

Bailey Appointed Editor; Rosman Named Associate

by Barry Herman

Stephen Bailey '67 was elected Editor-In-Chief of THE COMMENTATOR for the following year at the annual election held Thursday, May 12, Howard Rosman '67 and Sidney Kalish '67 were chosen to be Associate Editor and Senior Editor, respectively.

The Editor-In-Chief, a psychology major attending TIM served in the capacity of Composing Editor on this year's paper. Mr. Bailey is on the Dean's List and is a member of the English honor society (*Sigma Tau Delta*) and the psychology honor society (*Psi Chi*).

A pre-med major in TIM, Howard Rosman was this year's Copy Editor. He is a member of the Pre-Med Honor Society and is on the Dean's List and the TIM Student Council. Mr. Rosman is also a member of Yeshiva's fencing team.

Former News Editor, Sid Kalish is pre-med major and a student in RIETS. He will be chairman of next year's election committee, a member of pre-med honor society and captain of the fencing team. Mr. Kalish was also Vice-President of his sophomore class.

Other members of the Governing Board are: Louis Katz '67, Executive Editor; Ted Miller '67, Contributing Editor; Burton Rabinowitz '68, Contributing Editor; Richard Chaifetz '68, News Editor; Mike Goldsmith '67, Copy Editor; William Brustein '68, Copy Editor; Allan Friedman '68, Make-Up Editor; Howard Bodner '68, Sports Editor; and Gary Rosenblatt '68, Feature Editor.

A pre-dent major in TIM, Executive Editor Katz is a member of the Pre-Med Club, was Exchange Editor of this year's paper, and was president of his TI junior class.

Two Contributing Editors

Ted Miller is a psychology major and a student in JSS. He was Chairman of the Joint Yeshi-

Council Holds Final Session; Reviews Year

The final meeting of the 1965-1966 YCSC was held, May 19, in Rubin Dorm. The minutes of the last two meetings, which were held February 18, were read. Petitions for the formation of Photography, Yeshiva Student Committee for Peace in Viet Nam, and the Zionist Youth Clubs were presented. Only the Photography Club was approved.

Melvin Lerner '67, Secretary-Treasurer, then presented the budget report. Total income was \$19,297 while only \$14,851 was spent. However, an additional

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Editor Steve Bailey

va-Stern College Lecture Series.

Burton Rabinowitz '68, the other Contributing Editor, was Assistant Editor of *Ko'* this year. A pre-med major, he is the secretary-elect of the pre-med honor society and a member of the varsity tennis team. He is a student in Rav Gorelick's *shiur*.

The new Feature Editor, Gary Rosenblatt is an English major and was President of his sophomore class. Last year he was Assistant Feature Editor. This year's News Editor, Richard Chaifetz, is a Political Science Major and is a student in RIETS. Chaifetz was Associate News Editor of this year's paper.

A member of the Pre-Med Honor Society, Michael Goldsmith, Copy Editor, attend RIETS, is on

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Javits Speaks At YU Science Dinner; Urges Compulsory National Service

Senator Jacob Javits has urged the adoption of a system of compulsory national service. Speaking at a YU Science Center dinner, May 22, Senator Javits endorsed a plan of far greater scope than Secretary of Defense Robert McNamara's recent proposal. At the same time, the Senator deplored the Administration's "flight from this [Mr. McNamara's] plan."

He stated that while he likes Mr. McNamara's plan, that all young Americans serve the nation for at least two years in either a civilian or military capacity at home or abroad, he feels that such a voluntary plan would be doomed to failure. The Senator said that he will propose in Congress a form of compulsory service for young men which will offer them the option, within permissible categories, of choosing what form such service would take. He also stated that young women should be encouraged to undertake suitable national service tasks.

More specifically the Senator urged legislation which would con-

Mike Mansfield To Speak At YU Commencement

by Howard Klein

Senator Mike Mansfield, Majority Leader of the U.S. Senate, will deliver the keynote address at the 35th Annual Commencement exercises of Yeshiva University, Thursday, June 16, and will receive an Honorary Doctor of Law degree. Six others will be similarly honored.

As Majority Leader since 1961, he has been instrumental in the passage of many New Frontier and Great Society measures. He has served in Congress for 23 years, first as a member of the House of Representatives from 1943 to 1952 and, since then, as a member of the Senate. He was professor of Latin and Far Eastern History at Montana State University from 1933 to 1943.

Slate Degree Awards

Dr. Gaylord P. Hornwell, Dr. Freeman J. Dyson, and Mr. Joseph I. Lubin will be given Doctor of Humane Letters degrees; Justice Edward S. Silver will receive a Doctor of Law degree and Rabbi Abraham N. Avrutik and Rabbi Morris Max will receive Doctor of Divinity degrees.

President of the University of Pennsylvania, since 1953, Dr. Hornwell joined the University in 1938 and served as professor of physics, chairman of the physics department, and director of its Randal Morgan Laboratory. Earlier he had been a National Research Council Fellow at Califor-

nia Institute of Technology and at Princeton University where he also taught on the faculty.

Dyson and Silver

Dr. Dyson, an internationally known English-born physicist has been a professor at the Institute for Advanced Study at Princeton



Senator Mike Mansfield

since 1953. He was a fellow at Trinity College of Cambridge University and a Commonwealth Fellow at Princeton and at Cornell where he also served on the faculty. Currently he is a fellow of the Royal Society of London and a member of the American Physics Society.

Justice Edward S. Silver, the Surrogate of Kings County, was District Attorney of Brooklyn from 1954 to 1965 after having been Assistant District Attorney for eight years, from 1946 to 1954. He has also served in the U.S. Attorney's Office and with various commissions.

Lubin and Avrutick
Joseph I. Lubin, senior member of Eisner and Lubin, Certified Public Accountants, a member of the Board of Overseers and honorary chairman of the Society of Founders at Albert Einstein College of Medicine, is best known for his civic and philanthropic activities, which include the opening of the new Rehabilitation Center at Einstein through a \$1,300,000 grant. He is also a trustee of several institutions, treasurer of the United Jewish Appeal and Joint Distributing Committee, and a member of the New York State Pension Commission.

Spiritual leader of *Agudas Achim* Synagogue of Hartford Conn., Rabbi Avrutick is a member of the Board of the Union of Orthodox Jewish Congregations, of Public Affairs of the Religious Zionists of America, and has also held every office in the Rabbinical Council of America. In addition he has organized and served on various institutions in Connecticut. A former president of the University's Rabbinic Alumni, he was awarded the institution's Distinguished Alumnus Award in 1965.

Rabbi Morris Max who is presently spiritual leader of the Queens Jewish Center, has previously had pulpits in several other cities. He is vice president of *Mizrachi Hapoel Hamizrachi*, a member of the National Executive Committee of the Jewish National Fund, and has held the offices of secretary, vice president and president of the RCA. He is also the author of numerous booklets including *Marriage and Home* and *The Torah's Method of Prayer*.

JSSSC Establishes Morasha Scholarship

JSS Student Council met on Monday night, May 11. Among the last actions of the 1965-1966 Council was the allocation of \$400 for a learning scholarship at Camp Morasha for JSS students, the proposal of a JSS library, and a motion to buy a new gavel for the council president. A motion to hold future JSS elections in classrooms was defeated.

After President Jacobson adjourned the meeting, newly-elected President Fred Nagler and the 1966-1967 Council met. In its first action Mr. Jacobson was unanimously voted honorary president. A motion to have the Student-Faculty Committee look into the problem of JSS finals running into YC finals was passed, while a motion to allow the JSSSC president to spend up to \$25.00 without council approval was defeated.



Senator Jacob Javits

tain three new provisions: 1. Service in the Peace Corps, VISTA, the Public Health Service, etc. would be adequate substitutes for military service. However, the armed services "must have priority" when manpower requirements so necessitate. 2. All men between 18-26, except the handicapped and those specifically exempted because

of special skills essential to the national interest, must serve. And, 3, service in the non-military activities should be open to all who are qualified.

In concluding, Mr. Javits condemned current draft laws as discriminatory. This is particularly so in the case of those who are unable to cope with or afford a college education. He feels that preference for the college student over the gasoline station attendant is not the American way, and that under the present law the nation is not making the best use of its manpower resources. A system of compulsory national service is the best way to eliminate existing inequities and provide the manpower necessary for civilian and military projects both at home and abroad. Senator Javits does agree with current practice which calls up bachelors before married men and takes note of college attendance. College students would not be drafted while in college, but rather they would be allowed to complete their studies before serving.

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Teacher Training Program

Teachers Institute for Men has as one of its educational purposes the training of qualified personnel for positions of leadership in Jewish education. Its program also provides a rich background of Jewish studies for those who do not intend to enter the field of education.

For the prospective teacher, TIM offers a complete series of studies necessary for his field. These studies, whatever one might think of them, provide the serious student with an excellent basis for his career in teaching.

The culmination of a student's stay in TIM is the time spent student-teaching. During this month, the student undergoes one of the most rewarding experiences of his life. He gains his first personal training and participation in the field of Jewish education. This system of student-teaching cannot be surpassed.

There is, however, one part of the program that can be improved. At the end of the month spent in the *yeshiva ketunah*, a supervisor comes to see how well the student can conduct the class. We feel that instead of this supervisor, who is a complete stranger to the student-teacher, the instructor who lectured on pedagogy should supervise the prospective teacher. The instructor knows what methods he taught and will therefore be able to ascertain whether the student is teaching effectively.

Change Of Program Fee

Registration with all its ramifications are perennial problems. For even at the termination of a school year one is quickly reminded that in only a few short months he will again be confronted with the troublesome process. Thus, one blatant difficulty that now comes into focus is the five dollar charge for a change of program.

Besides being excessive, the fee is en-

tirely unwarranted. Some say that it serves as a deterrent for needless program alterations, but, in the final analysis, it only penalizes unjustly those students who have discovered an error in judgment.

Furthermore only last month, Mr. Sheldon Socol, director of Student Finances openly expressed his desire to see a withdrawal of the charge, since it creates snags in office operations and increases red tape.

Moreover, few or none of the private colleges in the Metropolitan area have such a fee, thereby remonstrating that a system is workable without it. And so, since the charge is only a source of student discontent and unrest, we strongly urge that it be canceled.

Listing Teachers

Most departments of Yeshiva College fail to see the advantage associated with listing teachers and courses to give students the opportunity to properly plan the schedule most beneficial to them.

We commend Dr. Joseph Dunner and the Political Science department of Yeshiva College for its farsightedness, initiative, and good sense in posting such a list. Students will now have time to determine which courses could be the most interesting and essential in their studies.

There is no doubt that the rapid development of the Political Science department will be enhanced because of this procedure. The other departments must follow suit.

Advanced Talmud Classes

Recently the Senior Y Class of JSS invited Dr. Belkin to attend their *Siyum* on the sixth *perek* of *Gittin*. Dr. Belkin, who in turn invited the class to celebrate in his suite, was greatly impressed by the progress made by these boys in such a short time.

For various reasons—bureaucratic as much as educational—many of these boys will be unable to go on to RIETS next year. Thus, JSS will have a RIETS style class for its most advanced students. The *Rosh Hayeshiva's* praise at the *Siyum* is to the credit of Rabbi Besdin who has persevered in striving for a curriculum that will impart to his students the greatest facility and breadth of material. We wish Rabbi Besdin and the JSS students the best of luck in further advancing Torah education.

Cleaning Clatter

A rather deplorable situation that has come to our attention is one regarding cleaning operations in Furst Hall. Far too often, lectures held late at night are disturbed by weird noises emanating from clanging garbage cans and floor-polishing machines. Thus, distinguished professors and instructors are needlessly harassed, and numerous students are deprived of an education.

Without doubt, the proper time for cleaning is after classes. But, since our dual program is not conducive to having early college sessions, we advise that all room assignments for late classes be designated to one floor. Consequently, maintenance men would be free to tidy up the rest of the premise prior to a specified hour. At that time, they might begin to work on the one isolated floor already evacuated by those few tardy classes.

Indeed, it is time for Mr. Blazer to meet with the Registrar and remove these annoyances to higher learning.

Letters To The Editor

To the Editor:

I am sure that more than one eyebrow has been raised over Rabbi Greenberg's article on the pages of THE COMMENTATOR. His provocative comments cover many areas, almost all of them of a controversial nature and worthy of lengthy comment. Permit me but a few remarks within the confines of a letter to the editor.

I do not know of a monolithic Orthodox position on Viet Nam. However, if "the bulk of today's Orthodox Jews back President Johnson's policy," it is not because of "the un-Jewish tendency to render unto Caesar what is Caesar's." It stems from an application of the *halachic* principle of "one who comes to destroy you may be killed first," i.e. self-defense.

More than any other people, Jews, particularly the Orthodox Jew, know the cruel hand of Communist tyranny. The same force that has waged a relentless war against the Jews of the Soviet Union for almost 50 years is encouraging and prolonging the war in Viet Nam. Syrian arms shooting at Israel settlements come from the same factories as those killing Americans in Viet Nam.

The Viet Cong has attacked Israel as a tool of imperialism and openly sided with Israel's enemies. Communist China not only spews endless hostility at the Jewish State despite Israel's recognition of its sovereignty but pushes anti-Semitic propaganda in its frenzied wooing of the Arab countries. Yehuda Halevi expounded the principle that a way to judge a nation's characteristics is in its relationship with the Jewish people. The Viet Cong and its sponsors have made their attitudes quite clear and one wonders how any committed Jew with a feeling for Jewish history can not but support those who seek to stem aggressors who have already singled us out.

