

Commentator Wins First Place In Guild Newspaper Contest

The Commentator

Official Undergraduate Newspaper of Yeshiva College

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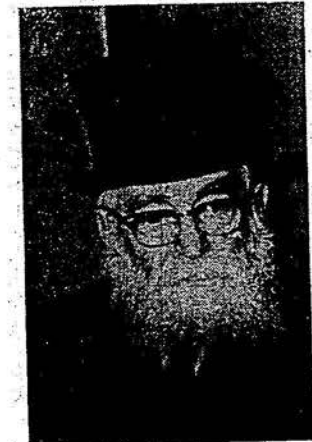
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Vol. LXIII

YESHIVA UNIVERSITY, NEW YORK CITY, THURSDAY, APRIL 28, 1966

No. 5

Rav Unterman Speaks To YU Audience



(UOJCA)

Chief Rabbi Unterman

The Chief Rabbi of Israel, Rabbi Isser Yehudah Unterman, visited the YU Main Campus Tuesday, April 26, for a luncheon-reception and an assembly with the student body.

Rabbi Unterman arrived from Israel last Monday, and he is staying at the Windmere Hotel in Manhattan. He was greeted at Kennedy International Airport by a host of Jewish community leaders and responded with the well-wishes of the Jews of Israel.

Yom Ha'atzmaut, which occurs every year on the fifth day of the Hebrew month Iyar, was celebrated Monday, April 25. The (Continued on page five)

Jacobson Defeats Zisquit By One In Closest Election In YU History

In an election held Thursday, April 21, Murray Jacobson, Wallace Davidowitz and Ronald Gross were elected the new Yeshiva College Student President, Vice-President and Secretary-Treasurer respectively.

It was the closest election in YU history, as Jacobson defeated Donald Zisquit by only one vote, 354-353. Also unique is that Zisquit is currently in Israel and directed his campaign from there.

Elected too were the members of the Student Council. Jay Kimmel will be next year's senior class President, while Sol Lerer and Michael Goldsmith will serve as Vice-President and Secretary-Treasurer. The junior class officers are Harvey Werblowsky, Arthur Rosenbaum and Isaac Tuchman. Lazar Fruchter, David Savitzky and Aaron Kinderlehrer make up the sophomore slate.

Tuesday evening, before the election, the candidates for school-wide office verbally presented their



(I. Rapaport)

Murray Jacobson, President-elect of YCS, is seen leading a JSS-SC meeting.

positions at an assembly in Silver Lecture Hall.

Ivan Schaeffer, who was defeated for Secretary-Treasurer by Ronald Gross, 567-127, spoke first. He proposed various improvements and innovations, primarily a wise financial policy and a new book store. Gross criticized

the present administration with regard to handling of the Co-op, curriculum and intramurals, and advocated several new ideas, such as exemption examinations and new courses.

Alexander Singer, who lost to Wally Davidowitz for Vice-President by 482-202, stated his views

on the Dean's Reception, saying that he favored one, as long as, Rabbi J. B. Soloveitchik does not oppose it. If such opposition were to arise, he would favor a carnival, such as the one held at Brooklyn College, with the proceeds going to charity. Davidowitz stressed the need to solve the Co-op's problems by settling with Mr. Smilow and establishing a University Book Store.

Donald Zisquit, who is in Israel, addressed the assemblage by tape. He spoke of his many qualifications for the office of President, addressing himself primarily to the freshmen, who have never seen him. Three color slides of the candidate were also shown. Murray Jacobson, the winner and new President, presented involvement in school affairs and desire to represent the students as his qualifications for office.

The election and pre-election assembly were marked by an exceptionally poor turnout, the worst in many years. The sophomores led the school with 90% voting, while only 80% of the seniors, 82% of the juniors, and 81.8% of the freshmen exercised their right to vote.

Stanley Fishman, chairman of the Election Committee said: "It seems that the apathy of students has not been alleviated and the turnout for these elections was one of the poorest ever. However, since I'm sure that the candidates elected are of a high caliber, they will revitalize student interest in the future. Many of the procedural difficulties in the past were overcome due to the assistance of Mr. Blazer and Mr. Brightstein."

The members of the Elections Committee are Chairman Fishman, Sid Kalish, Joe Novick, Robert Hellman, and Ray Aboff.

Dr. Pleskin Heads YU's Audio-Visual Center; Attempts To Attain Advances In Education

Special to The Commentator

One of the most fascinating departments of YU is the audio-visual center. It is also one of the least known and certainly least understood of the whole array of departments here on the main cam-

pus. Some of us may know of it from the weekly club hour film previews. Others may have heard a word or two about it in their psychology-education studies. But to most of us it is simply something to do with that sectioned-off area

across from the guidance office. A brief look at its achievements and problems would be interesting.

The first thing to catch one's attention is the actual size of the center. Primarily a film library, the center fills requests from every state in the nation and several overseas countries. Being the largest film center in the New York area, in the last seven years alone its rentals of films, records and tapes totaled more than 30,000. The center owns a video-tape recorder and remote control systems besides a substantial amount of television gear.

Films Of Jewish Interest

This equipment is used primarily in the production of films of Jewish interest. Although these films are of great importance, the majority of films on hand are on secular themes covering every educational topic imaginable. The center cannot move fast enough in adding to the stock and is about the fourth largest customer of the nation's leading educational-film producer. Because it has films on the most up to date scientific research breakthroughs and most modern educational theories, it is well known throughout the country by both Jewish and non-Jewish organizations alike.

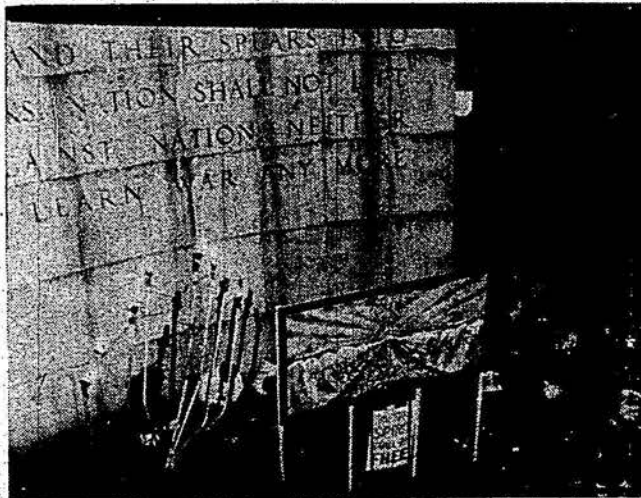
We thus see that the audio-visual center is a solidly established enterprise. But what are the goals (Continued on page four)

All Night Vigil Held By New York Youth To Protest Suppression Of Soviet Jewry

Two events of great importance in the protest movement on behalf of Soviet Jewry took place during the week of April 2-8. An all night vigil at the Isaiah Wall of Hammarckjold Plaza opposite the U.N. beginning at nine p.m. Saturday, April 2 and ending at noon on Sunday, April 3, and a Passover youth protest during the Passover holiday highlighted the New York Youth Conference for Soviet Jewry's demand for the freedom of Soviet Jews.

The site for the *Leil Shimurim*, A Night of Watching, vigil was chosen largely for the inscription from Isaiah carved into the wall. "They shall beat their swords into plowshares and their spears into pruning hooks; Nation shall not take up swords against nation, nor shall they learn war any more."

Early in the evening a dulling mist had set over the city, and the usual Saturday night calm prevailed. At nine p.m., a huge Menorah



(D. Rubla)

Under the banner of Geulah, hardy Jewish youth camp out for the night near UN.

was lit and hundreds of students could be seen clustered around the wall. At the center of the group

was a mural by the noted artist, Morris Katz. In a symbolic (Continued on page seven)

Commentator Wins First Place

Neil Koslowe, Editor-in-Chief of THE COMMENTATOR, announced that the newspaper won first place in the Empire State District College Newspaper Contest, sponsored by the American Newspaper Guild.

The contest drew over 50 college newspapers from New York and a section of New Jersey. The Yeshiva College paper won first place in the small college division (4,500 enrollment or less), and the Brooklyn College *Kingsman* won first place in the large-college division. Both papers automatically are entered in the national run-off (Continued on page seven)

The Commentator

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Comprehensive Advisory Program

As advisor to pre-medical students, Dr. Wischnitzer provides his charges with a well-developed advisory program. He advises pre-med majors as to their program and keeps in constant contact with them

From the Editor's Desk

Contemporary YU - Part II

by Neil Koslowe

In the last issue, it was argued that a course in Contemporary Judaism be instituted here as a requirement for graduation. The need for such a course helps illustrate a most important aspect of contemporary YU that is first bursting forth today — namely, that YU is contemporary.

YU has always developed with the times. But of crucial concern now is that the incoming students are entering YU with strong environmental influences, perhaps undetectable, which make them substantially different from entering students of previous years, regardless of which religious division they enter. These students have grown up in an age of permissiveness when the "inalienable rights" of youth are being taken for granted, when the worlds of fashion, literature, and the fine arts kowtow to youth's standards; and when the "in" is most often antinomian.

A number of people have reacted with great alarm to this situation. Rabbi Bernard Weinberger of the Young Israel of Brooklyn, writing in the March issue of Agudath Israel's *Jewish Observer*, plainly advocated the complete prohibition of college for the *yeshiva bochur*, even at night. He argued that the influences of the college pose a real threat to the *yeshiva boy*, more so because they are not blatant. As a less desirable but more practical alternative, he proposed that the *Gedolei Yisroel* establish a new

college, "a completely independent institution, autonomous and distinct from any *yeshiva*." This college would be "controlled by all the *yeshivos* collectively. Its governing body would be the *Roshei Yeshiva* as well as the laymen who lead the *yeshivos*. Admission to the college would require the approval of the dean of the potential student's *yeshiva*." The college would have none of the campus frills and extracurricular activities of other colleges.

Significantly, Rabbi Weinberger dismissed YU as an answer in one swift paragraph. He noted that YU originally was an attempt to do what he suggested, but wrote that "the 'synthesis' philosophy — if not the philosophy, its practical implementation — has proven a failure. The Torah 'department' suffered from the application of secular categories of thought, while the secular department was hindered by the restrictions of a Talmudic discipline." Thus, says Rabbi Weinberger, "disenchantment with the abortive attempt at 'synthesis' has, therefore, led the overwhelming majority of *yeshiva* students to the municipal and private secular colleges."

Thus on the one hand, YU is attracting a great number of eager, but religiously untrained Jews (JSS), and of committed and religiously trained Jews (TIM and RIETS), all of whom to begin with are influenced to a great extent by contemporary values. And on the other

from their freshman year until their acceptance to medical school. Dr. Wischnitzer's office also provides pertinent data on the specific scholastic and financial requirements of most medical schools.

What we would like to know is why a well-organized advisory program should be confined only to pre-med majors. Surely a social science, language or humanities major should be given the privilege of a departmental advisor.

We therefore suggest that the head of each major department be responsible for developing a well-organized advisory program which could be initiated in the coming fall semester.

Desperate Need For Money

Money is often the answer to many problems. We, at Yeshiva College, are faced with numerous obstacles that can only be overcome through generous outlays of money. We need it, and we need it badly.

We are not so naive to believe that thousands of Jews are running around begging to donate millions for *Torah*. Nevertheless, we have seen the very real results when YU has embarked on a "crash" program of fund raising.

Teachers need higher salaries, curricula need revamping, labs need larger facilities, clubs need equipment, and money must be provided to meet the rapid growth.

We implore that the needs of the college be satisfied with a "crash" program.

Missing Financial Report

At the beginning of every college year, the Student Council of Yeshiva University receives a large sum of money to subsidize various school activities and functions. Since this sum is considerable, the by-laws of the Student Government require the Student Council to submit a semi-annual financial report.

The semi-annual financial report was due in February. It is April now. Where is the financial report?

Letters To The Editor

Appreciation

To The Editor:

The other day I received the first issue of THE COMMENTATOR and was very pleased to read in it the good wishes for a speedy recovery from the College and THE COMMENTATOR. These good wishes seem to be well on the way to fulfillment. The doctor is permitting me to return to part-time teaching now. Thank you for helping along.

Professor Ralph Rosenberg

Amplifications

To The Editor:

I wish to clarify several statements attributed to me in the March 31 article reporting on my recent lecture, "The Freedom of Speech and Thought in the Jewish Tradition" at an *Oney Shabbat* March 25th.

Firstly, I never said that Judaism never banned any literary work; on the contrary, books have been put in *Cherem* or banned. My point was that Jews don't have a list of forbidden books as Catholics do.

Secondly, the books of Spinoza were excommunicated because their philosophic concepts attacked both Judaism and Christianity and jeopardized the position of the newly arrived Jews in Holland.

I am aware of the difficulties involved in reporting on a *Shabbat* lecture. However, I strongly urge THE COMMENTATOR to be more conscientious in recording statements accurately and maintaining its journalistic standards.

Dr. Moshe Carmilly
Associate Professor
of Jewish Studies

Recruiting

To The Editor:

Although THE COMMENTATOR was not and is not intended to be a forum for personal disagreements, I must take exception to Mr. Joseph/Kaplan's letter that appeared in March 31st issue.

With all due respect to Mr. Kaplan (and I do respect Mr. Kaplan), I feel that he and many other individuals at Yeshiva are suffering from a syndrome which has left them confused and groping. In its present state of expansion (or is it swelling?), YU is seeking to achieve heights, heretofore, unattained by any Jewish sponsored institution of higher learning. In its growth it has and is suffering from many pains. The most critical and pressing one is the question of secularism versus religious orientation. The standard answer has been that of *Torah U'Madah*; however, this motto changes in meaning from day to day almost as rapidly as the face of the Yeshiva complex. This confusion and constant flux in doctrine has not only left administrators bewildered but is plaguing student leaders and students alike.

Advocates Status Quo

Traditionally, students at Yeshiva have advocated a position of the status quo with the present student body being no exception. YU's sudden interest in secularism has left many students in a void scratching fanatically to maintain a grip on traditional policies. In this respect the students are quite correct and their arguments quite valid. The administration would be wise to seriously consider this growing *kol demamah dakah*.

(Continued on page five)

to save *seforim* and help fellow Jews, regardless of affiliation.

In the secular realm, the YU student of 1966 seeks the challenge and stimulation of a truly intellectual exercise, whatever his field. He wants a small college atmosphere, with all its benefits, bolstered by *controlled* growth. He is not satisfied with poor courses, outdated curricula, or inexperienced teachers. He wants professors.

In the social realm, today's YU boy, as his Stern College sister, rejects the mass-produced, display-oriented *chagigah*, much as the Queens, City, Columbia, or Harvard student rejects the big dance. But while other colleges offer small gatherings as a substitute, YU does not. As a result, students often seek social contacts elsewhere. And when YU boys and Stern girls do mix, they encounter a host of conflicting and often absurd rules and regulations at any one of several YU campuses. Transcending all this, of course, is the unclear religious aspect.

At any rate, this is Contemporary YU, at least through a cursory glance. A penetrating sociological survey of the place is probably in order, but just as probably will never be undertaken. It is apparent that a great challenge faces the administrators here. But the sooner more of them realize the great changes that have occurred in so short a time, the better off our unique and cherished school will be.

hand, YU is apparently repelling large numbers of the classic *yeshiva bachurim*. The overall effect is to produce a YU boy who is a vastly different brand from his predecessors.

In the religious realm, this means that the RIETS student possesses a somewhat different philosophy from the *Torah Va-daath* student. He reacts to his *rebbe*, who may not share his native birth, with something less than total veneration. To his detriment, he may not frequent the *Beit HaMedrash* with regularity, and the influences of his friends may supersede those of his home. His world, in fact, is as open as New York City.

The TIM student, similarly, seeks a greater understanding of the underlying principles of the Talmud and Torah. As a rule, his upbringing has not been as formalistic as his RIETS counterpart. He wants to be able to deal with all kinds of Jews in all kinds of settings; and he wants to appreciate his Judaism thoroughly.

The JSS student is willing to listen, but due to his experiences, must more often compromise than accept all that he is taught. And both he and the other boys more readily see Jews as Jews. For example, in the aftermath of the tragic library fire at the Jewish Theological Seminary, YU students far outnumbered all other volunteers, including those of the Seminary itself. They went

YC Chem Club Hosts Chem Students At Lecture By Med School Professor

A regional meeting of ACS student groups, Sunday, March 27, highlighted the pre-Pesach week for Yeshiva's Student Affiliate Chapter. *Hilchot Pesach*, graduate school guidance, and a talk on quantum mechanics rounded out the schedule.

Dr. Isadore Danishefsky '44, associate professor of biochemistry at Flower-Fifth Avenue Hospital-New York Medical College, addressed a YC-dominated audience of 35 on "Biologically Active Polysaccharides," in a meeting sponsored by the New York Chemistry Students Association.

