chemical Society Student Affiliate Chapter at Yeshiva. Identifying his major interest as biochemical genetics and stereospecificity in enzyme systems, Mr. Horwitz plans to attend the Sue Golding Division of Medical Sciences at the Albert Einstein College of Medicine. Concurrently, he will attend *shiurim* with *semicha* as his goal.

Dr. Bacon, Dean of Yeshiva College, will serve as host to a dinner, May 16, honoring Yeshiva College students who have won various national and private scholarships, fellowships, and awards. Faculty members who have published material recently will also attend the dinner.

In the past few years, Yeshiva College students have become regular winners of such awards as the Danforth Foundation and the Woodrow Wilson Fellowships.

Professor Exposed

Interviewer Explores Weisbord's Interests; YC Teaching And Ethnocentrism Discussed

by Samuel Kapustin

When I was first told to interview Dr. Robert Weisbord for this article, certain questions immediately came to mind. I neither knew nor had heard anything about him and, therefore, wondered if such an article was indeed worthwhile. That was before the interview. The stimulating discussion which followed revealed both his acute awareness of the individuality of the student and his warm personality necessary to communicate with him.

Described by one of his students as an "active" teacher, Dr. Weisbord prides himself on his efforts to establish an informal relationship with as many students as possible. "The unusual character of the Yeshiva student," Dr. Weisbord said, "makes this task easier than at other colleges." When asked to explain this statement, he was very careful in phrasing his answer. "It is difficult to describe Yeshiva students; they're not exactly aggressive; perhaps enthusiastic would be a better word; certainly more so than at other schools. He added that this attitude provokes the teacher to seek more of a rapport with his students and thus actually aids him in his teaching.

African History

Born and raised in New York City, Dr. Weisbord has received most of his higher education at New York University, from which he received his doctorate only a few months ago. He especially enjoys relating Jewish topics with his major field of study, African and Negro history. His Ph.D. thesis, for example, deals with the attempt, in the latter part of the nineteenth century, to establish a Jewish colony in present-day Kenya, then British East Africa.

Discussing our educational system, Dr. Weisbord was quick to criticize a fault which he has found throughout his experience. Most people have a certain tendency to view matters with a somewhat narrow and parochial attitude. "This ethnocentrism," as Dr. Weisbord called it, "distorts one's general perspective and hampers the ability to appraise critically situations and events." Naturally enough, Dr. Weisbord cited examples of people having gross misconceptions not only concerning

the African Negro but also his American relative. "This ignorance," he insisted, "exists in other areas as well and severely challenges the abilities of the teacher. Dr. Weisbord agreed that part of every teacher's duty is to impart to his students the knowledge contained in the particular course, whatever it might be. "But," he maintained, "his obligation does not stop there. In addition, he must seek to broaden the horizons of the students, to help them in their future life as well as in their college careers.

Dr. Weisbord made it clear that he had not found this ethnocentrism more prevalent at Yeshiva than at other colleges, nor

did he feel that his students here possessed narrower viewpoints than other students. As if to strengthen his point, he stated that "there is no reason why Yeshiva cannot be a first-rate institution if the necessary money and effort are expended and the proper standards maintained. He certainly did not feel that the dual program inhe-

(Continued on page four)

In My Opinion

Which Way Yeshiva?

by Larry Grossman

Recently, there has been much criticism directed at American education. In a recent article in the *New York Times Magazine*, John Holt discusses what he terms *The Fourth R—The Rat Race*. Mr. Holt's thesis is that schools are virtually unconcerned with the growth and well-being of their students. On the contrary, "the real job of a student at any ambitious institution is, by his performance, to enhance the reputation of that institution."

In order to gain high ratings, schools base their admission policies and incentives to students upon grades and performances on standardized tests. The reasoning which supposedly guides educators is that there exists a great need for trained people in our modern world. This, claims Mr. Holt, is "untrue and dishonest." In reality, colleges are motivated by the need to produce prominent alumni who will raise money for the institution.

Bad Policy

The author feels that such an attitude on the part of administrators is detrimental to the student. Ideally, the educational experience should be an opportunity for a person "to know himself but also consciously to create himself." Actually we find an "exaggerated concern with getting right answers and avoiding mistakes." Little leisure

is allowed the student "to talk and think about who he is and how he got to be that way and what he would like to be and how he can get there."

In addition, says Holt, a slave temperament is included into our youth. Students feel that they are part of a vast, intricate machine and must acquiesce to the will of constituted authorities or be crushed. This state of mind constitutes a real threat to the future of individual liberty in America.

Less Time At YC

How applicable are these observations to Yeshiva College? Since we pursue a double program, we have even less time than others to think, in an unpressured atmosphere, about ourselves and our futures. This is not the fault of anyone, but simply an unavoidable consequence of our unique situation at Yeshiva.

There is, however, a definite tendency among policy makers to neglect the individual needs and interests of students. Perhaps the best symptom of this is the emphasis on the institution as an en-

(Continued on page four)

RIETS Votes For Officers

Elections for the executive offices of SOY were held Thursday, April 28. George Finkelstein, David Miller and Melvin Rock were elected. President, Vice President and Secretary-Treasurer respectively.

Mr. Finkelstein, '67, who ran on a write-in ballot won by an overwhelming majority. A student in *Rav* Garelick's *shiur*, he is a history major and a graduate of YUHS-MB.

The victorious candidate for Vice-President is David Miller, '68. Mr. Miller is a student in Rabbi J. B. Soloveichik's *shiur* and is a chemistry major.

Melvin Rock, '69, was elected Secretary-Treasurer. Mr. Rock is a student in Rabbi Borenstein's *shiur* and is a physics major.

Dr. Carmilly Speaks To TIM At Yom Ha'Atzmaut Rally

Dr. Moshe Carmilly, assistant professor of Bible at Yeshiva College, was the featured speaker at the TIM *Yom Ha'Atzmaut Chagigah*, Sunday, April 24, at the Eleanor Roosevelt JHS. The program also included the showing of the movie "Let My People Go."

Dr. Carmilly emphasized that it is necessary to say *Hallel* on *Yom H'Atzmaut* because Israel's independence, which is so important to Jews today, was achieved

only through a miracle. He also pointed out that Israel's existence is important because it aids us in preserving our identity in *galut*.

After the address, the students *davened Ma'ariv*. Special prayers for *Yom Ha'Atzmaut* were added. Refreshments were then served in the school cafeteria.

Upon their return to the auditorium, the movie "Let My People Go" was shown. The film is a documentary concerning the history of the Jewish people from the time of Herzl up to the establishment of the State of Israel.

TIM Elects New Council

Elections for the executive board of TIM Student Council were held May 2. Over 81% of the TI Students body turned out to elect Jack Stern '67, Isaac Hagler '67, and Milton Herman '67 as President, Vice President and Secretary-Treasurer respectively. The elections followed a TIM assembly on Thursday, April 25, at

THE COMMENTATOR extends its sincere wishes of a *refuah sheleimah* to Rebbetzin Paleyoff.

which the candidates were given the opportunity to state their platforms to the TIM student body as a whole.

Jack Stern, the new president, defeated his opponent 127-74. Stern, a graduate of MTA and a TIM student for seven years, based his campaign on the fact that his long acquaintance with the department was a prime asset.

Vice-President elect Isaac Hagler defeated his opponent by a tally of 88-67. Hagler, who came to TIM because of the great importance of Hebrew in all phases of Jewish education, stressed in his platform, cooperation among religious divisions with regard to joint activities.



DR. MOSES TENDLER has been giving a weekly lecture on the *Laws of Niddah* to interested YC seniors and undergrads engaged to be married. The series of seven seminars was very successful last year and has been offered again this year by student request. The seminars are conducted on Thursday during club hour.

At a typical seminar, Dr. Tendler reviews basic material, answers questions, reads from a text such as *Chochmat Adam*, and summarizes with the practical applications of what was learned. The seminar have been well-attended this year.

YU Dialogue Causes A Stir In Various Inner Sanctums

by Arye D. Gordon

A dialogue is an excellent way of communicating. Not only can administrators (during this preoccupation) air out the various insecurities which haunt them; they now have an opportunity to be heard. Simultaneously, the dialogue serves a useful purpose. Namely, it brings about change. These fine points, however, are recognized and appreciated only in retrospect.

Join this reporter in retrospection — following a dialogue which occurred at an institution of higher learning.

—oO—

Student A: Well, You heard the Dean last night. About going to see him regarding problems. So I went and... (FADE OUT)

(FADE IN)

Dean's Sec'y: Sir, there is a student here to see you.

Dean: A student? Hold him. Call Public Relations! Have them send (Continued on page ten)

Council And Us

Normally, Student Council and THE COMMENTATOR work hand-in-hand to correct school flaws and aid the student body. This year has been different, and as much as we deplore the situation, we feel obligated to bring certain matters to the attention of the student body.

As we noted on the front page, the President of YCSC vigorously attempted to prevent this issue from going to press. He even went so far as to send a letter forbidding publication to our printer and followed it with two phone calls. The issue is money.

Council appropriated \$7500 at the beginning of the year for THE COMMENTATOR. The figure was arrived at without the slightest consultation with members of the newspaper. Our answer then was that we would try to keep within the budget, but that it was ridiculously small, considering that the expenses of last year were \$8300. In fact, last year 11 issues were published, while this year, in conformance with our bi-weekly set-up, we will have published 14 issues, and for a larger alumni, faculty, administration, and student readership.

In addition to this, last year, too, THE COMMENTATOR exceeded the Council budget. Last year's President, however, was concerned that THE COMMENTATOR maintain its printing schedule. He negotiated with the YC Alumni and obtained \$1000 to help meet the newspaper's expenses. This year, the President negotiated with the Alumni and obtained \$500 with the oral understanding that it would be used substantially to help meet the costs of THE COMMENTATOR. We had no knowledge of this until quite recently. The point is that none of that money has been used to meet our expenses so far.

This is not the first time we have run into serious difficulties with the President. For some reason things such as common decency and simple manners seemed to have been forgotten. Were we Student Council members (do they really exist?) we might question other aspects of the Student Council budget — such as the \$500 appropriation for the Radio Club, despite the fact that the Dean refuses to permit a YC Radio Station; and the \$528.50 and projected \$400 for a dark-room, despite the fact that joint negotiations representing all parties concerned have not taken place with the Physics Department, whose dark-room all YC publications have been using until now at no cost whatever.

It is quite sad that student relationships could be so poor. In this case especially, the only one that gains is the Administration, which would probably like nothing better than to see THE COMMENTATOR muted. We hope next year will be different.

Our New Awards

By establishing THE COMMENTATOR AWARD we hope to honor those teachers or administrators who give of their time, energy, and influence to help further the legitimate interests of the student body. This award will be annual recognition of the efforts of one individual who through word and deed clearly shows deep devotion both to our school and its students.

This year, we have selected Dr. David Fleisher to be the recipient. His long hours of counsel and service to students, clubs, and group activities at YU are known to all. His personal concern with the problems of individual students as well as the now-historic Fleisher Report which guaranteed the rights of THE COMMENTATOR are illustrations of the interest Dr. Fleisher has showed throughout the years in student affairs.

THE COMMENTATOR has also decided to give due recognition to professors who have devoted

long years of service to Yeshiva University: Dr. Alexander Litman perfectly qualifies to be the first recipient of this Service Award for his inspiring and unforgettable philosophy classes. Alumni over the years will fondly recall the delightful hours spent in Dr. Litman's classes. We wish him well in the future, and hope this token of our esteem will bring fond memories to him, too.

Program Merger

In Yeshiva University's unique system, each entering undergraduate student at the Main Center is assigned to one of three religious divisions. The student usually remains in this division through his four college years and, as a result, he develops close ties with his classmates in these religious classes, often to the exclusion of classmates in the other divisions.

As the Main Center student population grows, the three religious branches may tend to grow more independent of each other and their respective student bodies more estranged from each other. This could be a serious problem in the future, not only in regard to the unity of the school but also to the transference of religious influences.

THE COMMENTATOR feels it is quite feasible to merge the course programs of the James Striar School of General Jewish Studies and the Teachers Institute for Men. Each student would still be assigned to take certain courses based on his religious background and training. But students would be free to take elective courses presently offered in both divisions. Thus a second-year JSS student could take a course in Jewish Education if he were interested in a teaching career, and a TIM student could take a course in *Tefilah*. Aside from the academic streamlining, the new move to unity and greater mingling of the students would certainly further the highest goals of both divisions.

We feel that members of the administration should look into the possibilities of such a merger, and we recommend its adoption strongly.

Needed Policy Statement

One of the most confused issues at Yeshiva and Stern Colleges is that of YU's responsibility in the area of student behavior, both on and off the campus. There is an undeniably widespread belief among the students that YU itself is a bit hazy on this matter and for this reason has refused to distribute specific rules and regulations covering all aspects of student life.

We cannot believe that there are no talented people in the administration who could help formulate a clear, well-defined, explicit, and detailed statement on exactly what YU expects of its undergraduate students. Such a statement is long overdue, and its absence brings daily confusion to students and administrators alike.

We certainly hope a policy statement on this topic can be forthcoming, and we see no reason for its delay.

RIETS Exams

Yeshiva students have long protested the inequity in TIM and JSS students having religious division final examinations immediately before college exams, while RIETS students do not. THE COMMENTATOR extends its sincere thanks to Mr. Norman B. Abrams, Administrative Director of RIETS, for helping to eliminate this injustice. His action in scheduling RIETS examinations for June 6th and 7th will be remembered by the entire student body.