THE COMMENTATOR is not a proper forum to discuss sex but since the issue has been raised, one must strongly concur with Rabbi Greenberg that the *Tanach* does not regard sex as evil and perhaps even with his main thesis that it

is an area which *Halacha* doesn't adequately cover. However, *Halacha* does not consider sex *per se* but as part of love and marriage, two terms so conspicuously absent from Rabbi Greenberg's paragraphs. *Kedusha* and *Tzniut* are integral parts of the man-woman relationship and sex is not considered except in their context.

It is simply not sufficient to make an assertion that sex is one experience which *Halacha* doesn't adequately cover. Rabbinic literature, both ancient and modern, emphasize in detail the high regard and consideration that a Jew must have for his wife. It is not a prohibition of *negiah* based upon a technical *halacha* that determines the relationship between man and woman but rather a system of morality which sanctifies this relationship and enhances it with depth and beauty.

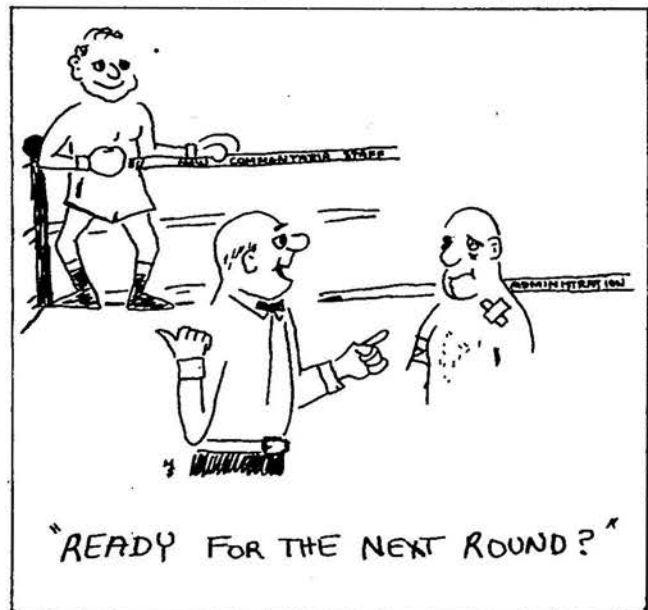
I am certain that Rabbi Greenberg meant to confine his remarks to the marriage relationship even though he does not say so. Even in such a frame of reference, his term "experiencing a woman" seems to me to be alien to Jewish thinking. One can not believe that this is one of the new values Rabbi Greenberg would have the *Poskim* introduce. It degrades women and is contrary to the Jewish concept of the ideal man-woman relationship.

Jewish tradition clearly delineates the difference between the holy and the profane. The very *Poskim* of whom Rabbi Greenberg is so critical have exalted the marriage relationship and enriched it with and through religious experience and sanctity.

My own observations from the day I entered the Yeshiva as a high school student, as a chaplain, as a teacher, as camp director, and as a rabbi in a large congregation, lead me to come to exactly the opposite conclusion that Rabbi Greenberg arrived at. It is not Orthodoxy which must create new value in this area; it is the sick modern American society which desperately requires our traditional one.

Rabbi Louis Bernstein

(Continued on page eleven)



Political Science News

Initial Coffee Clotch Held By Political Science Club

The Political Science Club held its first Coffee Clotch Sunday afternoon, May 15, in the Student Lounge. Before the discussion, club Vice-President Joel Poupko, '67, announced that the club's journal, *Palis*, to be published soon, would be dedicated to Dr. Joseph Dun-

ner, Petegorsky Professor of Political Science.

Dr. Dunner began the announced portion of the program with a brief speech on American foreign policy. He said that foreign policy must be formulated on a theory based upon the ordering of historical facts. A theory may use facts as guidelines, viewing the world as it really is, or it may



ON FOREIGN POLICY: Dr Joseph Dunner at Coffee Clotch.

be based on what policymakers think it ought to be.

America's first foreign policy, isolationism, was laid down by George Washington. It attempted to keep the young and weak country out of entangling alliances. This policy was maintained during

the 19th century. By 1914, the U.S. was strong enough to participate actively in world affairs.

(Continued on page thirteen)

Wohlgeleirter Talks On Image Of Rabbi

The final *Oneg Shabbat* program of the season was held in the Rubin Dorm *shul* on May 13. Dr. Maurice Wohlgeleirter, assistant professor of English at YU, spoke on the theme, "The Image of the Rabbi in Contemporary Literature."

Rabbi Wohlgeleirter centered his discussion on four currently popular works: *The Rabbi* by Noah Gordon, *Friday The Rabbi Slept Late* by Harry Kemelman, *The Conversion of the Jews* by Philip Roth and *The Magic Barrel*, by Bernard Malamud. One of the main characters in each of these pieces is either a rabbi or a Yeshiva student.

According to Dr. Wohlgeleirter, these books reflect a notable trend in literature against the traditional view of the rabbi. The treatment of the rabbinical figure by each of these authors is largely superficial. Mr. Hemelman's short mystery was the "only one which even touched upon 'important issues.'" Dr. Wohlgeleirter expressed the need for a novel to correct this negative view of the rabbi.

The lecture was followed by a question and answer period.

Permeating the various specific proposals for religious unity is the

recurring theme of give and take. For example, Rabbi Petuchowski is willing to accept *halachic* categories like *kashruth*, but expects his Orthodox co-religionist to forego quantitative measures—e.g., the number of hours one waits before eating dairy after meat—in matters of personal observance. Rabbi Siegel is willing to accept "concept-experiences" such as G-d, Israel, and Torah, but demands the right to interpret these terms freely. To the extent that Orthodoxy can enter into this give and take process without detroying itself there is hope for a religious unity that will follow traditional Judaism.

In the symposium, Rabbi Greenberg proposes that Orthodoxy can enter the give and take dialogue without actually compromising itself; he hopes that by remoulding itself with the ongoing *halachic* process, Judaism will not only become more relevant to practicing Jews, but will also incidentally accomodate the searching non-Orthodox Jew. Without questioning the value or legality of Rabbi Greenberg's proposed reform, I doubt that any merely *halachic* changes within Orthodoxy will meet the demands of give and take. Even in their flexibility, the non-Orthodox demand the right to such broad interpretation of basic concepts that Rab-

Professor Reflects

Dr. Brayer Surveys Condition Of YU After Serving Here For Eighteen Years

Editor's Note: Dr. Menachem Brayer, associate professor of Bible at YU and consultant psychologist at YC, has served the students of the University for the past eighteen years as both teacher and friend. The following is a summary of a discussion on his reflections about the University with Howard Rosman, associate editor of *The Commentator*.

Since YU claims to promote *Torah U'Madah*, it would be only natural to expect those who represent our members and educators as well as those who are intellectually disciplined and recipients of such dual knowledge to be intellectually integrated and emotionally well balanced personalities. It would be ethically and academically dangerous, if not premature, to fully boast of such an ideal combination.

In order to prepare wholesome traditionalists imbued with the Sinaitic Divine revelation in being a *mamlechet Kohanim v'goy kadosh*, "a kingdom of priests; and a holy nation," one must follow a goal-directed and purposeful path in his intellectual and spiritual crescendo. Is such a crystallized goal evident and clear enough in the minds of Yeshiva University's academic programmers? A distinct definition and a tangible example of such goal-mindedness is still to be expected.

One cannot speak psychoanalytically of an *Ego-Ideal*, unless a

chance be given for personal identification as is biblically required (Isaiah 30:20), "Thine eyes shall see thy teacher," and a full incorporation of such *persona*. Unfortunately, this problem still remains, even after so many years, an unanswered question.

Expansion

It is perhaps presumptuous, if not naive, to boast of megalomaniac and horizontal growth, often at the expense of vertical religious and intellectual magnanimity. Perhaps this is the meaning of the *Misnah* in *Pirkei Abot* 3:22 "To a tree



Dr. Menachem Brayer

that has many branches and few roots..." This may be said of many areas of our intellectual endeavors and, even more so, in the field of Hebraic studies, specifically Biblical studies.

During my eighteen years of

teaching Bible in various divisions of YU, I always found a lack of an integrative approach and true scholarly maturity. One would like to place the blame on the low quality and lack of Hebraic acumen of the newly enrolled YU student. However, this is just a poor excuse for those who teach Bible with an inept, stereotyped and medieval approach. They are completely unaware of so much that has been happening for the past few decades and of the vast and ever increasing literature in the field of Biblical research.

How can a sporadic course do justice to the basic need for scholarly exploration—traditionally inspired yet scientifically approached for a true, meaningful, and contemporary understanding of the Book of Books? For centuries, Christian scholars have availed themselves of the insightful and invaluable commentaries of our medieval exegetes, such as *Rashi*, *Ibn Ezra*, *Kimchi*, and others

Outdated Method

Yet we have been using the very narrow and mechanically limited path of teaching Bible as was done in the *Cheder*. In such a constricted fashion, under the ephemeral garment of transparent religiosity and false pretense of obsessional ritualism, we have ignored the multiphasic wealth and colorful exegesis of such giants as the Spanish, Provençal and even more so, northern French *Peshat* exegetes as Joseph Kara, *Bechor Shor*, *Elixir* of Beaugency and many others.

What about the rich comparative *Targumic* literature of the Bible—the earliest versions, such as the traditional *Onkelos*, Jonathan, and Jerusalem Aramaic *Targumim* as well as the Septuagint, Samaritan and Peshito translations? What about the study of the earliest interpretations of the *Talmudic* and *Midrashic* literature?

There is now a great literature (Continued on page eleven)

Sophs Attend Mock Senate

Jeffrey Roth '68 and Ivan Schaeffer '68 participated in a New York State Mock Senate held at Albany, April 28-May 1. This is the first time that students from Yeshiva have participated.

Mr. Schaeffer was chosen as Majority Party Whip and Chairman of the Transportation Committee. He was also appointed to a position of the Senate Steering Committee, the first student from outside of Albany ever to be so selected. Mr. Roth taped a television program, that was later broadcast, on "Narcotics on Campus."

Yeshiva sponsored a bill to permit those convicted under the Smith Act to obtain NY drivers' licenses. It was subsequently passed. The delegation was also able to amend Skidmore College's Humane Slaughter Bill to provide for Kosher slaughter. As a result, the Yeshiva College delegation was awarded "best delegation honors" at the Steering Committee reception.

Utopianism Jewish Style

by Ted Miller

bi Greenberg himself fears that the tradition may not encompass them.

The symposium is most flexible, however, in approaching the challenges to Jewish unity raised by non-*halachic* marriage and divorce procedures. The non-Orthodox leaders, willing to compromise their ideological positions in demanding traditional ceremonies, simply ask Orthodoxy in turn to "make this kind of procedure both acceptable and respectable." A sensitive Orthodox response, like that of Rabbi Greenberg, recommending improvement of the *Bet Din* system and the possible participation of non-Orthodox clergy in the ceremony could close the gap between the groups, and help preserve the *shekat kashruth* of the Jewish people.

Granting the complete inadequacy of some of the ideological approaches to the problem of religious unity and the probable futility of others, I nevertheless feel that the symposium had great value. Not only did it deal positively with the essential and immediate problem of Jewish civil law, but it acknowledged as important the Messianic goal of Jewish unity. In our age of divisiveness, it pointed with hope to the day when He shall be One and His Name One.

In Retrospect

by Neil Koslowe

Steve,

I feel a bit silly writing to you now. Two weeks ago, I ambled into your first meeting with the new board, and as I explained later to Arye, for the first time I realized it was all over. I managed to sputter the semblance of a pep talk, but I must have sounded like an old soldier. You were standing in front of that long table with one foot on a chair, as I had done, and "your boys" were listening attentively. I was merely a remnant, who had a final tradition to perform.

I think we were successful this year, Steve. In

OUTGOING GOVERNING BOARD

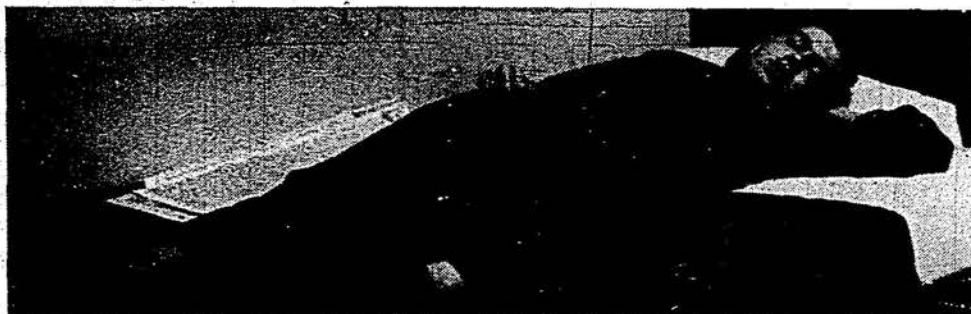
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our editorials we didn't praise that much, but our complaints were legitimate and well-documented. Academically, we asked for a reorganization of the liberal arts program with interdepartmental studies and majors, as well as an integrated science program. Our ideas were not accepted, but it did give me some measure of satisfaction to see NYU's new program—similar to our own suggestions—on page one of Sunday's *New York Times*. We were a bit more successful in our attack on the physical education requirements, though on another attack, we failed to change the antiquated cut policy.

Editorials

A dominant theme of ours, also, was the questioning of the rapidity and direction of the univer-



CANDID SHOT: The inevitable end of long, cold, weary nights of blood and toil—for a first-rate Commentator.

sity's expansion. The short supply of faculty, teachers, courses, and physical facilities was underscored in this regard.

In other editorials, we brought up old complaints (guidance) and commented on student affairs. One major editorial called for a *menahel* in RIETS, something it desperately needs. Our editorials are supposed to raise issues, stimulate thought and induce favorable action. While I believe we accomplished the first two of these, we failed often on the third.

Including your June issue, we will have put out 14 issues, three more than last year. Thanks to a top-notch copy department, we cut costs for the first 11 issues by \$1,400 from last year. I am proud of that, as well as of our first-place award in the Newspaper Guild contest. But I am well aware that we could have done much better.