Concentrating on those complex sugars physiologically important in animals, he described the structure of glycogen, the body's storage form of sugar; of hyaluronic acid, a connective tissue lubricant, errors in the structure of which are suspected as contributing to arthritis; and of the chondroitin sulfates, components of skin, cartilage and connective tissue.

sky detailed the procedure used by one of his students in elucidating the heparin structure.

An acidic group on the molecule was first treated with methanol and then reduced to an alcohol.



Dr. Eli M. Levine

Hydrolysis of this product indicated that the acid was glucuronic. Partial hydrolysis of the reduced sugar gave a disaccharide, glucosamine, confirming a regular alternating structure. Treatment of heparin with methanol, followed by hydrolysis, gives methyl ethers of glucose and glucosamine, with free alcohol at the 1,4, and 5- positions on the molecule. Other evidence eliminates the 5- position, proving a 1,4- bonded structure.

Dr. Danishefsky's current heparin work is aimed at locating the sulfate positions on the structure. One has been determined to be the amino-nitrogen.

Hilchot Pesach

Dr. Eli M. Levine's talk on "Hilchot Pesach: The Chemistry

Viewpoint" drew an audience of 60 in F 410 Wednesday night, March 30. Dr. Levine, professor of chemistry and department chairman, discussed the problems in determining the suitability of foods for Passover use, in view of the prevalence of additives and the variety of processing methods for any given product.

Drawing on his experience as a *Kashrui* consultant for rabbinical agencies, Dr. Levine warned especially against relying on a label statement of ingredients. Starch, for example, may often be a wheat, rather than corn, product. Even expressly stated ingredients may contain up to 10% of a harmless adulterant without incurring FDA penalties.

Sodas present many problems in regard to Passover certification. The carbonation is frequently a by-product of beer production and therefore *chometz*, Dr. Levine as (Continued on page seven)

In My Opinion

College Sports — For What And For Whom?

by Larry Grossman

It is probably true that most people and institutions are other-directed rather than inner-directed. This means that they fail to rationally develop their own personal set of standards and rely upon their environment to provide them with a system of values. Such is the case regarding intercollegiate sports. Very few individuals deem it necessary to justify such programs; those who do are rather superficial in their arguments. One school copies the rest and once the teams are established, they are viewed as legitimate, even necessary features of the university.

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. From a religious point of view, it cannot be denied that physical recreation is beneficial for man. The human

body derives its importance from its role as the physical receptacle which houses the immortal soul. While a sound body is neither necessary nor sufficient for the development of a sound mind, it is a helpful factor. What must be stressed in sports? According to Jewish thought, physical satisfactions are means through which man makes himself able to serve G-d. Hence, the Jew who engages in sports for their own sake certainly does not conform to the Torah spirit.

Competition is psychologically beneficial for the individual. Thus, competitive sports should be recognized as important factors in the shaping of a healthy personality. Physical coordination, stamina, self-confidence, and teamwork are learned.

Recruitment of college athletes is totally antithetical to both the legitimate religious and secular approaches. Instead of providing opportunity for its own students to learn new skills and mature into healthy human beings, recruitment policies neglect the students. Colleges that recruit take in outside individuals who would not otherwise be part of the student body. The rationale is that a school must win games, since its reputation rests on the accomplishments of its athletes.

The recruited athletes themselves also suffer by this policy. When a boy gains financial and educational benefits solely from his excellence in sports, he becomes influenced by the values of his benefactors. Any tendency to integrate physical ability into a total person-

(Continued on page eleven)

Rabbi Zimmer Speaks At Oneg Shabbat

"Towards a Greater Appreciation of Biblical Exegesis" was the topic of a speech by Rabbi Eric Zimmer, instructor of Jewish History (TIM), Friday night, April 15, at the *Oneg Shabbat*.

Using the portion of the Torah read that week, Rabbi Zimmer explained that Nadav and Avihu were killed because they brought a forbidden fire into the *mishkan*. Similarly, in the *haftorah* of the week, Uzziah was instantaneously killed for placing his hands on the Holy Ark.

Through exegesis, Rabbi Zimmer noted, we learn that Uzziah died for violating a specific law. Nadav and Avihu, however, did not violate a specific law. Instead, they performed an act which they were not commanded to perform during the holy ritual service. Their deaths teach us that both the spirit of The Law and The Law itself must be preserved in our daily lives.

Paul Lichterman '66, chairman of the Dorm Committee's *Oneg Shabbat* program, arranged for Rabbi Zimmer's lecture.

(Continued on page six)

Leibowitz Investigates New Insights Into Bible

by Gary Shift

Of all Jewish studies, the most widely taught and studied is the *Chumash* (Pentateuch), closely accompanied by the commentary of *Rashi* and other commentaries.

Despite the widespread study of *Chumash* and its commentaries, the manner of study is too often perfunctory, just rehashing what is written, without delving into the whys and hows.

Devoting her life to raising standards of *limudei kodesh* is Dr. Nehama Leibowitz, noted Bible authority and pedagogue, whose unique *shitah* of Bible study is keyed to solving many of the problems faced by the Bible student.

Confronted by a wealth of ideas and commentaries, with no means of crystallizing his questions or evaluating the varying approaches of different *parshanim*, the student often reverts to glossing over the material: "Rashi says . . ." "Ibn Ezra says . . ." etc. (In many Jewish schools this rote method still prevails.)

Weekly Sheet

Cognizant of these and similar problems which prevent Jews from understanding the full richness of their traditions, Dr. Leibowitz devised a system of weekly sheets on the *parashat hashavua*. These are

based on the age-old yet, of late, ignored Jewish approach of "What is difficult here that *Rashi* (or other *parshanim*) must comment," (which today resembles the "modern" concept in literary criticism of "close reading.") They ask specific, analytic questions on the text: comparing commentaries, *midrashim*, the order of words and changes therein, contrasting specific passages with the usual style of *Chumash*, and other precise and intellectually valid questions.

These sheets are made available to anyone who wishes to answer their challenge and can be sent to Dr. Leibowitz in Jerusalem, who returns them corrected. Over the past 24 years (each year Dr. Leibowitz authors an entirely new set of sheets) the originator of this *shitah* has corrected over 16,000 such works!

When not composing new sheets or correcting those of her many correspondents the world over, Dr. Leibowitz teaches *Tanach* and education at Tel Aviv University, *Chumash* at Hebrew University of Jerusalem and at *Machon Gold*. Applying her approach to *Midrash*, Dr. Leibowitz gives weekly lessons over *Kol Yisrael* Radio. This approach has been successfully applied by her to parts of *Nach*, and by others to *Mishnayot*, and *Talmud*, although on a limited basis.

Stresses Text

Dr. Leibowitz' lectures are known for excellence in pedagogic form, widely interspersed with wit, anecdotes, quotes and comparisons from world literature (Dr. Leibowitz holds a doctorate in English and German literature). Yet, the emphasis is always on close analysis of texts, the why behind the comments of the *parshanim*, what questions, doubts or possible misunderstandings motivated those remarks. Also given due consideration are the different *hashkofot* of various commentators, all of which

YU Students Help Seminary Save Countless Sifrei Kodesh

by Gary Epstein

The whole thing didn't amount to much. Yeshiva boys don't sleep at night anyway. Maybe they just didn't have anything else to do. But then, maybe it was more than just another "night out." Maybe there was something deeper involved, something beautiful.

It's a funny word-beautiful. It's like touching, or moving, or poignant—that kind of word brings a smirk to the mouth of the sophisticated collegiate youth. But how else do you describe the feeling that hit you when you saw a few hundred Yeshiva College students walk through the door, in groups of two's and three's, to spend the night and the day and the following night trying to rescue a bit of their Jewish heritage from the ravages of fire and the relentless clutches of time?

What Is YU?

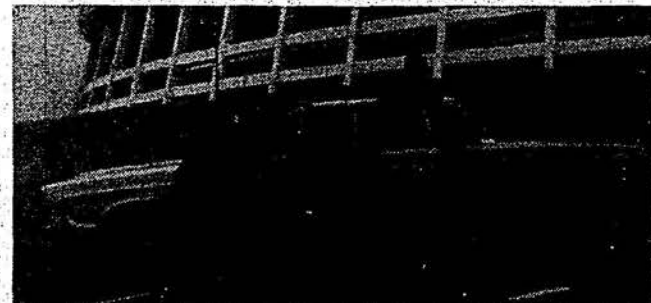
Someone once wanted to know what was Yeshiva University. That someone should have been at the Jewish Theological Seminary during the last week. There, amidst mountains of charred and soaking wet books, he would have seen that callousness and apathy do not reign supreme at Yeshiva. And the person who questioned the right of our college to call itself a *Yeshiva*-well, maybe he should have seen the insistence of our students to work on *sifrei kodesh* exclusively. We weren't there for history's sake, but for our own and our religion's.

Did it take a Conservative Seminary to bring out the best in our students? No, it just took an occurrence which brought to mind our duty to our people. Books which were the lifeline of our religion, which had sustained us for centuries, could not be permitted to perish. If they had been allowed to die because of our apathy, our education would have been proved worthless. But they—the books—live; and the memory of having saved them will last forever in the minds and hearts of our students.

Time had slated the wet books to die by Saturday night. All books not taken off the shelves and blotted dry by that time could not survive, decreed Time. The first call for volunteers came on Thursday.

(Continued on page five)

Pre-Meds Attend AED Convention



(P. Rosenstock)

Dave Mirvis '67, Dave Eisenberg '66, and Sammy Hutman '66 ponder the glories of becoming Team Physician for the Atlanta Braves, as they attend AED convention there with Paul Rosenstock '68.

Yeshiva College Seniors Receive National Graduate Scholarships

Yeshiva College seniors were awarded this year a large number of fellowships ranging in value from \$500 to \$5000. Among the

major, won a Danforth fellowship in that subject, entitling him to four years of study, tuition-free, plus a stipend of \$1800 annually.

awarded a Danforth fellowship for Jewish History and, in addition, a Woodrow Wilson fellowship for one year. The latter was likewise



Lawrence Grossman



Richard Hochstein



Maurice Zauderer

recipients were: Larry Grossman, Richard Hochstein, Henry Horwitz, Moshe Bernstein, Richard C. Steiner, and Maurice Zauderer.

Larry Grossman, a history

Mr. Grossman also received a Lehman fellowship for history with a grant of \$4000 the first year and \$5000 the next three years.

Richard Hochstein was also

granted to Henry Horwitz for work in biochemistry.

The Regents' fellowship winners were Moshe Bernstein, Richard Steiner, Marvin Welcher, and Henry Horwitz. This award is for \$500 to \$2500 depending on the individual recipient's needs.

Maurice Zauderer, who was captain of this year's fencing team and also accepted to Albert Einstein College of Medicine, received a National Science Foundation grant for tuition plus \$2400 the first year. Maurice plans to study under the grant at MIT for one year and then resume his medical career.

Limited Audio-Visual Activity Seen As Reflection Of Policy

(Continued from page one)

and motivations of the center? Is it being used to its fullest potential? Or better yet, is it allowed to have a potential?

Professional

Dr. Sidney Pleskin, the director and mainstay of the center, is a professional man. As such he has a definite philosophy concerning Yeshiva as a whole, and the purpose of his department in particular. Like others before him he notes that there is great value in a college such as ours, committed to Jewish values, unique to the American environment. As the recorded oral histories of Drs. Churgin, Sar, Revel and other former mentors of Yeshiva indicate, Yeshiva College, through proper intellectual training, can create a bicultural individual who will play a vital role in the Jewish community. However, a YC graduate himself, Dr. Pleskin has observed that all too many boys practice Judaism in a fundamentally negative way — an emphasis on the don't's more than the do's. What is needed to counter this trend are more modern orthodox figures to set the example. Similarly, students who come here should realize the commitment they have made to be dynamic representatives of Judaism and not merely sounding boards for their instructors.

The reason for Dr. Pleskin's concern lies in the all important fact that atmosphere is more important than courses. The new student will generally be most influenced by the osmotic observation of his classmates and the overall milieu of the institution, and to achieve the proper atmosphere the instructors themselves must first be imbued with a genuine passion for the educational process. They must know not only their subject material but also how student interests grow and how the institution can influence this growth.

Not A Simple Process

But enlightenment is not a simple process and for both student and teacher to be most efficient, it is essential that the institution have a unity of feeling and expression. The goals of the school must thus be understood, not merely articulated. It is evident that construction men must plan every single step in advance before they can effectively excavate and build. However Yeshiva seems to be lacking this foresight and a collection of individual institutions without the proper cohesiveness has resulted.

It seems to be a reflection of this languor which retards the growth of the audio-visual center. Given a budget incommensurate with its proposed activities, it is just about able to maintain itself. It cannot hire the well-trained professional staff it needs, and must rely on the relatively meager proceeds it receives from rental fees to purchase new films, expensive as they are. If the purpose of the center is to be a progressive, professional organization which would teach and evaluate new educational methodology and not be a mere repository of films, the services of the center should be arranged in a well thought out, coordinated network so that each individual service could serve the needs of a particular school of the university. This would greatly reduce waste through duplication and would put the center in a position to obtain large grants for its on-campus as well as extension activities.

Dedicated

However, Dr. Pleskin is a dedicated man, and under him the center is not interested in making a public relations tumult. Instead it is interested in advance in the educational field — and yet is woefully lacking the school encouragement and support it needs. The

(Continued on page five)

Instead Of Taking LSD-25 YU Students Go To Bimbos

by Stephen Bailey

During the past three years there has been much controversy concerning the psychedelic drug, LSD-25. A single dose of this drug produces a ten-hour "trip" of fantastic psychic adventures. The user breaks the mental boundaries of reality and drifts in a world of distorted perceptions, vivid colors, and experiences an extraordinary power of introspection. Despite warnings from doctors and psychologists concerning the possibility of permanent mental damage, the use of LSD has increased to the point where one million doses will be taken this year. According to an article last month in *Life* magazine, LSD is the latest fad on college campuses across the nation. "An all-fronts movement has sprung up . . . in big city campuses and in young intellectual circles all over the western world. . ."

Now then, allow me to pose a question: why hasn't the LSD fad hit Yeshiva University? (We might not be a circle of intellectuals, but we are a big city campus!) Certainly, with our double program and keen scholastic competition, we should have a proportionately large number of LSD users on campus. The answer is really quite simple: it's a matter of substitution. Instead of using LSD-25 to escape from reality, we use BIMBO-99.

The phenomenon of BIMBOS is well known on campus (for those uninitiated few: the BIMBOS, in this context, are a group of 4th rate movie theaters on 42nd

street). Few realize, however, that the role of BIMBOS on our campus is surprisingly similar to that of LSD on other campuses. For example, one manifestation of LSD is distorted perceptions; one experiences the same phenomenon at a BIMBO. Anyone who has visited a 42nd street theater at night has, at one time or other, noticed a cozy couple in the next row whom he has falsely perceived as being of different genders. At other times, during an emotional tear-jerking movie, one may easily perceive the lady next to him crying bitterly when in actuality she is laughing hysterically. As a matter of fact, any one BIMBO is a literal storehouse of bizarre spectacles.

Another effect an "acid-head" (devout LSD user) experiences is vivid, shimmering colors; a "flaccid-head" (devout BIMBO goer) experiences the same effect. One who is in an especially despondent mood, for example, will visit three BIMBOS in one night. Since the features are about 2½ hours each (and a BIMBO is always a double-feature), by the time he hits the third theater, the "flaccid-head" has lost all visual focus — thus, when he looks at the screen, all he sees are vivid, shimmering colors.

A third LSD experience, which is paralleled in the BIMBO experience, is the power of intense introspection. After the 7½ hour BIMBO binge the student asks himself, "What have I accomplished tonight?" The inevitable negative answer leads him to ask what he has accomplished the whole term. . . the whole semester. . . his whole college career. . . his whole life! The episode makes for an extremely powerful introspectational experience.

The similarity between the effects of LSD-25 and those of BIMBO-99 seem quite evident. So if some clandestine character slithers up to you and says, "Hey kid, how'd you like to take a 'trip' — only \$5," just remember that you can take a trip to the BIMBOS — for only .99 cents.

Campus Chatter

by Louis Katz

There is widespread belief on college campuses that many women students are in college for one reason — to find a husband. But according to a study made by Paul C. Glick, author of "American Families," marriage-minded coeds are in the wrong place.

The *State Press*, Arizona State University, reporting on Glick's study, said his statistics show that although the chances of marriage for the college-educated female are better than they were in 1940, chances are still better for the woman with only a high school education.

The older a man is when he marries, the study indicates, the greater age difference between bride and groom. Since the male usually marries a younger female, he has a wide market while in college. Since a woman usually marries up in age, however, her market grows smaller.

As a rule, men marry women of the same or lower level of education. In the woman's case, the situation is reversed. Also, the higher the education level, the greater the importance of men having higher levels of education than women.