Again, Pre-Registration

The motto of any efficient organization is "Plan Ahead." It seems, however, that some administrative offices—certainly efficient organizations—do not deem it necessary to abide by this rule of thumb when it comes to registration. For some reason they believe that they can satisfactorily handle the situation without having to resort to a pre-registration program. We disagree. One need only look back on the inconvenience to students caused by the poor planning of number and size of college courses. Students found themselves closed out of required courses or forced to change their previous sections.

We have little enough choice of courses and professors as is—at least give us a chance to take advantage of what we have. We understand that the office of the Registrar has voiced sympathy for this idea, but it must be instituted immediately. We hope, therefore, that the other offices involved will cooperate. Give us the opportunity to pre-register.

Tainted Elections

It is our understanding that one student who ran for office in one of the recent religious division elections was asked to withdraw from his particular race by a member of the University administration. The student decided to withdraw when the suggestion was made that if he did not, he might be placed on religious division probation which would mean automatic college probation.

The reasons which the administrator presented to the student are irrelevant to the central issue. That issue is that unless a student has committed an offense for which he has been placed on probation, he should be free to participate in any and all extracurricular activities. Certainly in an election, any student who is a known troublemaker will have to face the scrutiny of the voters in any case. But this scrutiny must be made by the students who vote, not by an administrative official, if the elections are to be democratically conducted.

The Commentator

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THE COMMENTATOR is proud to print the following three-page supplement prepared by the Teachers Institute for Men, Judah Denburg is the Editor, Robert Pick the Assistant Editor, and Prof. Hayim Leaf the faculty advisor. Howard Rosman, Copy Editor of THE COMMENTATOR generously assisted in the layout and copy of the supplement.

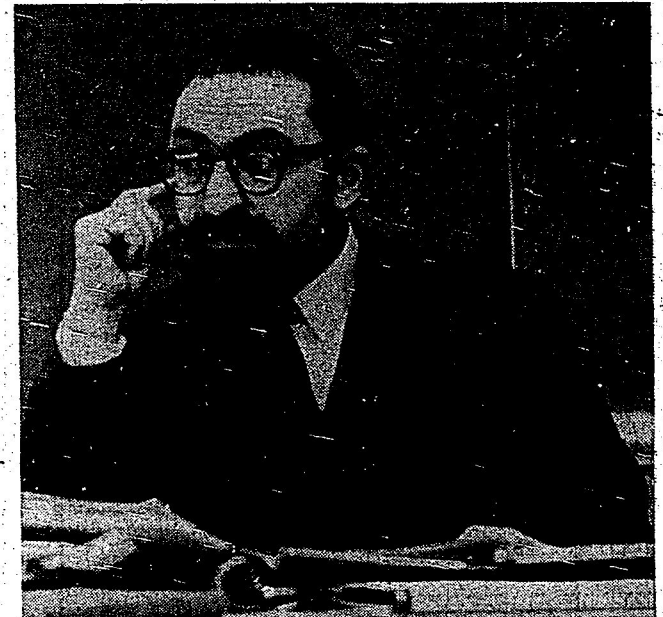
דבר המערכת

פנים כנגד פנים:

ד"ר מנחם ברייאר

מאת טוביה שצן
 (הארזות והערות של ד"ר מנחם ברייאר, פרופסור לפסרות המקרא ומפיקולוג יועץ בישיבה אוניברסיטה בראיון עם טוביה שצן) הראיון הראשון שלי היה עם פרופסור אחד ממוסדנו, בית

הרגש הדתי המלא והכן בכדי להשתמש באוצר הבלום שבספרות התלמודית, המדרשית והתרגומית — מקור ראשון ומעיין בלתי כוזב להכנת המקרא ברוח ישראל. פפרקטור ומקורות שונים ידועות התרגומים והשימוש בהם



ד"ר ברייאר מחרהר על שאלת התלמיד

המדרש למורים: ד"ר מנחם ברייאר. בשיחה התגלת כאדם הנאמן לתפקידו והתופס תפיסה שלמה את מצבו של החינוך הדתי. השיחה נמכה על הליקויים בתכנית העברית לחינוך נכוה.

הבעיה המרכזית

הליקוי הראשון — הרקע הקלוש של התלמידים. אבל דבר זה לבדו לא כל כך גורא. ד"ר ברייאר מתעניין בבעייה העיקרית, שהיא: חוסר מחנכים מוכשרים להוראת המקרא בדרגה יותר נכונה; חוסר רקע הכשרתי הוא הבעייה המרכזית.

הצרה היא שהתלמידים כאים בידועות מועפות בשמח זה והכשרתם בדרך לימוד המקרא היא מועטת ומחוסרת שיטה. נוסף לזה אין להם רקע לשוני. ובכלל קשה להסתמך על חניכים שלא הצבילו די צרכם בלימוד כתבי הקודש ושידועותיהם בחומר המקרא ובלשונו כה מוגבלות וממלא ידם קצרה גם בנייתו המכמס והכבנתו.

הופעת בית המדרש למורים ליתרון המכללה
 כ"ב אייר, תשכ"ו, נתיח א'
 עורך ראשי: יהודה דנבורג
 מנע עורך: יהודה פיק
 יועץ: פרופ. ח. לוף

עצמם נרמו לשיחוק הפעולות החיצוניות של המוסד. לפני חרשים מספר, הופיעו שתי מודעות על לוח-המודיעין של בית המדרש — בנוגע להוצאת עיתון עברי העתון רק תגובות מועטות. ובבית המדרש למורים, מקום בו מספר גדול מבין התלמידים מוכשר ומסוגל לתגיש סקירה או מאמר בלשון העברית, היבול המועט שנקשר בשמח זה מצביע על אדישות התלמידים לעתון.

בכל מוסד חינוכי ישנו אפשרויות לעסוק בדברים שהם מחוץ למסגרת הלימודים — זאת אומרת, השתתפות בפעולות חיצוניות ונוספות. פעולות כאלה מאפשרות לתלמיד להרחיב את אופקו בלימודים, וגם להעמיק את התענינותו בשמותם שונים.

אולם כאן, בבית המדרש למורים, ניתק התלמיד כל התענינותו שהיא מפעולות כאלו. השאלה היא, מה גרם למצב זה? האם ועד התלמידים אחראי להוצאה הזאת, או האם התלמידים עצמם הם האשמים? — וכיון שהבעיה קיימת, מה בכוח התלמידים כדי לשנות את המצב? תלמידים רבים יביעו דעה שהמצב הוא אשמת ועד התלמידים, שאיננו מתאמצים להחיות את הפעולות החיצוניות של בית המדרש; אולם לא כך מצב הדברים ואמיתו: התלמידים

איבי נתן — רודף שלום

עם "לוי" מלונדון, ועוד. ואפשר לעיין גם בקורות חייו: היה מייסד חיל האוויר ההודי, היה קצין בחיל האוויר הישראלי, מס בתברת, אל-על"י ועוד. ברור שמישהו זו לא היתה מיסה לשם אימוץ, אלא מיסה למען רעיון נפלא בעולמנו הממורף. רעיון זה שהכל דשים בו והכל כועטים בו, הוא רעיון השלום המסחר לרגע קמ את מימטום המפוחות, הנותן לבני האדם רגש קמ להתייחד עם מצפונם, המצפון התובע את האמת הנצחית, השלום הנצחי ואת אומץ הרוח.

מאת מנחם כהן
 אייבי נתן, בעל מסעדת "קליפורניה" בתל-אביב, מועמד ל"כנסת" האחרונה, יצא את הארץ במסופ לקראת פגישה עם נשיא מצרים נאצר. מסרת הפגישה היא להשכין שלום בין הערבים וישראל.

— מן העתונות
 אייבי נתן, מייסד השלום, הוחזר לארץ אחר שלא הצליח להשיג את מטרותו הנכספת — שיחה עם נאצר כדי להשלים את השלום באזור. הוא המשיך במסע השלום לאירופה ולאמריקה.

— מן העתונות
 הרקע לסימה

אומץ-לב יש לאיבי, אין שום ספק בזה, אבל נבורה?! נבורה היא מידה נפלאה, נעלה, המושגת על-ידי מעשים על-אנושיים. אין כמשפט זה שום הנדרה ואינו נותן הסבר מדוייק. נבורה היא יותר למעשה ספתיע — נבורה היא כה נפשי גדול ומתמיד. מידת נבורה מצוייה בנבולות ישראל, ומתגלית כמעטם של היילי צה"ל (נוסח על עמוד 7)

מיהו אייבי נתן? האם הוא ניבור, אמין-לב, או הרפתקן? אפשר להגידו את אייבי כאמין-לב, אולם לענין הנבורה שלו, ישנן חששות. ברור שאדם מוגל-לב לא היה מען למוס למצרים לבדו, ואפילו למסרת שנשבת שכזאת. הרי העובדות מוכיחות כשלעצמן: השאיר צוואה, הכמיח את חייו

כמה היו יכולים תלמידינו להתעשר בידעותיהם במקרא לו ידעו את דרך הפשט של האסכולה הצפון-צרפתית של תלמידו רש"י ותלמידיהם, ר' יוסף קארו, ר' יוסף בכור שור, ר' אליעזר מהלנגציה, והשאר. דרושה ידועה נכונה ופסי-כלוגית של ההוי והחוויה החיה שבספר-הספרים אשר, בכל יום יהא בעיניך כחדשים". כי תורה תמימה ניתנה כתורת היים לכל הדורות, ולית מילי דלא רמיזא באוריתא" — אפילו לרוח ימינו אנו.

שינוי ערכין
 צריכים לשים לב אל השואפים לחנך את הדור הצעיר על ברכי היהדות המסורתית באמריקה ולהתחשב בתמורות ובשינויים בתגליות, ובמחקרים החדישים שחלו והתקיימו בימינו אנו, תקופה הרת מאורעות ואירועים המתחדשים לבקרים.

הסכנה הנשקפת לדור הצעיר היא בעיקר בשינוי הערכין בתחום המחשבה וההשקפה. וזה בשל העדר שיטה בהתנה מסורתית יעיל. דרושה היום איפוא התעמקות מחודשת וקביעת מסגרת הוראה מתאימה ללימוד ולחקר המקרא ומפרשיו ברוח ישראל סבא, ולהבהרת התהוותם, כוננתם, פרשנותם ולשונם; ועל ידי זה, להגדיל תורה ולהאדירה.

אין מענה

נשנים כ, אמריקניות", דמוקר-סיות", קומוניזם", מלחמה", "בטחון", "התחייבות" כאילו היו עצצועי תינוק; פוטמים, בורים בלתי-מסוככים — קציצה, אין להם צל-צילו של ספק באמיתות הנחותיהם.

אך השכל מכשיל את עצמו: ככל שהוא מאפשר לאדם להשתגב מעל לברייות הנמוכות — לנתח, להסיק, לשכנע ולהשתכנע, להאמין — כך הוא מכנים ספק בעולם האנושי, כאשר על פי ההיגיון (נוסח על עמוד 7)

לייצור אווירה שתאפשר משא ומתן, אם כי בינתיים לא להסתלק מעמדותינו בשדות-הקרב, עד כי רמזי-שלום יישלחו מאת האוייב". אחרים ירדו ויטרחו להחתים מאות או אלפים, "אוהדים" על עצומה התומכת בעמדת הממשלה, בהתייחסות לנאמנות בלתי-מוגבלת, לתודות אמריקניות, לרעיון דמוקרטי; גם אלו נכביאים — גם הם כעלי המחשבה, כעלי השכל המנתחים את המצב ומחליטים, המניחים הנחות ומסיקים מסקנות. אלה מלגלים רעיונות

המלחמה בווייטנאם
 הסיכסוך הגדול הקיים עתה בין התומכים והמתנגדים למלחמה בווייטנאם נשקף, ככל ויוכח, את הקשר ההדוק לדרישות השכל. אלה התומכים בה ימענו שנוצצה המלחמה, בכדי לעצור את המכונת הקומוניסטית ההולכת ומתפשטת באופן שיסחי ואכזרי, המלחמה לפי דעתם, חיונית לבטחוננו ולכמהון העולם המערבי כולו, את התייבותנו בווייטנאם כבר לא נוכל לסלק בקלות, יצחירו מפרשים, "אך יש לבקש דרכים

לשכל נועד מקום נכבד בחיים. בכל דיון, בכל ניתוח, בכל שאיפה של בן-אדם להגיע לכלל ההלטה, הוא משתמש — כראוי או שלא כראוי — בשכל. הוא קנה-המידה האחרון והמופין; אלו אנו פונים עת נסתבך בבעיות החיים — טוב והרע, הרצוי והבלתי-רצוי, האמת והשקר, בהצרכת עמדות מנוגדות, והאפשרויות המודרנות בין הקצוות, במיכסוך כלשהו, בכל דרושה בין אדם לרעהו — תוקפם של השכל והזקי ההיגיון מונה מראש.

JSS-SC Elects New Officers

In an election held Thursday, May 4, Fred Nagler '67, Elliott S. Glazer '68, and Michael G. Witkes '68, were elected to the Executive Board of the Student Council of the James Striar School of General Jewish Studies as President, Vice President, and Secretary-Treasurer respectively.

The turnout was light, with only 55% of eligible JSS students casting ballots. Mr. Nagler ran unopposed, and received 122 votes. Mr. Glazer received 89 votes, defeating Allan M. Friedman. Mr. Witkes topped George Alan Baumgarten, 81-56.

President-elect Nagler, available for comment after the election, briefly stated some of his aims and hopes for JSS during his office. He hopes to institute a "Big Brother" system within JSS, to aid incoming freshmen in getting their bearings in JSS. Mr. Nagler also plans to have a letter sent out to freshmen during the summer, to better acquaint them with their new religious environment. The new president also hopes to continue and expand the neighborhood *Shabbat* hospitality plan for JSS students, in order to allow them to experience a *Shabbat* in a home atmosphere. Mr. Nagler would also like to have closer ties with the JSS Alumni through co-sponsored functions.