I was glad to print so many letters-to-the-editor from students, faculty, and alumni. We covered many vital topics extensively—Viet Nam, synthesis, expansion, athletics, Bible criticism, socials, etc.—and it showed that people were taking an interest in our paper.

Departments

Our feature department was varied and origi-

nal, while our news coverage and diction left a great deal to be desired. Still, we gave a great deal of space to SSSJ and the major school activities. We also covered a few problems facing YU and Orthodox Jewry, as in our five-part series this term, and our article on *shechitah* last term. We also gave extensive coverage to sports, something I was happy to do.

Teachers

In my years at YU, Steve, I was fortunate to have met and studied under some excellent men. Perhaps you will get to know them, too. Dr. Grinstein, who has helped me in many ways, some known only to the two of us, taught me to act as a Jew. Rabbi Zimbalist, my *rebbe* for Talmud in TIM (which I am extremely proud to have attended) for two and a half years, taught me to learn as a Jew. Dr. Agus, who probably doesn't know me but who inspired me tremendously in his Jewish history classes, taught me to be proud I was a Jew. Rabbi (Dr.) Lamm, who always kept me on my toes, taught me to believe as a Jew. Dr. Greenberg, my faculty advisor, taught me to think as a Jew. And Dr. Fleisher, my English professor, taught me to question as a Jew. To me, these men—and the numerous other teachers, administrators, and directors I have come to know—mean everything.

Dean Bacon

I've told you about my feelings for Dean Bacon on several occasions. He knows his field and is up on all recent developments around the country, and he is well-suited for his job. Many of his plans are excellent, and he has often been hamstrung in the past by external forces.

Nevertheless, we had difficulties. During the first term, we met almost every two weeks. After our first issue this term, we did not meet again. The Dean extracted two words from a long, documented column on the problems of expansion which I wrote in February, and which received student and faculty support, and he made a ridiculous fetish out of them. I referred to our institution, in general, as second rate—a harsh but honest evaluation—and that phrase was used in a headline by a small Anglo-Jewish newspaper, recognized in intelligent circles as a scandal sheet whose editor doesn't even believe in

at least an eclipse which is a melancholy thing.—The vices of authority are chiefly four: delays, corruption, roughness, and facility... avoid not only the fault but the suspicion." So wrote Sir Frances Bacon in his essay *Of Great Places*. Until elected President I never knew what happiness was; afterwards, indeed, I know what it was. That I won at all can be attributed in a large measure to the expectation that no opponent could sincerely offer more time or experience. This "understood" tation week, assured his audience that, in the end, Student Council would achieve far more than THE COMMENTATOR. If nothing else can be said of that statement, one surely must sense its significance as a prophecy. The renaissance I pledged offered "activity and accomplishment," and though the dedication of effort it called for was not always forthcoming, this goal was, to my satisfaction, achieved. Some of these accomplishments may be unfamiliar (the blame for which rests with this

G-d. As late as last week, students in the Dean's office for various reasons have been lectured on that great evil deed. I find such behavior odd, very odd. I have not seen the Dean since February.

The Dean, of course, was able to do much more than vocalize his dissatisfaction. He didn't hesitate to make use of several forms of retribution. But what really disturbed me was a comment he made to a student while he was explaining his wish in February never to speak to me again. He said he didn't think I should be on the debating-team tour, for I didn't represent YU.

Steve, I have attended YU for eight years—longer than the Dean. One of my brothers is a freshman in YC, another a freshman in YUHS-M. My father graduated YUHS, YC, and gained *semicha* from RIETS. My grandmother used to feed the hungry YU boys in Washington Heights who had no money for food in the '30's. I love YU, Steve, and my criticism only was meant to improve it. I hope you understand that, even if the Dean does not. His comment hurt deeply, and it still does.

The Board

As for "my boys," I don't have the space to
(Continued on page ten)

In Review

by Joseph I. Berlin

"Men of great places are thrice servants: servants of the sovereign or state; servants of fame; and servants of business. So as they have no freedom in their persons, nor in their actions, nor in their times, it is a strange desire, to seek power over others and lose power over man's self. The rising unto place is laborious, and by pains men come to greater pains; and it is sometimes base, and by indignities men come to dignities. The standing is slippery; and the regress is either a downfall, or at

competent. It has been written of Dryden that "he gave the public what it wanted and that he shifted his politics and religion whenever by doing so he could travel an easier and surer road to literary success." This philosophy, congruent with the opportunist personalities of such men as Ky, is one I could not accept. Nor could I "practice the fine art of catering to popular taste and influential patrons."

Neil Koslowe, in a speech to the freshmen class during orien-



Student Council President Joseph Isaiah Berlin.

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OUTGOING STUDENT COUNCIL

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David Eisenberg	Vice-President
Melvin Lerner	Secretary-Treasurer

SENIORS

Yitzhak Halberstam	President
Stanley Fischman	Vice-President
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Larry Ciment	President
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Gary Rosenblatt	President
Yitzie Pogrow	Vice-President
Ronald Gross	Secretary-Treasurer

FRESHMEN

Sheldon David	President
David Frankel	Vice President
Joseph Fruchter	Secretary-Treasurer

campaign promise I honored in full. In return, I faced administrators, faculty, students, student leaders, and *Roshei Hayeshiva*, a political world with political aspirants with whom I felt justly uncomfortable and among whom I could easily be considered an in-

newspaper), and to present a complete list at this point would be unwise. A few are: 1. Printing of Mr. Parker's price list 2. Arranging a final schedule without finals after graduation 3. Showing 11 movies (3 more than last year) 4.
(Continued from page eleven)

In Preview

by Murray Jacobson

Over the years a lack of coordination within council has reduced its efficiency. THE COMMENTATOR and council sometimes see fit to work together but committees, clubs, publications, and even other students councils fail to cooperate with schedules, deadlines, procedures etc. The needed timing which is lacking results in much wasted time and effort, and the desired results do not materialize. In the past, members of Student Council, with few exceptions, approached their duties in

council's achievements are minimized and "issues" repeat themselves over a cycle, a fact which can be demonstrated by reading through old newspapers or by speaking to alumni.

The unusually early Student Council elections this year has put me in a most fortunate position. I have been able to have a maximum amount of contact with the outgoing members of Student Council which normally would not have been possible. Their help has been invaluable. The initiation of the new Student Council, a process which ordinarily carries over into the Fall term, has almost been completed. This year's Student Council has left us with the most complete records on file in student council's history. This will enable next year's council and future councils to be aware of the past, its methods, its mistakes, its successes and failures.

With this setting we can hope to strive for more worth-while campus activities, a better understanding in curriculum, guidance opportunities, physical facilities and the like. Among the projects which will receive priority is the big-brother program already being worked on, the by-law revisions, a cooperative undertaking of two student councils which will soon be completed, operation of the radio station which has been set up, a change in the college absence policy, and an intramural program including chess, bridge, debating, and "college bowl" matches. The speedreading course now sponsored by student council should be offered by the college. The fall semester this past year witnessed the best Co-op in YC history, both price and service-wise. The University at present is considering the Co-op problem and the long awaited University Book Store may be realized sooner than many of us expected. Issues such



President Murray Jacobson

a most lackadaisical manner. The pettiness of Student Council members must be overcome before we can hope for success.

A lack of continuity from one council to the next has dampened the effectiveness of Student Council. In any given year the council members and leaders set goals for themselves and work toward completing certain projects, which more often than not, meet with only partial success. If a significant

INCOMING STUDENT COUNCIL

EXECUTIVE COUNCIL

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 Wally Davidwitz Vice-President
 Ronald Gross Secretary-Treasurer

SENIORS

Jay Kimmel President
 Sol Lerer Vice-President
 Michael Goldsmith Secretary-Treasurer

JUNIORS

Harvey Werblowsky President
 Arthur Rosenbaum Vice-President
 Isaac Tuchman Secretary-Treasurer

SOPHOMORES

Lazar Fruchter President
 David Savitsky Vice-President
 Aaron Kinderlehrer Secretary-Treasurer

accomplishment is realized the project is soon forgotten by the next year's council or by the one after that. When significant gains are made, momentum is lost over the summer or by lack of communication through incomplete records. In reality, each council must start from scratch without identity, reputation or status, without profiting from the experience of others, and without knowing which pieces to pick up first. As a result

as the Dean's Reception must be handled in a manner in which the controversy does not lead to animosity.

I trust that council will continue to be active and will accomplish, to combat apathy, and to be a service to each student. In addition I hope that a greater percentage of the student body will show interest in student activities and student affairs through devotion of time and effort.

In Prospect

by Stephen Bailey

In past issues I have written feature articles which were, for the most part, tongue-in-cheek. The sole purpose of my writing was to entertain; there was no intent of serious content. In my present position, however, I do not wish to amuse or entertain but simply to provoke responsible students and administrators to think about a few of our many pressing problems.

One of the most critical problems we face is the complex, almost mystifying, question of what policy or philosophy Yeshiva University abides by. In the past many people have offered various opinions but most solutions were more confusing than the original problem. With this in mind, I would like to offer my opinion using clear-cut, simple language and ideas so regardless of whether you agree, you will at least know what I am saying.

It seems to me that there is a striking parallel between some simple laws of chemistry and our obtruse question of "what is Yeshiva?" In elementary chemistry we learn that among the various reactions possible when two substances are mixed are: formation ($a+b=c$), combination ($a+b=ab$) and no-reaction ($a+b=a+b$). It is my contention that each

generated by opposing, but equally intelligent and logical views. In other words, he has two standards which, by their very nature, are in opposition. Thus the student has no specific guidelines to follow—he can never be sure of his direction.

This brings us to the third approach which, I believe, is the only answer to our problem: the reaction where $a+b=c$, a formation of a totally new substance. The very fact that we are a unique University with a unique program makes it clear that we ought to have a unique approach. Instead of merely combining *Torah* and *Madah* we have to integrate the two to produce a new philosophy which keeps within the bounds of *halachah* but yet is amenable to unprecedented policy.

Let me illustrate this idea by using an incident which occurred a few months ago. All of you, I am sure, remember the furor raised over the Dean's Reception. One faction held that there was something *halachically* wrong with the social aspect of the Reception. A second faction believed that not only there was nothing against *halachah*, but also that a Dean's Reception was an integral part of college life. A third group, the majority, was simply con-



NEW BOARD: Michael Goldsmith, Howard Rosman, Stephen Bailey, Allan Friedman, Richard Chaifetz, Bill Brustein, Howard Bodner, Gary Rosenblatt, Ted Miller, Louis Katz, Burton Rabinowitz. Missing: Sidney Kalish.

of these reactions has a counterpart in a philosophy of *Torah* and *Madah*.

The "no-reaction" reaction where a and b do not mix at all is the attitude of those who hold that *Torah* and *Madah* are totally incompatible. Either one devotes his time completely to "learning" or he disregards "learning" entirely and delves into the vain search for secular knowledge. There can be no concession; there can be no compromise. This attitude was adopted by the great *yeshivot* of Europe and has been carried on by such centers of learning as the Yeshiva of Lakewood.

A second group would say that *Torah* and *Madah* form a combination reaction: $a+b=ab$. This view is the most popular and is commonly referred to as "synthesis." The chief characteristic of this scheme is that the *Torah* world and the secular world are relatively compatible and when approached in the correct frame of mind produces a sophisticated *talmid chochom*. In such an approach, however, the person must compartmentalize his mind into a *Torah* category and a *Madah* category and call forth the appropriate response to different situations.

The Yeshiva College student who adopts the "no-reaction" approach finds that his needs are unsatisfied. The boy that is looking for a European-type *yeshiva* with its corresponding atmosphere will not find it at YU. Neither will someone who is looking for an Ivy League-type college with its all-American atmosphere find it here. Yeshiva University is neither just a *yeshiva* nor just a college.

The YC student who follows the "combination" attitude likewise finds himself unfulfilled. He is in a constant state of internal conflict which are

fused and waiting for someone to make a decision. Even after it was concluded that there was nothing *asur* about the Reception *per se*, the factions still argued about whether or not it was "nice" for Yeshiva to sponsor a social affair.

All of the debating, confusion and name-calling that resulted is understandable if we realize that the students were operating under a "no-reaction" or "combination" philosophy. If, however, the prevalent policy had been that we have the right to a unique approach, the problem would have been quickly resolved. Once it was established that the Dean's Reception was in the bounds of *halachah*, a meeting of the student leaders representing the various divisions would be held and a majority vote determined. It sounds simple—it is.

Until the upper echelons came out with a statement of policy (which is unlikely) it is up to the responsible students to decide what policy is. And this can only be done with the attitude that we are not bound to precedent either from other *yeshivot* or other colleges. Only if we have enough courage to think for ourselves and act upon our decisions will we be able to make a success of our Yeshiva College experience.

It is with this philosophy that I undertake the editorship of THE COMMENTATOR. If there should arise any issue which can be resolved by intelligent discussion, THE COMMENTATOR will not hesitate to discuss it. If there should arise an issue which cannot be easily resolved but still merits serious consideration, THE COMMENTATOR will not hesitate to discuss it.

In short, we plan to force Yeshiva to think.

Professor Exposed

Agus Emphasizes Contributions Jews Have Given Civilization

Those who think that Western civilization is based on the Greco-Roman tradition are due for a severe shock. According to Dr. Irving Agus, professor of Jewish history at Yeshiva, "practically every idea that is worthwhile today, Judaism had thousands of years ago." With characteristic clarity and precision, Dr. Agus outlined for this student a few of the theories regarding the position of the Jewish people in history with which he has so often startled his classes.