These findings together lead to this conclusion: extended education and increased age place a woman in a marriage market in which the number of available older males with as much or more education is limited. Because the man can mar-

ry beneath himself in age and education, the educated woman faces increased competition by younger and less educated women for the available unmarried men. The unmarried man with a high level of education is in the best position for mate selection. The woman with the same age and education, however, is very limited in her choice.

The study also revealed that in three-fourths of all marriages, the bride is younger than the groom. The bride is older than the groom in only one-seventh of all marriages. All these figures seem to indicate that a woman is more likely to receive a Mrs. degree upon graduation from high school than upon graduation from college.

Members of a senior journalism class at Becker Junior College in Worcester, Mass., were asked to write their own obituaries as an exercise in news writing. The *Becker Journal* reported some of the results:

Beverly E. Hricko's obit killed herself off right away, at 19, by food poisoning contracted at dinner in the dormitory. Her funeral notice urged that flowers be omitted and that, instead, contributions be sent to the kitchen service.

Bruce H. Alexander provided a headline for his obituary: "Bruce Alexander, BJC Senior, Dies As He Lived — Violently." The violence, it seems, was an auto acci-

Pupils Aid JTS Library

Flames and water destroyed or damaged over 120,000 virtually irreplaceable volumes in a fire at the library of the Jewish Theological Seminary, Monday, April 16.

Over half the books were unsalvageable, but the others, despite being totally waterlogged, could be saved through a simple but time-consuming process. It involved blotting each page of each book with a paper towel, and then drying the books in a hot room.

Yeshiva College responded to the JTS's plea for help, and hundreds of Yeshiva students spent countless hours aiding the salvage work. The tediousness of the work was broken by refreshments provided by the Seminary, and by the many *nigunim* led by YU students.

At the age of 19, he managed to leave a wife and one son — one Alexander Hamilton Alexander.

Pleskin Heads YC Dramatics Society Holds Annual YCSC Talent Show

(Continued from page four)
center has a small but excellent motion picture studio; why can't students make their own films on simple ideas? We have a language laboratory, but it is not a part of anything. Why can't it have a professionally administered program? Why must Yeshiva always learn the hard way instead of taking ad-

The scheduled appearance of Israeli Ambassador Moshe Bartur was cancelled when Mr. Bartur had to fly back to Israel earlier than originally planned. The ambassador was to speak March 17, on the topic, "Israel and the Development Decade." The Israeli embassy has offered to provide substitute speakers, and a program may be planned for the near future.

vantage of excellent opportunities to enhance the education it offers? The center does not push films simply because it has a library — it is not out to make money for the school. Rather, it is out to make education for the students. But when it exists as a detached element in the school with people running in and out for a *shikale* here, a *shikale* there, forced to work a nickel at a time what can it accomplish; and with the material and potential it does have, to subordinate it to the library, public relations or any other department would similarly defeat its purpose. Naturally as time goes by it will be more and more difficult to build a unified structure that could give professional direction to a program of audio-visual activities here in the college. But it would be daring to suggest that the University Administration is aware of that.



Talented YU performer is silhouetted against the semi-dome in Lampport Auditorium at successful Talent Show.

Lampport Auditorium was the scene of the annual Talent Show, held by YCSC, April 20, and a large crowd was there to enjoy it. A wide variety of entertainment, ranging from folk songs and dramatic readings, to pantomime, ma-

gic tricks, and a play were presented by students and faculty members. Doc Abraham Hurwitz, as usual, had his audience bewildered as he performed his tricks of magic. Miss June Tauber and Mr. An-

thony Beukas were the other faculty members who took part in the program. A group of girls from Stern College presented a tale of *Chelm* from *The World of Sholom Aleichem* for the evening's finale. Concluding the program, Howard Poupko, president of the Dramatics Society, and M.C. for the show, was presented with a plaque on behalf of his efforts for the Dramatic Society.

Rav Unterman Speaks At YU

(Continued from page one)
Union of Orthodox Jewish Congregations of America was Rabbi Unterman's official host for that special day, and Rabbi Unterman delivered an inspiring talk to the UOJCA convention.

The luncheon-reception, held in F-501, was attended by administrators, faculty, student leaders, and alumni of YU. The assembly was held in Lampport Auditorium.

YU Students Help JTS Dry Seforim Drenched In Seminary Library Blaze

(Continued from page three)
day afternoon and only a handful of students answered it at once. These were in the vanguard, those with the deepest sense of duty. And the night progressed, and the trickle of volunteers became a deluge, and each new contingent of arrivals raised the flagging spirits of their predecessors.

Classes Cancelled
Tired, after working all night, the students returned to Yeshiva for their morning classes, only to find that Friday morning sessions were cancelled for those who wish-

ed to work at JTS. And those Yeshiva College students did not sleep, but returned to continue their struggle against Time-for Time would not rest-Time had promised to turn all those glorious pages into rot and mildew. Not only the original workers returned Friday morning. They brought their friends, who were now also swept up in the titanic struggle to save the books. On *Shabbat*, the work ceased, and Time crept on to its inevitable victory. Saturday night, the largest crowd of all appeared. Yeshiva

boys, not ready to admit defeat, came straight from *shul*-some brought along their dates. The books were of utmost importance; Time had to be defeated.

Time Overcome
And before our startled eyes, Time, perhaps overcome by our refusal to surrender, well, Time just stopped. The books that were supposed to have rotted on Saturday night were there, waiting for the hordes of YU students, waiting for redemption from the clutches of oblivion. And the Yeshiva students came. It was Yeshiva's finest hour. Clearly demonstrated were the love of her students for Torah, and the *mesirat nefesh* which arose from that love. Maybe it didn't amount to much, that long weekend. But maybe, just maybe, it can all be summed up in the statement of one freshman to another as he watched six classmates stride into JTS, at three in the morning, to the cheers of their friends. "You know, for the first time in eight months, I'm really proud to say that I go to Yeshiva College." Maybe, that sums it up. Maybe that was the whole thing.

Letters To The Editor

(Continued from page two)
Unfortunately, though, some of these conservatives have become so preoccupied in voicing their stand, that their thinking and methods of reasoning have grown fuzzy. In their confusion they view any opinion (on any topic) not clearly labelled as sympathetic to their demands as purely heretical and misguided. Such was the misunderstanding of my view on recruiting. Mr. Kaplan, in his letter, circumvents the whole issue of recruiting athletes by introducing his own issue of the lack of *talmidai chachomim* and the near absence of a "spirit of learning" at our Yeshiva. For the record, I never said that learning should play second-fiddle to athletics, nor did I imply it. Certainly, no one should or can logically infer such a preposterous proposition from my article. Since "On The Sidelines" is a column devoted exclusively to sports, I strive to avoid discussing religious problems unrelated to athletics. As I stated, Yeshiva is committed to a program of inter-collegiate athletics and as such should demand success in this endeavor. My view on recruiting is a restricted one — only athletes committed to the orthodox Jewish religion should be

enticed to attend Yeshiva. If the presence of such people will undermine Yeshiva, then JSS is an even greater and more serious threat to its welfare. Those unfortunates who feel this way are obviously out of place at Yeshiva University. In reading any newspaper article people should read what is printed — not what is not printed. They should not confuse their pre-occupations with totally unrelated subject matter. Emotionalism must take a back seat to lucid thinking. If one must voice an opinion, do it at the proper time and in the proper setting.
Myron Iteld '66
Sports Editor
THE COMMENTATOR

Thanks
To The Editor:
Unlike some letters of student leaders, my letter does not intend to insult or degrade anyone. I generally disapprove of using THE COMMENTATOR as a dart board, unless there is sufficient provocation on the part of a group or individual. Attacks of any sort should not be made rashly, for the sin is great and the reward, little. I come

not to bury anyone, but to praise a few deserving members of the faculty. YCSC sponsored a student-faculty College Bowl, March 29. It was a disheartening omen of poor student-faculty relationships, however, when so many of the faculty members refused to attend or participate. Many of them had legitimate excuses. The date was poorly chosen (it was one week before *Pesach*) and the announcements of the event were perhaps too little and too late. But excuses did little towards cheering on or encouraging the faculty contestants. The contestants, however, did not miss the encouragement, carrying on quite capably and even winning the contest. They rightfully deserve much student thanks and praise, and I hope they will set simple examples in teaching the teachers how to improve relations with their students. So, thank you very much Dr. Greenberg, Dr. Blackman, and especially Dr. Boylan, whose last minute entrance saved the day. Thank you for proving that teachers can be friends. Thank you also (and Maxel Too) to recently-engaged Milton Ottensoser, without whose endurance and

organization, College Bowl at YC would have been a myth. Isidore Halberstam
President, Class of '66

Courting
To The Editor:
I hope you will allow an outsider some reflections occasioned by President Berlin's article (February 18) entitled "The Myth." Though I applaud the objectivity which Mr. Berlin seeks to bring to a knotty problem, I find his specific argument inconclusive. On the contrary, if there is a case for mixed activities at Yeshiva University, Mr. Berlin has certainly not presented it. Further, I must contend, the arguments in favor of

(Continued on page six)

Dr. Sternlicht Interprets Dreams

Dr. Manny Sternlicht, associate professor of psychology, lectured on "Dream Analysis and Interpretation," March 28. The lecture, sponsored by the Psychology Club, was both informative and humorous.

Some interesting facts discussed were that one dreams on the average, once every five times he sleeps, and that 20% of all dreams are in color. Furthermore, most people dream at 4 A.M. in the morning, and the average dream is 20 minutes in length.

Dr. Sternlicht pointed out that the main function of dreams is to protect sleep. Most dreams, especially in the child, represent wish fulfillments. However, since dreams are in our unconscious, we code them in a symbolic language which requires professional decoding. After this explanation, Dr. Sternlicht interpreted a number of symbolic dreams. In one example, a Yeshiva boy who dreams about a football may, in fact, be concerned about a *shikshah*, both of which he shouldn't be playing around with.

Stan Schneider, president of the Psychology Club, expressed hope that lectures of this type would continue next year.

Dr. Liebman To Speak At YC-SCW Lecture

Dr. Charles Liebman, professor of political science at YC, will present the final talk in the YC-Stern College joint lecture series Sunday, May 8. In *The Walls Within*, Dr. Liebman, a recognized scholar in American-Jewish sociology, will discuss the growing sectarianism of the American Jewish community, with specific reference to the Orthodox, Conservative, and Reform movements.

Although there was no obvious underlying theme in the previous lectures, the general aim of the series was to offer to the students of

Pollack Library will remain open until midnight from May 9 until June 14, Mondays through Thursdays only. Circulation will close at the usual time, 10 P.M.

YC the opportunity to meet interesting people and to hear ideas perhaps otherwise remote to them.

The final lecture should, by its objective description of the Jewish community, further extend the consciousness of the committed Jewish student.

Who's Whose Engagements

- Milton Ottensoser '66 and Susan Cohen
- Abbe Engelberg '65 and Ruth Cohen
- Bob Gill '63 and Judy Drimer

Dr. Greenberg Discusses Orthodoxy, YU, Viet Nam, & Sex

Editor's Note: The following is the fourth in a series of articles about YU—its schools, faculty, and students. This particular article, written by Freshman Harold Goldberg who has been working on this since September, is a crucial article for all to consider.

Dr. Irving Greenberg is an associate professor of history at Yeshiva College, and is also currently serving as rabbi at the Riverdale Jewish Center in The Bronx, New York. Dr. Greenberg earned a B.A. from Brooklyn College in 1953, an M.A. from Harvard in 1954, and a Ph.D. from Harvard in 1959. Ordained from the Beth Joseph Theological Seminary in 1953, he taught American History at Tel-Aviv University in 1961-62 on a Fulbright scholarship.

What do you believe is the essential element in Jewish theology?

The covenant idea, the belief that an infinite G-d is concerned for man and will enter into a personal relationship with him.

The Noahic covenant implies that instead of destroying man each time that he sins, G-d will work with man, whatever his actions. G-d seems to have sanctioned man's freedom and accepted the fact that he tends to sin. Man's evil tendency suggests the need for at least one group to continually fulfill man's potential for living according to G-d's will, to continually testify that G-d exists. Ideally, the Jews perform this function by accepting the covenants of Abraham and Moses — by fulfilling their *halachic* obligations to man and G-d. We must testify to ourselves, to non-religious Jews and to gentiles.

I believe that the definition of a Jew is one who takes the covenant idea seriously, who struggles to find its validity in his own life. It doesn't matter to me whether one calls himself Reform, Conservative or Orthodox. However, I identify with Orthodoxy. Although too many Orthodox Jews

merely accept the covenant doctrines and do not attempt to find their relevance to modern life, I still think that Orthodoxy has the largest number of people who do take the covenant idea seriously.

Do you feel that the categories, "Reform," "Conservative," and "Orthodox" have any meaning?

The main reality in these categories is an institutional one. But too often the three classifications only blind one's vision. Today Judaism intellectually is shattered in a thousand different directions, and when we admit this, we'll be able to begin struggling with the real problems facing the American Jewish community. These classifications make it seem that any problem which arises can be neatly fit into three boxes, each one representing a denominational view. But this is just not true.

What is the primary problem facing today's Orthodox community?

Orthodoxy refuses to come out of the East European ghetto psychologically. In the ghetto, Orthodoxy floated off into its own world and it is still living there. Furthermore, Orthodoxy refuses to show sympathy to those who respond authentically to the fact that Orthodoxy has lost all connection with modern life. Conservative and Reform have taken the risk and dealt seriously with the problem of Judaism's relevancy to modern life, but I believe that they came up with the wrong answers.

Orthodox Jews inherit the notion that Judaism entirely transcends the temporal, that Judaism should be independent of local culture. We've come to think that a relationship with the Divine means separation from current or everyday life.

But, on the contrary, our acceptance of the Mosaic covenant and of Jewish law is tantamount to the belief that G-d intervenes in the temporal, and that we can experience infinite values in a concrete worldly experience. Thus, Jewish history is a history of human responses to the Divine approach — to Torah, Prophetic and Tal-

itudic values and *mitzvot*. Some of these human responses have led Jews to experience their *Zelem Elokim* and some have not.

The central issue in Judaism today is this: What are the concrete experiences that can lead us to an experience with G-d? Ideally, how does Orthodox Judaism believe that Jews can experience the Divine?

Orthodoxy believes that the Divine can be experienced through the observance of every *halachah*. Yet, Orthodoxy has escaped into the purely ritualistic realm of *halachah*, has homogenized *halachah* and has made a routine out of it. I think that the basis of Orthodoxy's escape is the belief that Torah cannot stand up to the challenge of contemporary civilization. Thus, our withdrawal from society is a means of "saving" G-d or covering up his "weakness." This attitude reflects our cowardice, for G-d and His Torah have enough vitality to live in any situation. Our desire to withdraw is an indication of our unwillingness to admit that our beliefs are shallow. One with a religious attitude would not ignore America, but would question why we were brought here, and how we can utilize America for the realization of Jewish personal and social ideals.

Orthodoxy should not unrealistically deny that conditions have changed, but should explore what meaning many of the *mitzvot* can have for us today. The willingness to explore is the valid component of certain Conservative approaches, but I often disagree with the Conservative application of this principle. Too many times the Conservative movement changes *halachah* because popular opinion demands the change. I believe that changes in *halachah* should not be the result of popular opinion, but the result of deliberate consideration by the *gadolim*.

How can Orthodoxy—*halachic* Judaism—become relevant in America?

Orthodoxy must undertake three tasks. First, we must recognize that a democratic

society not only liberates us from persecution, but can also energize us. In the past, we had to survive among barbarians. The premium that we paid for survival was the perversion of the idea of the Chosen People; we came to think of ourselves as inherently better than others. But our only unique characteristic is an obligation to live in a holy manner by observing commandments, to set an example.

The pressure of the ghetto is now removed, and democratic America can eliminate our superiority complex and return us to our ideals of human equality and social justice. We should not necessarily accept all of America, but at least we should explore its attitudes and integrate those that illuminate and deepen our traditional Jewish framework. For example, we should recognize that it is our religious responsibility to participate in the current civil rights struggle.

Secondly, Orthodoxy must train a body of scholars in the new fields of study, especially in Biblical criticism.

We should acknowledge a debt to Bible critics. They have shown that the Torah is not toneless, but has elements in common with the temporal experience of the ancient Near East. This does not undermine our faith because the Jewish idea of a holy life is the proper utilization of the temporal. However, contemporary scholarship denies G-d and sees only the temporal qualities of the ancient Jew. We need Jewish scholars who assume that man can relate to G-d. This type of Jewish scholarship would illuminate our understanding of the ancient Jew, it would enable us to understand the exact point of meeting between the Divine and the temporal. We would be able to see how the ancient Jew utilized the temporal in a Divine manner.