Mendel Speaks

Student Critic Visits Theatricals; Finds Play And Movies Interesting

by Mendel Saldlower

In case you're getting bogged down with papers and finals, three recent openings are guaranteed to give you a lift. We find these productions particularly interesting since they appeal to three different moods.

Wait a Minim!, by now on its way to a well-deserved long run at the John Golden Theater, is accurately billed as "musical entertainment." It consists of a series of songs, dances, and comedy routines by a group of eight personable, young South Africans. The numbers, purportedly cover all aspects of life in that land, and since the troupe is all-white, colorful costuming devices are used to help the audience identify them as to race, religion, and creed.

The dances and songs are delightful (particularly one song advocating miscegenation, and are accompanied by the group themselves on a startling variety of instruments ranging from Rhodesian mbiras, to Chopi timbilas, to Japanese choto zithers, to Scottish bagpipes.

Reisz's Morgan!

Also rather enjoyable is Karel Reisz's *Morgan!*, currently on view at the Sutton. Mr. Reisz will be fondly remembered for his *Sat-*

urday Night and Sunday Morning, and *This Sporting Life*. But in *Morgan!*, he falls into the trap of being a bit too cute, too clever, too cinematically inventive for viewer consumption.

The film concerns Morgan Delt, a British misfit, who wears wheat jeans, long hair, and a turtle-neck sweater down to his knees. Poor Morgan, obviously quite insane, is an avid Marxist and a frustrated gorilla. These tendencies, together with lesser idiosyncrasies too numerous to mention, are the source of the film's several extremely funny scenes. They are also the source of Morgan's wife leaving him for a better adjusted art dealer. When Morgan discovers that he has been jilted, he beats his chest in anger (the action often is switched to appropriate film clips of *Tarzan* and *King Kong*) and sets out, with his wrestler friend, Wally the Gorilla, on a series of pranks which expend the remainder of the time.

The movie, as can be gathered, is not without its merits. David Warner as Morgan, and Vanessa Redgrave as his wife are excellent; and the film is often genuinely amusing. But, somewhere along the line, it becomes just too vague — a funny, sad, comedy-drama —

and loses its point.

The Girl-Getters

If your taste runs to camp, you definitely should get down to the Little Carnegie to see *The Girl Getters*. And, failing that, you should at least catch it at Bimbos.

This serious beach-party movie is one of the most unintentionally funny events of the year. It got mixed reviews, but don't let that fool you — the critics were being generous. Its advertisement reads: "A generation not wanting to fall in love, because it's square, but falling in love because they're young." Fantastic!

The plot concerns a bunch of guys lead by Tinker who comes down every year to a British Miami Beach type place to meet the go-go girls of England. Unfortunately, poor, low-class Tinker meets and falls in love with rich, high-class Nicola who ends up destroying him. And the rest of the film is equally hilarious. Sample:

TINKER: (*screaming insanely*) You took me! You took me! You took me! Why'd you take me? (*slaps Nicola across the face*)

NICOLA: (*calmly*) No, I did not take you.

TINKER: (*resigned with Jewish intonation*) OK, you didn't take me.

The film does have some good points. But they are just overwhelmingly outnumbered by the bad ones.

Professor Exposed . . .

(Continued from page three)

rently prevents Yeshiva from attaining a level of excellence comparable to the best schools in the country.

In evaluating his approach to both history and teaching, Dr. Weisbord mentioned a number of interesting points. When asked whether he was happy as a teacher, he eagerly responded by expressing his complete satisfaction with his choice of profession. "I like it," he said, "and, after many other career opportunities, am glad to say that I find teaching most enjoyable and have no desire to seek a different livelihood; the benefits far outweigh any contingent disadvantages." Teaching history, he felt, was especially rewarding "for one who, like myself, is intrigued by the development of man throughout the generations." In addition, for those who are not fascinated by history per se, the broadening of outlook and the better understanding of today's world which it affords us should clearly necessitate a basic historical background for all, the science major included. He attributed the general lack of the realization of this fact to the inadequate presentation of history which is usually given to students in high school. "All too often," he explained, "teachers overemphasize details and subsequently fail to relate the present to the past, which is the primary role of the historian."

Letters To The Editor

To The Editor:

The role and importance of athletics at Yeshiva College has recently been appraised starting with Mr. Iteld's article on re-

cruiting, the subsequent critical letters that appeared in the March 31 issue of THE COMMENTATOR, and, most recently, Mr. Grossman's article "College Sports — For What For Whom?"

This analysis has served only to reinforce my belief that many people do not truly understand the role of athletics at YC. These people interpret the goals and purposes of YC's athletic program as identical to those of other major universities. But few, however, realize that the purpose of athletics at YC can be as unique as the institution which it represents.

The advocates of this position also believe, this time rightfully so, that the purpose of other collegiate athletic programs with all their accoutrements, could, if adopted by YC, be inimical to its basic tenets. But these observers distort this issue since no advocate of a meaningful YC program wants to adopt the purpose and programs of other schools.

Due to this dual misconception that YC's athletic program must of necessity be identical in purpose with that of other universities and that athletics per se are inimical to YC, any plea for aid made by supporters of athletics at YC is met with, at best, sympathetic toleration and, at worst, overt protest. A perfect example that this mentality prevails was the interpretation of "Homecoming" solely in terms of how it functions at other universities.

At other colleges, the purpose of athletics is threefold. First, it gives certain talented students the

opportunity to reap the many benefits of team play and intercollegiate competition. Secondly, it provides both participants and spectators with an opportunity to develop a greater identification with and feeling for their school. Finally, and most important, it brings prestige to the school in terms of reputation, and more significantly in the form of money.

Undoubtedly, at the major colleges and even many of the so called small colleges, the money raised from athletics is used to build classrooms, laboratories, libraries, and even pay teacher's salaries. Consequently, athletics becomes a business instead of a sport and with this transformation of emphasis comes all the evils associated with any big business whose whole purpose is to make money. These ensuing evils lead to academic demerit and indiscriminate recruiting, a situation prevailing at most academic institutions, and unfortunately, one which is thought to prevail here by the critics of YC athletics.

The purpose of athletics at Yeshiva College is similar to that of other colleges only to the extent that it provides a handful of legitimately qualified students with the opportunity to gain the many benefits of team play and intercollegiate competition, as well as provide its student body with a sorely needed opportunity to identify with their school. Although this identification can, should, and does come from a feeling for and practice of Judaic tenets, it is undeniable that

(Continued on page ten)

Which Way Yeshiva?

(Continued from page three)

tity above and beyond the people who comprise it which is evident in Public Relations literature. We see beautiful sketches of buildings with no description of what really goes on within them.

Rabbi Miller Speaks At Oneg Shabbat

(Continued from page one)

willing to accept extra work in another day. If he does not offer to do the same amount of work as the other men, antagonism could develop. "Goldbrick," Rabbi Miller noted, can be made to sound very much like Goldberg.

The chaplaincy according to Rabbi Miller, is of unique interest to Judaism. There have been rabbis in the army since the Civil War. He himself served as a chaplain during the Second World War, and emphasized the importance of the service these men provide for Jewish soldiers.

The saving grace of Yeshiva is the fact that it has a small group of professors who are devoted to their students. These faculty members are always willing to discuss issues outside of the classroom, thereby helping students in their search for knowledge and maturity. If this group of teachers dwindles or is discouraged, Mr. Holt's prognosis will fit Yeshiva. If, on the other hand, their number increases and their influence grows, we can escape the curse of *The Rat Race*.

Dr. Brody Praises Dr. A. Litman

by Dr. Alexander Brody

"This commonwealth of learning", wrote John Locke in 1690, "is not at this time without master-builders, whose mighty designs in the advancement of knowledge will leave a lasting monument to the admiration of posterity."

These words of Locke, uttered in another context, are peculiarly relevant and suggestive.

The founders of the College and the first members on the faculty were truly "master-builders". Their "mighty designs" reach out into the unknown future.

I recall the words of John Herman Randall in addressing the History Club. "There used to be saying in England, 'if you don't know, ask John Stuart Mill'. If you don't know a Latin text, ask Alexander Litman."

The ranks of the members of that faculty are thinning. But the "commonwealth of learning" which they helped to create will "leave a lasting monument to the admiration of posterity."

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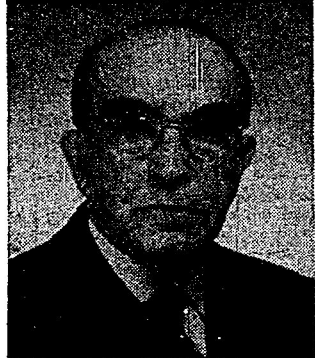
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פרופ. ש. הלקין מרצה על מושבים דתיים

(במשך שש עשרה שנים)

המודרנית, השואפת אל האמונה כאלוקים צופה הכל ויודע הכל, אלא שאין בכוחה של נפש זו להתגבר על הספקנות המיואשת, האוכלת אתה מול העדר הצדק בעולם... והכל כמעט ברור מחאתו של הנביא, הזועק: "צדיק בעולם ה' כי אריב אליך אך משפטים אצרכך אתך". כוונתי גם לשיר



פרופ. שמעון הלקין

ההבריקה", "מגילת האש", תלפיה על פני רוחך, אלוקים, ועוד ועוד. אף-על-פי-כן כמה מאמרים אתה מוצא בחקר ביאליק, העומדים על הצד הריליגיוזי שבשירתו?

פרופ. הלקין עמד בהרצאתו גם על המוטיבים הדתיים שבשירת משרגיחובסקי, אברהם שלונסקי, ואורי צבי גרינברג, המפורסם כמסורר לאומי בדורו כביאליק כמעט בדורו שלו, אלא שאף אצלו אתה מוצא את יסוד התפילה בנוסח דורו: לעתים — ולמאו שנות האבות, ולעיתים בצורה פחות מוגדרת, — אל ההוא שמיר ונעלם, הבודד כמונו אנו...

פרופ. הלקין הביא משלים של שירה דתית בספרותנו החדשה שכונסה בספר "ברך-יחד", שהוציא א. מ. הברמן בהוצאת מוסד הרב קוק שעל יד המרחיח העולמי, ירושלים, תש"ה. הספר הזה משקף שירה עברית במשך תקופה של אלף שנה החל בפייתן יוסי בן יוסי בארץ ישראל במאה השישית וכולל שירים מסוררים עבריים בתקופתנו החדשה, כגון ח. נ. ביא-ליק, יהודה קרני, יעקב כהן, מתיאיה שוחם, אברהם רגלסון, דוד רוקח, ועוד.

אחריו דיין רחב על כמה מהשירים, שנושאים דתי בא פרופ' הלקין לידי מסקנה זו: **המאבק המתמיד** "כללו של דבר, מוצא אתה בשירתנו החדשה הרבה גישושים אל האמונה, אבל מוצא אתה בה גם אמונה ממש, אמונה כאלוקים בורא הכל, שתכלית הבריאה היתה בעיניו, כביכול, שתהיה לו דירה בתחתונים, כגופו האדם, המכיר בכוח או בריצון האלוקים הפועלים בכל מערכות-המבע בולן... יש הרבה שירים ביצירה העברית, שבכל אחד מהם אתה רואה את המסורר העברי המודרני עומד מול התעלומה האלוקית, מול "אל-מסתתר", ואף על פי כן אינו נרתע מהביע גם את עמידתו ברמס, בועז וברתה בפני התעלומה, גם את "העוה" לבקש רחמים על עצמו ברוח: "הראני את נא כבודך".

מגילת היסורים - יומן גישו ורשה; אוד מוצר מאש השואה הנדולה

(במשך שש עשרה שנים)

דופק החיים מלדפוק בחוקה. ב-17 לחודש יוני, 1942, רושם קפלן ביומנו: "הנאציזם הן אותנו למיתה. בגאותו ובמיסטימו אינו מעלים את הדבר. אדרבה, הוא מכריז ומודיע, שזהו פסק דין החלטי שלא ישוב ריקם. והחבר כרי עניינו שאם תהיה לו היכולת יוציא את הפסק אל הפועל. ובכן, אנחנו מחכים למות". — לאחר מכן מתאר קפלן את החטיפות והגרדושים בגיטו. כל פסיקה בחוץ היתה כרוכה בסכנת מוות, כי הרצח הנאצי ארכ כחית-מרף לקרבנו היהודי בכל פינת רחוב. ואף על-פי-כן אפילו ביוני, 1942, יכול היה קפלן עדיין להמליץ על יהודי הגיטו את הפסק: "במו אש לא תכיה ולהבה לא תבער כן". אולם חודש אחד לאחר מכן, ביולי, כבר ניכרו הסימנים הנוראים של הסוף: "הגיטו נודע, אבילות על כל פנים. כל אחד סרגיש שחיוו הם הפקר; שכפשע בינו וכן המוות. נתמעטה התנועה ברחובות כדי שלא יומין המקרה להיפגש עם המרצחים הנאצים שפגיעתם מות ואבדון. בתי הקפה נתרוקנו; הגנים נגנזו; כל אחד הולך ועובר דרך הרחוב כצל. כל אחד מצמצם כהתוך עצמו שקומתו לא תהא בולמת יותר מראי".