Dr. Irving Agus

Long known for his criticisms of those who minimize the Jewish contributions to civilization, Dr. Agus emphasized the unique record of the Jewish people in the last twelve hundred years. "We have been able," he said, "to increase our numbers a thousand-fold, far outstripping the rate of the rest of the world." In addition, the approximately ten thousand Jews who were alive for example, in the year 900, were far different from previous generations. Since they had been able to survive till then, they represented the best of the Jewish nation "and were culturally superior to their neighbors in every country." This theme concerning the inherent capabilities of the Jewish nation is perhaps the most prevalent in all of Dr. Agus' lectures and writings.

A graduate of New York University, Dr. Agus received his doctorate in Jewish history from Dropsie College in Philadelphia. He is the author of a number of books and articles, including *Rabbi Meir of Rothenburg*, a history of the Jews of Germany in the

thirteenth century. His most recent work, entitled *Urban Civilization in Pre-Crusade Europe*, deals with the growth of cities in the early part of the Middle Ages, especially the presence of democratic institutions in European communities.

To illustrate his views, Dr. Agus discussed an example from his latest book. "The concept of freedom and democracy which is erroneously attributed to the Greeks by the ignoramuses teaching in high schools and colleges," he said, "was really taken from the Jews of the tenth and eleventh centuries." Historians have always been puzzled by the fact that these ideas were utilized by Europeans much before they were readily available to them when Constantinople fell to the Turks in 1453. Thus, they must have sprung from an internal source. Dr. Agus strives to prove that they did not arise spontaneously in the minds of early city dwellers, but were borrowed from their Jewish neighbors.

Dr. Agus explained how the principles of freedom was firmly rooted in both Jewish tradition and literature. "On the one hand," he maintained, "the human being is completely free to act as he wishes, while, on the other, he is bound by any vows or oaths he might make, which can only be broken in particular situations. The Jew is,

(Continued on page ten)

Student's Struggle Against Procrastination Requires Tight Schedule To Thwart Straying

The SPECTATOR, a periodical of the early eighteenth century published by the famous team of Joseph Addison and Richard Steele, was well known for its satirical essays concerning contemporary social life. One excellent article was a young lady's diary which cleverly depicted a major vice of the aristocratic neo-classical period: idleness.

Things have changed since then and today, in the twentieth century, one of our society's major problems is the fact that we are constantly busy. Many times we feel that there just aren't enough hours in the day. This problem is

Abrams Adds New Shiurim, More Rabbis

Mr. Norman B. Abrams, Administrative Director of the Rabbi Isaac Elchanan Theological Seminary, has announced that tractate *Shevuot* or *Pesachim* will be studied next year.

Several changes will be made in the RIETS faculty. Rabbi Aaron Soloveichik who is leaving to assume a position at the Hebrew Theological College, Skokie, Illinois, will be replaced by Rabbi Noah Borenstein who is presently teaching a sophomore *shiur*. Rabbi Michael Katz, in turn, will move from his freshman post to replace Rabbi Borenstein. Two new *Rabbeim*, Rabbis Yehuda Parnes and Yankelowitz, have been added to teach freshman *shiurim*.

The new freshman *shiur* will, according to Mr. Abrams, help alleviate the crowded conditions which now prevail in the first year classes. Entering students, he said need "more attention, more *hashkafah*, more orientation" than they are now receiving. RIETS is expecting enrollment to reach about 500, an increase of 10-15%.

There will be a summer *shiur* program again this year. Rabbi Shmuel Faivusevitz, a *Rosh Yeshiva* in YUHSB will instruct a pre-high school, preparatory class in *gemarah*. Rabbis Scheinberg and Lichtenstein will give *shiurim* in *Sukkah* at the high school and college levels, respectively. The classes are free of charge and open to all.

English Majors Hear Panel On Post-Graduate Opportunities

Opportunities in college and secondary education, journalism, and advertising await the qualified English major according to three teachers in these fields who spoke at a Sigma Tau Delta (English) meeting, April 19. The three were Dr. Julian Roberts, professor of education at Ferkauf; Dr. Irving Linn, professor of English at Yeshiva; and Mr. Christopher Trump, assistant to the Dean at Columbia's School of Journalism.

Dr. Roberts showed the need for qualified English teachers in secondary schools, particularly in urban areas. The English teacher can share with his students his sensitivity for language and literature and impart to him the value systems that he has gained from his experience in the humanities.

Dr. Linn underscored the importance of a grounding in the humanities for all English teachers. Surveying the various opportunities of college level teaching, Dr. Linn suggested that the prospective instructor consider a new area of growth, the junior college, which combines some of high school teaching's best conditions with college teaching's rewards.

Mr. Trump distinguished between two approaches employed by graduate schools of journalism, as exemplified by Stanford and the University of Missouri. The former emphasizes theory of communication, while the latter stresses the mechanics of journalism. The students at Missouri operate the

local television station and publish the city's newspaper. The most lucrative field for journalism majors, according to Mr. Trump, is public relations. Nevertheless, 80% of Columbia's graduates begin their careers in newspaper work.

Bnei Akiva Club

At the last meeting of the *Bnei Akiva* Club, officers for the academic year 1966-1967 were elected. They are: Bernard Berkovits, '67, President; Howard Feldman, '67, Vice-President; and Moshe Sokolow, '68, Secretary-Treasurer. After the meeting Bernard Berkovits stated that he would continue the policy established this year of inviting provocative speakers on topics relevant to religious Zionism.

At this meeting, a resume of the year's activities took place. It was agreed that the programs which were held were successful, however, more such activities should have taken place.

Bnei Akiva is the religious *Chalutz* youth organization of the Religious Zionists of America, and the members of the *Bnei Akiva* Club are students on campus with the same ideals.

Bernard Berkovits also stated that anyone who wishes to take an active part in the running of the club next year should contact any of the officers.

Pre-Med Honor Society

The Pre-Medical Pre-Dental Honor Society presented two films Thursday, May 12. The first showed an appendectomy and the second showed a coarctation of the aorta.

The procedure in the first operation involved pinpointing the appendix, making an incision, clamping surrounding blood vessels, moving aside the abdominal muscles, and finally removing the

(Continued on page thirteen)

Dr. Dunner Gets Nod For Congress

Republican party leaders in New York's 19th Congressional District have unanimously nominated Dr. Joseph Dunner, Petergorsky Professor of Political Science, for the U.S. House of Representatives. If he does accept, he will face either the incumbent, Rep. Leonard Farbstein, or Councilman Theodore Weiss in the November elections.

Dr. Dunner recently joined the Planning and Development Committee of the Institute for American Strategy. The committee which is composed of several other well-known educators will supervise and operate a new graduate school for American foreign policy. The graduate school, located at Boston, Va., was established by the presidents of various universities and governors and members of Congress from both parties.

Change In Requirements For Physical Education

Dr. Isaac Bacon, Dean of Yeshiva College, has announced the following changes in the physical education curriculum:

Freshman year: Two hours of activities will be required each semester for half credit each. In the first term all students will be required to take *Orientation* for one hour, in the second term *First Aid* for one hour. Unless excused on the basis of health or by passing an examination, each student will also take swimming for one hour.

Second year: Unless excused from the book course on the basis of a written examination, each stu-

dent will take one hour of Hygiene and one hour of some physical education activity and receive one credit each semester. Those excused from Hygiene will take an additional hour of physical training, and get half credit.

Fourth year: The fourth year will be elective. Any student who wishes may take two hours of an activity for half credit a semester.

Students are now required to take four credits of Physical Education and two credits of Hygiene, a total of six. The new minimum requirement will be four credits combined.

magnified in a school like YU and especially just before finals. Yeshiva students are notorious procrastinators and school work has a way of catching up with us at about this time every year. Some students have found that a helpful way to get through the day is to make a tight schedule for themselves with the hope that, in this way, at least some of the work will get done. A typical student's evening schedule at this hectic stage of the semester might look something like this:

3 p.m.—really have to get to work today — don't allow any distractions.

7—back from Bimbos—call home—need money—find out if got any mail from Selective Service—check up on local gossip—apologize for being too busy to write—wish Mom a belated Happy Mother's Day

7:07—take time off for snack at the "Spoon"

7:25—go to the bathroom

7:28—find out entire term's work covered in Art 77

7:30—study intensively for tomorrow's Art final

7:36—finished Art — practice final debate for Speech in front of mirror—wear new tie—put on plenty of cologne, he'll like it—better yet, try sister's perfume, he'll like it more

7:52—begin final phase of

studying for RIETS final: say *t'hillim*

8:10—go to Pollack Library to look up sources for Philosophy term paper (due tomorrow)—while there, find out if Pollack is really the world's only library that cautions: "Please Sound Horn" at entrance.

8:21—back to dorm to write Philo. paper

8:44—finished Philo. paper, check for typing mistakes

8:57—practice dissection on roommate for Sunday's lab practical

9:03—borrow floor counselor's First Aid kit

9:09—(sorry about that)—say some more *t'hillim*

9:18—apply for new roommate

9:28—take a break

9:29½—back to work—ask Sam when Math final is—was it hard?—check in office tomorrow about make-up exams

9:43—check on semester's work in English—find out all work we're responsible for—who is Jeffrey Chaucer?

9:57—back to library—photostat all of Larry's Bible notes for the whole semester—borrow the three dimes

10:18—time out for a phone call

1:07 a.m.—back to work—find out what to wear for Dean's List Dinner

1:07½—(fell asleep.)

Rav Lichtenstein Writes Letter To Dr. Greenberg

Editor's Note: The following is an open letter from Rabbi Aharon Lichtenstein, Rabbi Lichtenstein, a rosh yeshiva in RIETS and a former professor of English at Stern College, has semicha from YU and a doctorate from Harvard University. This letter concludes this year's series of discussion on YU and its schools. It will be continued in the fall.

Dear Yitzchak:

It really wasn't very cricket of you to have written and/or superintended your article—text and commentary—for some eight months while leaving barely eight days at year's end for any reply. There is obviously no time now for a full and proper response. So please consider this as just an expression of personal reaction rather than a thorough reply, much less the formulation of an alternative position.

Given the gravity of the issues involved, my opening complaint may seem a bit trivial. In a sense, it is. I mention it, however, because it is peripherally related to a genuinely basic issue. I do not refer to any of the substantive points you've raised but rather to the fundamental posture implicitly assumed throughout the article and explicitly described in its exegesis. As I understand it, you sought, perhaps primarily, not so much to present your own views on a number of issues, but simply to stir up discussion of them, to rescue them from the tundra of obscurity to which a conspiracy of apathy and silence had consigned them. And unless I sorely miss the

"To place the full burden of integrating two worlds upon the individual student is neither fair to him nor in the best interest of Halachic Judaism."

mark, I very much suspect that, despite the furor and the attendant unpleasantness, you think that you've succeeded and that you therefore feel both vindicated and content.

Well, I agree wholeheartedly with the aim—but I take issue with your mode of pursuing it. Basic problems should be discussed. A Torah-Halachic Weltanschauung vis-a-vis contemporary problems does need to be formulated and expressed. The need for such a formulation is great at any yeshiva, simply because *Onei Torah* must learn, at the personal level, to integrate their total experience within a Halachic framework, and, at a more general plane, to develop genuine Halachic solutions for problems confronting the community at large. At our yeshiva, however, it is paramount. Inasmuch as we do, albeit with varying degrees of enthusiasm, include general culture as part of our students' education, we incur a collective debt to them and to ourselves to help them grasp the relation—be it one of complement, irreconcilable conflict, or fruitful tension—between Torah and a given aspect of *Madah*. To place the full burden of integrating two worlds upon the individual student is neither fair to him nor in the best general interest of Halachic Judaism. For the simple fact is that in most cases, the student either cannot or will not do it, with the result that, assuming that he remains Orthodox, he either withdraws into a sort of observant secularism—a life largely motivated by secular values although regulated by religious norms—or retreats into a traditional bastion in order to avoid confronting the contemporary world altogether. These alternatives are by no means of equal merit. The first, even if sincere, is a shallow formalism while the second constitutes a genuine path to *avodat hashem*, which, despite its lack of sophistication, I prize most highly. Simple piety and naive faith may lack a certain dimension but, whether or not they take cognizance of contemporary trends, they are of infinite moment. However, as far as meeting the overall challenge of *imnosin malchut shomayim* upon society and

history, both are clearly deficient. Of course, I oversimplify—there are all sorts of intermediate shadings—but I'm sure you'll recognize these as two directions which a rather substantial number of students are inclined to take.

The need for some authoritative Halachic and philosophic guidance is therefore clear and present. However, precisely because this is so vital and so sensitive an area, handling it requires the greatest possible care. And here I must take issue with both your precept and your practice. You contend that "there must be leeway to make statements wide of the mark if we are to develop the precise formulation. There must be leeway for exploring views which may ultimately be rejected." This is a nice nineteenth century notion and it has a pleasant liberal ring about it. Moreover, within certain limits, it is perfectly valid and thoroughly Jewish. But is it relevant to the present situation and is its supposed manifestation in your article consonant with the proper discharge of our responsibility? Anyone who undertakes to discuss an issue publicly, if he takes that issue seriously, assumes a double obligation: of inquiry and expression. He is morally bound both to come as close as possible to the truth and to be as accurate as possible in communicating that truth. Not just as possible for him. As possible for persons who, given the difficulty or the gravity of the issue, can genuinely be said to be reasonably competent to discuss it. With all due respect, there are matters about which you and I have no business issuing manifestos altogether. And of course the more serious the problem, the greater the responsibility to be precise—or, if need be, to remain silent. Where the reality of error is genuinely regarded as a disaster, its possibility will be neither lightly regarded nor easily dismissed. How much margin for error is allowed on the Gemini flights?