Denying either the Divine or the temporal is no answer to the questions raised by Biblical scholarship. We need to under-

(Continued on page eight)

Rogosin Founds Center For Jewish Ethics; Rav Soloveitchik Slated To Play Major Role

One of the nation's most generous philanthropists, Israel Rogosin, has contributed \$1,000,000 to YU for establishment of a Center for Ethics and Values. The Center will concentrate on teaching and research into the history, philosophy, and practical application of Jewish Ethics. Rabbi Joseph B. Soloveitchik will play a key role in the Center as an authority on *Halachah*.

The center will attempt to develop a group of authorities who will disseminate knowledge of ethical principles to school children

and many other areas. It will also study and popularize the works of Jewish ethical philosophers.

Israel Rogosin is the founder and chairman of Beunit Corporation, one of the nation's leading

textile firms. Mr. Rogosin was born in Lithuania and emigrated at age seven. He started working at 13 and soon assumed responsibility for a small mill in Brooklyn. He merged it with several others to form Beunit in 1921.

Letters To The Editor

(Continued from page five)

mixed activities at Yeshiva — and I believe they do exist — have little to do with functions like the Dean's Reception (insofar as "dates" are, or must be, brought to them).

Let me expand upon these two contentions.

1. President Berlin argues that it is "better to date before G-d than the devil." Even if we accept his assumption that the devil does not attend the Dean's Reception, the argument itself is utterly empty. It has been used to justify some of the worst wrongdoings in Jewish history, from the golden calf (cf. Ex. 32:5 "*chag laShem machar*") to late Friday evening services; from riding to *shul* in Conservative synagogues to dancing in *shul* in Orthodox Synagogues. Of course, there are some things it is better to do "before G-d" than "before the

devil" — hence, one of the familiar "justifications" of Yeshiva University itself. But there comes a point where what is done is so objectionable that it is better to leave people to the devil; at least the sinners know that they are sinning. And so we find the other *yeshivot* openly crying that it is indeed better to learn heresy from heretics, than to attend an institution where one can delude oneself into believing he is not learning heresy. We cannot, therefore, make a blanket decision between "G-d" and "the devil" in *specific* case, decide just what is to be done before G-d, just how evil or how good it really is.

Lacks Arguments

One would therefore expect Mr. Berlin to back up what he says with specific moral (if not *halachic*) and practical arguments in favor

Dr. Leibowitz Investigates New Insights Into Bible

(Continued from page three)

Dr. Leibowitz contends, are valid and legitimate approaches to Judaism.

Through her sheets, radio broadcasts, and lectures, "Nehama" (as she is often called) has become a

household name in Israel.

Letter to Kibbutznik

One *kibbutznik* (from *Degania*, a non-religious settlement) during the War of Independence wrote an urgent letter to which, of course, Dr. Leibowitz replied at once. However, it was not soon enough. The boy was killed by Arabs while guarding the relief column enroute to Jerusalem. Another young correspondent during World War II wrote to Dr. Leibowitz apologizing for the lateness of his work. It just so happened that his ship had been torpedoed!

Still another telling incident of the wide scope of people who find close Bible study a rewarding experience is the following: Dr. Leibowitz had been correcting the steadily improving answers of an unknown woman somewhere in Israel. Curious as to who this outstanding pupil of *Chumash* could be, Dr. Leibowitz wrote and inquired. The woman was no less than a waitress in a cafe!

At the end of the taxi ride to Hebrew University in which we discussed much of this interview, we got out at the National Library. Leaving the taxi, the cabbie called to Dr. Leibowitz. "Oh, Dr. Leibowitz, I was meaning to ask you about a certain *Rashi*..."

(Continued on page eight)

All seniors are required to take a rudimentary swimming examination for graduation. Exemptions can be claimed by presenting any Red Cross Card to Stan Schneider (ND 503). The examination will be given for the last time tonight, at George Washington High School, 192nd Street and Audubon Avenue, at 8:00 P.M.

and adults. As a result, the Center will not confine itself mainly with the ethical aspect of *Halachah*. It will try to distill the ethical practices from the law and apply them to business, human dignity, judi-

Club Corner

(Continued from page three)
 sserted. Likewise, the flavorings frequently are either alcohol-derived, alcohol-purified, or otherwise not permissible. Of 175 flavoring agents he studied in a 1955 project, only ten were definitely suitable for Passover use, provided their handling procedures were known.

Orange Soda
 Citing the permissible orange soda as an example, Dr. Levine catalogued the remaining problems for certification. Orange oil is sometimes washed out of the rinds with alcohol. Further, flavorings are most commonly sold as extracts, i.e., alcohol solutions. Alternately, they are sold in starch pastes, again possibly *chometz*. Finally, the certified colors, all of which are

All students interested in joining THE COMMENTATOR for the 1966-1967 school year must submit applications to the Editor-in-Chief, Neil Koslowe (ND 525). The application should state the position desired and two alternates, as well as the applicant's year of graduation, religious division, experience, and reasons for applying. Applications for all positions will be accepted until May 5, 1966.

forbidden for Passover, and preservatives, many of which may be, are common ingredients. Likewise, the source of caramel colors and nature of adulterants must be considered.

Concerning other products, Dr. Levine suggested an iodine test for starch in pills, the formation of blue-black color being a positive test; he warned against the flavorings in toothpastes lacking Passover certification, and about the presence of alcohol in liquid detergents; also, that Vitamin D in milk is frequently yeast-derived.

Graduate Work
 Eleven Chapter members heard Leonard Glass and Irving Trietel, both '64, discuss graduate work at their current schools, New York and Columbia Universities, respectively, at a Thursday night, March 24th, meeting in F 410.

Mr. Glass, completing work toward his M.S. in organic chemistry, emphasized the favorable working conditions at NYU, both as regards facilities and student-faculty relations. Reasonable arrangements are easily made to avoid

Commentator Places First

(Continued from page one)
 contest to be held in July.
 The Newspaper Guild judged the newspapers by arbitrarily selecting a date and asking each college to enter the paper published on or before that date. For Yeshiva College, this meant that the first newspaper of the Spring term was to be entered. Mr. Joseph Feldman of the Guild branch in Rochester informed THE COMMENTATOR by telegram of its most coveted award. The New York Daily News covered the story, and the Guild will soon present appropriate trophies to THE COMMENTATOR.

Shabbat and Yom Tov classes, with faculty members available at any time a student should want to make up laboratory work.

He noted that most incoming students are appointed to teaching fellowships, officially requiring 12 hours per week, but that this consists of varying amounts of teaching and grading, and is sometimes lighter because the number of fellows exceeds the courses needing to be taught. A possible disadvantage is the limitation of teaching fellows to nine credit hours per term, thereby requiring two years to complete M.S. work, and the lack of microfilm facilities in the library making old journals available only in sometimes crumbling originals.

He warned that admission is to the M.S. program only, with admission to doctoral study only made on the basis of further examinations.

Math Important
 Mr. Trietel, studying physical chemistry, stressed the importance of a strong mathematics and physics background for the field, even if taken at the expense of additional chemistry courses. He noted that Columbia's chemistry department was good, but was in a state of flux, with several men either definitely leaving or contemplating doing so. His own thesis advisor is taking a position at Cal Tech, where he will have to follow to continue his research.

In other points, Mr. Glass noted the importance of instrumental techniques in organic chemistry, urging those considering work in the field to familiarize themselves with IR, UV, and NMR spectral methods, especially the last named. He suggested French, rather than Russian, as a second language, because most significant Russian journals in organic chemistry are available in translation.

Quantum Mechanics
 For those interested in the chemical meaning of quantum mechanical theory, the Chapter offered a lecture March 31 on "Quantum Mechanics and Chemistry." Dr. Agee Petersen, associate professor of physics at Belfer Graduate
 (Continued on page nine)

Professors Defeat Students In Yeshiva College Bowl



Professors Boylan, Greenberg, and Blackman are shown taking on students Aaron Gaffney, Larry Grossman, Stephen Rabinowitz, and George Baumgarten. The action took place at the highly successful College Bowl, March 29, which the faculty won.

All Night Vigil Held By New York Youth To Protest Suppression Of Soviet Jewry

(Continued from page one)
 depiction of the passage of the Israelites through the divided waters of the Red Sea toward freedom, the rising sun of hope is shown splitting the waters. The sun's rays shaped themselves in the Hebrew and Latin letters spelling, "Redemption."

Rabbi Goldberg Speaks
 The brief program opened with statements by Rabbi Jacob Goldberg, chairman of the New York Youth Conference for Soviet Jewry, Mr. Morris Brafman, Jacob Birnbaum, Jeffrey Levitan of CCNY, co-ordinator of the evening's activities, and Rabbi Steven Riskin of Yeshiva. Rabbi Riskin spoke on the apparent contradiction in the Passover ritual between the themes of *lechem oni* and *geulah*. Later in the evening, Rabbi Aaron Lichtenstein, *Rosh Yeshiva* in RIETS, delivered a *shnur* on the *halochoh* concerning *Pidyon Sh'vuyim*, and their relation to the goals of the present movement on behalf of Soviet Jewry. He discussed specifically a passage in the *Rambam's Mishnah Torah*, which states that there is no *mitzvah* greater than *Pidyon Sh'vuyim*.

A high point of the evening's activities was a visit by Abie Nathan, the Israeli "peace pilot" who expressed his support of the group's activities. Throughout the night, students engaged in study sessions. At sunrise, the students conducted the morning services. This was followed by additional activities which continued until noon.

Protest March
 By eleven a.m. on the following Friday, over 12,000 demonstrators had gathered in the vicinity of the Soviet Mission. The protest centered around the following:
 1. Equal rights for Jews in the USSR granted under the Soviet constitution. 2. The reunification of families. 3. Full religious and cultural expression for Jews. 4. Establishment of Jewish schools and the functioning of Jewish cultural forms in the USSR. 5. Fulfillment of promises already made

to allow the free baking of *matzoh*; the printing of 10,000 prayerbooks and the reopening of the Moscow Yeshiva.

The group first encircled the Mission, and then proceeded down Lexington Avenue to the U.N. Plaza on East 44th Street and First Avenue. Thousands of downtown shoppers and office-workers witnessed the well disciplined pro-



Looking west, the hearty throng of over 12,000 Jewish youths is visible as it listens to *Geulah* March speeches, near U.N.

cession quietly move down the avenue.

Present Petition
 At the plaza a program was held which included several speeches, the presentation of a petition, and a dramatic script. Among the speakers were Rabbi Goldberg, Rabbi Israel Miller, President of the RCA and chairman of the American Conference on Soviet Jewry, Jacob K. Javits, senior senator from N.Y., and Youth Spokesman Ephraim Dimont, YC '69.

Rabbi Goldberg spoke for all who were present when he stated, "We speak for our brethren in Russia who are afraid to speak. We will not be silent as long as they are afraid. We will not rest while they are not free... [I cannot] believe that the world will be indifferent to the plight of Jews twice in one generation."

Senator Javits pointed out that the Soviets had boasted at the 23rd

Communist Party Congress in Moscow, that ended on April 8th, that there is religious freedom behind the Iron Curtain. He added, "Unfortunately, in the Soviet Union, action contradicts their words... They [Jews] suffer deprivations not imposed on other religious or national groups in the Soviet Union... The fundamental question is this: Shall we

protest, or shall we be quiet. We must and we do protest."

Spokesman for Jewish Youth
 Ephraim Dimont challenged the Soviet Union to produce a single spokesman for organized Jewish Youth. He added, "Since the Jewish youth cannot speak out, we will be their voices."

After these speeches the petition was presented to Deputy US Ambassador to the U.N., Dr. James Nabrit Jr., by Miss Sarah Wisniewski, a member of *Mizrachi Hatzair*, with the request that he use his "good offices" with the Security Council to help restore Jewish religious and cultural life in the Soviet Union. This was followed by a dramatic presentation by the *Zamir* Choir. The program was concluded with singing of *Ani Maamin*.

Rev. Dan M. Potter, D.D., Executive Director of the Protestant Council of New York City, sent a letter to the New York Youth Council for Soviet Jewry which in part said: "On behalf of the 1,700 churches of the Protestant Council of the City of New York, I send you our prayers and earnest concern for the cause of religious freedom in Soviet Russia which this day has so vividly inspired the youth of your 22 National Jewish organizations to march peacefully and demonstrate. May G-d bless your march and demonstration and hasten the day of religious freedom in the Soviet Union."

Rev. Thurston N. Davis, S.J., editor-in-chief of *America*, wrote the Youth Conference: "As the Jewish young people of New York gather in the U.N. Plaza on this profoundly significant Day of Passover, you can be sure that Christian hearts will beat along with yours, recalling that this is the day of liberation of the Jewish People of ancient time from the bondage of physical and spiritual tyranny."

Dr. Greenberg Discusses Orthodoxy; Says Orthodoxy Withdraws From Society

(Continued from page six)

take Biblical scholarship in order to more fully understand our own revelation. We should be committed by faith to the Torah as Divine revelation, but what we mean by "Divine revelation" may be less external or mechanical than many Jews now think.

The third main task confronting Orthodoxy is a thorough re-examination of the *Shulchan Orach*. The purpose of *halachah* is to transform the mundane into the holy by the utilization of the *halachah* which applies to any given experience. But today, there are some experiences which *halachah* doesn't cover adequately, and, we are unwilling to apply many *halachot* that deal with contemporary problems. The *Poskim* aren't meeting their responsibility in updating and fully applying our law codes. This inaction represents a denial of one of the basic tenets of Judaism: that our tradition may be applied to any situation. In short, the *halachah* has broken down. What are some major contemporary problems to which we could apply *halachic* principles and laws, but don't?

Two such problems are the war in Viet Nam and the American attitude toward the welfare of our society.

Instead of taking the *halachic* outlook on war seriously, the bulk of today's Orthodox Jews back President Johnson's policy with the un-Jewish tendency to "render unto Caesar that which is Caesar's."

Only Jews are bound to observe *halachah*, to base their views and actions about the Viet Nam war upon *halachah*. But in the spirit of a democratic society, we can suggest that others accept our attitudes and follow our actions.

Judaism longs desperately for peace, and the prophetic vision sees peace as the only basis of any redeemed world order. But the real task today is to avoid sweeping moralisms and get down to the specifics about how to wage peace.

As I mentioned before, the essence of *halachah* seeks to realize

Social Science Majors Increase

According to a report issued by the Office of the Registrar, interest in the social sciences is rising sharply among Yeshiva College students. The rising trend began in 1964, when 39% of the students majored in the social sciences. The figure now is over 43%. However, Professor Morris Silverman, registrar, noted that the natural sciences remain the most popular, since 47% of the students are majoring in them.

There has been an attendant decline in the interest shown for the humanities. Only 10% of the students choose a humanities subject as a major. According to the report, the most popular single major for the past 17 years has been the pre-medical, pre-dental major. It has been followed closely by mathematics and history.

the Divine in concrete human situations. In perfecting the world, we may unavoidably collaborate with the evil in reality until that evil is overcome. This is necessary, but, in turn, we have to participate in the world without accepting it as it is. Thus, sin and purity are inextricably mixed and every step toward the kingdom of G-d may involve treading down some ideals. This anti-utopian quality of *halachah* enables the Torah not to abandon the secular realm to Satan or Caesar. We, therefore, avoid pacifism because it would pave the way for the triumph of evil incarnate. Instead, we must embrace the necessary policies, even if they are morally ambiguous, even if they have negative side effects. Specifically, we cannot *a priori* exclude war as a policy, but must judge its validity in specific cases.

The *Rambam* defines war as necessary when the enemy seeks to annihilate Jews. Talmudic and post-Talmudic sources go farther. They say that forces which seek to destroy man's dignity and spiritual needs may be opposed with the same vigor as the forces which seek to destroy man physically. In recent times, the *Chofetz Chaim* ruled that all the laws of Sabbath, *Yom Kippur* and other restrictions which are waived to save a life in danger may be waived to save a man from spiritual annihilation.

In order to determine whether war is "necessary," the *halachist* must be well versed in the given military-political situation. Certain aggressive forms of Communism might be judged as intent on the spiritual annihilation of man. But this is precisely the nub of our judgment on Viet Nam. We must judge whether Ho Chi Minh works a basic denial of human life

and dignity on his people, or whether there is a possibility that his government is the best possible one in this situation.

We must determine if a neutralist or Titoist solution is possible. If so, this would not be considered as a necessary war. On the other hand, if containment of an aggressive Communism is necessary here, the war can be justified and accepted (without whitewashing its moral shortcomings).

It follows that we must bend all our efforts to secure a full airing of the issues by the administration. Jews and other religious groups should make it clear to the administration that they are prepared to grapple with the real issues and do not demand a purist, flag-waving justification.