החיים אהרן קפלן לא זכה, כשם שלא זכו לכך ששת מיליון אהרן שניספו בחרב ובאש הנאצים. הוא לא זכה גם ל"נחמה" זו, כש"השניות הנאלמות" קמו כאריות, בפסח תש"ג, ונלחמו עד-טיפת דמם האחרונה בלינינות הנאצים. אך אם לא זכה המחבר אף לטיפת נחמה זו, הרי דפי-הדמע והדם שלו לא רק יספרו עד דור אחרון את פרשת היסורים הנוראים של גישו ורשה, אלא גם את המאבק המזהיר של אחינו שנידונו לכליון, להמשך קיום גופני ורוחני על פי צו מורשתנו: "כל כלי יוצר עליו לא יצלח".

מפי הנשיא

הנשואין בעיני הנבלתי מנוסה

מאת זאב ברמן

הוא לתת אבל בו בזמן דורש, והנתינה והדרישה שואפות לשוויון. ואם השותף נתן יותר ממה שמקבל מרגיש הוא את עצמו מקופח; ובלתי-נמנע שיחם הדדי זה בין השותפים מכיא לידי סיכום ופילוג.

בניגוד לרעיון השותפות, עומדת גישת התורה לגישואין; וגישו זו מתבטאת בספר בראשית, כפיפור צירת האשה: "ויפל ה' אלקים תרדמה על האדם וישן ויקח את אחת מצלעותיו ויסגר בשר תחתנה. ויבן ה' אלקים את הצלע אשר לקח מן האדם לאשה ויביאה לאדם. ויאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי, לזאת יקרא אשה כי מאיש יוקחה זאת. על כל יעזוב איש את אביו ואת אמו ודבק באשתו והיו לבשר אחד". (בראשית ב': כ"א-כ"ב)

האדם נוצר מעפר; ולאחר צירתו נשאר עפר על פני האדמה לשם צירת האשה. אך לא מעפר נותר זה, לא מאדמה אלא על ידי ניתוח בגוף האדם נבראה האשה. לשם כך מלמדת אותנו התורה שהצלחת זיווג תלוייה בהתקשרות שתי נשמות נכפפות לגשמה אחת.

המעימה והמחירה. רעה אחותה וכהא העל משכר. כשלא היה לה פתח הצד בשמ גורה על עצמה את דינה — לנוע, נטולי כוח לחיות מצאו אלפי יהודים את מקלמם — בשאל... לא כן יהודי פולניה — המדוכאים והרצוצים, הבזויים והשפלים; הם אהבנים את החיים ואינם רוצים להסתלק מן העולם לפני זמנם... אמרו מה שתאמרו: השאיפה לחיים כמצוקה נוראה כמו שלנו היא — פועל יוצא של איזה כוח שמיר ונעלם שעוד טרם עמדנו על מהותו. זהו כוח מעמד נפלא שרק הקיבוצים היותר איתנים שבעמנו נתכרכו בו".

עוד בשנת 1941 קימו יהודי הגישו פעולות תרבות ומוסדות חינוך. הנאצים לא יכלו להמית את רוח ישראל כל עוד לא המיתו את גופם. ב-15 לחודש פברואר 1941 מציין קפלן ביומנו: "לידינו לומדים — אבל בצנעה. דורות שלמים הורגלו לתורה הצנועה ואין לכלוא את הרוח של עם שלם". אפילו כמשך שנת 1942 כשהגזירות נתרבו ואלפי יהודים מתו בגישו מרעב ומכדורי הנאצים, לא פסק

מפי הנשיא

אי מענה

(במשך שש עשרה שנים)

מגיעים בני-אדם שונים למסקנות שונות — מסקנות הנובעות מהנחות מוקדמות, אם עובדתיות או מחשבתיות. והמודעות מולידה את הספק: מה היא "דמוקרטיות"? מהו "כישרון"? מהו "קומוניזם"? מה היא "מלחמה"? למח? אפשר למשל, שאדם יגידר את המלחמה כ"התליך בלתי-נמנע, בו כוחות מנוגדים מתחרים עלולת לשלוט; או, למה ישנם כוחות מנוגדים? ולמה מתחרים כוחות אלה? ומהו שלטון? ולמה שלטון? ככל שיתווספו ויתרכו המסכרים והתעוררות הפוליטיות, כך יתגבר הספק; והשכל, בו כוסן שינתח וימכר, ידריך וייעור, כן יפנה מבט אל עצמו. ידע את עצמו, ויראה את חוסר-המשמעות שבכל מאמציו ושאיוותו. המודעות — דהיינו, שכל מתכוון בשכל — מגלה את האבסורד: למה מתים אלפי אנשים? לשם מה נולדו — למות בשרה-אזקרב או בשלהבת אש שהוצתה לשם איבוד עצמי? כיסודו של השכל נמצא האבסורד, הנבלתי-ניתן-להבנה; ולאור האבסורד כל המינוח היומיומי, הקסגוריות המסככות מראש, הכעייתות ה"מעשיות" — הפוליטיות, המוסריות, התכרתיות, ועוד — מתאפסים, מתהבלים. לקראת איזה סוף מיועדת האנושות? למה ולפן? מהי המטרה הממושטשת הזאת, עבודה-גניעז אליה נתקרב בלי להגיע? או שמא אין מטרה? — אלו הן השאלות שהשכל יעמיד כמצבו המופנם, הפחור, האבסורד — אפשר להסביר ולתרגן ולהצדיק את המלחמה בוויימאנס — כשם שדור אחר דור בהיסטוריה הצדיקו את מלחמותיהם. אך לבסוף שאהא אחת אכזרית מתקיפה את יסוד הבנין ומפילה אותו: השאלה היא "למה?"

איבי נתן - רודף שלום

(במשך שש עשרה שנים)

השומרים על ארצנו נגד התקפות שכנינו. גבורה זו עולה הרבה יותר על מעשה סיבתו של אייבי נתן. מידת גבורה מצוייה ברוסיה הסור-ביאמית, שבת חיים היהודים במצב של מירוד מוחלט. מידת גבורה זו לא מצאתי בסיסת השלום של איי-בי נתן. אולם אל לנו לשכוח את הרעיון הנכסם, את הזמן המועט שנחן לנו אייבי להתבונן במעשינו. אל לנו לשכוח את השניות המועטות שסיבת השלום נתנה לנו לפרש מהעולם הממורף.

ולכן אפירי תודה אנו לו! **הגיע יום** מאת משה דנובר הגיע יום בו התבשל העלמות, כה רועע ונדומם וישב על-כס ויעה יחידה משקה צמחינו בשדות, פירותינו מתוקים כי כבר פרח ערפל... הגיע יום בו התבשל העלמות, כה רועע ונדומם וישב על-כס ויר ברד הולכים גרעין זרפת ממפולות שנתות, חלוצים וצברים יחידים בערבך הליל.

מושיבים דתיים בשירה העברית החדשה

שמעון הלקין הוא משורר עשיר הדמיון ועמוק הרגש וההגות; מבקר בעל מחשבה חוקרת ובוהנת ומספר השואל לנתיבות האדם היהודי בעולם. הוא גם מתנד כחסד ומתרנס-אמן (הסוחר מונציה"ה לשקספיר, "קול מיעד" לזק לונדון, "עלי עשב" לוואלס וויסמאן ועוד). ספרי שיריו, "על האוי", "מעבר יבוק" (שהופיע השנה) הם תרומה רבת-כרכה לשירה העברית. מסותיו הבקורתיות נקבצו בספר, "עראי וקבעי", ספוריו, "יחיאל ההגרי", ו"עד משבר" מגלים את הלבטים הרוחניים של היהודי הצעיר באמריקה. ספרו האנגלי, "זרמים בספרות העברית החדשה" מפרש תולכי היצירה העברית כדורות האחרונים.

מאז 1950 משמש ש. הלקין פרופסור לספרות עברית חדשה באוניברסיטה העברית בירושלים. לפני זמן קצר קרא פרופ' הלקין הרצאה על, "אמונה וגיורושי אמונה בשירה העברית החדשה" בדוכן השנתי על שם חיים ויצמן ממעם המכון הישראלי של בית המדרש לרבנים בניו יורק. התרצאה נתפרסמה בשלימותה ב"ירחון", "בצרון" אדר-ניסן, ש. ז. בגלל עניינה וחשיבותה אנו מביאים פה קטעים ממנה.

ההנחה המופשטת
פרופ' הלקין פתח ואמר: "הנחה כללית היא בביקורת הספרות העברית החדשה, שהשירה העברית החדשה כוללת תולין היא... לפי דעה רווחת זו חול היא ואין בה כלום מן הקודש. אבל סברה מקובלת זו רחוקה מאד מאד מן האמת, ואף על פי שאף המסורס כספרותנו במידה ידועה נוטה לקבלה כממשל ראשון, כדבר המובן מאליו".

פרופ' הלקין הפריך דעה מקובלת זו והמשיך ואמר: "אחיה מוצא אותה (הספרות העברית) שואפת זה ארבעה חמישה דורות לשמור לשמירת (נוסח על עמוד 7)

בך הברוננו על עצמאות ישראל

מאת י. ס. הכהן מימון

באספת על-גדי ממשלת טרקה פאטר כבר שבת בראש-ישראל תמורה עלי צרת גלות. ועל הכל עלה בוקרו באתה שעה אתו יום השבת. ראש-חדש תפנה. שנת משי. שבו באספתי על-גדי ממשלת אנגליה. האנליה אפרי שמקדם הפניי באהבי על שפרתי לחלל את השבת. במתי צפו ועדו זכרות על התעוזה הציונית והסבל שסבלו מבית ומחוץ כל אלה שנתנו דם לתעוזה הזאת. זכרתי את הפתקה האומה של הממשלה המסוימת הפראית, ואת הסרטימיקסים, שמסרה לנו הממשלה האנגלית הנוצריית בחסדה הנדול. לנו עכשו פני מתאגמות מבלשה פלאני נזכר עד כמה התעללו בנו זרים וזרים תכרים. שצטלו פתאם לאיתי הארץ. שהשקטה לנו מפי הנבירה.



אתרי כל הזכרות הפנזים האלה, שהשאירו בפעם בפעם לשמים עמקים גם בטמי וגם בנשמי. אין כל פלא אם בתה העצמאות שלנו בכל שנה ושנה אני מרגיש חובה, לעצמי ולכל ישראל, לחנן את היום הנדול הזה בהלל ובתודה מאמין אני באמונה שלמה, כי מאת ה' היתה זאת היא וכל זאת בעינינו, וכי זה היום עשה ה' נילה ונשקמה בו.

כי דעת המקבילים חדש איר היא. מדת מלכות. ואנאם אנתנו זכינו פראות בעיני התחזיות מפי כות ישראל ביום חמשי לחודש איר שנת תשי"ח.

ברור הדבר, כי בעתיד יתה היום הזה, תפשה באיר, מעשר באגרות שונות. ואנאם, קממני שנים אנתנו, כל אלה שוכו להשפחה בהצרות הנדירה, וראים זאת כבר עקשו כמו אודה נפלאה ומקסימה. וזכר אני גדו את יום הרביעי לחודש איר, ואני יושב אז בתוך בנן הסוכנת בירושלים. הקשר בין ירושלים ובין תר-אביב מתקף. שמועות שונות סורחות באיר על ציבת הנריטים, על כוננת להקנות הנדירה - ואף אש יודע מה זכון ומה לא זכון בשמועות האלה. ממל-אביב שחלו חברי לעבודה אירון קידו, שמראהו בצנחה שבירה ומשקפת. אל האירון הזה קשרו אותי ואת השליל והתפלן שלי, וכן סטג סחור סחור, הרחם הרחם מן הסביבה הערבית, עד שהנעט לתל-אביב. שם מצאתי מספר חברים אשר יחד אמי הנצני למתנית מנת...

ואנתנו כלומר, תמשת החברים, הקלטע להקרין אם ירצה השם למתרת, ביום חמשי באיר, על הקמת הנדירה העברית. אותו יום היה ערב שבת, ואנגליה הקליטה לצאת מן הארץ בתצות צי-שבת. מפני קדושת היום הקלפטו להקרין על התחזיות מדינת ישראל בערב שבת קדש לאחר ההגרים - טרם מציוב אנגליה את הארץ.

הדבר לא באמן פי יספר, אכל כך היתה העבודה: תמשה אנשים הינו פאטר התרנו ביום הרביעי באיר את נפה ההכרזה. למתרת זכיתי אני להיות הראשון לברך ברכת. שהחני. בשם ומלכות בשעה שקל הנאסטים עמדו על בליהם והדמעות ירדו מעיניהם.

זכרתי באומה שעה מה שסבלתי אני בפשך קרוב לתמשים שנה ממשלות-זרות ותכריות. בארץ ובחוץ-לארץ - על תסא שחטאית באהבתי את ארצי. באספתי על-גדי ממשלת רומיה הרשעה, ואחר-כך

עץ חיים

מאת יהודה דנבורג

ענפראיתן למרום מתוחים
וציצי-אביב על עורם יתבעקעו,
משורש עד צמרת נכונים
לשטרף עתידם, הם ורמוב.

עוד מעגל-כבוד רכשת
וסעיף מסעיף יתפתל -
כילד קט משנה עד שנה
יכתין בין האור ובין-הצל.

זרע זעיר ורמים יורח
ושרשים עמיקו מחוקר
בגדול זרועך שמיים תרגי,
בעלם תכחיש כל פקור.

נועך הפמום מנצנים פרח
עד לאבן ידמה ויידום;
ועורק דק מאדמה יסרח
לאיבירין-הצנומים דם לתרום.

ומצוע לגזע תפתעף
חוק חוק ותתחזק,
אך עוד בקצה הכתף
ניצת אביב שזב תיחולד -

ישיש וגיאה עוד תפרח,
מושרש בארץ כתינוק תצעק,
על נועך ענפן יספך,
ועוד אביב ספקך יפסק.