As regards our particular problem, I think this is the crux of the matter. A leading Conservative scholar once told me how he had been struck by the manner in which he observed the *Brisker Rav*, *zatzal*, approach a Halachic question. "Reb Velvel," he said, "pondered a *sh'eila* as if it were a medical question." Precisely. His commitment to Halacha and his conviction of its truth was such that any pronouncement concerning any aspect of it assumed the character which medical advice has for a responsible doctor—the same caution, the same aversion to potential error, the same sense that something terribly important is hanging in the balance. We do not, most of us, have this sense. Unfortunately, Halachic realities do not live for us with the visceral vividness of a stomachache. But oughtn't we at least strive for such existential immediacy?

Any responsible plea for leeway in erring with respect to momentous issues can only become valid after we have established a reasonably high standard of accuracy as concerns both inquiry and expression—only after, to take up the theme of Arnold's

"Any one who undertakes to discuss an issue publicly, if he takes that issue seriously, assumes a double obligation: of inquiry and expression."

"Hebraism and Hellenism," we have not only gone by the best light we have but taken care that our light be not darkness. I frankly question whether your article—for which the plea is made in your comment—meets this test. Putting the matter in its best possible light, it contained a number of statements which, by your own admission, were, albeit unintentionally, either exaggerated or misleading. To be sure, there was some clarification in your explanation. But is this really the best way to handle problems of crucial importance? Can the initial impact of such an article be easily dismissed? And what of those who, like Browning's grammarian, had "mastered learning's crabb'd text" but missed the comment? Let us remember that, from a Torah-Halachic point of view, the issues discussed were no piddling matters; and that, on the face of it, substantial

portions of the article therefore contained explosive implications. Let us remember, moreover, that a number of key statements were so vague or misleading that a great many people, neither intelligent nor malicious, regarded your second statement as more of a *volte-face* than an explanation. Personal friendship and basic decency prevents me from suggesting this interpretation, but the fact remains that a comparison of the two articles could support it—and this is damning enough. How could one know, for instance, that "the definition of a Jew"—perhaps the most crucial statement in your article—does not refer to a

"Basic problems should be discussed. A Torah-Halachic Weltanschauung vis-a-vis contemporary problems does need to be formulated and expressed."

minimal Jew in the Halachic sense (for then it is far too narrow) nor, as you told me orally, to the ideal and maximal Jew (for then it would be too broad) but to (I believe these were your words) "a Jew who deserves to be regarded with respect as a religious person?" From your printed comment I gather a slightly different explanation, that the Jew in question was the ideal Jew after all but that the phrase "taking the covenant seriously" means keeping all the *mitzvot*. I do not question either interpretation nor, honestly, am I concerned about their difference. But I must simply ask: Don't you, in the light of your comment, take away with the left what you give with the right? If your discussion was confined to such Reform and Conservative Jews as keep or at least subscribe to all the *mitzvot*, then isn't your trumpet call to ecumenism and tolerance muted to an appeal for acceptance of a few rare individuals? I simply point out that it makes for internal inconsistency so that the article was, in this sense, misleading.

Or again, what are we to understand by "the fact that Orthodoxy has lost all (my italics) connection with modern life." I don't ask whether this is true or false. I simply ask what does it mean. Is there, then, no remaining link between ourselves—you and I are Orthodox, too—and modern life? The overall position you advocate is itself open to question. We might ponder the wisdom of Fulton Sheen's remark that "he who marries his own age will find himself a widower in the next." Be this as it may, however—I do agree with you to a point—can your statement of presumed fact stand scrutiny?

Or, to take another example, doesn't a statement like "democratic America can eliminate our superiority complex and return us to our ideals of human equality and social justice" require—both as an explicitly normative and implicitly historical dictum—a great deal of clarifying amplification? And when you contend that "in short, the halachah has broken down," are you referring to halachah itself or to its scholars and interpreters? Or, of you would contend that the two are identical, doesn't this need to be elucidated? And isn't any breakdown partly a problem of communication?

All of this no doubt strikes you as an unfairly *ad hominem* argument. It isn't and it certainly isn't meant to be. The point is simply that we must, collectively, develop a much keener sense of responsibility as regards the discussion of Halachic and theological problems. The *mishna* advises, *chachomin hizaharu b'divreicheim*, and anyone who has even had occasion to observe *gedolei yisroel* first-hand—to have *shimush* in the genuine sense—knows the caution with which they approach basic issues. He knows, moreover, that the reticence which you always ascribe to ghettoization, spiritual paralysis, or what have you, is frequently due to a superior sense of responsibility, to *z'hiruth*, in the best sense of the word, as a positive moral and intellectual quality. If, as the *pasuk* tells us, *movet v'chayim b'yad lashon*, then the proper exercise of language—and I do not say this only as a professor of English—is indeed a matter of supreme importance. It entails both a *bein adam lamokom* and a

bein adam lachavero, an obligation to a reader or listener as well as to truth. By "the proper exercise of language" I do not mean simply the use of clear and logical statements à la symbolic logic but the evocation of the whole range of effects, implicit as well as explicit, connotative as well as denotative, emotive as well as intellectual, through which language exerts its powerful influence over us. Thus, I take exception not only to the apparent substance of the original section on revelation but to the suggestion implied in the juxtaposition of the two adjectives in the statement that "what we mean by Divine revelation" may be less external or mechanical than many Jews now think." Are we to assume that external revelation is *ipso facto* mechanical? Or again, I originally objected not only to the Halachic implications of the section on sex but also to a sentence like "Tanach doesn't look upon sex as an evil." Is there no suggestion that with Chazal it was different? And doesn't driving this sort of wedge between the two have extremely serious potential? Mind you, I am not suggesting that these nuances were consciously intended. I merely point out that they are there, perhaps by accident rather than design, and that in an article such as this they probably oughtn't be there.

The caution requisite to any responsible discussion of basic issues becomes doubly important when the medium employed is the printed word. *Scripta manent*. There are liberties one may allow oneself in thought or speech which personal discipline should reject in print. There is a finality about publication that, even in age in which publish-or-perish has glutted the scene with so much intellectual trash, make Rav Yoşef Ber's comment still apt: "Not all that is thought should be spoken, not all that is spoken should be written and not all that is written should be printed."

I am not unaware of objections which may be raised to this position. It will be argued that it tends to authoritarianism; that it limits popular discussion; that it rests upon an abiding sense of insecurity; that its stress upon caution and responsibility leads to an insistence upon definitive truth which bars valuable tentative insights from the public arena; that it forecloses the whole process of groping discussion through which truth is gradually discovered; that, finally, it stifles not only expression but inquiry inasmuch as it fails to recognize the value of what Keats called "Negative Capability," that is, when a man is capable of being in uncertainties, mys-

"The point is simply that we must, collectively, develop a much keener sense of responsibility as regards the discussion of Halachic and theological problems."

teries, doubts, without any irritable reaching after fact and reason—Coleridge, for instance, would let go by a fine isolated verisimilitude caught from the penetration of a mystery, from being incapable of remaining content with half-knowledge."

These are sound objections but, as regards the popular discussion of basic issues they are hardly decisive. The exchange of ideas, the dialectical clash of thought and thought which "the century of hope" (as F. S. Marvin dubbed the nineteenth) so admired, is important, but we must be wary of the price. Are we prepared to justify, morally and theologically, the spiritual casualties which may result from statements which are wide of the mark as we grope along toward a hopefully more precise formulation? Perhaps some loss is inevitable no matter which course we pursue, and it's just a question of losing some of the presently committed in exchange for a host of prospective "proselytes." Even if this should be the case, we would be confronted with a formidable moral issue but in any event, every precaution must be made to keep any loss to a minimum. I submit that this involves far more care than I think you are willing to exercise. No doubt, there is such a thing as over-caution; perhaps the reluctance of the *bein*

(Continued on page eight)

Rav Lichtenstein Answers Dr. Greenberg's Article

(Continued from page seven)

harav, or, to take an example from your field, of Lord Acton, to publish is an instance of it. But the line needs to be drawn far beyond yours. And I do think that there is a basic distinction between discussion and publication. Horace's dictum about waiting nine years between writing and publication may be too severe. But the underlying principle is sound: We would do better to do more tentative groping orally before rushing into print. "Negative capability"—in one sense, it was basic to Rav Chaim's approach ("fun a kashe shtarbt men nit")—can be fruitfully exercised in more fluid forms of inquiry and discourse (although even then with caution) before encasing our gropings in the hard cast of print. Before we start "shaking up the kids" (to use a term you've kicked around Yavneh let us remember we are dealing with human lives and

"The caution requisite to any responsible discussion of basic issues becomes doubly important when the medium employed is the printed word."

their spiritual destinies. Were you a medical—rather than, as my Mosheh calls it, a "study"—doctor, would you be as ready to embark so freely on this kind of experimental enterprise?

In light of the foregoing, I might add that I was a bit taken aback by your reaction to criticism of your article. You express shock that people denounced it without consulting you for an interpretation, and suggest that their failure to be *metamed z'chuth* was tantamount to *shfichat damim*. These are strong words with which to denounce your critics. (By the way, have you phoned them all to be sure they were accurately quoted and that you have the authorized interpretation of their remarks?) But is this stance of pained martyrdom and pious shock really in order? Exception was taken by various readers to certain views which the article, as just about everyone—not only *kanaim*—understood it, seemed clearly to espouse. In the minds of many, if not most, readers, no alternative interpretations even suggested themselves. But even if some alternative did seem barely possible, was one bound to accept it rather than criticize the clear and palpable sense? Must one engage in all sorts of intellectual tergiversation rather than criticize views which he considers objectionable and harmful? You argue that you should have been consulted. Perhaps, but that would only have enlightened a few callers (after all, there would then have been no public clarification) and left the article, as generally understood, intact. Of course, wherever some doubt existed—and remember that for many none did—no personal judgment upon you ought to have been passed without clarification. Whether or not an author has special and superior authority to interpret his works (literary critics have debated the point heatedly) certainly no moral judgment of him as a person can disregard his interpretation. But as long as the article seemed plainly to

"The appeal for the intensive and extensive application of Halachah to the social and political realm is very much in place. . . ."

present what you yourself subsequently described as objectionable position, I don't see why its critics should be faulted.

Of course, "at YU one has a right to assume a marital state"—except when the context clearly dictates otherwise. The opening paragraph of that section speaks of "a girl" rather than a woman (again, connotation is important) and it explicitly discusses a supposed prohibition against unmarried girls' undergoing *t'vilah*. Moreover, is the fuss and fanfare only made sense as long as one assumed that you

were referring to premarital sex. When I first read the section, I thought that, although I disagreed with it, I at least understood it. I did not think, as did many, that you were advocating premarital sexual relations. I know you too well and regard you too highly to have considered this. I rather thought that you felt that various other forms of erotic activity (need I enumerate them?) common to the modern American scene should be permitted if not encouraged. Now that my mistake has been corrected, however, I confess that I don't understand the tenor of your discussion altogether. "Today," you tell us, "the *poskim* should recognize that there is nothing wrong with sex per se, and should promulgate a new value system and corresponding new *halachot* about sex." With reference to a marital situation, I am at a loss to understand the statement and its implications. Is it conceivable that *poskim*, by and large, have heretofore not recognized "that there is nothing wrong with sex per se?" Were they so obtuse as to overlook the fact that even when conception is impossible, *onah*, periodic marital relations, is obligatory *mid'oraita*? Indeed, if one should betroth a woman on the condition that he not be bound by this obligation, the *kiddushin* is valid but the stipulation is void inasmuch as it violates a *Halachic* precept so that he is a *masneh al mah shekasuv batorah*. And did most of them forget, for instance, that the *Halacha* specifically singled out *shabbat* and *yom tov*, periods of holiness, as occasions on which the *mitzva* of *onah* must be especially observed, inasmuch as this would constitute a mode of their proper celebration? Did not most *rishonim* hold that a husband who wishes to leave on a trip must first "remember" his wife sexually, even if this involves transgressing the *halacha* of *p'risha samuch l'veset*? Or, to take another example, did not the *Rambam*

"Given all the pressures for latitudinarianism, we cannot afford to relax our efforts to maintain the integrity of Torah and Halachah."

hold that a woman's simple statement that she finds her husband sexually incompatible is sufficient ground for compelling him to divorce her?

No doubt, within the *Halachic* framework, different attitudes towards the subject of sex have, in the course of time, developed. Some *poskim* have been more positive than others. This is both inevitable and desirable. However, in this area as in others, the objective character of *Halacha* sets certain limits within which differences then prevail. It defines, roughly, the ends of the spectrum. And I think that it would clearly exclude the notion that there is something "wrong with sex per se" at one end as it would exclude very different romantic excesses at the other. The *gemara* in *Erubin* pretty much speaks for itself. "Rav Bruna said in the name of Rav, 'whoever sleeps in a room in which dwell a man and his wife, of him the *posuk* says. 'The wives of my people you have driven out of the home of her (sic) pleasures.'"

It would have been rather difficult therefore for anyone to have construed your original remarks as referring to marital relations as this would have left you fighting a straw man. (The thesis against which you argue in your clarification is rather different; those remarks I understand perfectly, and, I might add, I've thought about this myself). Similarly, with regard to the "new *halachot*" which you want promulgated. Leaving aside the question as to whether and how this can be done, once one learned that you were referring to a marital state, it became difficult to see just which changes were desired. Even after your clarification, I'm still not too sure. I surmise that you are referring to a few nebulous *halachot*—they are not set down as definitive norms—concerning modes of and approaches to coitus, or, that you are thinking not of revising old *halachot* but rather of establishing new ones, in hitherto uncharted territory. In either case, the problem would be primarily one of attitude and *hashkafah*, of stress and focus, rather

than *psak* in the narrower sense of the word. Within the existing *Halachic* framework, concerning marital life, there is little in the way of absolute norms which could be changed so as to produce the sort of axiological shift you advocate or which could really widen acceptance of the *Halachic* approach in this area. Do you seriously believe that it is the content of a couple of *halachot* which deters people from observing *taharat hamishpacha*? Is there anything in *hilchot niddah* that can be changed (assuming that the basic concept would be retained) so as to wipe away popular objection? Isn't it the basic concept

"Within the existing Halachic framework, concerning marital life, there is little in the way of absolute norms which could be changed so as to produce the axiological shift you advocate or which could really widen acceptance of the Halachic approach in this area."

rather than any of the *Halachic* details which people resist?