If the war is found to be justified, we would be open to the elements of evil, but we must seek to minimize them. There is great resistance among all clergymen to getting involved in operational details of a war situation, yet it may be here that the greatest saving of of human lives can be achieved. For a simple order to win a war frequently leads to unlimited excess. Once informed, we must descend to the political marketplace and demand those specific policies of our government which best preserves the dignity and life of the Vietnamese.

Halachah requires serious peace attempts before any war is prosecuted. Here, too, clergymen must be informed before they can decide whether the U.S.'s recent peace efforts were adequate, whether the Administration's apparent unwillingness to negotiate with the Viet Cong was based upon strategy considerations or upon a fear of domestic and political reprisals.

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Soviet Jewry News — In Brief —

The Soviet news agency Novosti reported that Jews had sufficient *matzoh* this year, and many American newspapers printed this report. Neglected was the fact that to obtain *matzoh*, Jews were required to put their names on a list as "Jewish believers" (potentially self-incriminating and dangerous in the USSR). Even this "privilege" was limited to a number of larger cities.

Throughout the world, except in the USSR, *seder* rituals were changed this year. A fourth piece of *matzoh* was added to the *seder* service as *Lechem Oni*, the bread of affliction of Soviet Jewry. In many homes an empty chair was placed at the *seder* table to symbolize the fact that most Russian Jews had no *seder* table. Carnegie International Center, NYC, March 18:

A tribunal of distinguished "jurors" received reports and took testimony from eye witnesses in an effort to evaluate the present status of Soviet anti-Semitism. Bayard Rustin, civil rights leader, was chairman of the panel which included: John C. Bennet, president, Union Theological Seminary, Floyd McKissick, executive director, CORE, Telford Taylor, chief U.S. prosecutor, Nuremberg war crimes trials, and professor of law at Columbia University, and Norman Thomas, veteran Socialist leader.

Such witnesses as Rabbi Israel Miller, Thurston Davis, editor of the Catholic magazine, *America*, and author Meyer Levin testified before the group. Both the witnesses and prepared studies portrayed a harrowing picture of Soviet Jewish life. Father T. N. Davis (leading Jesuit journalist), told of visiting the chief Rabbis of Moscow and Leningrad. "One pos-

sible key to the plight of the Jew in the Soviet Union," he said, "lies in what was to us the ominous activity of the lay committeemen who surround the few aging Rabbis. It is difficult to believe that these laymen are not government agents. . . Their attitudes of fear and servility prevents necessary initiatives that would help to solve the problems that face Judaism. . . Some of them actually told us: 'If you say anything, say only what is favorable.'"

United Nations, March 16:

The UN Human Rights Commission voted through a draft convention dealing with religious intolerance, which specifically mentions anti-Semitism by name. This convention is expected to be completed next year, which would end a now 6-year attempt by the Soviets to block its completion. New York:

Maurice Friedberg, professor of Slavic languages at Indiana University, presents an astute analysis of different strategies of bringing pressures to bear on the Soviet Union on the problem of Soviet Jews ("Defending Soviet Jews: Placards or Memoranda" *Midstream*, Sept. 1965). He observes that the approach of Nahum Goldmann (president of the World Jewish Cong.) advocating "quiet diplomacy and negotiation," is inapplicable in dealing with the Soviet Union and must be disavowed in favor of vigorous, responsible public protest.

Philadelphia, April 17

At the two-day meeting of the American Jewish Conference on Soviet Jewry, Prof. Erich Goldhagen, director of the Institute of East European Jewish Affairs at Brandeis University predicted that in 10 to 15 years it would be im-

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Letters To The Editor

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trof over the dating habits of Yeshiva students, as well as the extent of the "vacuum" which would be formed in the absence of the Dean's Reception.

Derech To Courting

2. This brings me to my central contention: if there really is a *derech* to courting, I believe it is folly to look for it in mass, organized, mixed affairs. Whether these affairs are inoffensive or not from a Jewish point of view, they are a waste of time from the point of view of creating meaningful relationships between men and women. The yeshiva boy I know (not from YU) who took his "date" to a hotel lobby and talked to her for a few hours — ludicrous as this is — was closer to the right track than is Mr. Berlin. Mass social events are the worst way to "meet" people — and the best way is through activities which have value — activities which are not "social" at all. Some of the best relationships I know were fostered through the Yeshiva University youth seminars, in which boys and girls — and their counselors — have an opportunity to meet with-

out the pretensions of a "date," and to work together on projects of Jewish content, and of lasting significance. Insofar as Yeshiva University fails to provide meaningful activities of this kind (activities whose social function is played down to a whisper), Yeshiva will have failed to show a *derech* to anything.

Mark Steiner
Oxford, England

Bnei Akiva

To the Editor:

In the last issue of THE COMMENTATOR, it was erroneously reported that the *Bnei Akiva* Club had merged with the *Mikvachi Hatzvai* Club.

Student Council had contemplated this merger, but after discussions with the presidents of the two clubs, it was decided that this merger should not occur.

The *Bnei Akiva* Club has continued to function as one of the active independent clubs in Yeshiva.

Michael D. Joshua '66
President, *Bnei Akiva* Club

Viet Nam

To the Editor:

Having been a member of the Yeshiva delegation to Washington, I feel compelled to answer Carol Ann Fisch, whose letter you recently published (Vol. #53, No. 3). Though I don't question her right to oppose American policy, or to voice opposition to our support of it, I object to her reading into our statement things that aren't there, and I intend also to point out other fallacies in her letter.

Firstly, she makes much ado of our "representing loyal Americans and loyal Jews steeped in the traditions of Orthodox Jewry" when we never claim to represent them. Nor do we for a moment profess to "believe that we can speak for the collective conscience of the American Orthodox community." The statement says merely that our American and Orthodox Jewish background motivates us to support U.S. policy, which is quite a different matter. You need not be alarmed, Carol Ann, we speak not for you.

Secondly, our statement indi-

cates simply support of American policy — the maintenance of U.S. troops in Vietnam to guarantee her integrity. Nowhere in that statement do we extend a blanket agreement for every facet of that policy, i.e. the conduct of the war, etc., as her letter accuses us of doing.

Opposes War

Thirdly, her letter implies opposition to the war, for which we are quoted as saying "no loyal American can be opposed to this position." A rereading of that letter will show that the "position" referred to is not the war, as her letter would have us think, but the desire for a negotiated settlement of it, which, it seems, is what Miss Fisch wants.

A few other comments about this letter: the totality of our support of the government's policy (which, as I've said, is incorrectly read into the statement) indicates the presence of the "voice of the European ghetto." Her reasoning, I'm sorry to say, lacks validity. She says that the ghetto dweller was forced to agree wholeheartedly. (Continued on page eleven)

Take A Risky Date; Don't Use A Computer

(ACP) — Little Johnny sat on his grandfather's lap and said, "Tell me about the old days again, Grandpa. You know, before the computers."

Grandpa smiled and looked dreamily through his spectacles. "Ah, yes, those were the days," he mused. "Of course conditions were terrible. People had to think for themselves and even make decisions. But you know, there was something about those times."

"Tell me about dating again, Grandpa. I want to hear about the girls."

Dan Ro Teaches Speedreading

With speedreading training, most students would be able to read 1,000 words per minute, some as much as 4,000 words per min-

The ACS Affiliate Chapter has a complete assembly on file of graduate school catalogs. These will be placed in the chemistry department office (M412) shortly, as an aid to the student body.

ute. These claims were made by a representative of the Dan Ro speedreading company at a demonstration in 440 Furst Hall.

He defined "normal" speed as 250-300 words per minute, and guaranteed at least a doubling of reading speed on completion of the course. Charge for the 22 sessions, two per week, would be \$115.

Dr. Greenberg On Judaism And Halachah

(Continued from page eight)

If the peace efforts were limited by political consideration, Jews and other religious groups should have exposed them as inadequate. I believe that religious groups have more influence than they think, and if we pledge to the Administration that we will not campaign on generalizations but in the political arena, we can insure the Administration that it will not suffer political losses if it seriously explores the chance of peace with the National Liberation Front, even if such exploration falls through.

The halachah demands that one risk the possibility, but not the probability of losing his life in order to save another's. Should the present crises escalate to a potentially nuclear one, we would be in a different halachic category, and would seriously have to review our stand. However, I do not think that we are now in a potential nuclear situation. Thus, religion's task is to think concretely, accepting the moral ambiguities, rather than give vague, idealistic preaching.

Although halachah requires the full sharing of responsibility by the entire society in the time of a necessary war, the moral objector is still exempt. Contrary to present American law, the Rambam recognizes the legitimacy of objecting to a specific war without being opposed to war in general. I think

"Well, there was one time I remember. It must have been back in '65. Yeah, it was '65 all right, cause I remember the computers came in '66.

"I was walking across the old campus one day and I saw this girl, just standing there looking real cute. So, being a gay blade in them days, I just sort of sauntered up to her and struck up a conversation. And I got a date with her that very night."

"Wow, Grandpa! You must be the bravest man in the whole world. You didn't even know if you two were compatible, did you?"

"Nope. Sure didn't. Funny though, it didn't seem to matter a whole lot at the time."

"But weren't you scared? I mean, you didn't even know if you both felt the same way about abortion."

"Well, I guess I was a little nervous, all right. Cause I didn't even know if she was powerful, intelligent, giving or aesthetic."

"Yeah, and what about sexual involvement? She might have gone back and told the whole dorm so far as you know."

"Well, that was the chance we had to take back then."

"Boy, I'll bet it was a real drag, not knowing a thing about her, Grandpa. What ever happened to the old girl, anyway?"

"She's out in the kitchen, sonny. I been married to that old gal for 56 years. Damn, I wish we were compatible."

that this would be in order now. Nor need we fear the results. It is a mark of the security and commitment of the democratic society that only it could afford to allow such dissent. We desperately need sincere rebuttal and challenge because we should be aware of the tentative needs on which we base our judgment; of the ambiguity of our stands and of the inescapable evil side effects that may flow.

Two Functions

Drawing on its historical tradition, Judaism can see two functions for itself today concerning the present attitude in America toward the welfare of society. One function is the prophetic-messianic role. That is, to pose a radical alternative to current behavior and warn of serious punishment if obedience does not follow. The second role of Judaism is that of healing and reconciliation. Of embracing the qualities of goodness and value which are in the status quo; of working soberly within the existing conditions for limited and gradual change; of healing and soothing the inescapable inequities and existential evils of sorrow and death which no reform can ever cure. Today the gradualism and sobriety have their spokesman, but they are so steeped in complacency in the face of serious problems that it is time to take up the prophetic theme again. Basic to the prophetic framework is the requirement that

Soviet Jewry News - In Brief -

(Continued from page eight)

possible to find anyone in the Soviet Union capable of performing Jewish rituals.

He declared that in the 50 years of Soviet rule, Jews had been reduced "to a state of cultural and religious desecration without parallel among other religious and cultural minorities."

Professor Goldhagen presented statistics to show that before the Bolshevik Revolution in 1917 there were 7,000 Jewish schools in Russia "with thousands of rabbis and synagogues and numerous publications in Hebrew, Yiddish and Russian." Now, he said, Soviet Jews "are denied even a single Jewish school" and the teaching of Hebrew and Yiddish to the young is prohibited by the authorities. He said that within the last year the number of synagogues had shrunk from 95 to 62 and that there were only 40 to 50 Rabbis, with an average age of 65.

Washington D.C., April 16

69 United States Senators issued a statement asking that the "three million Jews of the Soviet Union be allowed to live creatively and in dignity as Jews."

The Senators maintained that "Jews, alone among all Soviet ethnic groups, are forbidden schools and other institutions of Jewish learning." The statement said that the Soviet government had accepted "the principle of the reunification of broken families, and we strongly support the plea that the Soviet government translate this principle into practice for tens of thousands of Soviet Jews who want to emigrate."

Jews possess a social conscience and exercise it.

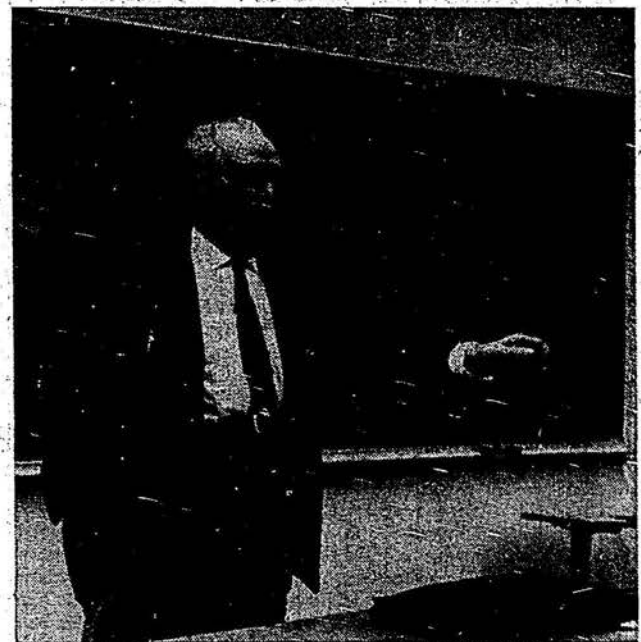
The central moral principle of the Torah is the belief that man is created in the image of G-d, and this implies that any act or policy which humiliates or "shrinks" a person is an act of desecration of the Divine image. Belittling man drives the Divine presence out of the world. Thus, Jews are required to eliminate those conditions — physical or psychological — that humiliate people.

Before a man can live a spiritual life, he must be able to satisfy his bodily needs. The Rambam says, "The well-being of the soul undoubtedly comes first in rank, but the well being of the body, which involves the government of the state and the establishment of the best relations among men, is first in nature and time. The well being of the soul can only be obtained after that of the body is secured. The well being of the body is only possible when man has all his wants supplied."

Poverty

Thus, Jews must stand for an increased war on poverty. It has been estimated that it would take \$10 billion to lift all the families now under the poverty level over the threshold. Even though it would be \$10 billion that would repay itself a thousand times over, we have only a \$1 billion program against poverty. It is our religious duty to involve ourselves in politics

Club Corner



Professor Maurice Baudin addresses Le Cercle Francals on topics in French Literature. At right, Dr. A. Peterson addresses the Chem Club.

(The Commentator)

(Continued from page seven)

School of Science, addressed chemistry and physics students during Club Hour.

Dr. Petersen stressed the failure of logic in dealing with the dichotomy between the atoms of chemical experience and the wave-form of matter, the forte of physics which blurs mass into a probability distribution. Quantum mechanics deals with the problem by assign-



(The Commentator)

ing stepped energy levels to the wave, breaking the classical energy continuum into discrete particles. This answer, in itself, lacks philosophical justification, as it retains concepts of broken wave and continuous particles.

The true answer, Dr. Petersen asserts, is that, because of the smallness of atomic particles, our attempts at observing them must change either their energy or the definiteness of the time at which they are observed. Therefore, one type of experiment will demonstrate wave properties, another particular ones.

United To Train College Grads As Pilots

Want to fly? United Air Lines has announced a program to train inexperienced college graduates between 20 and 25 as pilots. Applicants who satisfy UAL requirements will be given loans of up to \$3,000 to pay for training as commercial pilots, and assurance of a job afterward. The program was necessitated by a heavy increase in air travel and the consequent projected increase of United's fleet to 300 jets by 1970.

The pay scale for flight officers, based on a maximum of 85 hours per month, is \$975 per month after two years, and reaches \$33,000 annually after 10 to 12 years.

personality, to be rooted in a heritage and value system rather than
(Continued on page ten)

and speak up for an increased poverty program.

Although material well being is necessary for leading a spiritual life, present day America has taught us poignantly that material well being does not itself insure the acceptance of spiritual values. On one hand, the great amount of leisure time in America allows for creativity and craftsmanship which modern, mechanized work — especially in factory settings — doesn't provide. Yet, most Americans do not utilize their time for personal fulfillment.

Controls

Manufacturers are increasingly turning people into mere uncontrollable consumers to take in the ongoing flow of goods. The producers break down traditional impulse controls with a constant flow of hidden and open persuasion techniques, with stimulation by provocation, by sex or by fear. This is especially effective on children. In Erich Fromm's analysis, people feel more and more dependent on irrational consumption for their worth and no longer see the self as worthy for its own sake. Eventually, people sink into a state of psychological helplessness.

The solution to irrational consumption and the resulting spiritual emptiness is not asceticism, but purposive impulse control, where one is in control enough to decide what he wants, to choose his own

UCLA Prof Lectures On Debating; Champion Describes Forensic Art

An overflow audience of Yeshiva College students heard a stimulating lecture on the technique and significance of debating from Mr. Lawrence Sager, April 21st. Sponsored by the speech department, under the specific supervision of Miss June Tauber, the lecture was intended to instruct speech students in the rudiments of debating style while providing them with an appreciation for the subtler nuances of the forensic art.