מנילת היסודין - יומן גיטו ורשה

כבכשניגאו וקרתי-סוות לשם כליונה הנמור של אוכלוסית ישראל?

יהדות פולין ומאין שאבו יהודי פולין את הכח לסכול ולעמוד יום-יום בעיניים לא-אנזשיים? - ה. א. קפלן היה בן יהדות זו, בין אחיו חי וגם עליו עברה הכוס ואף הוא תעתה על חידת כתייהיים שתראו יהודי פולין. יהדות שרשית היתה זו ועל אף דלותה ושיפלותה הכירה כנסת ישראל שבפולין כיעודה כנשאת ירושת יהודות יהדות לא היתה דבר של הכרה, או של "תורה" כלבר, אלא של הווייה ממשית ודרך חיים. הרחוב היהודי היה ספוג יהדות לכל צורותיה הדתיות והתרבותיות רוחה של יהדות זו היה איתן. כל זמן שהנאצים לא הוציאו את יהודי הגיטו להורג, הראו היוניות מופלאה. כמצוק ובמזר הגנו ורשכי הגיטו את חניהם, קיצו פעולות הברה ותרבות ואף השתדלו לתת לילדיהם הינדך עברי. וכה כתב קפלן:

"כמוע בנו איוה כוח נעלם, רוי ומדי המפסידו ומקיימו על אף כל החוקים המכעיים... כוח מדי זה פועל בנו נפלאות הוא ראייה: אין בנו מקרים של מאבדי עצמם לדעת! היהדות הגרמנית כרעה ונפלה. תיכף ומיד תם כוחה (נוסח על עמוד 7)



היהודים נלחמים בנאצים בנימו ורשה לא שיער אף הוא כימים ההם עד היכן תגיע אכוריותם של הנאצים. וכלום אפשר היה לבקאדם לשער שאפילו הנאצים תפשומו מכל צלם-אנוש וישתמשו באמצעי השמדה שכמוהם לא ברא עוד השמן -

מאת פרנס. חיים ליה

מנילת היסודין, יומן גיטו ורשה, 1 בספטמבר, 1939 - 4 באוגוסט, 1942, מאת ה. א. קפלן, יוצא לאור כצירוף מכוא על המחבר ויומנו עלידי אברהם יצחק ב"ק. עם הקדמה, הערות וביאורים מאת נחמן בלומנפלד, וסקירה על יומני הניסאות והמחנות. מאת ברל מארק. הוצאת "עם עובד", "יד ושם", 562 ע"מ.

Scroll of Agony, The Warsaw Diary of Chaim A. Kaplan, Translated and Edited by Abraham I. Katsh, The Macmillan Co., 1965.

מרד גיטו ורשה בפסח תש"ג היכה גלים בעולם כולו כהודו הנורא והבלתי צפוי. הוא ישרא לצנח ממל ל, שארית הגבורה" שהתפעמה בלב היהודים שגותרו כחיים אחרי נבירות הכליות של הממשלה הנאצית. הזדננה והרשעה. ואם אנתנו יודעים הרבה על מלכת הגיטו, אם מפי עדי ראייה ושמיעה, ואם מתעודות שגשאריו מקרבות השואה, הנה העדויות על חיי יום-יום של הגיטו אינן מרובות ביותר. והרי אדם מישראל צריך לזכרה יתירה כדי לחיות בתוך תופת זו ששמה גיטו ורשה, לעבור שעה שעה משעות חיים, כל מדורי הניהיגום ולא לאבד את

Professor's Comments Prompt Torrent Of Protest

To the Editor:

If the committed community shares a collective failure, that failure is its incapacity to communicate the meaning of its Jewish identity or the character of its Jewish experience. It is for this reason that your interview with Dr. Greenberg is of particular significance; for he has — though, I think failing of an answer himself — understood the urgency of our need.

In searching out the meaning of our Jewishness, Dr. Greenberg proposes that the fulfillment of our covenant rests upon applying revealed values to the general context and specific problem situations of the contemporary culture. He seems to mean this not only as a practical solution, in order to improve our lot or for increased mental health, but as a theological imperative, a course which we are obligated to follow.

Dr. Greenberg laments our failure, and no doubt, from his perspective we have failed, as did our "East-European forbears," not only failed of achievement, but failed even to undertake our mission.

Student Criticism Spurs Dr. Greenberg's Answer

(Continued from page 8)

of his transactions. Moreover, I think we underestimate the vacuity of much of modern life. We do not appreciate how much people would undertake or sacrifice for something that gives them direction, purpose and value in life. This is preeminently the power of *halachah*. We should tap it fully.

Let me also add that which I consider to be the greatest correction needed by the interview. Due to the interests of the questions asked, the interview gives the impression that I believe that the crucial area for our consideration is our relationships with the general society. (Actually the interview did not purport to be a balanced presentation of all my views.) But for the record, let me say that actually I believe that the internal problems are the decisive and crucial issues for survival and relevance.

I believe that it is the challenge of the meaning for our destiny of the European holocaust; the challenge of the Messianic implications of the rebirth of Israel (with the exception of Rabbi Solovitchik's *Kol Dodi Dojek* we have been simply inadequate to the unbelievable magnitude of the Divine in a hidden way in our time; the need for sanctification and relating religious experience to the daily life and experience of the Jew in America and Israel, especially the experience of affluence and freedom; the moral crisis of the plight of Soviet Jewry and our reaction to it; the desperately needed overhaul of Jewish education and the revival of *musar*, ethics and religious experience — these will ultimately decide our success or failure.

Never has a generation been so starved for spiritual nourishment, for a healing mission of Torah. Perhaps we have improved and strengthened, but surely we have not been up to the scope of the need. However, I believe that the internal issues are linked to the general community issues. If we drop our siege mentality, if we shift from mere preservation of our tradition to an attempt to apply it and explore it in every way, if we have the courage to ask the modern questions so that the Torah will give us the ans-

Explore "Failure"

If, however, we were to explore this seeming "failure," we might discern two valuable guides. The first, a practical guide: that our pursuits are largely incommensurate with the pursuits of this society and the second guide, theological: that Conservative, Reform and Secular Judaism have not only failed in that they applied improper solutions, but rather, failed in that they have not comprehended the proper meaning of Jewish experience. In other words, that the Jew's environment is not his particular historic circumstance, but, rather, his Torah — a system of conduct, a mentality, a relationship of the Jew to his G-d.

If we were to pursue the course laid down by Dr. Greenberg it could only result in a most destructive paradox, one in which the relevance of Torah would ultimately depend on the ability of its host culture to provide suitable outlets for Torah values. We should honestly recognize that as worthy, as certain social and political objectives may be, the moral duplicity adhering to the methods and motivations of organizations

advocating these goals may prevent the active involvement of committed Jews.

The Torah experience can and must be relevant as Jewish experience, not civil right experience, nor American experience, nor the experience of any "ism." We do, of course, desperately require individuals to undertake Biblical study and the study of *Shulchan Aruch*. We need them, as in every generation, so that we may articulate the character of our commitment and our pursuit. We need them to the end that any Jew may achieve his identity as a Jew wherever and however he may find himself.

Bruce E. Rachlin '65

To the Editor:

The Talmud states (*Yevamoth, 62b*) that during the *omer* period Rabbi Akiva's students died *mi'nai shelo nahagu kavod zeh lazeh*. It is very tragic to note that many people at the Yeshiva have chosen this season to publicly insult and attack a teacher and rabbi. This letter is not written in defense of the article (interview with Dr. Greenberg) that started all the furor (I do not find myself in

agreement with all the points made), but rather to question the manner and form in which several *b'nai torah* reacted to it. One can understand the disagreement with many of the points made in the article and even accept the vehement denials of supposed implications and conclusions drawn from it. However, the lack of *derech erets*, the crude manners, and the unbounded anger displayed by some opponents of the article are sins equivalent to those they would ascribe to the writer.

If anyone did not understand the article or found what seemed to be serious errors (theological, *halachic*, or others) in it, he should have sought to discuss the matter with the author, to clarify it, and then made what comments seemed necessary. Simply to publicly attack and be *mevatel* both author and article serves no constructive purpose and is behavior unbecoming a "*ben torah*."

I believe that this article was a sincere attempt to discuss pertinent questions and offer answers to pressing problems. Was the professor not competent to give an opinion on such matters? Perhaps,

but when was the last time a "qualified" person offered a relevant discussion of these problems? *Bemakom she'eyn anashim hishtadel lihyot ish*. Perhaps this article will bring some other *anashim* into public forum.

Jonathan Helfand '66

To the Editor:

In the last issue of THE COMMENTATOR an interview with Dr. Greenberg appeared in which he offered his personal theories of Judaism. Despite the respect that I have for the man, I must vehemently oppose the viewpoint.

Modern Problems

First, he claims that the *Gedolim* are oblivious to the contemporary situation and therefore the *halachah* has broken down. He laments the supposed non-existence of codes which pertain to the modern era. Nothing could be further from the truth. Below I will list a group of contemporary topics dealt with by today's *Poskim*. I gathered the list from the "Review of *Halachic Periodic Literature*" column in *Tradition* which takes them from various magazines that discuss modern *halachic* problems: Education of women, the *halachic* attitude toward the Fifth Amendment, stock ownership, wife-support laws, fertility tests, Israel Independence Day, public welfare, machine-made *matzot* and *tzitzit*, civil marriages, adoption, autopsies, women *meshgichim*, gambling, birth control, corneal transplants, medical experiments on animals, artificial insemination, workman's compensation and severance pay, abortion, inflation and currency devaluation, extradition and bringing a seeing-eye dog to *shul*.

Clearly Dr. Greenberg's charges that the *Gedolim* are living in past centuries is groundless and at least intellectual honesty should have compelled him to acquaint himself with this vast literature. These *poskim* have applied their knowledge of the timeless *halachic* principles to the contemporary situation.

Second Error

The second error I am pointing out is one of historical fact. There was never a *Geserah* that unmarried women couldn't go to *Mikvah*. What Dr. Greenberg probably is referring to is a *shealah* addressed to the *Ravvash* as to why a *takanah* wasn't decreed making it compulsory for unmarried women to go to *mikvah*. The answer (*Sheilot U'Tshuvot HaRavvash*, No. 425) is that if it had been made compulsory, people would have made the mistake that Dr. Greenberg made, namely, they would think that the *Issur of negiah* (I am using Dr. Greenberg's word; *negiah* is not an *halachic* term) is based solely on the law of *Nidah*. In reality, all things that cause one to be erotically stimulated out of wedlock (even flirting, frivolous conversation, or reading certain types of literature, etc.) are *Assur*. And therefore, going to a *Mikvah* doesn't change anything for any woman other than one's wife.

Jeffrey Silver, Chairman,
SOY *Haskafah* Committee

wers to the questions which bother us, I believe the resultant revival would not be content to turn in word but would reach out to our fellow Jews and the world in its plentitude and love and desire to serve as G-d's witnesses.

Lastly, may I comment on the reaction to my interview. Naturally, I am disappointed. No one likes to be attacked or labeled. However, I am particularly disappointed not only in the failure to check or clarify which is a minimum moral obligation but in the inability to at least say: If such and such is true, then I reject it. Such inability bodes ill for our capacity to open a desperately needed dialogue with ourselves.

There must be leeway to make statements wide of the mark if we are to develop the precise formulation. There must be leeway for exploring views which may ultimately be rejected. The net hysteria generated has done much to foreclose serious consideration of these problems by students who would profit from such consideration. At the same time, it will undoubtedly frighten some people into not speaking up for legitimate viewpoints. Such a result would be tragic at a time when the entire Jewish community is on the brink of a *hirhur teshuvah* because it begins to see the disastrous results of its assimilationist policies. Similarly, we ourselves have built up our strength to the point where we can begin to deal more fully with questions and overcome problems. It says something depressing about a community which places the worst possible construction on a position and thus forecloses encountering it rather than places the best possible construction and learns from it.

Finally, part of the problem seems to be that in our current temper, criticism is identified with rejection. Such unrefined thinking can only dismay us. *Rav Yisroel Salanter* once said that to be a good Jew, you have to have every *midah* — and its opposite. We have become monochromatic good Jews. We have proven brilliant at standing fast, accepting, obeying.

But there is also a need — to right the balance — for self-criticism, self-questioning and exploring. We are great at emphasizing the external quality of Torah but much less skilled in bringing it into contemporary situations. But we must learn to do both — not because we reject, but because we affirm. Even the quality of skepticism can be used properly to deepen ourselves and our faith. Orthodoxy — and Yeshiva University — would both be far stronger if there was an open and free discussion, and self-criticism.

When I speak of Orthodoxy and Yeshiva, I speak as an impatient lover, not as an outsider. Only when we care fiercely enough will we stop playing it safe. Only when we stick out our necks and learn new languages and new skills and new insights and even make mistakes — not recklessly but as we try to bring out the *maer she batorah* — will men come to believe in our seriousness — and in G-d. Otherwise men will say, "Only people who do not know the facts, or the questions, or the contemporary experience still remain committed." Such an impression destroys the believability of Torah. Courage — intellectual *mesirut nefesh* — can only increase its believability and effectiveness in our lives and in the world.

Reply to Mr. Silver:

I never claimed the *Gedolim* are oblivious to the contemporary situation. I too follow Rabbi Jakobovitz' column regularly and, *mirible dictu*, even read some of the *Sha'lot U'Tshuvot* in the original tongue. (Incidentally, although I have not done a scientific survey, I would estimate roughly that the entire impressive list is dwarfed by the annual output of scholarship in American colonial history — a topic of purely historical-antiquarian interests).