Anyone reading the original article, which is much vaguer than the comment and with almost no hint of the thrust of the latter, would naturally have assumed that the hue and cry about new *halachot* had to involve significant departures in the only area in which departures could make a real difference—the premarital. Rather than angrily attack your readers, then, oughtn't you better recognize that they read it honestly as it seemed to read and simply clarify your position without charging them with your figurative crucifixion? From the tone and substance of the article, I think it is clear that you knew much of it was controversial. So why the surprise over the ensuing controversy? You "rocked the boat"—to use one of your expressions—and wonder that there are waves. You set out "to shake up the kids" and wonder that they've reacted. Perhaps some of the reaction was a bit intemperate, although, if pressed, one could perhaps make out a case for what Edgell Rickword called "the value of 'negative' emotions." But to the extent that the intemperance was based upon misunderstanding, let's recognize that theonus was not primarily the reader's and take it from there.

We come back once more to the question for responsibility. Perhaps I oughtn't to have harped on it at such length but I think an appreciation of it is crucial to any meaningful public discussion of basic *Halachic* issues. As to the substantive problems touched on in your article, there is much which, had time and space permitted, I would have liked—even after the clarification—to discuss. As you well know, there are substantial portions with which I am in general agreement. The appeal for more intensive and extensive application of *Halacha* to the social and political realm is very much in place, and I am inclined to agree with most of the specific positions you take in this area, especially as regards poverty and consumption. I also think that your diagnosis of the current state of YU is generally sound, although, if past discussions are any index, I would disagree with your remedies. On the other hand, there is much which I must reject. I omit mention of your discussion of revelation because, although I would have reservations concerning things you've said about this on other occasions, I'm not precisely sure of what you mean here. But there are other points. The implied thesis which, I believe, you have made explicit on other occasions, that whatever areas of *Halacha* are not relevant to the contemporary scene are, broadly speaking, not relevant at all, is wholly untenable. I believe—again, in the light of previous discussions—that I would challenge your analysis of the extent and the mode of the insufficient application of *Halacha* in certain areas, as well as, and more crucially, the reasons for this and therefore the remedies for it. Furthermore, I suspect that you greatly overestimate the extent to which the "right" liberal solutions could be arrived at by increased *Halachic* effort and that you correspondingly underestimate the possible real conflict between traditional and mod-

ern values. Also, I would take strong issue with even the clarified version of your section on sex—not so much because of its specific attitude towards sex itself, as because of a much more basic question: a misconception of the nature of the relation between *kodesh* and *chol*. The two are related and integrated but they are hardly identical. *Havdalah*, no less than *kiddush*, is a basic *mitzvah*.

Then, there are a few matters of tactics or emphasis. While agreeing that we need to place greater stress upon the social and political application of *Halacha* especially as regards *Eretz Yisroel*, I do not think that we should immerse ourselves in American society to the extent you seem to advocate. Our primary goal must be the more selfish,—yes selfish—one of surviving as a viable tradition; and I simply cannot buy your thesis that this can be better done by much greater involvement in American political life. The concept of priorities and of an axiological hierarchy must be our guiding principle. I would similarly disagree with your tactical approach towards Conservative and Reform Judaism. (I speak now of your clarifying statement, the apparent import of the original statement I reject entirely). Of course, I agree that there are individual Reform and Conservative Jews whose religious experience, viewed as a subjective phenomenon, must be regarded seriously as a genuine striving for *kedusha* which therefore has value. For that matter, the same is true of many Christians, Moslems, or others, for whom their religion serves as a vehicle for attaining a measure of spiritual fulfillment. However, if we shift the discussion to another plane and ask what is the objective character of Conservatism or Reform as readings of the Torah as God's revealed word and of the tradition derived therefrom, the answer is that it is wholly invalid. In dealing with this area, therefore, we need to stress two points concurrently; that the subjective experience of non-Orthodox Jews may have genuine religious content and value but that their interpretation of the Torah is in error and must be rejected outright. I take it that you think the second point, while perhaps correct, should now be discussed, if at all, *sotta voce*, but that we must trumpet forth the first *fortissimo*. My own position is—and I have stated in my *shiur*—that, dif-

"Our primary goal must be more selfish—one of surviving as a viable tradition; and I simply cannot buy your thesis that this can be better done by greater involvement in American political life."

difficult as it may sometimes be, we need to stress both, the second no less vociferously than the first. Given all the pressures for latitudinarianism, we cannot afford to relax our efforts to maintain the integrity of Torah and *Halacha*.

Finally, I must really object to the strident tone of much of the critique of contemporary Orthodoxy and some of its *Halachic* leaders. In this respect, the article—as well as other Cassandra—like public denunciations you've made on other occasions—seems strangely out of keeping with your citing Rav Yisroel Salanter, about justifying the world and criticizing oneself. Aren't one's fellow Orthodox Jews part of the world?

But all this requires full discussion and I must come back to my original point. It can't really be done in a working week. I've merely ticked off areas of agreement or disagreement rather than defined attitudes. Perhaps when time permits and my thinking on some of these problems has ripened, *od chazon lamoed*. In the meantime, I hope that you'll read this as it was written—not as an attempt to castigate or excoriate but as a plea, albeit at times a punnet plea, for a more careful and more responsible approach to the public discussion of basic *Halachic* and theological issues.

With best personal wishes,
Sincerely,
Aharon

Berlin Quarrels With His Antagonists Marshall Airs Views During His Speech At Final Meeting On Supreme Court

(Continued from page one)

\$4,700 expenditure has been authorized for the remainder of the year. President Berlin pointed out that there would be a budget surplus because all the money authorized would not be spent.

Heated Discussion on Budget

Heated discussion on several points in the budget flared up be-

Marvin Welcher '66 and Henry Horwitz '66 challenged several items. It was asked why had Student Council purchased an FM radio and why had \$15 been spent for a speeding ticket. Expenditures of \$500 and \$100 to the Raido Club and Soviet Jewry Club respectively and of \$176 for benches were also challenged.

his review of the year's happenings. He began by urging a thorough overhaul of Student Council by-laws, which he feels are totally inadequate at present. In response to the criticisms that budget allocations were made by one person, he said that the charge was untrue. However, he did say that he considers himself the most competent.

He commended Dr. Greenberg's recent article in COMMENTATOR for raising many necessary issues. At the same time, Mr. Berlin criticized the *Roshei Hayeshiva* for having isolated themselves from contemporary issues.

He noted that COMMENTATOR exceeded its budget by \$300. However, three more issues were printed this year, than last year, in the face of a \$500 reduction in its budget.

Berlin Thanks Feinerman

He closed by thanking Tobias Feinerman '66 for the invaluable services which he extended to Student Council. He asserted that Student Council could hardly have functioned without him. The meeting was then adjourned.

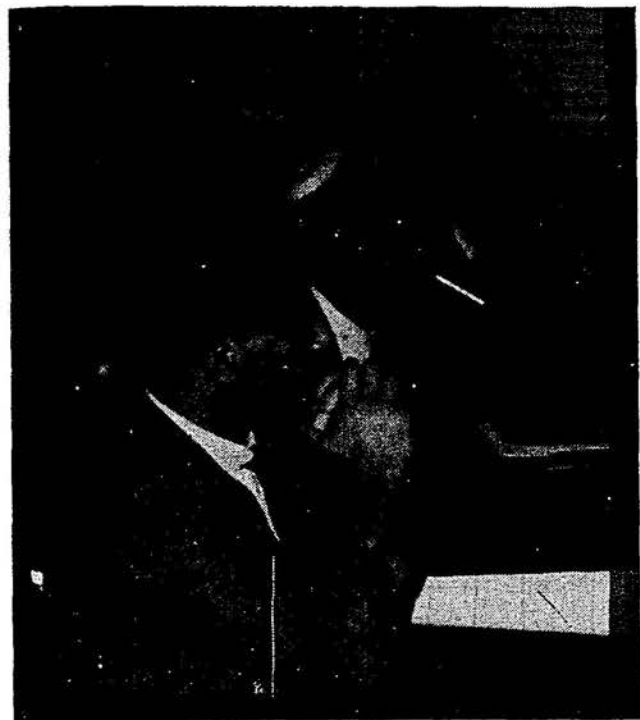
The first meeting of the 1966-1967 Student Council was then called to order by President Murray Jacobson. The members introduced themselves, and then proceeded to appoint the chairmen of the various committees. THE COMMENTATOR's new GOVERNING Board; the co-editors of Masmid '67, Richard Kaufman and Robert Pick; the Corresponding Secretaries, Howard Klein and Israel Farkas; Club Co-ordinator, Wallace Davidowitz, and other committees were appointed.

TISC and Faculty Discuss Grades

Teachers Institute Student Council recently met with a faculty sub-committee to discuss the transfer of credit to the college and the processing of marks.

It was agreed that the present transfer system should be retained. They also recommended that the Registrar's office do its utmost to process TIM mark rapidly and accurately. Thirdly, they suggested that if it is easier for the IBM machines to handle all instead of some TIM courses, then credits from all courses should be made transferable.

Members of both the old and new TIM Student Council were present. Drs. Grinstein, Carmilly, Herskovich, and Zimmer and Rabbi Kreiser and I. Wohlgelemer represented the faculty.



EXECUTIVE BOARD: Ronald Gross, Murray Jacobson and Wally Davidowitz.

tween Mr. Berlin and his antagonists. Jonathan Helfand '66, President of the Debating Society, claimed that \$500 was authorized for the Society but that it had only been given \$200; and when it requested the remainder, it was denied. As a result, the Debating Society is now \$300 in debt. However, Mr. Berlin claimed that he had been told that the \$300 was not needed.

Cantor Nulman To Head CTS

Cantor Macy Nulman will succeed Dr. Karl Adler as Director of the University's Cantorial Training School in September, 1966. Dr. Adler will continue to serve as head of the Music Department.

Cantor Nulman has been a member of the YU faculty since 1951 and has served as Assistant Director of CTI since 1958. He is presently a cantor at Congregation *Etz Chaim* in Flatbush and has authored a number of cantorial books including *Ma'ariv Chants* and *Wedding Service*. In 1962, he was honored by the Cantorial Council of America for his achievements.

Council Members Comment

Following the budgetary discussion the members of Student Council commented on Student Council during the year. The attitude of most members was summed up by Ronald Gross '68 who briefly said that it was a "tremendous experience working in Council this year" and expressed his best wishes for next year's Council. Isadore Halberstam '66, President of the Senior class, presented his own critique of this year's Student Council. He criticized the paucity of meetings this semester, COMMENTATOR's attacks on Council members, and the shameful conduct of some persons regarding the Dean's Reception.

Secretary-Treasurer, Mel Lerner thanked his two Corresponding Secretaries, Paul Fuchs '68 and Ivan Schaeffer '68, for their invaluable aid. He then criticized President Berlin for doing too much of the work himself and "keeping everybody in the dark."

Vice-President David Eisenberg criticized student apathy, but he noted that in this respect Yeshiva is not as bad as most other schools. He, too, criticized Mr. Berlin for doing all the work himself.

Berlin Reviews Year

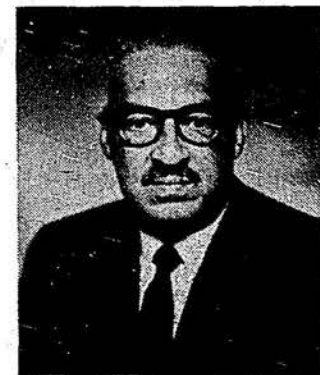
President Berlin then presented

after two years the long hours just grew longer.

"In law schools around the country the word was that if you made it the first two years, you didn't have to worry about the third. So the faculty at Howard made it their business to disprove this belief. One test ran for over six hours. My class of 38 dropped to 6!"

Civil Rights

It was in law school that Thurgood Marshall worked on civil right cases. After graduating mag-



Solicitor-General Thurgood Marshall

na cum laude in '33 from Howard, he practiced law in Baltimore, became assistant counsel for the NAACP and in '39 was elected director-counsel of the NAACP's Legal Defense and Education Fund.

It was in this capacity that Thurgood Marshall became known as the country's top constitutional lawyer. In May of 1954 the Supreme Court's decision that "in the field of public education the doctrine of 'separate but equal' has no place" (*Brown vs. Board of Education*), the present Solicitor General was a chief architect. As his record shows, of the 32 civil cases that he has argued before the Supreme Court, he has won 29 of them.

In 1961 President John F. Kennedy nominated Marshall for judge of the Second Circuit Court of Appeals. His nomination confirmed, his remaining days as a judge appeared most fitting. However, in the summer of '65, President Lyndon B. Johnson appointed Judge Marshall United States Solicitor General.

Important Job

Why give-up a lifetime appointment as federal judge for the temporary position of Solicitor General? His reply was simply stated: "The job is very important, and many a judge or lawyer would give his right arm for the position. But," he added, "every job you have is important, and you should do your best in whatever it is. As a lawyer I was once asked what my most important case was, to which I replied, 'It's the one I'm working on now.' That's how it should be."

And so it is. For even after choosing the government appeals to argue, rewriting sometimes completely a government agency's brief, there is the often decisive oral argument that must be presented with great care. It is a cause (Continued on page ten)

by Arye Gordon

Editor's Note: The following interview was made possible with the help of Mr. Nathan Lewin '57, Harvard Law '60, and presently assistant to Mr. Marshall.