After attendance was taken, Miss Tauber introduced the speaker and gave a short list of his eminent qualifications. A champion debator at Pomona College in his undergraduate days, Mr. Sager is now the Editor of the Columbia Law Review. He participated in the Crossroads Africa program, which had him building schools in Ghana, and will further aid the educational world when he becomes an assistant professor of law at UCLA next September. This jump from law student to law professor clearly shows Mr. Sager's legal abilities.

Testifying to his forensic abilities were the rapt expressions of concentration which were prevalent among the faces in the audience. Mr. Sager spoke in a clear, well-modulated voice with a poise and a command of the language which identified him as an experienced, successful speaker. The organization and content of the lecture were also witnesses to his mastery over his art.

Debate Defined

Defining debate as structured argumentation, Mr. Sager showed how this form of speech differs from all others in its requirement of controversy and the protagonist. He pointed out that our legal structure works on an adversary system similar to the debating process, with the judge acting as an arbiter between sides rather than as a participant. This system, said Mr. Sager, helps the audience and the debators scale the intellectual planes of any topic.

Though forensic competition is

often viewed as a contemporary form of Sophistry, there is a great deal of truth and intellectual honesty in debating. The intellectual aspect appears in the deep research which each debator must do in his topic. "The ultimate goal of debating is to produce ideas."

Significance

The significance of debating asserts itself in many situations. It sharpens the observatory powers in examining any topic and aids the power of communication based on sound thought. Verbal facility is useful in all walks of life.

From The Board

Four Years

by Marvin Welcher

Student Council, as any executive-dominated group, reflects the personality of its head. Joe Rapaport's was a bitter fighter of the Administration. Dave Berger's was calm, scholarly, diplomatic, and successful. Steve Katz's was slow, embroiled in great theoretical issues, leaving little surface accomplishment. Joe Berlin's reflects an individual dominance, a dominated Council, with little of the cooperative effort which brings results.

Doubtless, the membership of each Council must share in its record. Yet, neither diplomat nor

warrior stands out in Joe Rapaport's Council from a four-year perspective. Dave Berger's was not totally scholarly. Steve Katz's was perhaps most affected by its membership, lacking strong leadership as it did. And its membership leaned to both extremes — those who demanded more social functions, and those who abhorred those already extant. Joe Berlin's must wait the judgment of posterity, but it did not actively decline to lead.

Where did each Council go? What record did it leave? The
(Continued on page thirteen)

Rabbi Greenberg States Views On Sex . . .

(Continued from page nine)

in pure impulse. Man cannot seek deep human relationships, intellectual rewards, creation and enjoyment when he is manipulated into what others want for him. Rather, man must make his own choices. This is the very heart of Judaism, for without freedom man cannot be a servant of G-d.

America also needs self-control on a national level in order to plan ahead for its own citizens. Once society has learned to control its passion for consumption, it could give buying power to Appalachia, to the chronic poor and to the Negro. In raising these groups' standard of living, there would be an opportunity to teach impulse control to them and thus give them the chance to experience their own spirituality.

Thus, to help eliminate material and spiritual poverty, Jews are obligated to proclaim the value of self control, for nothing but self control can destroy America's consumption ethos, which causes our indifference to poverty and psychological wandering. Through serious federal regulation of honesty in business and advertising, Jews must demand that the manipulators be mastered, for they cause the consumption ethos. In short, Jews must offer a merciless critique of the materialism, success ethic and complacency of our age, and we must, equally vigorously, assert the positive value of self control.

The belief in restrictions for business need not suggest that the ideal political philosophy in the Jewish view is Socialism. Private property is legitimized by the Torah, but it is not supreme. Social values remain most important, and private property is legitimate only so long as it meets certain

social obligations. In today's industrial context, the *Poskim* should creatively apply the *halachic* principle that private property must justify itself to public needs. We should involve ourselves in specific contemporary problems, for our law can be effective in and should be utilized in every historical context that Jews find themselves.

In the past, Jewish law utilized radical methods to insure human dignity. For instance, the sabbatical and jubilee years brought about redistribution of land and wealth to equalize possession and prevent permanent impoverishment. Similarly, today we should not fear, but welcome serious government intervention when it contributes to the public welfare. In short, I believe that our belief both in the supremacy of human values and private property suggests that we Jews in America should strive for a type of welfare capitalism.

What is one main experience which *halachah* doesn't adequately cover?

Sex. *Tanach* doesn't look upon sex as an evil; the prohibition of *negia* is based upon a technical *halachah*—that a girl is in a state of *nidah* until she performs *t'vilah* in the *mikvah*. The fact that unmarried girls are not permitted to go to the *mikvah* reflects the reaction of *Poskim* in the Middle Ages to the looseness of morals of many, who, having gone to the *mikvah*, felt free to do anything. If the tradition felt that sex itself were wrong, we should not have associated sex with the holy *mitzvah* of *mikvah*. Instead, we would view celibacy as a higher state of holiness, as it is viewed in the Catholic tradition.

Today the *Poskim* should recognize that there is nothing wrong with sex per se, and should pro-

mulgate a new value system and corresponding new *halachot* about sex. The basis of the new value system should be the concept that experiencing a woman as a *zelem Elokim* is a *mitzvah* just as much as praying in Shul. The *Poskim* should teach people that the depth of one's sexual relationship should reflect the depth of his encounter. Sex has come to be considered as a secular activity only because the *Poskim* have abdicated their responsibility in examining its true meaning.

Sex is a religious activity and we abuse it by ignoring it. No value system is free of its practical problems and this new value system might lead to an increased tendency by some to violate *halachah*. But still, this new approach to sex, even with its problems, would be much better than our present suppression of such a deep and meaningful activity. Indeed, I believe that more people would end up observing, for they would see relevance and rationale in the new *halachic* categories.

Is Yeshiva University meeting its responsibility of educating an intelligent American Jewish laity?

I think that YU is primarily turning out secularly oriented students who are overlaid with an abundant practice of orthodox ritual. In short, the student's values are not spiritual ones.

In my history classes we plot charts outlining the progress of history. The Middle Ages is invariably considered one of the lower points. This is because students have absorbed the Enlightenment philosophers' view of history that pervades contemporary secular society. The Enlightenment viewed a religious age, such as the Middle Ages, as inferior. Another Enlightenment attitude in our society and in YU students is the belief that science will ultimately solve all of man's problems.

Boys who keep *Shabbat* still measure a person by how much money he makes. Yet, *Shabbat* is supposed to teach us the intrinsic values of existence independent of what we can make or produce. In other words, the YU student doesn't take the principle out of the *halachah*; he draws few implications from *halachah* as far as human behavior and attitudes are concerned.

Many of the students believe

that they are wrong in undertaking secular studies. But secular activity is not wrong if one brings to it a religious attitude—an attempt to transform it into a religious activity.

Too many of those who leave YU or withdraw psychologically and intellectually from it are not the ones who can't take the double program. All too frequently, they are the students who are ethically and religiously most sensitive, and who are, therefore, affronted by the system. The best students are selected out of the system.

What do you think of YU's expansion as a university?

I believe that the center of gravity is shifting from the religious divisions and the college to the University. Yeshiva College is definitely a cultural backwater. Furthermore, in the University's new schools there is not even an attempt at some form of double program. But the fact is that we need people with an Orthodox outlook to study the academic and professional disciplines. For instance, we need people to study the new medical knowledge.

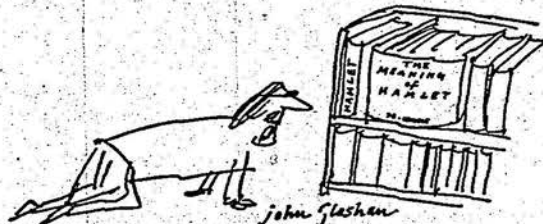
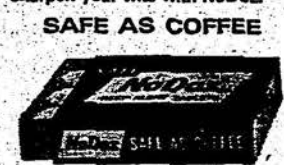
Yeshiva College would need courage to recruit students who show interest and ability in the new programs needed—such as a re-examination of the *Shulchan Orach* and *Biblical criticism*. But so far, it hasn't shown the courage. The insistence on sticking to routine academic interests can lead to interesting ironies. When I, for one, sought to shift my field of concentration from American intellectual history to recent Jewish intellectual history, it was made clear to me that I should stick to American history, a field that raises relatively few intellectual problems for today's Orthodox Jews.

I recognize that there are good reasons for the expansion of the University. The standards and prestige of YU are raised all around. It is easier to get money for YC. Judaism should serve the community. But YU's expansion should not steer it away from its purpose in creating an undergraduate collegiate division. Dr. Revel, the founder of YC, said, "The goal of education, according to Judaism, is the preparation of man for, and his dedication to, his duties as a member of his family, country and faith."



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A John Glashan view of Shakespeare. Glashan's new book "Speak Up You Tiny Fool" will be published on these shores for the first time this spring. In honor of this, he contributed three Shakespearean cartoons to the Stratford Collection at the American Shakespeare Festival in Stratford, Connecticut, whose repertory currently offers "Twelfth Night," "Julius Caesar," "Falstaff," "Henry IV, Part II" and T. S. Eliot's "Murder In The Cathedral."

Letters To The Editor

(Continued from page eight)

edly to the government's policy. Therefore, our agreement of present U.S. policy implies our retention of the ghetto-fear of our ancestry. It's like saying, "X is a dentist and makes a lot of money, therefore Y, who makes a lot of money, is a dentist," or some other false analogy found in most 10th year math texts. Although we respect the office of President, we are not required to commit ourselves unconditionally to the man. It is the President, or the policy of three different presidents, to which we commit ourselves.

Is War OK?

With high emotion, she asks whether we believe war and the destruction it brings are "in keeping with the traditions of Orthodox Jewry." A war to prevent the empowering of a conspiracy wishing to obliterate the unrestricted practice of religion, as has been the policy toward Judaism in the USSR and to several religions in communist countries, is most certainly in keeping with Orthodox tenets. When Napoleon asked a French rabbinical assembly whether a Jew may fight for France, they replied: 1—he may fight if it is deemed in the national interest; 2—once called, a Jew is religiously obligated to fight, and 3—he is free from observing *mitzvot* if prevented from doing so in combat. Nobody who has read Lenin on communist global military strategy, or who knows of the success of the communists in Tibet, Cuba, Vietnam and, most recently, Guatemala, can doubt communist aims. Were the U.S. vanquished, the future of Jewry would be in grave peril.

Finally, she asks what tune we'd sing were we not deferred. No sanctuary is safer than yours, my dear lady. You're not liable to the draft in any case.

Aaron Gaffney '66

To The Editor:

At a time when students in universities across the country and the world, are so involved in world affairs and striving everywhere to make themselves heard, it is inevitable that we join them.

I disagree with the Yeshiva delegation to Washington, and with your handling of Miss Fisch's letter. It was quite a mistake to head Miss Fisch's letter "Stern Speaks." Miss Fisch was speaking for herself, and not for the school. Perhaps you are unaware that a young man from Yeshiva came to Stern requesting that the girls sign a petition in support of the war policy—and that a large number of girls signed it.

Marlene Ringel '69

To The Editor:

Recent editions of THE COMMENTATOR have carried a series of letters castigating 800 fellow students who signed a petition supporting American policy in Vietnam. I do not believe that a school newspaper is the proper forum for a political debate; however lest silence on my part be construed as an admission of error, I rise in self-defense.

In 1936, a Civil War broke out in Spain between a legally elected but leftist government and General Francisco Franco. Many American liberals went to fight on behalf of the loyalist government for they recognized no national boundaries or spheres of influence in the struggle for justice and freedom.

Yet, in 1966, these very people and their cohorts cry out against American involvement in a war far from our shores.

Perhaps some of them share the view expressed by Dr. Klein in the last issue of THE COMMENTATOR that the Viet Cong are "a people who are simply continuing the precedents set by our American Revolution." But Presidents Eisenhower, Kennedy and Johnson, their vice presidents, cabinet and advisers have all said differently. I have the choice of dismissing all these men as liars and believing Dr. Klein, but the aforementioned Americans have demonstrated their loyalty and devotion to America. Certainly, without irrefutable evidence to the contrary they merit my assumption that they are honorable gentlemen and Dr. Klein misguided. I might add that idealists and reformers do not fear to negotiate an end to bloodshed and do not indulge in daily atrocities too horrible to relate.

Granted that an undetermined number of Vietnamese are not opposed to the Viet Cong, but their indifference cannot obliterate the demands of the other South Vietnamese and the demands of their posterity for the unalienable rights of all men. We are not fighting to uphold a corrupt military regime but rather to sustain for these people the potential for a better tomorrow.

The anti-escalation forces have argued that the war is basically a civil war in which we don't belong, that the U.S. stands in violation of the U.N. Charter and the Geneva Accords, that the North Vietnamese wanted to negotiate in 1964, that China seeks a rightful sphere of influence, etc.

I fail to see how all these points alter our moral responsibilities created by the painful status quo. When the Soviet Union denies *matzot* to my brethren I cry out and expect the rest of the world to do likewise; when Communism is on the march in Southeast Asia must I not support the fight for freedom as well?

Here we are, now, confronted by human beings on the defensive against an evil totalitarianism—are we as a nation our brother's keeper?

Myer Fund '68

Stress Yeshiva

To The Editor:

Recently, there has been much furor about Yeshiva vs. University. One wonders why the realization that something is drastically wrong with YU has taken so long to come to the forefront. Is it because we have been too lackadaisical in general or is it because we just don't give a damn about Yeshiva or the direction towards which it is heading?

We can see that there are some

students interested in YU. Our school should do its utmost to provide every benefit to its students—but the students themselves cannot accomplish this alone, faculty support is needed and so is administrative willingness to admit that at times they are wrong and that they can make mistakes.

Torah Neglected

An analysis of the situation shows that Torah is being neglected

The Cantorial Council of America, sponsored by the Cantorial Training Institute and the Community Service Division, has recently published *The Cantor's Manual of Halachah* which is based on the *Shulechan Aruch*. This work, containing all the laws relevant to the cantor as a *Sheliach Tsibbur*, is written in Hebrew with English translation.

while *Mada* is receiving all the attention. The objection is not to the expansion of science facilities—but that the Torah program at YU should also be expanded. We are constantly adding new science courses, breaking ground for new buildings, and opening new schools and centers—but RIETS for example, is left marking time—as it has been doing for the past forty years (with the notable exceptions of registering for a Theology course and having the option to transfer two credits a semester). A new *Beit HaMedrash* isn't needed, a new approach is. A revamping of the entire curriculum is needed. Contrary to popular opinions, JSS students are not the only ones in need of courses in *hilchot shabbat*, *yom tov*, *tefillah*, *nidah*, *kashrut*, etc. There are many more possibilities in program additions that could and should be considered and instituted.

To raise an old question—What is Yeshiva? Is it a *yeshiva*? A university? What is it? If one judges from Public Relations releases, we are a liberal arts college under Jewish auspices (the oldest and largest goes without saying). Nowhere is it mentioned that YU is a Torah center as well. Who or what are they afraid of? Why is Torah denied at YU? Are we ashamed of it? One has only to look at the fourth floor bulletin board to see that Torah, as *limud*, and as a way of life is de-emphasized. All the pictures (excluding a recent picture of a high school *shiu* which occupied the wall for a short period of time) center around the new physics laboratory apparatus, fencing, wrestling, basketball, smiling coeds (?), TV interviews with faculty, etc. The only indication that we are Jewish is indicated by the annual *menorah* picture, or the CTI picture of a cantor in full attire chanting from a small-volumed *shas*.

The point that all this brings out, I am sorry to say, is that YU is concerned more for its image in the community than for the welfare and development of its students! Don't they realize that YU can attract more favorable attention by producing quality students than by the quantitative building

of more centers and schools?

Introspection

The theme of introspection pervades Rabbi Moshe Chaim Luzzato's *musar-sefer, Messilat Yes-harim*. YU would do well to heed this lesson and do a little soul-searching of its own. In talmudic literature we find many references to *bedek habayit* and not to *tikun habayit*. We can learn a great lesson from this. Once the *Bait Ha-Mikdash* was built it was kept in running order by periodic checks made on the structure of the building by those who actually functioned there—the *kohanim*. If their search showed any flaws they were quick to patch it up—they didn't go out and build a new Temple! By virtue of these checks there was no need for a *tikun habayit*. If YU would face its problems instead of running away from them, ignoring them, and pretending they don't exist; if YU would stop expanding for a minute and make a *bedek habayit*, a *bedikah*, of the original *mikdash me'at* that was founded in 1886—they would find plenty of *chometz*. The solution is not to hide this *chometz* but to burn it, get rid of it entirely. The first step towards improvement is to acknowledge that it is needed.