It's all a matter of how you view the glass — half empty or half full. The sheer range of modern problems is staggering and even a half hearted attempt to deal with them might appear impressive — except by comparison with the problem. (Even here this list may look more impressive than

it is. Thus in education of women, we still do not have a full validation of a responsibility to provide a full Torah program for women; in stock ownerships, the problem of moral responsibility for the company whose shares one owns has not been fully explored; Israel Independence Day debates still focus about *Hallel* with or without a *brachah* rather than the grandeur of the *nes*.

Sometimes the response has been partial and slow; at times grudging or under the oppression of public opinion. In short much has been done — more in technical and procedural issues, less in the areas of quantitative modern experience, and broader thought and value issues, which are the strongest challenges today. I should also add that a number of *Gedolim* who have sought to apply *halachah* to modern questions such as *Rav Eliyahu Henkin, shlit'a*, and *Rav Moshe Feinstein, shlit'a*, on specific issues have been attacked in personal and harassing manner by *Karaim*.

By "breakdown of *halachah*," I simply mean that people no longer obey and that even observant Jews may live by other values as they observe certain *mitzvot*, *Mitzvat anashim melomada*. I take these facts to be self evident. Since I believe *halachah* to be the divine vehicle I can only assume that the results reflect weak leadership in the face of situations in unusual flux.

As for *halachic* "change," I include in this term expansion, adaptation, application, changes of strategy as well as re-evaluation of *halachot*. To their eternal credit and our gain, our historic *Gedolim* have led this process. Naturally I am speaking of using *halachic* norms and this is clearly stated in my answer to question #4 in my interview.

Lastly it was feared that premarital *mikvah* would lead to promiscuity. That is the point that I am making. But the ban on premarital sex should not be interpreted to prove that sex for ever after, per se, is evil but that it needs *kiddushin* to be holy, i.e., to be done in *kedushah*.

Dr. Irving Greenberg,
Associate Professor of
History

Greenberg Clarifies And Defends His Views

To The Editor:

I should like to respond to a number of the criticisms of the interview with me published in the last issue of THE COMMENTATOR, and to reply to some of the questions posed to me. Finally, I would like to comment on the reaction to the interview.

The purpose of the interview was not to give an overall, rounded view on all questions, but, in response to the interviewer's questions, to point out the possibility of a position operating with the classic halachic framework that would be willing to relate symbolically and sympathetically to the modern experience and shape it with the categories of halachah. I sought to show that our current weakness is not in Torah but in ourselves. If we had the courage to recognize our own weaknesses and restudy our full tradition, its fullest relevance and depth would emerge again.

Contrary to the impression created by the furor, the affirmation that the covenant of G-d and Israel as expressed and lived in halacha is the central strand of

"Do to the interests of the questions asked, the interview gives the impression that I believe that the crucial area for our consideration is our relationship with the general society . . . Actually I believe that the internal problems are the decisive and crucial issues for survival and relevance."

Judaism; the plea that we stop escaping our present situation but instead "experience infinite values in a (our) concrete worldly experience," the attempt to indicate possible applications of halachic principles to current problems (Vietnam, social welfare, etc.) — i.e., the bulk of the article, constituting 70% of the text, is unexceptionable and is, in fact, agreed with by a number of Roshhei Yeshiva in principle, if not in specifics of judgment in each case.

This was an attempt to respond to Rav J. B. Soloveitchik's call in his superb *Ish Bahalachah*: "Halachah says that any religiosity which restricts itself to a side corner of a group, sect, or party, and becomes the portion of a specially privileged group alone — its gains are outweighed by its losses. . ." (*Talpiot*, Vol. 1, 3-4, p. 679, my translation.)

"The service of G-d, according to the conception of halachah, is fulfilled (in addition to learning Torah) in the realization of its fundamentals in the real world. . . . The longing of the soul of the *ish halachah* is for the perfection of the world in the Kingdom of lovingkindness (*chesed*) and justice (*zedek*) — the realization of the *a priori* ideal creation called Torah or Halachah in the precincts of actual life.

"The halachah is not enclosed within the fortress walls of the house of worship, but penetrates in all corners of life. The marketplace, the street, the factories, stores, a person's house, meeting houses, houses of celebration (*batei mishkav*) etc., etc. are the scene of the life of religion. . . . The true *Mikdash* is the area of daily life for there is where halachah is realized. *Gedolei Yisroel*, the men of halachah, shine in their ethical glory and illumine (ethically) their society." (*Ibid.*, p. 709.)

"Rav Chaim Brysker was asked: what is the calling of the Rabbi? R. Chaim answered: To protest the neglect of the lonely and abandoned; to protect the dignity of the poor and to save the exploited from the exploiters." (*Ibid.*, p. 708.)

(Note: Let me make it absolutely clear that I do not imply that Rav Soloveitchik is involved with or identified with anything said in the interviews. G-d forbid that his name be associated with anything that has been so besmirched or attacked. I cite *Ish Bahalachah* only as the classic intellectual source for the call to apply halachah to contemporary situations.)

I further presume that my comments on Yeshiva University are legitimate and I only regret that they have not been stated more publicly and forcefully by those circles that should lead the effort for YU's religious destiny. I would appeal to those who have been diverted by the "sensational" issues and have closed their minds to the interview to at least reread the above parts and ponder them. I do not merely seek to justify myself, but feel that these ideas deserve a hearing and should not be overshadowed by side issues.

1. On Orthodoxy, Conservative And Reform

Let me respond to the three main questions posed to me: The point of this section was that the three categories no longer neatly exhaust reality and that not every religious response can be dismissed by fitting it into a pigeon hole. Granted that in Orthodox, the growingly influential leadership and laity are committed to halachah, while such elements are far more peripheral in Reform and Conservatism.

But we must recognize that there are individual Jews who call themselves other names who accept halachah or are seeking to rediscover it for themselves. More important, we must learn to take seriously the questions that bothered or motivated these groups, even as we reject their answers. For their questions are real questions, tormenting most Jews in the modern world, and only when we take them seriously will we begin to answer them. (We tend to simply dismiss, but see Rav Kook's understanding of the "chutzpah" of our generation in *Ikvei Hatson*, Essay "Hador", and other sources.)

Nor should ideas be ignored simply if labeled Conservative or Reform. They should be judged on their merits as measured by a rich and complex understanding of the classic halachic tradition. I would concede that I exaggerated by ignoring the differential Orthodox obedience to halachah, but I did so in the belief that we are far too self-congratulatory and fail to recognize how, in our own quiet way, we work out our own equivalents — "leaving out" or neglecting many halachot.

Certainly the ideal Jew keeps all the mitzvot (this is what I mean by "taking the covenant seriously"). But of how many people can we say he struggles to keep the covenant? The entire section (and interview) was said in the spirit of Rav Yisroel Salanter's dictum: "Before I learned Mussar, I criticized the world and justified myself; when I learned Mussar, I criticized the world and criticized myself. After learning Mussar, I justified the world and criticized myself."

I am convinced that such a self-criticism and justification of the world (i.e. dropping our self-righteousness and empathetically understanding our fellow man's motivations) would increase our own religious depth and our influence on others.

2. On Revelation—And Bible Criticism

On this I specifically reject the liberal religious solution to the conflict of criticism and faith which answers that Torah is merely the product of humans "inspired by G-d." (Cf. at the end of Question 3: "Jewish history is a history of human responses to the Divine approach — to Torah, Prophetic and Talmudic values and mitzvot.")

Nor have I any desire to make Judaism merely an ethical system. We are elected — chosen — by G-d, whether we like it or not — and indeed, amazingly enough, whether we live up to it or not. But contemporary Biblical scholarship (Wellhausen has been dead now for a long time) has enriched our understanding of the meaning of Tanach — and this despite its secular, humanist bias. I anticipate an even greater enrichment when we develop our own Biblical scholarship by men who believe that G-d does communicate with man but who will not work from an apologetic or stereotyped base.

(Historical Note: Nor does this even mean using any one "modern" method solely. Some years back, in a Pinchas Churgin Memorial Lecture, Rav Aharon Lichtenstein pointed to the possible uses of the techniques of literary criticism — such as New Criticism — for deepening our insight into Torah. In 1962, when I returned from Israel, I suggested bringing Rav Yehoshua Bachrach here to teach Bible. Rav Bachrach has developed a moving and insightful systematic *shitah* of using *Midrashim* and traditional commentaries to capture the existential meaning of Tanach. But as he lacked academic credentials and responsibility, he was not invited.)

Still we cannot blink that the Torah has been placed in the setting of the ancient Near East by contemporary scholarship. My comment that Divine revelation "may be

(italics added) less external or mechanical than many Jews think" simply means that I believe we can legitimately move from the assertion that the Torah was given totally without reference to the actual human situation in which it was given. (I am fully aware that there is a legitimate stream of thought that holds the above view.)

We can move to the recognition that it was given to Moshe and Israel in a particular time and setting and its imagery or conceptual material may be expressed in that language and cultural context. (On this, compare Rambam's far more radical suggestion in his *Moreh Nevuchim*, Friedlander translation, pp. 322 ff.) The Torah's eternal message is not dimmed by this insight but the problem of parallels or evolution and science etc. can certainly be handled more effectively.

In addition, I believe that we need generations of our own scholarship to explore and illuminate the entire Tanach. Nor need we block such scholarship *a priori* from encountering the theses of contemporary scholarship and evidence. Many of the questions raised by Bible critics were touched upon or even treated by Chasal, etc. We may grapple with these questions again. (Rav Chaim Heller *s.t.t.* did significant work in this whole area.) There will be time enough to evaluate whether this new scholarship will give us acceptable conclusions or even will deepen our faith. I believe that we can be disciplined enough to reject conclusions that do not meet our tests of validity when, and if, this becomes necessary.

3. On Sex

This is the one area, I feel, where the sensational interpretations, although incorrect, had some color on the basis of the language. I regret this. This answer — as a number of others — is a summary of a much larger essay in preparation, which cites sources and treats the question in great detail. (Incidentally this essay is a matter of public record, having been made at Yavneh convention in 1964. Parts of it were discussed in my class in 1964 on "Ethical Thought in the 19th Century.")

I read the interview in the context of my longer essay and failed to detect the possible misinterpretations it could be fitted to. I regret this very much, not only because it clearly hurt me, but because it gave such an excellent handle to those who wish to prevent consideration of the issues raised. And, of course, it drove off supporters who really agree with my basic theses.

It may sound naive, but it seems to me that at Yeshiva University one has a right to assume that discussion of sex assumes a marital state. But granting the language, it appears to me that there is a grave moral obligation to check and ascertain the author's true meaning in such a case rather than to seize upon the most damaging possibility and use it to attempt to destroy someone.

I must take the blame for not having clarified the language. However, since premarital interpretation is wrong, the whole furor became a case of *shefchat damim*. I can only stand in wonder at the morality of not even making a phone call to check. I note that in so doing, the people involved have directly violated the example laid down in *Shabbat* 127b, where there was a direct physical presumption of sexual immorality, but the people correctly were *dan Phafschut* and without even asking! But let me get to a brief synopsis of my thesis.

I believe that there are two strands to the experience of sex within the halachic framework. Rabbi Meir experienced *niddah* as the separation which restores the freshness and desirability of the woman to her husband when they come together. (Cf. Talmud B., *Niddah* 31b.) Rabbi Eliezer, keeping the same halachot, experienced sex *domeh k'mo shekafo shed*, as an almost demonic experience. (Cf. especially the second and third interpretations of this phrase quoted in the *Mechaber* in *Orach Chayim*, *siman* 240, *se'if* 8.) I think we can see these two themes in the halachic experience. (Cf. possibly the language of the *Mechaber* and the *Ramah* in *Even Ha Ezer*, *siman* 25, *se'if* 2.)

Although we are fond of dismissing Christianity as anti-the body and rejecting sex, I believe that the negative attitudes have won out in our own thinking. We have come to view sex not just with *tzneut* but with shame. How else can we understand the almost universal shunning of this topic in the public or private YU curriculum? (The *hilchot niddah* seminar given by one man at YU is a notable and honorable exception as

far as shunning is concerned.) The failure to deal with it directly seems to fail to live up to the Talmud's principle "Torah hee v'hilmod ani tsareech." (Cf. *Berachot* B. 62a.)

The whole furor about pre-marital sex seemed to imply that after marriage there is no problem of halachic observance. But, as is well-known, *mikvah* and *taharat hamishpachah* are the most widely neglected mitzvot of all the daily life mitzvot. Since these do not involve the financial sacrifice of keeping *Shabbat* or the social difficulty of keeping *kashruth*, we should ask ourselves: Why are these mitzvot so neglected? My thesis is that it is because Western civilization has focused on sex as a) a narcotic in an advanced human condition and b) as a form of untrammelled self-expression (even without reciprocity).

On these two grounds, I believe that we could fight quite successfully and indicate the ultimate failure of such an ethic to give meaning or satisfaction in life. But contemporary civilization has also stressed sex c) as an expression of the communication and love in a d: e-p husband-wife relationship with particular emphasis on a new mutuality and significance for the woman. Here is

"It may sound naive, but it seems to me that at YU one has a right to assume that a discussion of sex assumes a marital state."

where we have failed for we have not related the halachah to such a concern. Yet dialogue and communication on all levels — including but not exclusively or necessarily, the sexual — is what is involved in expressing the *zelem Elokim* of another person. If *dimut Elokim* is the *klal gadol batorah* (cf. Dr. Samuel Belkin's *In His Image*), then recognizing it and respecting it as a positive act.