The Justice Department in Washington, like other Government buildings, is a simple gray-stone structure. To many it is the home of the FBI and the Attorney General. It is also, however, the home of Thurgood Marshall, the country's 33rd (and first Negro) United States Solicitor General.

Who is Thurgood Marshall? Why is he so important? These are questions that, as an inquisitive reporter, I searched for the answers.

The Solicitor General, who is the third highest official in the Justice Department, (after the Attorney General and his Deputy), decides all government litigation before the United States Supreme Court. Since the government is a party in more than 50% of the court's cases, he is a frequent visitor before the court.

Impressive Office

Thurgood Marshall's office is impressive. The walls are lined with massive volumes of Supreme Court decisions. A leather chair is burdened with government briefs. The desk is cluttered with more briefs. Brightly colored curtains lend cheer to the comfortable office, giving no hint of the momentous decisions made here.

This is the workshop where Thurgood Marshall, and his small staff of ten elite lawyers, pour over a thousand government appeals, argue over its merits and decide its future.

From behind his desk, the big man smiles, rises to greet us and waves to us to be seated. He picks a comfortable armchair for himself and then he is ready to talk. His warm manner is infectious. He tells of his undergraduate days at Lincoln University of Pennsylvania where he first tried dentistry, dropped that for the school's debating team and after graduating cum laude in 1929, he turned to law.

As a student librarian at Howard Law School, he spent his working hours reading law books. But law school was no picnic. Even

Alumni Activities Name Rothchild

William Rothchild has been appointed Assistant Director of Alumni Activities, announced Rabbi Yaakov Zev, Director. He assumed his new post on June 1.

Mr. Rothchild received his B.A. from Yeshiva College in 1961 and his Master of Social Work from the Wurzeiler School of Social Work in 1963. In that year, he became the Director of Teenage Activities at the Jewish Community Center of Youngstown, Ohio. There, he also served on the educational staffs of Temple Emanuel and Congregation Children Of Israel. He is a member of the National Association of Social Workers, National Conference of Jewish Communal Service, and National Association of Jewish Center Workers.



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The Merits Of Studying For A Year In Israel

by Jeffery Roth

Droves of students will be leaving Yeshiva for Israel later this year. Those that remain behind are probably asking: "Why leave the ivy-covered and dome-topped halls of Yeshiva's alien society?"

On its most elementary level, the answers are quite simple. To all, there is the opportunity of travel abroad, perhaps for the first time. Those working on *kibbutzim* will contribute to the actual up-building of the land. Others learning in *yeshivot* or attending classes at universities will partake of the intellectual and cultural currents that pervade the country.

But more subtly and much less consciously, the idea of studying in Israel is intriguing: spending a year in a country no older than oneself, a society born of the same tradition and heritage that nurtured him. Arriving in Israel is meeting an alter ego. Evaluating the characteristics of Israeli society is thus a form of self-analysis.

Identity Sought After

In a highly mechanized society such as our own in America, the individual as well as the ethnic group has difficulty in locating its distinctive identity. This task is easier for the observant Jew whose daily life is punctuated with reminders of what he is and where

Agus Comments About Jewish Contributions

(Continued from page six)

therefore, caught in the middle, but this did not prevent him from organizing his communal and other associations in a clearly democratic fashion." By analyzing leaders of the period, as for instance, the *MaHaRaM*, Dr. Agus was able to prove the strong democratic strain in medieval Judaism. He theorizes that rather than invent such principles themselves, Europeans adapted what they saw already implemented by the Jews around them to their own activities and especially their form of government.

When asked about modern Jewish scholarship in general, Dr. Agus lamented the fact that few of the really capable individuals who might be interested in the field actually enter it. He felt that there is insufficient financial incentive for the student of Jewish studies. Discussing his own career, he recalled how long it had taken him to find a satisfactory position in college teaching because of this inadequacy. To remedy the situation, Dr. Agus suggested the institution of more scholarship programs for students and higher salaries for present faculties as well as an increased interest on the part of the Jewish community. "Unless Jews take an active role in their people's heritage and are willing to pay for it," he warned, "they will not be able to reap the benefits." He strongly urged that Jews everywhere awaken to this problem and seek an immediate solution.

he comes from. But even for him, these actions tend to be abstract and symbolic, detached from the mainstream of life around him.

A year in Israel makes it possible to concretize this experience.

Aiding incoming freshmen in acclimating themselves to Yeshiva is the aim of a "Big Brother" program recently introduced by Rabbi Jacob Rabinowitz, Dean of Men. Under the plan, all freshmen will be assigned to one of the eighty juniors and seniors who have volunteered to participate in the program.

The big brothers will concentrate their activities in three areas. They will attempt to orient the freshmen to the University's physical fitness facilities, help in the solution of small problems, and refer major problems to the proper staff members.

Rabbi Rabinowitz introduced this system at Stern College, and it has worked well there.

Even at Yeshiva, removed as it is from the major currents of twentieth century thought that activate most college campuses, there are many attractive value systems competing for one's support. In Israel, a far greater possibility exists to ferret out at least the outlines of what constitutes one's Jewish identity.

Israel Offers Variety

A Yeshiva student setting out for Israel should be no innocent abroad; he recognizes that Israeli society, far from being monolithic, is rent by cleavages of national significance. But he feels almost instinctively that all differences of opinion are expressed in a Jewish context and in terms of Jewish values and background. Experiencing them should give variety to what, in America, is often an invariable routine.

So the proper question to ask at this time is: "Why is anyone staying behind?"

Pre-Meds Set Admission High 91% Gain Entry

Dr. Saul Wischnitzer has announced that of the 23 YC students applying to medical school 21 have been accepted and that all three of those applying to Dental schools were accepted. On light of the national average of about 50% acceptance and the stiffer academic competition as compared with previous years, YC's 91% acceptance ratio is quite impressive. Seven YC students, two of them juniors, have been admitted to the Albert Einstein College of Medicine of Yeshiva University. Chief among the 14 other institutions offering positions to YC graduates were Downstate, University of Cincinnati and Wayne State. Next year we have 20 seniors and 2 juniors applying to medical school and 3 seniors applying to dental school.

In Retrospect

(Continued from page four)

adequately thank them. Johnny possesses one of the clearest-thinking minds I've ever encountered. Mendy was always at my side, keeping up my spirits, yet often offering sound advice. Marv was efficiency personified, and he gave four devoted years to the paper. Larry's columns were excellent, and his intelligence and personality gave class to the paper. Arye came to be a close companion, and his knowledge of the American Jewish scene proved invaluable to me. Myron ran a much better department than his predecessor, and his columns were better each issue. Howie, your associate editor, ran the best department on the paper, and his knowledge of the technical aspect always impressed me. Dave, of course, was outstanding, and much of the praise we received was due to his efforts. Sid performed admirably under difficult circumstances, and his voice will be important on next year's board. I was also happy that Henry kept an interest in the paper, and was always willing to discuss religious topics with me, from which I benefited greatly.

In dealing with Student Council, I only hope that if your president rooms next to you, he will communicate with you orally, not by letter or memo.

Vel

There are many friends I could thank. I've known some of them for eight years, and I have only a few more months of daily contact with them for the rest of our lives. I've reassured their friendship, and they know who they are. I must mention one name, though, my roommate, Vel Werblowsky. A guy has to have extraordinary fortune to have a friend of Vel's caliber, and I had it for all four years as his roommate, for some years previous to that, and for many years to come, I hope. I owe a great deal to Vel, perhaps more than even he realizes, and I wish I had the means of expression to thank him.

You

I remember the October night, Steve, when I realized that Dave was going to Einstein after his

junior year, and we needed another junior on the board. I remembered your name from a poem you wrote a year or two ago. I had never met you, nor had any of my friends. But that night, by chance, I saw you at a *ma'ariv* service. I watched the way you circulated among your friends, the way you approached the *bimah* to be the *ba'al tefila* and the sincerity of your prayer. I decided then, without having met you, that I wanted you to apply for the position of editor in June. After I sneaked you in and gave you that strange title, you won the admiration of the entire board. You were unselfish, respectful, patient, honest, and devoted. You criticized when you felt it necessary, and you didn't offer extraneous comments when none were called for. It pleased me immensely to watch the way you worked for the paper.

It means a great deal to me, Steve, that you bothered to come to my room or seek me out in the hall to discuss this issue, to ask questions, or simply to relate information. I sincerely appreciated these acts of courtesy, and it strengthened my belief that you will succeed greatly next year. I hope you count me among your many friends.

As I re-read this, I guess many will say it is corny and trite. I'm sorry I couldn't come up with anything better for my last column, but I am truly grateful to the school and the students for permitting me to have the most wonderful year of my life. If you will permit me the space, Steve, I'll conclude with a passage from a favorite poem of mine, by a poet who has often struck me deeply by his references to the rapid passage of time:

*That time is past,
And all its dizzy raptures. Not for this
Faint I, nor mourn nor murmur; other gifts
Have followed; for such loss, I would believe
Abundant recompense.
Hatzlachah!*

Sincerely,
Neil

Thurgood Marshall Gives Opinion On Role Of U.S. Solicitor General

(Continued from page nine)

for worry and Thurgood Marshall does worry. For as he says, "The big worry is that no matter how hard you've prepared for the oral argument, you always fear that the Justices will ask you something

you couldn't answer. There is also the problem of how to answer their questions. I would like to answer one way to Justice X, but I know that Justice Y would never accept it."

Before leaving I asked Mr.

Marshall how his first oral argument as Solicitor General went. His reply was, "Oh, my first argument? I lost that one," and smiling he added, "To be precise the vote was 9-0!"

From here on when you scan newspaper headlines and read of a Supreme Court decision, know that somewhere behind the scenes, Thurgood Marshall, the United States Solicitor General, had something to do with it.

Faculty Shorts

The structural and chemical formulas of Dr. Moses D. Tandler's anti-cancer drug, now called anthromycin, have been published by the Hoffman-La Roche research team.

Dr. Alexander Brody's tribute in Hebrew to the late president Kennedy appearing in the latest edition of *Nir* has been deposited with the Kennedy Memorial Library.

Dr. Meir Havazelet presented a paper "Maimonides and Gaonites: A Clash of the Old and New" at a Western Michigan University Conference on medical studies.

Dr. Manny Sternlicht has an article in *American Journal of Mental Deficiency* on "Cathartic Tension Reduction in the Retarded: An Experimental Demonstration."

Dr. Seymour Lainoff's article on "American Jewish Fiction Before the First World War" ap-

pears in the Spring *Chicago Jewish Forum*.

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Berlin Thanks Those Who Gave Him Help; Gives Advice To Incoming Officers

(Continued from page four)

Making it possible for students to work for Council on the Work-Study Program 5. Building a semi-professional dark room to serve publications and a photography club 6. The Great Debate on Viet Nam, first school meeting in at least 4 years 7. Printing 4 scholarly journals: Sociology, Psychology, French, and Political Science 8. Installation of lounge facilities in the dorms including ping-pong and TV 9. Acquiring \$2,000 from the YU Women's Organization and the equipping of the Furst Hall Lounge with ping-pong, stereo (tape deck, FM tuner, & turntable) chess & checkers, table games (now being installed for the future) 10. Running the most successful Co-op in YC history, service-wise and finance-wise in the fall semester 11. Using information on a curriculum evaluation (with only a 50% turnout) to best advantages 12. Student-Administration Dialogue 13. 4 dramatic presentations 14. Revision of the incomplete, inadequate By-Laws 15. Expansion of the Week-End program to out-of-town communities 16. Acquiring of more bulletin board space necessitated by all these activities 17. Twice the number of clubs as last year 18. 2 Ski Trips 19. A School Theater Party and outing to Shea Stadium 20. Block discount tickets 21. Used Book Exchange enabling students to sell old books at fair prices 22. Student Information Center and publishing of the *Yeshiva Yente*, a bi-weekly calendar of events 23. Student-Faculty College Bowl 24. Starting and equipping baseball team 25. Athletic equipment bought for use on the campus 26. Speed-reading course 27. Dorm Lecture Series and *Hashkafah* Series 28. Petition for a negotiated settlement in Viet Nam 29. New Year's Cards sent to all parents and faculty 30. Printed Student Directory in the fall semester 31. Grade cards so that grades are received within a week of finals 32. Tutorial Service for all those requesting it, and straw polls, field trips, and a balanced budget (for the first time in at least three years).

Journalistic irresponsibility as demonstrated throughout the year by THE COMMENTATOR must not recur. The irresponsible attitude was evident in the manner in which the paper was conducted. As such, the ears (two boxes on the front page) became a slot for cryptic messages and private jokes, news stories received coverage only if an editor had *shaychus* (debating,

chem club), editorials, which eventually were ignored by those at whom they were directed, were slanted, and letters which took the editorially favored position were printed. While sanity still prevailed, letters by Drs. Carmilly, Dunner, and Feldman appeared citing either printed errors or misquotes, or, journalistic irresponsibility. As a result of mismanagement certain issues dragged on occupying space and preventing fresh issues from being discussed, and the cost per student for the paper was \$10.00. THE COMMENTATOR is a monopoly press being the only campus paper and must assume a greater sense of responsibility, particularly since it is one of the few collegiate papers without a faculty advisor, and more so, if it wishes to remain as such. The newspaper is responsible to Student Council and each student.

Wipe out the human race and you will have eliminated crime, was the attitude of the "anti" Dean's Reception war mongers. Again the *Roshei Hayeshiva* (individually and collectively) displayed their indifference in dealing with their *talmidim* (this is criticism; not malignation.) First, the pseudo-*tzadikim* (students) who seek to purify the Yeshiva are little more than impudent (a category in which I sometimes find myself). Their naivete is exceeded only by their pettiness. Furthermore, Dean's Reception critics who cried loudest were least qualified to speak on the matter, never having attended one. The *Rav*, it should be remembered, never cited what exactly was wrong with it. Indeed, nothing was wrong with it as was clearly and emphatically stated by Dean Bacon at the dialogue. Finally, we should be concerned with dealing

with such problems as the *mehalelei shabbat, tarfut* and neglect to *leig tefilin*, the effects of the science center and such, but we were blindfolded by the creation of a false, phoney issue, intentionally so, and the real problems are shoved under the rug. We were in a chess game.