Wally Greene '66

Science Center

To the Editor:

I am forced to disagree with Mr. Joseph I. Berlin's statements in a past issue of THE COMMENTATOR. He seems to fear that the introduction of secularized graduate divisions of the university to the Main Center will not be in the best interests of the student body. I, on the other hand, feel that if the students of this college are firmly entrenched in their ideals and beliefs, it will not matter what sort of facilities are made available here, for no amount of secularism will sway them.

Buildings such as the Science Center should be acclaimed as bastions of study and learning of the world we live in, rather than defamed as "fifteen stories of personnel without *yarmulkas*." We, as Jews who have always regarded

education as an ideal, should realize this.

There are many wonderful thoughts, opinions, and ideas beyond the ivory towers of a *yeshiva*. We must never be afraid to confront them. What is Mr. Berlin afraid of—an idea?

Bruce R. Bekritsky, '68

Bible Criticism

To the Editor:

Mr. Koret's letter of December 16, raises a number of interesting points. He states that "No proper understanding of the Bible can come through the Talmud alone." It is true that there are many modern questions which are not mentioned in the Talmud to which we must provide answers. But these answers are direct outgrowths of the Talmudic (*Torah*) philosophy. That they are not mentioned explicitly in the Talmud does not mean they are outside the spectrum of the Talmudic viewpoint.

(Continued on page thirteen)

College Sports For Whom . . .

(Continued from page three)

ality, to see sports as a means and not an end, is destroyed.

The most tragic aspect of the situation is the effect which a single minded success-oriented team has on a certain type of college student. There are many average and above average students who are unmotivated by college courses; they look to school athletics as an outlet for their energies. Such individuals are our rabid sports fans. They identify psychologically with their "stars" and are themselves swept up into a worship for success and physical prowess.

Varsity sports can be helpful in spreading the image of a college and attracting students. But this is true only if the athletes themselves are imbued with the attitudes that the university stands for. Such athletes are rare enough in colleges without recruitment. Adoption of such a policy can only make things worse.

The Governing Board of

The Commentator

congratulates

DR. ISAAC BACON

Dean of Yeshiva College, for administering a school that can produce so fine a newspaper and get first prize;

And the following:

Neil

Jonny Mendy

Marv Larry Arye

Myron Howie David Steve Sid

The President Speaks

Torah Judaism And Torah Umesorah

by Joseph I. Berlin

Torah Judaism fights a daily struggle for existence. On the battlefield troops rally on many fronts, troops that are too few in number, insufficiently supplied, and poorly trained. The *Galus* offers its many problems ranging from assimilation to *chilul shabbat* of a businessman; orthodox Jewry faces the challenge of conservative and reform elements; our scientific and highly intellectual society poses certain threats to the traditional beliefs. At Yeshiva a particular vulnerability is exposed in the "double program,"—two curricula grasping for precious, finite time.

Chinuch is one of our strongest weapons, both as an offensive tactic and a defense mechanism. *Chanoch L'naar al Pi Darko* . . . Every Jewish parent is obligated to teach his offspring Torah, *derech Ha Torah*, a Torah way of life. Preoccupied fulfilling the role of breadwinner, the parent sends his child to a Yeshiva *Ketana*, a Talmud Torah, or some form of Hebrew Day School. Willingness of a family to educate the next generation in the ways of Jewish tradition symbolizes an IDENTITY with Judaism, displays faith in the SECURITY of a Torah education, and involves a definite COMMITMENT on the part of a family unit in the Jewish communal set-up.

Passivity on the part of American Jews across the continent to the need for religious education is a source of great danger to the future of American Orthodox Jewry. At Yeshiva those of us who are cognizant of this danger fall into various categories of awareness, background, and reaction to the problem. Resulting from Youth Bureau activities, seminars, conclaves and such, a JSP element is developed with a keen sense of closeness to *chinuch* problems and methodology. Nonetheless, we have no guarantee that they will return in numbers to home towns to participate in the *chinuch* movement. If they do return, we can only hope that they will have an impact. In general, RIETS and TIM students are almost totally unaware, or at best, aware but unconcerned, with *chinuch*. Their religion is routine and their attitude towards *chinuch*, a pathetic one, apathy.

Most YC alumni are content with being doctors, lawyers, chemists, and Rabbis. In this materialistic world their primary concern is average annual income expectancy and prestige plateaus. Perhaps there is a *minyana* of those who think about the teen-ager from New Mexico whose only knowledge of *Yiddishkeit* is that he and his father were circumcised. There is the YC senior, a physics major who resents this acculturation of apathy. After all, he faithfully returns to seminar each winter to add to the spirit, the *ruach*. Noble, very noble, but who should teach these seminarians all year 'round?

Teachers Institute. One of Yeshivas' 17 schools and divisions and a real part of the oldest and largest University under Jewish auspices. Where are the teachers? How many TI students seriously consider *chinuch* as a lifetime devotion? Would you believe. . . ! Sorry about that, eh! Whose fault is this? I've heard it said by a high ranking YU official, that not much could be expected from the institution in this area. The materialistic society in which we live does not lend itself to such devotion and that it is the individual who must possess a unique desire rather than an obligation on the institution to produce Hebrew teachers. Devotion, the unique desire to be a *mechanech* must come from within, perhaps as a result of an exceptionally close relationship with a *Rebbe*.

Some rationalization. Who, if not Yeshiva, is to produce the *mechanechim* of tomorrow? YU isn't even attempting to do the job, to provide an atmosphere which would lead to the development of such devotion. The secular stress at our campus blots out the possibility of a real Teachers Institute.

YU mass produces Rabbis. Are they sent to communities to teach? Are they encouraged to go? Is there any attempt to develop the devotion. Or, are the Rabbis sent to pulpits to raise money for YU?

Bnei Avraham, a recent addition to the club program, is a small but far reaching contribution to the *chinuch* effort. It teaches and preaches *mitzvot*, it encourages continued religious education, and soon, it too, will hold seminars. In connection with this young group, four YC students observed a recent "*chinuch*" convention in Toronto. What we saw there was amazing, and in the next few paragraphs I hope to relate a message of unparalleled significance to you, a Jew.

The National Hebrew Day School PTA's, an Affiliate of Torah Umesorah, is an organization of parents and teachers from around the nation, dedicated to the spread of Torah Judaism through the growth in number and size of Hebrew Day Schools. Dedication is the important word. The parents we saw were not interested merely in the proper upbringing of their own children. They were intimately concerned with the methods of Jewish education and ways to be *mekarev* others to Torah. Their interest and spirit was unbelievable. Here was a collection of American Jews from every corner of this great country, actively engaged in the perpetuation of Jewry in America, especially in areas which need bolstering.

At the convention, principals, teachers, and parents discussed topics ranging from how to "sell" the day school to the parent and the public, to the effect of today's college campus on traditional Judaism. Identity, Security, and Commitment was the theme of the convention and among the notable speakers were: Rabbi Nachman Bulman, Ephraim Sturm, and Bernard Goldenberg, to name just a few. Rabbi Dr. Joseph Kaminetsky, National Director of Torah Umesorah, set the mood of the three-day gathering. His love of Torah, love of children, and dedication to the high ideas of Torah Umesorah permeated the atmosphere of every session. From Denver, Nashville, Boston and Miami people came to discuss common problems of running a Yeshiva or Talmud Torah.

Emerging from the convention were several projects, massive in scope and dynamic in nature, to which every YC student and alumnus ought lend support, financial and manpower-wise. First came the "Kitov Proposal." Realizing the tremendous dearth of qualified Hebrew teachers, Rabbi Eliyahu Kitov surprised the delegates with his breakfast proposal, an outcome of a private discussion: that *shiurim* on Jewish topics of the Day School level be written, revised and "perfected," a monetary reward given for accepted *shiurim*, and that those *shiurim*, to number in the thousands, be mass produced and distributed across the country. Rabbi Kitov volunteered 50 *shiurim*. Rabbi Bulman presented two challenges: first, to establish a Pedagogic Center for the training of teachers and literature containment; second, to hold special 10-week summer *Kollelim* designed to develop better teachers.

Topics at the various sessions included re-enforcing identity, the psychological aspects of identity, the home,—source of identity, the pursuit of happiness—the Torah point of view. Several interesting points were made and stories related. Rabbi Sturm spoke of the former fight of the Jew, the fight to be equal, and the present fight, the fight to be different. In his discussion on Public Relations and the day school, Rabbi Goldenberg told the following heart-warming story. In the Akiva school in Nashville, a kindergarten teacher (wife of the dynamic Rabbi Zalman Posner) was asking her pupils what they wished to be when they grew up. Typical answers came, fireman, cowboy. . . . Then she came to one boy who when asked the simple question responded, "I want to be G-d." A little taken back by the answer, the teacher, composure re-gained continued, "But you are. You have a part of G-d within you." Not to be undone, the child said, "Then I want a shovel to dig him out." Now the teacher came on strong, "but you have a shovel, *mitzvot*. Every time you do a *mitzvah*, you dig out a part of G-d." "Does that mean," closed the child, "that every time I do an *avevah*, I bury G-d?"

The most interesting of the talks was that delivered by Mr. Sam Aboff, National Vice President of NAHDSPTA'S, on the Psychological Aspects of Identity. Defining identity as the "unity and persistence of personality," and "the unity of comprehension of an individual way of life," he noted the Torah's insistence that we live as *unique individuals* and the difficulties encountered in searching for an authentic Jewish identity. Our search is complicated by unusual environmental factors. We live in an age of plenty, yet people desire "to get away from it all." We preach peace while at war, honesty, while dealing unethically in business, morality, while showing "adult movies" and courtesy, while we are rude. This double set of values is confusing to children who will follow what we do, not what we say. After a thorough discussion of the psychological aspects of personality and the "hierarchy of needs," Mr. Aboff concluded that stability, security, and identity were primary considerations in the upbringing of children as good Jews. Three questions give us the identity we seek: Who am I,—the descendant of Abraham; What am I,—the link in a heritage-transmitting chain; Why am I as such,—because I love Torah, I learn Torah, I live Torah.

Life of Torah is the purpose of Torah Umesorah, that Torah lives, and that we live as Torah Jews.

If you are not too busy, find out about Torah Umesorah. The life you save, may be your son's.

Dr. Shahak Claims: Religious Jew Will Not Desecrate Shabbat For Non-Jew

A certain Dr. Israel Shahak has recently achieved notoriety in Israel through the penning of two letters published in *HaAretz*—Israel's leading Independent Liberal daily. In the first one he quoted chapter and verse for a rabbinic ruling that it is forbidden to desecrate the Sabbath in order to save the life of a non-Jew. His quotations were authentic and such a ruling can be found in the Codes, even though the orthodox doctors and laymen do not act accordingly. Rulings have been handed down by eminent rabbinic authorities over the centuries that make this paragraph in the Codes a dead-letter. Israel's strictly orthodox hospital where temperatures are not written down on the Sabbath—*Shaarei Zedek*—has never made any distinction between Jew and Gentile in extending the necessary medical treatment on the Sabbath.

Dr. Shahak writes: "Your paper has recently published many commendations of the Sabbath image according to the *Halachah*. I make so bold as to maintain that this single ruling outweighs all the credit side. Persons willing to jeopardize the lives of individuals not belonging to their particular community have no moral right to demand the imposition of their outlook on a state which prides itself on guaranteeing the freedom and equality of its citizens."

The Case

Some weeks later a second letter appeared under the same signature. It ran as follows: "Four months ago I was witness to the refusal of a religious Jew in Jerusalem to permit the use of his telephone to save a coloured man who had fainted. I thought the man had taken leave of his senses and I applied to

the Chief Rabbinate which referred me to the Jerusalem rabbinate. I was eventually received by a Jerusalem rabbinical court consisting of Rabbis Pardess, Weisberg and Shimon Ben Masud on 11/15/65. I recounted the incident to the rabbis and they ruled that the Sabbath may not be desecrated to save a non-Jew. They refused to give me this ruling in writing. Such conduct towards a non-Jew is, in my opinion, worse than the behaviour accorded to the Negro in the South of the USA."

Furor

There was naturally a furor in the press and Chief Rabbi Unterman issued an unequivocal statement designed to lay to rest once and for all the ghost of this undoubtedly ancient ruling. He stated: "The attitude of Judaism to any man, irrespective of religion and nationality, race or colour is expressed in the words of Rabbi Akiva who said: Beloved is man who was created in the image of G-d. Obviously the inference is that every Jew is enjoined to do his utmost to succour any man, Jew or non-Jew who requires it."

When taxed for corroborating evidence for his story Dr. Shahak would not furnish the name or address of the Jew or his telephone or the date of the incident. He is now generally regarded as having fabricated the entire incident. The same Dr. Shahak had, on an earlier occasion, proclaimed that the Jewish people had invented the crime of genocide.

The weakest link in the whole unfortunate episode has been regarded by some to be the failure of the aforementioned Jerusalem rabbis to have disabused their questioner immediately. The conduct

Sarachek Selects Opponent Team

A Mighty Mite all-opponents team was selected by Coach Bernard Sarachek and his players for the 1965-66 season.

Tom Hamm of King's College was selected as the best opposing player the Mites faced this year. Hamm scored 41 out of his team's points and pulled down 26 rebounds, both figures being the highest for a player in a game against the Mites this year.

Grant, who placed second on the all-opponents team, deserved the spot with an outstanding performance against the Blue and White as he scored 19 points and grabbed 9 rebounds, mostly in the first half. Grant was also selected as the best college basketball player in the Metropolitan New York area.

Gary Liberatore of New Haven and Gary Palladino of Hartford, both of whom placed on the first team in their area, finished in a tie for third place with 111 points. Liberatore scored 38 points in his team's 74-69 victory over the Mites, while Palladino scored 40 points in Hartford's come-from-behind 90-82 win.

Rounding out the first team was Bob Kranz of Pace. Kranz led the Knickerbocker Conference in scoring with a record 192 points and scored 35 points in his team's 72-68 loss to the Blue and White.

of Dr. Shahak has, on the other hand, been compared to those anti-semitic scholars of the past who ransacked the Talmud and Codes for discriminatory expressions and rulings vis-a-vis gentiles.

Response

There have been many letters to the press regarding this distasteful "affair." Perhaps the one that best sums up all its facets was contributed by Professor Jacob Katz, himself an observant Jew and professor of Jewish social and educational history at the Hebrew University. He writes "I am afraid that the controversy over the *Halachic* view on the saving of life of a non-Jew is being conducted by both sides from the vantage point of bellicosity and apologetics, ignoring the actual issue. The *Halachah* is the legacy of previous ages whose general principles and details have been preserved in their original form, even when they have been rendered obsolete by their legitimate interpreters. The preservation of the form accompanied by adaptation of the content to changing conditions has enabled the *Halachah* to act as a basis for a consciousness of the continuity of Judaism throughout its long history. But there is a price to be paid, for . . . externally it is easy for the accuser to pick on such a ruling . . . and use it to discredit the Jewish religion. So have the enemies of Israel behaved from the Middle Ages till today. If Dr. Shahak invented an incident picturing the conduct of a pious Jew towards a gentile in need of succour because he imagined that this was how a pious Jew should behave, he is guilty of emulating the anti-Semites and deserves a public reprimand of more than this."

YU Holds Chess Tournament; Grandmaster Reshevsky Wins

Yeshiva University once again hosted a chess tournament against International Grandmaster Samuel Reshevsky, Tuesday evening, April 26th.

Each year Yeshiva's chess team contends select members of the student body and faculty with an International Grandmaster. Last year's match was a thirty board tourney with Grandmaster Arthur Bisguier. The tally was 24-3-3.

Mr. Reshevsky, five times winner of the United States Chess

THE COMMENTATOR, on behalf of the student body, wishes Bob Mark '66, a *re-juah shlemah*.

Championship just returned from a tour of tournaments and exhibitions in South America.

In Tuesday's match he competed with varsity boardsmen of both "A" and "B" teams, plus excellent faculty members and graduate stu-

dents. The Grandmaster's last appearance at the College was four years ago, in a thirty board exhibition. The score then was 26-4-0; and the four players who drew against him returned to play excellent boards Tuesday night. Mr. Reshevsky opened most of the boards with one of his three favorite openings: the "Queen Gambit," the "Ruy Lopez," and the "Guisco Piano."

Grandmaster Reshevsky began playing when he was four, and had achieved world-wide fame when he was eight. On his public exhibitions, "People stared at me, poked at me, tried to hug me, asked me questions. Professors measured my cranium and psychoanalyzed me." By the time he was 24 years, he had won the United States Chess Championship; and for the next 12 years, he played 76 tournament games without a loss, winning four more American championships.

YCSC Plans Dialogue, Outing

A *lag b'omer* outing to Shea Stadium was announced by the Sophomore Class. Tickets for the Mets-Cubs game, scheduled for Sunday, May 8, will be available immediately from Rooms 402, 721, and 621 (ND). The deadline for tickets, which sell for \$2.50 per reserved seat, is Monday, May 2. Class President Rosenblatt announced that YC will be on television and radio and also flashed on the Mets' scoreboard.