Therefore, we should reemphasize (or rediscover) the positive strand in halachah the strand expressed so beautifully by Tanach's use of sexual imagery as the allegory of the highest relationship of G-d and Israel — and shift the emphasis to the positive value of sex as a mode (among many) of encounter rather than as exploitation. Thus, *Kadesh*, *at'zmecha b'mutar lach* would come to mean not merely that our separation makes us different but that our permitted sexual relationship, *b'kdushah*, is different — more reciprocal, more tender. (This I take to be the intention of the halachot in *Orach Chayim*, *Siman* 240, especially *se'if* 2, 3, 5, 7, 9, 10, 12, 15.)

Calling such sexual relationship a religious act is quite legitimate. To cite only one source among many, Rav Yaakov Emden in his *Siddur* (see *Hanhagas Leyl Shabbos*, *Siddur*, p. 158) says: Know that (sexual) union done properly, at the proper time, with the proper intention is a holy and clean matter. Let not a man think that in union there is something shameful or twisted, G-d forbid, G-d forbid. For union is called *yediah* "to know" . . . and it is self-evident that if there were not in this matter great holiness, the Presence of G-d (*Shechinah*) is with them."

Might such a shift in focus lead to shift in halachic stress? If there would be sufficient halachic authority (admittedly in itself, a highly debatable issue) it might be conceivable. For one, the justification of Rav's verbal endearments (cf. *Berachot* 62a) might be expanded on the grounds that a wife's expectations are higher in our society and more would be needed to please her. The focus of the halachic concern might be more balanced between fear of innocent actions leading to violations and the concern to preserve conjugal love as a value in holiness. This would have to be done carefully weighing the competing values in a halachic situation. Of course, the focus on a positive attitude raises the danger of increased violations of the requirements of *prishut*. But, I believe, on balance, many more would observe and be influenced by halachah in a crucial area of life itself. And not to be flippant, even those who sin might well have a criteria for restraint or reduction in sinning.

Some may argue that such distinctions would legitimate sinning but I would cite the example of Rabbi Yisroel Salanter who when he could not get a man to keep his store closed on *Shabbat*, worked on him and persuaded him to at least not keep records

(Continued on page nine)

New Fencers Make Debut In Intramurals; Kops Once Again First In Sabre And Foil

Another phase of the manifold Intramural competition took place in the past two weeks. Coach Arthur Tauber's annual intra-school fencing program was the scene of the uncovering of many new talents.

This program of competition was originated some years ago to aid Mr. Tauber in the selection of future varsity members for his squad. Anyone (even non-members of the team) is eligible for competition in either sabre, foil or epee bouts. Varsity players are allowed to fence in any classification except the one in which they par-

ticipated during the regular season.

Sabre

The matches began Wednesday, April 27th, with the sabre competition. The participants were divided into three pools and the top two in each group then had a further elimination. Victor Kops finished first, as he did two years ago. (Last year he didn't compete in intramural fencing). Vic was co-captain of this year's Taubermen as an epee swordsman. Last year, he won the Coach's Award for his performance in this classification.

Second and third place positions

went to Alex Zauderer and Bernard Lipman, respectively, both varsity members.

Foil

The following Wednesday, foil bouts were held. Of fourteen original competitors, five survived for the final round. Vic Kops once again placed first in foil (as he did, also, two years ago). He defeated his roommate and fellow varsity epee, Howie Davis, in a special fencoeff, after the two of them finished with 3-1 records for the match.

Third place was copped by Lazar Fruchter, captain of the freshman fencing team. He was the only non-varsity swordsman to get into the final eliminations.

Intramurals continued this past Monday evening with the epee bouts. With the many new fencing enthusiasts making their debuts at the matches, Coach Tauber is confident of an excellent season next year.

Basketball Intramurals Finish; Ping-Pong Tourney Scheduled

(Continued from page twelve)

The rebounding strength of Semicha was brought to an abrupt end with the departure of Avrami Weiss, who sprained his ankle in the third quarter. The remainder of the game was played four against five. Even if Semicha had had the extra man advantage the outcome would still have been the same, Frosh 69, Semicha 46.

The sophomores and the freshmen ended up with identical records of 4 wins, 4 defeats. The play-off for second place was held Tuesday, May 10. The Juniors, who last year lost to the seniors (class of '65) in a play-off for first place, finished this year in that position. The seniors are fourth while Semicha is mired in last place.

New Rule

Next year a new rule will be in effect. The innovation could

possibly make Matty Shatzkes a perennial leading scorer for as long as he can shoot. The rule states that rabbinic alumni of Yeshiva University are allowed to play for Semicha. This rule is also retroactive. Perhaps Rabbi Cheifetz can give Semicha an extra boost.

Although the basketball season at Yeshiva has come to a close, the athletic season has not. In a seemingly never-ending stream of activities at YU, the Yeshiva student always has something with which to occupy his free time.

May 16-17 are the tentative dates of a ping pong tournament. The tournament will be held in Furst Hall 024 and is open to any student who signs his name to the poster on the second floor of Furst Hall. The winner of the tournament will be awarded a trophy.

Letters To The Editor

(Continued from page ten)

feel, however, that we must take exception to several statements made by Mr. Hartstein concerning his elucidation of the principles of *Torah Umadah*.

Mr. Hartstein claimed that the philosophy of *Torah Umadah* includes the "non-denominational" graduate schools of the university as well as the college. Apparently, anyone who graduates from such a school, no matter how ignorant of orthodox principles of faith, according to Mr. Hartstein, will enhance the position of orthodox Jewry on the American scene. Indeed, a Christian graduating from Albert Einstein College of Medicine can just as well implement *Torah Umadah* as any orthodox Jew graduating therefrom. *Madah* is thus well represented; but the link to *Torah* is maintained only by the label "YU graduate."

Vague Interpretation

We find this interpretation not only difficult to comprehend, but also much too vague to have any real meaning. First, it is highly questionable that these non-denominational graduate students either carefree, or in some cases, even recognize the orthodox Jewish traditions. We find it difficult to imagine how such people can represent orthodoxy on the American community. When questioned about what Judaism and Yeshiva stand for, they can only answer in terms of "Western culture." *Torah* cannot enter the picture, for the graduate students in many cases know nothing about it. Is this the picture of orthodoxy that we are trying to convey?

Second, the contention that by establishing and maintaining non-sectarian graduate schools, we orthodox Jews can demonstrate our liberality and consequently create a respectable image to the American public, contains two weaknesses.

On the one hand, we probably lose more than we gain through the graduate schools. The time, effort and financing spent in establishing an image for the American community could much more profitably be spent in establishing either more *Yeshivot* or more colleges and high schools of the present type. With contemporary Judaism facing the dire and imminent threat of losing its traditions through ignorance, we must establish a sys-

tem of priorities. First let us educate our own populace and then worry about establishing an image. Let us remember that if we disregard this emergency, there may not remain too much "orthodoxy" for which to project an image.

Torah Guiding Light

On the other hand, if we are to maintain our graduate schools, we must train our own orthodox youth first. The graduate schools should act with the philosophy that *Torah* is our guiding light, our purpose in life. *Madah* can only serve to augment our efforts and experiences in realizing our goals as Jews. The graduate schools should integrate courses in *Halachah* and *Hashkafah* into their programs. Obviously, in this philosophy and interpretation of *Torah Umadah*, the graduate schools could not remain non-denominational much longer. Albert Einstein College of Medicine should integrate courses of traditional law into its programs; it should present courses in both *Torah* and *Madah* together, recognizing that all *Madah* and all careers for the orthodox Jew must be placed in a perspective of *Torah*.

River of Purpose

The graduate schools at present are not truly implementing the philosophy of having "both dynamic heritages (*Torah* and educational) run together, forming a river of purpose with which we strive to serve the multiple needs of the 20th century." (Dr. Samuel Belkin, President). They would do much better to train a corps of orthodox youth in whom this unification of *Torah Umadah* has already taken place.

Yeshiva University should be an institution where *Halachah* comes first and all else is fit into a *Torah* framework. It should not be a place where the business is to turn out scientists and humanists who neither believe in nor sympathize with the ideals of *Torah*. The orthodox Jew's purpose in life lies in his religion; unfortunately, the goals of the YU graduate student do not necessarily even relate to Judaism. YU should not be another institution with "a religious division, too." Rather, it should be a *Yeshiva* first, and then, as an aid to the development of the orthodox student, a *University*.

Arthur Levenglick '69

Alan Sirote '69

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EASTERN

NUMBER ONE TO THE FUN

Yeshiva College's Deans And Administrators Answer Questions Pertaining To YU Policy

YU Dialogue Causes Upheaval In Various Inner Sanctums

(Continued from page one)
 "tinue, and until when?" Mr. Mirsky replied that since 1958 the class sizes have grown at a controlled rate of 8 to 10 percent, and "this is hardly cancerous." However, he admitted that while for the time being there are no bed or classroom shortages, "the cafeteria problem is serious, but no authoritarian methods are yet needed."

Serve Jewish Community
 Dean Mirsky then commented that despite the fact that rejections have grown at a greater rate than admissions, "we must strive to serve the Jewish community which feels that YU must serve each student that wishes to avail himself of the unique education offered here." He noted that the Admissions Committee wants to maintain the standards of the college while still admitting as many students as possible. The question was then raised of the possibility of curtailing dorm admission to students who live within traveling distance. Dean Mirsky replied that "if students have been occupying beds and are within traveling distance, it is not true to say that they are being deprived, if this privilege, and I emphasize the word privilege, is ended."

Tuition Freeze
 The questioning then turned to Mr. Socol, who was asked his views on a tuition freeze for students already enrolled in the college. He answered that he felt the tuition increase was fair, and added "I don't believe students will benefit at all by a tuition freeze!" He also noted that this year 15% of the students were receiving increased scholarship assistance, which proves that the scholarship program is flexible. In reply to other questions, Mr. Socol stated that the need definitely exists for a gymnasium and student union building, and that this need is recognized by the administration. "When we will get it," he noted, "depends on money, and the availability of land." He then emphasized that "we in the administration are as concerned, sincere and sympathetic to the problems of Yeshiva, as the students." As an example he mentioned that he is all for a university-run book store, and that a number of possibilities are under study.

Dean's Reception
 The Dean's Reception was the next topic on the agenda. Dean Bacon was asked if he felt there was anything vitally wrong with past Dean's Receptions. He re-

plied that there was nothing wrong with the event, but added that the problem might lay with the students. He refused to answer any other questions regarding the event, only adding that without doubt Dr. Belkin is the *Halachic* authority for Yeshiva College. In reply to other questions, the Dean stated that unlimited cuts are not educationally sound, and that Bible criticism is outmoded.

Rabbi Edelstein, sitting in for Professor Morris Silverman, was asked why Yeshiva's schedule

THE COMMENTATOR extends its sincere condolences to Rabbi Dr. Emanuel Rackman, on the loss of his mother, the grandmother of Paul B. Schneid '66; to Shelly Katz '66, on the death of his father; and to Yechiel Poupko '67, and Norman Novoseller '66, on the passing of their grandfather. May they be comforted among the mourners of Zion and Jerusalem.

seems to be longer than those of other schools, particularly Stern and City Colleges. He replied that the length of the school year is set by the state, and that in actuality there are no more than one or two days separating the length of any school years in the state.

In conclusion, Mr. Hartstein, after denying that Public Relations depicts Yeshiva College as a co-ed institution, stated that Yeshiva University has given Orthodox Judaism dignity, respect and status, and expressed the hope that there will be a more serious concern for the finer things being done by this University.

YC Graduates Win Regents Scholarships

Stephen Rabinowitz and Moishe Westreich, seniors, were awarded Regents Doctor and Dental Scholarships respectively on the basis of a competitive examination available to residents of New York State.

Mr. Rabinowitz, a pre-med major, was a member of the JSS curriculum evaluation program and Theatre Editor of THE COMMENTATOR. He is presently the editor of the forthcoming JSS Jewish history journal.

Mr. Westreich, also a pre-med major, is a student in RIETS and is active in the *B'nei Akiva* club. He plans to attend Wayne State University Medical School and, therefore, will forfeit his scholarship.

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Dialogue
 To the Editor:
 We would like to take this opportunity to thank the Student Council and its leaders for arranging the "Dialogue" on Tuesday, May 3rd. Many issues were clarified and new light thrown on formerly unclear matters. We do
 (Continued on page eleven)

(Continued from page three)

a photographer immediately. But wait. Tell me. Are you positive that he is a student?
 Sec'y: Yes Sir, outwardly, all the symptoms are there. No tie. Unshaven. Needs a haircut. Yes, yes, he is. He can't find his ID Card.
 Dean: All right. That's he. Hold him. (RUBBING HIS HANDS)
 Ah! This might just be the BIG DAY.
 (DEAN WALKS TO DOOR, OPENS IT): Hello, hello Joel. Welcome to my office. It's wonderful to see you.
 STUDENT: Sir uh, I want to discuss with you...
 DEAN: Now one moment Joel. Ah! Here's the photographer. Face the camera. There. That's right. Smile. Shake hands. That's it. (WITH SERIOUS MIEN) Do you realize Joel, that you are the first student to have come to see me?
 STUDENT: Yes Sir. Uh, I wondered if I could discuss...
 DEAN: Come in Joel. Don't be bashful. I'm only the Dean. Come into my office. Sit over there. Now, don't look at the camera, just at me. Go ahead. Very Good.
 STUDENT: Yes, well Dean Sir, I was thinking that uh...
 DEAN: One moment, Joel. Please have patience. My position requires lots of patience. Especially with the students. Tell me Mr. Photographer, how would a shot look with me smiling as usual? Fine?
 STUDENT: Sir, uh...
 DEAN: Fine, fine. Do you think that covers it? Good. All right, Joel. Thank you very much for coming in to see me. You know that my door is always open. I'm glad to see students and to discuss their problems with them. You know we're only here to serve the students. If not for them we'd be out of jobs. And if, of course, in the future you should ever feel that you have other problems to talk over, feel free to come in and see me. Thank you, Joel!
 STUDENT: Well, uh, but Dean Sir, I mean, I didn't...
 DEAN: What's the matter boy? Speak up. Feel free...
 STUDENT: Well sir, you see I'm not doing too well in English and my Hebrew teacher hasn't seen me in a month, and...
 DEAN: WHAT? What kind of a school do you think this is?
 STUDENT: Well, uh, Sir can't I explain?

PUBLIC RELATIONS

SEC'Y: Well Bertha, you know about the dialogue they had the other night. So after Mr. P.R. came back he hasn't been the same.
 2ND SEC'Y: Oh, come on now. It's all in your mind. You always say that. Especially after a big conference. And how do you know that he's not been the same?
 1ST SEC'Y: Well, you see, I heard him on the phone this morning talking to Productions. And he said, and I'm telling you Bertha, honestly, he really said it. He said he wants them to recall those little brochures they sent out. You know, the ones with the sketches of students on the cover, some with yarmulkas and others without. He wants them to sketch in yarmulkas on the heads of ALL the students on the cover. What's more, he insisted: No more pictures of boys and girls together. From now on — separately only. That's right. So Bertha, tell me. How can we sell the idea of a co-ed school if we do that? (FADE OUT)

OFFICE OF FINANCE

DIRECTOR OF FINANCE: So I told him the facts. Yes sir, I gave all the facts and figures. You know, there's one thing you can't fight. The facts and figures. Give them that and you have'em against the wall. It works like magic!
 SEC'Y: So, what happened?
 DIRECTOR OF FINANCE: Well, I gave him the facts and the figures. He saw our predicament and right away took the job. I recommended.

OFFICE OF ADMISSIONS

DIRECTOR OF FINANCE: What was that?
 DIRECTOR OF FINANCE: He got the job digging on the new construction site across the street. You see, I had told him that it was all part of the work-study program. Just the facts, that's all there is to it. Yes sir, just... (FADE OUT)
 SEC'Y: Well, sir, how did it go last night?
 DIRECTOR OF ADMISSIONS: Things were all right I guess. It was disturbing that I couldn't see a run of the tape beforehand. Then again you know how these impromptu things go. No television you know. I'm still not sure how well I projected. All in all though, I think I was rather successful.
 SEC'Y: Yes. But Sir, don't you think that the fact that you were asked only two questions means something? I mean how would it reflect on your Nielsen ratings?
 DIRECTOR OF ADMISSIONS: I never did really think about that... but... you know...

Letters To The Editor

(Continued from page four)
 athletics provide the students with an opportunity to identify with YC that cannot be achieved by merely attending class.

It is at this point that the similarity between YC and other schools ceases to exist. Unlike other universities where the main purpose of athletics can also fulfill the community, the purpose of athletics at YC is to serve the community. Specifically, I believe that if the purpose of YU is to serve and help preserve the Orthodox Jewish community, then the purpose of athletics can also fulfill this function by helping to preserve the youth of the Orthodox Jewish community.

This belief is predicated upon the even firmer conviction that the sustaining of Orthodoxy among Jewish youth depends upon its presentation on a level which youth can identify with. Because athletics is held in high esteem by Jewish youth, a meaningful athletic program at YC would offer one way in which Orthodox Judaism

could be presented to them. Perhaps in this small but significant way, the maintenance of Orthodoxy among the youth in Jewish elementary and high schools can be supported.

I agree completely with Mr. Grossman when he says, "A unique college, with its own approach to a dual system of education, should be the first to re-evaluate its involvement in intercollegiate athletics." I believe that in such a unique institution athletics should be valued as a vital tool to achieve the goals that such uniqueness implies rather than be considered antithetical to these goals. Thus all pleas for athletic aid must be judged and weighed on the basis of the ability of a secular activity to further a religious goal, rather than in terms of the purposes and goals that exist at other colleges.

I do not maintain that athletics can completely solve the problems of Orthodoxy, nor that athletics have equal priority with the study of Talmud or any other religious subject. My only contention is that athletics at YC should be understood to have a unique purpose unlike that of any other university, and in this one small way, may help Orthodox youth.

Who's Whose

- Engagements**
 Jay Bensinger, '67 and Miriam Weiss
 Stan Raphael, '68 and Joanne Hoffman
 Mike Lazarus, '67 and Ester Metchnik
Marriages
 Laurence Cherniak, '66 and Debbie Shecter
Births
 To Benjamin Yudin, '66 and his wife, Shevi — a boy
 To Joshua Zilberberg, '67 — second son

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Regular Intramural Season Ends With Soph, Freshman Victories

by Michael Groob

It is the considered opinion of most that the National Basketball Association has the longest running season of any basketball league. It is unfortunate that these

the seniors, with high scoring Vel Werblowsky. A soph win would have insured at least a tie for second place in the final standing. Although the game was not of the cliff hanger type as so many of

sophs have recently developed.

A sophomore-freshman playoff for second place became necessary by the freshman's outstanding conquest of *Semicha*. David Kahn has added speed to the frosh



(L. Stein)

Freshman David Kahn jumps to shot as Harvey Bachman '67, of the champion Junior team, attempts to block the attempt.

uninformed many are not familiar with the intramural basketball program at Yeshiva.

Perhaps ours does not feature the best style of play, but we are the proud possessors of a schedule starting at the end of one baseball season and ending at the start of another, and Yeshiva also has a playoff.

Sophs vs. Seniors

May 3 was the date of termination of the "regular" season. The sophomores, with a 3-4 record, met

the season's games proved to be, it was a hard fought combat.

The seniors shot off to a 15-8 first quarter lead, but saw it slowly dissipate. Mike Krengle hit five in a row from the field, and aided by Jake Bauman's scoring, closed the gap to 25-27 at half-time. With Krengle "quarter-backing," the soph team's lead gradually widened. Some resistance was offered by Steve Katz's outstanding play, but it was not enough to overcome the winning habit—the

attack, and they use it advantageously. The freshmen employed the fast break throughout the game and completely dominated play.

Defense

Whatever offense *Semicha* formerly had did not show against the freshmen. Matty Shatzkes, who won the scoring crown, was held to just four points in the first half, primarily because of the defense work of Kahn. Kahn led all scorers with 21 points.

(Continued on page eleven)

Tennis Team's Record At 1-3 After Early-Season Struggle

Captain Vic Kops aptly described this year's tennis season when he said that "there will be no easy matches this year." Exactly how difficult these matches have turned out to be is shown in the netmen's record, 1-3. The last two losses were a shut out (9-0) by CCNY and a squeaker (5-4) against N.Y. Maritime. Although the City College loss stands out more the Maritime loss is the one that is more typical of the tennis team's play this year.

The City College meet was almost over before it began. CCNY won the first singles match and this set the pace for the rest of the matches. The City netmen overpowered the next four YU singles players to clinch a victory early, at 5-0. Captain Kops then sent in his reserves, who proceeded to lose the remaining matches.

Maritime Meet

The Maritime meet was less difficult than the City meet, but it was not quite easy enough for a victory. As in the CCNY meet, the Epsteiners ended up on the minus side in the six singles matches, as Maritime took four of them. Yeshiva rebounded in the doubles but still only managed to win two out of three, to lose 5-4.

George Kornfeld lost the number one singles match in straight sets, 4-6 and 3-6. However, Yeshiva won the number two and three matches on the fine play of Joe Eichenbaum and Vic Kops. These were both hard fought matches as Eichenbaum won 6-4, 8-10, 9-7 in three hours while Kops also won in three sets and three hours. Yeshiva's weakness in singles remained evident as Herb Berezin, Dave Shapiro and Morry Lightman all lost close matches in straight sets. This meant that Maritime needed

only one doubles victory to win. The number one team of Kops and Eichenbaum had fought a tough set to a 9-9 score when the number two team of Berezin and

Tryouts for the Yeshiva College Baseball Team will be held tomorrow, weather permitting. Interested students should assemble with gloves at 12:50 P.M. in front of Furst Hall.

Kornfeld lost in straight sets. Since this clinched the meet for Maritime and it was late (due to the three hour singles matches) it was decided that the winner of the next game would win the match. Kops and Eichenbaum then won and the number three team of Shapiro and Pollack also won to complete the score at 5-4.

Mid-season Wrap Up

Although so far this year has not been a huge success, there are a few hopeful factors. There are two freshmen who have won starting berths, Joe Eichenbaum and Herb Berezin. Eichenbaum has been spectacular and Berezin, although not as overpowering as Eichenbaum, has been improving in every match. Dave Shapiro and Tuly Pollack have made an excellent doubles team and Pollack may have earned himself a starting singles position. Kops and Eichenbaum have also performed well in doubles, however Kops has been below par in singles, having won only one of his three matches. The netmen's reserve strength has not been impressive, but Sanford Moos' return to health should bolster the team in that department.

The Epsteiners will finish their season with games against Kings Pt. (May 16) and Pratt University (May 17).

On The Sidelines

College Sports For Yeshiva



By Myron Iteld

Larry Grossman, a fellow editor of *THE COMMENTATOR* has recently authored an article entitled, "College Sports—For What and For Whom?" In commenting on an area traditionally reserved for Sports Editors, he has attempted to establish a rationale for college sports, especially sports at Yeshiva College.

In some respects his analysis is quite candid and uncontestedly correct. He says, "One school copies the rest and once the teams are established, they are viewed as legitimate, even necessary features of the university." This kind of blatant acceptance of athletics has, at many schools, adulterated its true essence and transformed it into a lucrative business affair.

Mr. Grossman continues, "A unique college, with its own approach to a dual system of education, should be the first to reevaluate its involvement in intercollegiate athletics." Such introspection is definitely needed and should be, by all means, a continuous process—not simply a periodical one. However, such evaluations should consider the total picture including all of the fundamental underlying principles.

Before one can ask is college sports for Yeshiva College, he must realize that our College's uniqueness does not lie solely in our double program or even *Torah U'Madah*. Every university has an obligation to the public at large, but Yeshiva University, as the only institution of higher learning under Orthodox Jewish auspices, has an added responsibility to the Jewish community, specifically the Orthodox Jewish community. As such, Yeshiva University is committed to the guiding principle of educating as many Jewish youth as possible.

Unfortunately, due to many technical problems, the realization of this utopia is impossible. Supplementing these shortcomings, many programs, geared to reach the unaffected Jewish youth, have been introduced. It is here that athletics come into focus and here where college

sports at Yeshiva College must be viewed as necessary.

Contemporary America is a society of leisure and diverse activities. One of the foremost time consumers in our era is sports. One need to look only at the numerous sports pages found in every newspaper to appreciate the impact that athletics have on American life. Hardly any major sporting event fails to be broadcast over the mass communications media. Inevitably, the majority of American youth have fallen victim to sports idolatry and hero worship. American Jewish youth is no exception.

Though we hope to enlighten Jewish youth of religious ideals and values through direct methods (e.g. Torah Leadership Seminars, Camp Morasha, sermons and guidance from local rabbis, et. al.) in many instances we are unsuccessful. The only alternate procedure is to communicate directly to these youth in a language which they understand. Such a language is sports. Consequently, Yeshiva College must engage in a program of intercollegiate competition. The purpose of this program is not to have the student body, as Mr. Grossman states, "identify psychologically with the stars"; but to help lost youth in obscure hamlets and remote cities embrace both psychologically and perhaps even physically something Jewish. If this were so, then the task of teaching them Jewish values would be made easier for in their "idols" they would see the living incarnation of what our rabbis are desperately trying to imbue within them. Athletics, then, is not a preoccupation or even simply "a necessary feature" but rather an important means to an end.

My colleague further states that, "Colleges that recruit take in outside individuals who otherwise would not be part of the student body." This is true of most colleges but not of Yeshiva College. By definition and obligation, Yeshiva College admits any student (meeting the necessary requirements) who genuinely desires a Torah education. Recruited athletes would have to meet the identical standards as any other student and there-

fore could conceivably gain admission under any circumstances. Thusly, this type of student does not fall under Mr. Grossman's generalized category. In this sense, recruiting at Yeshiva College would be unique; it would not be an evil but an invaluable aid in maintaining our intercollegiate athletic program of competition at a level necessary to satisfactorily fulfill the main rationalization for engaging in such an undertaking.

Hero worship on the part of students would not be an inevitable outgrowth, for athletics should not be on a major scale as they are at other universities. Nonetheless, the schedules of the major teams (i.e. basketball, fencing, wrestling, and tennis) should not be provincial but should include schools in communities, so far untouched, where Yeshiva College athletes can be seen in action. If we are to influence youth it must be done not by word of mouth—it must be done in person.

Earlier this year I noted the absence of weekend trips to be taken by the athletic teams. If we are to truly help these lost youth, they must see Yeshiva College sportsmen not only as "supermen on the court" but also as responsible Jewish citizens. It is imperative, therefore, that weekend visits to out-of-town communities be immediately reinstated. The fear that "athletes imbued with the attitudes that the University stands for" are rare, can be slightly dispelled when one realizes that athletes officially representing Yeshiva University have not disgraced the University. On the contrary, their behavior has always been complemented with the reservation and fervent wish that next time they will be more successful on the court.

Athletics at Yeshiva College are not as clear on the surface as they may initially appear. They are unique from those at other institutions just as Yeshiva University is unique from any other institution. If Yeshiva University is to fulfill all of its obligations, athletics are a necessary and purposeful means to an end.