A student administration dialogue has been scheduled for Tuesday, May 3. A five man panel representing the administration will answer previously submitted questions.

The questions will be about problems of Yeshiva College and Yeshiva University. The purpose of the dialogue is to allow students to present their grievances directly to the administration and secure an immediate answer.

Rokach Joins KBC All-Stars; Again Leading Rebounder

Shelly Rokach, Yeshiva's third leading all-time scorer, once again has been chosen to the Knickerbocker Basketball Conference's first all-star team. In finishing second to Pace's Bob Kranz, the Yeshiva senior became the only man ever to make the league's first team two years in a row.

As he did last season, Shelly led the conference in rebounding (over a 21 norm), however he lost his

Sam Stern, the Mites classy backcourt operator, finished fourth in scoring with a 19.4 average, and gained honorable mention, missing the second team by only four votes. Rokach and Stern, together, netted better than 40 points a game in KBC plays, and copped two of the first four places in the scoring race.

Robert I. Queen, director of publicity, at Yeshiva University, will be leaving his post and wishes to bid his many friends on the faculty, staff, and student body farewell. He regrets having to depart, but adds that it has been a pleasure to be associated with YU.

scoring championship to Kranz, who finished with a 27.4 mark. The KBC's all-time leading point-getter, with an average of 22.4, Rokach is the only repeater from last year.

Six YU Alumni Picked As Outstanding Men

Selected for this year's edition of "Outstanding Young Men of America" were six alumni of Yeshiva University. "Outstanding Young Men" is compiled annually by the U.S. Junior Chamber of Commerce.

The six are Rabbi Meir Fulda, Administrator of YUHS for Girls — Brooklyn; Dr. Saul Wischnitzer, assistant to the dean and associate professor of biology at YU; Marcel Landenbaum, president of the Modern Gas Company of Lakewood, N.J.; Marvin Bienefeld, secretary of Bestform Foundations, Inc.; Dr. Harry Furstenburg, professor of mathematics at the University of Minnesota; and Dr. David Mostofsky, associate professor of psychology at Boston University.

Letters To The Editor

(Continued from page eleven)

since that viewpoint reaches into all generations.

Mr. Koret further states that there are more things in heaven and earth than even medieval geniuses like *Rashi* and the *Ramban* ever dreamed of. The issues before us in our own time are far from those before *Rashi* and the *Ramban*. But so were the issues of their time removed from those of the Talmudic period. Yet in all their commentaries, and no one has ever achieved their brilliance in Biblical commentary, is there a single word of deviation from the Talmudic philosophy, and neither can there be such in our time. How can there be a differing of opinion in regard to G-d's own Commentary on His Own Work? How can this become obsolete if it is regarded as being perfect? Issues raised by modern Bible criticism can be discussed, but only within bounds of *Torah* philosophy as expressed in the Talmud. We can apply the Talmud to modern questions without straying from its viewpoint. The Talmud has the same Divine source as the Bible.

Only Torah Valid

It is unfortunate that the term "broad-minded" has become totally complimentary. It denotes one

who, rather than being fenced in by one philosophy, is ready to accept all philosophies as initially equal. Traditional Judaism accepts only *Torah* philosophy as having validity. It is the purpose of traditional Judaism to instill this view into all Jews. Once this is ingrained, modern problems, with possibly opposing opinions, can be encountered. But no one can safely venture into new areas of thought without first having mastered the traditional view perfectly. Without the protection of traditional training, any exposure to new ideas may result in the formation of opinions contrary to the Orthodox and Talmudic viewpoint, and hence, contrary to Judaism. Just as one would not allow a child just born to walk by itself, since it would undoubtedly fall, one can not confront relatively inexperienced students with anti-religious opinions, and expect them to form traditional ones.

Why Be Broadminded?

Mr. Koret's last sentence is: "I would challenge any and every reader of this paper to adhere to the philosophy of only the Talmud and try to call himself a broadminded modern Jew." I can not see the advantage of being broadminded if it means considering as possibly true, any other than *Torah* philosophy. When one reads Greek mythology, the question of its validity does not ever cross his mind. In this same light must one regard any philosophy that is opposed to

the Talmud. It has been proven many times that being "modern" does not conflict with traditional Talmudic philosophy. The Talmudic philosophy is eternal and we must convert our opinions to conform with it. This statement by Mr. Koret shows an utter lack of

understanding of the first concepts of Jewish philosophy. If Mr. Koret has been educated at Yeshiva University, then Yeshiva has failed to instill in him, and probably in others, any drop of understanding of Orthodox Jewish outlook.

Eugene Rostker '69

Welcher Evaluates YCSC

(Continued from page ten)

mark of its President is stamped on each. Joe Rapaport demanded a satisfactory solution to the question of vending machine rights. He did not gain the "escalator clause" he sought, but, as a strong President, with Council and student understanding and support, he laid a groundwork.

Dave Berger built on that foundation, using moderation and diplomacy, getting an increased subsidy for Council equal to that proposed in the original "escalator" suggestion, but without the stigma the administration attaches to bargaining with students. He also arranged a curriculum evaluation, a scholarly project remembered for its complexity, but which led to published recommendations.

Those recommendations died with Steve Katz's Council, which did not push for their adoption, and which withheld the science part of the evaluation from public scrutiny. That evaluation was kept confidential in a mistaken motion of cooperation with the administration, a classic case of negotiation from weakness.

No Momentum

This year's Council had no momentum to continue. It failed to generate its own, as the President

assumed all functions, substituting one mind, one body, one set of ideas, for fifteen. The result is, unfortunately, obvious — a lack of significant accomplishments — if one discounts Stern socials, Vietnam petitions, and *Yente's*.

Where does this lead? Soberly, it calls for a change in Council structure, for a taming of the President, a control that gives him his function, the Council theirs. It must give him leeway in the budget, without allowing him to funnel money to pet outside projects through one club, while denying promised funds to others for journals to benefit the student body.

The Council, too, must assume a function — to suggest, even to demand, to plan, and, perhaps most important, to criticize. It must have a role in presenting a budget — and in auditing it. It must know where its money comes from — and where it goes. It must consider whether one activity is to be held to its budget because of Presidential dislike, while another is bound by no budget authorization. A Council must search out these questions, and more. It must work, but every Council in my memory has been willing to work. I offer this Council, with a by-law revision being presented to it, this challenge.

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Bowlers Finish First Season With Victory In Key Match

Although in existence for only one year, the Yeshiva College Bowling Team has distinguished itself as being the most efficient and ordered new varsity sport at YC. Competing in the tough Eastern Intercollegiate Bowling Conference, the keggers engaged in regularly scheduled weekly competition which began in October and concluded April 17th.

In evaluating the successes and failures of this new contingent, one must view the team's accomplishments from two levels. Firstly at the conclusion of the schedule, Yeshiva stood in fourteenth place (in a league composed of 15 schools) with a cumulative record of 25-47.

Made Progress
However, while this record is absolutely poor, the squad made a great deal of progress after an horrendous start. After having lost the first five matches and 16 games (due largely to inexperience and lack of practice) the bowlers proceeded to emerge victorious in 25 of the next 56 games — a most respectable achievement for a fledgling team.

Season's Highlight
The highlight of the season was the team's victories in seven of its last nine scheduled games. One of the victories was over Columbia University. In this game, Columbia was obviously below par as it scored only five marks in the first two frames. Roaring back, the Lions started to reel off strikes but the upstarts from Washington Heights matched the Ivies pin for pin.

Then in the ninth frame, Yeshiva went into the lead, much to the amazement of the 150 onlook-

ers. Not buckling under the pressure of standing on the threshold of the league's greatest upset, the Salobmen, along with Myron Iteld's clutch final strike, eked out a stunning five pin victory in the closing frame. This remarkable upset eliminated the Lions from winning the league championship.

Columbia Second
In the final league standings, Columbia placed second trailing the league champions, NYU by one game (i.e. Yeshiva's game). This was a crushing blow to Columbia's morale as it marked the second major athletic championship (in three weeks) that they lost by one game — other being the Ivy League Basketball Championship.

The Sophomore and Junior classes will hold an inter-class bowling meet in the near future. Sophomores that are interested should contact Ronald Gross, ND 807; interested Juniors should see Wally Davidowitz, Ru 526.

The team's successes were due mostly to the fine weekly bowling of Captain Howie Salob, co-Captain Willy Helmreich, Aaron Altman, Mike Witkes, and Myron Iteld, and the team's uncanny ability to consistently defeat Fordham. Captain Salob led the team in average for the entire year and Altman had the team's high games of 222 and 245.

Greater successes cannot be seen for next year's team unless new bowlers can make up for the loss of seniors Salob and Iteld. Co-Captains for next year's keggers will be sophomores Larry Sheldon and Bill Swartz.

Intramural Basketball Almost Over As Juniors Easily Clinch First Place

As any sports buff knows, the closing of an athletic season brings with it a series of games which are closer, better played, and more exciting. The Yeshiva College intramural basketball schedule has proven no exception to this well-known sports axiom.

It is also universally accepted among fans that in the season-closing clutch games, experience and talent are the most valuable assets. One look at the intramural standings verifies this fact. The

season, it comes as no surprise that the seniors are currently the hottest team in the league. Victorious in their last two games, the old-timers have combined court wile with superlative playing by Vel Werblowsky to produce an effective, well-oiled basketball machine.

The first game in the closing dramatics of the season was a heads-on battle between the league's two leading scorers, Matty Shatzkes, who has scored at a record-shattering pace of 25 points a game, was pitted against the seniors' pride, Werblowsky. Mattie outscored Vel, 32-26, but it was a pyrrhic victory as the seniors defeated the future rabbi, 78-75.

Pennant Clincher
The pennant-clinching game for the juniors was also a squeaker. With the lead see-sawing from side to side, the juniors laboriously built up a seven point lead through the third quarter, which they tenaciously held till the closing gun. The game was marked by the emergence of Murray Goldstein as a star. Murray, who had formerly played in the shadow of such stellar performers as Pachter and Bachman, led all scorers with 16.

The latest game was by far the best played and the most exciting. The seniors, playing coolly and smoothly, pulled away to a ten-

YC Tennis Team Beats Iona 5-4; Team Displays Fine Form In Match

The 1966 tennis season is well under way with the varsity sporting a 1-2 record. The first match was an away contest against Brooklyn College. Yeshiva was hoping to complete the athletic sweep of Brooklyn begun by our basketball and fencing teams, but Brooklyn was too powerful and YU was defeated.

Iona was the second opponent of the season. Yeshiva won the four hour match by a 5-4 margin. This was the first time Yeshiva has beaten Iona in the last five years.

The starting lineup for Yeshiva was: Joe Eichenbaum, George Kornfeld, Vic Kops, Herb Berezin, Dave Shapiro, and Tuly Polak.

At the end of the singles the score was 3-3 with wins coming from Berezin, Shapiro, and Polak in some well played matches. They all managed to beat their opponents in two straight sets. The wins by Herb and Tuly were particularly noteworthy because they constituted their first varsity victories.

Match Decided
The match was decided with YU winning two out of the three doubles. George Kornfeld and Herb Berezin playing first doubles lost a hard fought match due to some excellent playing by Iona's number one player, Larry Lacey.

Shapiro and Polak playing number three doubles, hastily dispatched their opponents in straight sets. Both Dave and Tuly played exceptionally well and were instrumental in effecting the final outcome.

The match was tied at 4-4. The decisive second double was played

by Joe Eichenbaum and Vic Kops. Joe and Vic were pitted against number two and three men who had been victorious in their singles matches.

Iona started off strongly winning the first set 6-2. Joe and Vic playing steady tennis managed to take the second set 6-4. The match lingered on this all important third set.

The YCSC advises all seniors who intend to go on to graduate or professional schools and who are not in the top 1/4 of the class to register at their local draft boards for June 3 administration of the "draft test" in order to maintain a 2-S classification.

YU Wins
By this time the match had been in progress for close to three and a half hours and darkness was

falling. Eichenbaum and Kops took the initiative and jumped out to an early lead (4-2). Iona roared back to tie match at 5-5 with Iona serving. Vic and Joe broke the service with some excellent drives and drop shots. The score was 6-5 with Eichenbaum serving. Joe, utilizing his now infamous cannonball, managed to win his service and Yeshiva won its first match of the year.

This match is very indicative of Yeshiva's strength, great depth. There is no big man on this squad, just a group of fellows who can play very steady and winning tennis. The varsity has so much depth that in the last match YU could have fielded another fine doubles team composed of Sandy Moos and Morty Lightman and won.

This month's remaining matches put YU against City on the 25th, an 0-9 loss, and against St. John's on the 28th (away).

On The Sidelines

A Helping Hand



By Myron Iteld

Expansion, for better or worse, has created many problems at Yeshiva. These problems range from the ideological to the physical. While ideological issues can be debated, reshaped, and even pushed by the wayside, physical needs are too ever-present and stressing to be ignored.

For many years, Sports Editors of THE COMMENTATOR (this reporter being no exception) have indulged in the fanciful pastime of continually demanding the immediate erection of a multi-million dollar, ultra-modern fieldhouse. Happily, I can report at this time that concrete plans are being formulated for the realization of such a sports' palace.

Unfortunately, though, the needs of a growing student body are compounding and the limited space now available for physical education classes will be taxed beyond usefulness next year. Befuddling this messy situation even more is the sobering disclosure that the gym facilities of Eleanor Roosevelt Jr. H.S. will not be at Yeshiva's disposal after June, 1966. Consequently, 1,000 or more students will attempt to attend gym classes at either George Washington H.S. or the Main Building basement.

The administration has wisely realized that such a plan is absurd and any attempt to fulfill a program of that nature is sheer folly. Extremely reliable sources have relayed to me the outline of an alternate course of action. In a nutshell, the faculty will be asked to reduce the physical education requirement to one hour a week per term. Such a policy would surely alleviate the space dilemma but it would, at the same time, mark the ruination of any meaningful physical education or conditioning program. Why, if Poppa Lyndon Johnson were to get wind of this reactionary project geared to sabotage his "Program for Physical Fitness," federal funds earmarked for YU's proposed science center might be rechanneled to "friendlier" causes.

In a sincere effort to forestall such an embarrassing situation from occurring, I put forth a suggested radical and revolutionary scheme. Firstly, the physical and health education requirements are to be revamped and combined into one all-encompassing venture.

Upon entering Yeshiva, all freshmen, regardless, will be compelled, in the first week, to take the swimming test required for graduation. The results of this examination will help place students in appropriate swimming classes as the aqua art will now be the first term physical education course. The second term, survivors will enroll in a course in first-aid as the knowledge acquired may, at some time in their lives, prove to be invaluable.

In their sophomore year, the new Yeshiva student will take Hygiene for the usual credit per term but as part of the updated P & H education scheme — not as a separate requirement. As an upper-classman, he will register in the normal gym classes for the usual two hours a week.

As a result of this sweeping innovation, the minimum standard for P & H education will be 5 credits (swimming and first aid a 1/2 credit apiece) while the separate requirement of Hygiene will disappear. Thusly, the much beleaguered YU pupil will gain on credit for electives and the overcrowding in the gyms will be avoided — at least until the fieldhouse is ready.

Since no other imminent plan seems feasible, I strongly urge the immediate adoption of this scheme.

Box Score

INTRAMURAL SCORING						
Name	G	FG	FT	TP	Avg.	
Shatzkes (SR)	6	53	46	152	25.3	
Werblowsky (SR)	7	50	33	133	19.0	
Katz (SR)	7	44	7	95	12.1	
Pachter (JR)	6	36	22	84	15.7	
Goldstein (JR)	7	34	12	81	11.6	
Wein (FR)	5	30	19	79	15.8	
Bauman (SO)	6	32	15	79	13.2	
Ostreicher (SR)	7	35	8	78	11.1	
Welas (SR)	6	30	15	75	12.5	
Savitsky (JR)	6	29	8	66	11.0	
INTRAMURAL STANDINGS						
	W	L	T	Pct.	G.P.	
Juniors	5	1	1	.833	—	
Sophomores	3	3	—	.500	3	
Seniors	2	4	—	.333	3 1/2	
Semicha	2	3	1	.400	3 1/2	

Dr. Martin Goldstein, professor of chemistry at Belfer Graduate School of Science, addressed the ACS Affiliate Chapter during Club Hour today on "The Glassy State," the field of non-crystalline solids. The meeting was held in F 308.

The Chapter has announced that elections will be held by mail next week. Any chemistry major who does not receive a ballot by Wednesday should contact the officers.

avored, extremely skilled cagers of the junior class lead the loop and have already clinched the championship.

Since experience is also at a premium at this late stage of the