Most certainly little, if anything, could have been accomplished without the cooperative effort we most certainly had. Moreover, one must expect disappointment (though hardly degradation) when one must say no. Personal grievances of a few, distorted as they were, represent only a pebble thrown in the river to make waves which can only be ignored and which will disappear with the passage of time.

Space limitation prevents me from dwelling on such topics as the non-functional faculty and its apathy, the rat race within the college, the unsound dorm policies which see *minyan* and girls in the lounge as the major problems facing the American Jewish Community, and everybody's ulterior motives. Advice based on experience is easy to give.

Two people merit special mention. A student leader approaches the administration, (a generally vague and meaningless term) with caution. There is due cause for this, and besides, he has been so trained. Soon, however, I learned that Mr. Blazer and Mr. Socol were honest and well meaning (and undoubtedly qualified). I could always depend on their cooperation and advice. Thank you for everything and especially the lessons you taught me.

Many contributed to the success of this year's council, and the few I shall here single out stood as

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Dr. Menachem Brayer Talks About Eighteen Active Years

(Continued from page three)

encompassing the realm of Biblical archeology, epigraphy, Semitic studies and comparative Near Eastern texts. Although these may be unnecessary to the true and sincere believer of Torah from Sinai and Divine sanctity of the Bible, they could, nevertheless, serve as parallel scientific implements for the modern *am hearetz* and contemporary Jewish secularists, the real *tinok Sh'nishbar*, in their study of the Bible. It is our duty to look for and strive for his *Yeshivah me Ahavah* (returning ~~to~~ love) and for his true Jewish *nikun*.

Torah Study For All

Unlike the Brahmanic law, the Torah was given to all Jews and there is no cat monopoly on its study. "For no one shall be forsaken from Him," says the prophet. Why not first promote amongst ourselves a *Dialogue* of better understanding and deeper involvement in the Written Law which tically applied through its continuum—the Oral Law—before eman only be understood and practicing on interfaith discussions.

Since we firmly believe in the old Hebraic dictum—*leit mila delo remiza beOrayeta* (there is no issue which is not hinted at in the Torah). It is therefore incumbent upon our modern religious educators to present the great eart of learning Torah in a way which would project the various intricacies and answer the problems we encounter daily. Thereby they would make it a really living Torah.

The *Yeshiva* student is by the nature of his religious and cultural position faced with a dichotomy. He is instructed to pursue his traditional heritage and to translate this *morashat Yaakov* into functional palatable deeds. Concomitantly, he is clashing with a con-

ficting milieu with environmentally ever fluctuating values, a result of our continuously shifting cultural patterns.

YC Student Needs Balance

The traditional YC student must be invested with strong emotional balance, unshaken faith, and mature intellectual equilibrium to be able to walk safely on this narrow tightrope of *Torah U'Madah*. In the words of Roger Bacon, "Learning teaches how to carry things in suspense without prejudice till you resolve." Indeed "learning is a dangerous weapon and apt to wound its master if it be wielded by a feeble hand or by one not well acquainted with its use," said Montaigne.

It is expected of this unique beacon of Jewish knowledge, represented by Yeshiva University, to guide, discipline, and maturely prepare all those who seek a source of knowledge under its dome. Its students trem from all over. They come with hope, perhaps, naive faith, believing that here they will be able to find the answers to all those problems preoccupying their ever inquiring mind. Can these students, after their course of training in the various departments of Jewish learning really walk out from their alma mater fully equipped and completely imbued with *Yirah Shamaim* and *darkh shel Torah*?

Integration

How much more of an advantageous intellectual luggage and academic achievement could have been the lot of YU students, if a concerted effort of all disciplines taught would be oriented towards the integrative approach of what is taught in the early morning hours and concluded, sometime polarically, in the late afternoon? A heap of ill chosen erudition and collective intellectual naval gazing lack-

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Letters To The Editor

(Continued from page two)

personal plane, to my family. But just now, I can't.

Theodore Grossman '69

Athletic Plan

To the Editor:

No one can question the fact that the Jewish population of the United States is vitally interested in the progress and promise of Yeshiva University. Doubtless to say, Yeshiva has made a great impact on American Jewry since its early beginnings, but are we

really employing our resources and capabilities to the best advantage? Have we been willing to wage the battle to win the noncommitted Jew in areas previously untried?

It is admirable and desirable to pursue intellectual excellence and, by so doing, to appeal to a large portion of the public, but we must be imaginative and creative and leave no area unexplored in our quest to reach even the most far removed Jewish person.

Athlete American Hero

One of the least explored areas in which we can endeavor to reach the Jewish populace is the field of athletics. No one will argue the fact that in America, athletic achievement occupies a place of distinction and respect. The hero of America is unfortunately for our purposes, not the man of intellectual attainment, but the athlete.

As an alumnus and former athlete, I have given much time and thought to this problem. From the experience gained in my travels, I have discovered that the

implementation of a successful athletic program could have far reaching effects. Naturally, having been a basketball player and realizing that basketball is the greatest spectator sport, in terms of the viewing public, my familiarity is with basketball and its players; I therefore, gear this proposal to basketball, but it should be noted that the same holds true for almost any other competitive sport. Therefore, I now propose:

Yeshiva Recruiting

1) A successful program can only be achieved by recruiting good athletes, but at Yeshiva good athletes are not nearly enough. We want and need good students and potentially good Jews. Recruiting should be nationwide and all alumni, including Rabbinic alumni, should be enlisted in the search for good Jewish athletes. This proposal is far from a dream. It can be a reality. There are today many top-ranking Jewish basketball stars on the national scene who are

top-flight students as well.

2) If we are to reap the fullest benefits from this program we must re-evaluate and re-design our athletic schedule. We must go to all areas in the United States and exhibit our young men who can perform in the athletic arena, perform in the classroom, and who are true to the ideals of Orthodox Judaism. Imagine the excitement and pride generated in a Jewish community far from New York should the Yeshiva College team meet with the local university team.

New Athletic Plant

3) For the past decade or more, Yeshiva sports editors have been deriding the directors and administrators of our institution for their inability to furnish an athletic plant on the campus. To field successful athletic teams we must provide facilities. I realize, of course, that at present this would

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Letters To The Editor

(Continued from page eleven)

present a formidable outlay of money. I will later discuss how I envision that this program will pay for itself and also pay for many other things.

4) Naturally, we would want to garner as much newspaper and television space as possible to publicize our accomplishments. To implement this, a full time sports publicist, versed in the intricacies of communications media should be retained as well as the services of the Public Relations department.

5) Torah-true Judaism stands for the highest ideals of conduct and stature. The student-athletes whom we will try to recruit will be young, impressionable, and at the most formative stage's of their lives. Often they will come from irreligious homes and will have no background whatsoever in *Yiddishkeit*. If they are to become our emissaries to the outside world, and, indeed, help us to win the battle for the non-committed Jew, we must first imbue them with Torah principles. This can only be done through the employment of teachers and coaches who themselves represent the highest forms of these principles.

If we can effect this program,

the following benefits should result:

Yeshiva Heroes

- 1) Yeshiva will gain attention and acclaim — throughout America. The Jewish youth of America will embrace the new heroes and want to emulate them, not only in the area of athletic achievement, but in the Jewish conduct of their daily lives.
- 2) Yeshiva will find it easier to raise funds. The image of Yeshiva will become a household word in distant Jewish homes. The fund raiser will no longer have to spend half his appeal in explaining what Yeshiva University is.

I am not so presumptuous as to say that my answer is any better than Dr. Belkin's or the members' of the Board of Directors. This proposal is not the "be-all" and "end-all," but it is my true feeling that if it were implemented and administered properly, it could shed new light on an old problem.

Artie Aaron '64
Former Captain
Basketball Team

Who Am I?

To the Editor:

In Congress, they'd call me a dove. Were I not one, Carol Ann Fisch might think I am a coward. Myer Fund would question my responsibilities." Thang the Lord that Aaron Gaffney, at least, re-

serves his criticism of my character! The Viet Nam debate is complex enough to escape the anathema of name-calling.

We must concentrate on the issues. To my mind, the most important consideration in determining our policy in Viet Nam is the validity of Secretary of State Rusk's "domino theory" which has until recently, enjoyed charismatic support. Mr. Gaffney, echoing Vice-President Humphrey, assumes this unchallenged validity in advancing his argument—that fighting in Viet Nam is necessary to preserve unrestricted international political and religious freedom: "Nobody . . . can doubt Communist aims. Were the U.S. vanquished, the future of world Jewry would be in grave danger." (From the context of his letter, it is clear that Mr. Gaffney is referring to "vanquished" in Viet Nam, not in general.) In other words, since the "domino theory" is correct, there is an imminent danger to the future of world Jewry.

However, many experts, most recently Richard Goodwin, former "think man" of the Kennedy and Johnson administrations, have doubted this theory. And even if it were true, the existence of the Viet Cong in a fourth Vietnamese government would certainly threaten the internal security of that and therefore the other Asian governments. They too know the "domino theory." Their interest in immediate negotiations signifies a scholarly evaluation of the situation, an evaluation that minimizes the dangers of dominoes and emphasizes our only declared aim in Viet Nam—that of securing a democratic peace-time government, then leaving. The problem of an ultimate Communist takeover of that government has not even been

considered, despite the threat such a takeover would constitute. How convinced are they about dominoes?

In any case, Mr. Fund, this theory does merit Dr. Klein's and even your scrutiny. Dr. Greenberg pleaded with us not to "render unto Caesar that which is Caesar's." Even the *Sanhedrin* of *Rabban Gamliel* would not permit unchecked political license. Constant evaluation of our leaders and their actions is essential to the democratic principle.

But let's leave dominoes for the moment. Mr. Fund "grants" that an "undetermined amount of Vietnamese are not opposed to the Viet Cong." He adds, "We are not fighting to uphold a corrupt military regime." Indeed, We are not fighting to uphold any regime. James Reston went a step further when he noted that we have no right to interfere with South Vietnamese internal politics. We must only wait and hope, with only doubtful political support. Meanwhile, Americans die in an undeclared war on an undetermined enemy (I cannot forget a horrifying account by a *Times* correspondent depicting American military strategy. We conquer a village, gloat over a seeming victory and leave for other battlefields. Then the Viet Cong return, point to the uprooted palm trees, the destroyed rice paddies, the ruined houses and the dead peasants, and, having convinced the people that all this is due the Americans, they successfully recruit scores of new guerillas. Yet we keep insisting, "Their morale is weakening.") Whom are we fighting? South Vietnamese. For whom are we fighting? South Vietnamese. Not participating in a civil war does not "alter our responsibilities." It is one of those re-

sponsibilities. (I do not advocate immediate withdrawal. The U.S., her prestige damaged enough already, must preserve some sense of dignity, leaving only after a peacetime government is established. My point is that there are no solid justifications of our participation in the war; I suggest no immediate solutions.)

Summary

My final argument, Mr. Fund, is a summary of some of these moral responsibilities which you neglected to mention. The principle of self-determination is internationally accepted and respected. We do not have the right to force democracy or even freedom on anyone. Even *Ha' Bo Le'Tamei, Poschin Lo*. Furthermore, we are morally responsible for self-preservation. Sacrificing oneself is not an easy or simple thing to do. Miss Fisch is correct, I am afraid of death. I am willing, nevertheless, to die for my country in defense of absolute truth. I am willing to extend the *Heter of Rodeph* to a national basis, but first I must be certain that my nation's physical or spiritual existence is in mortal danger.

Mr. Gaffney, I am sure you realize that a 19th century French rabbinical assembly could not comprehend the complexities of the current situation. And until today's religious leaders (with the encouraging exceptions of the clergy concerned about Viet Nam) emerge from their unexplicable silence to prescribe the proper *halachic* interpretation of our moral responsibilities, I take this stand: I would willingly defend and die for my country if I could justify my death to G-d, on a theological plane, and, on a personal plane, to my family. But just now, I can't.

Theodore Grossman '69

Brayer Caustically Reflects After Chai Years At Yeshiva

(Continued from page eleven)

ing the wholeistic cohesion, is nothing but a routinized and old fashioned echo of an antiquated teaching which cries for revision.

From whom else, if not well equipped and courageous educators, and where else, if not in this great Jewish institution of learning, can one expect to graduate not an intellectual schizophrenic, not a *ne-shamah artilai* (lost soul), but a wholesome human being and a proud Jew who is ready to end his true place in G-d's universe.

The Talmud (*Yuma 72b*) requests of us to "lomed Torah *beta-harah*" (learn Torah in purity). This is a requirement not only of the student but even more so of the teacher. He should possess all the qualities of a true *rebbe*, the personification of intellectual honesty and human integrity; one with whom the student will be more than proud to be identified.

Intellectual curiosity and questioning

Judaism was never afraid of in-minds. No true intellectual censorship was ever instituted and sanctioned by our rabbis. "Ein *beit medrash beli chidush*," says the Talmud. To know how to suggest is the art of teaching. It is a foremost commandment in Jewish tradition and claimed by our rabbis "gadol Talmud *hamevi lidee maseh*" (*Megillah 26a*). Or in the words of Horace Mann, "The teacher who is attempting to teach

without inspiring the student with a desire to learn is hammering on cold iron."

It is imperative that our classes be kindled with enthusiasm and inspired with interest by those who impart knowledge so that the motivation be a natural response of the student. The best teacher is the one who suggests rather than dents with the wish to teach them-dogmatizes, who inspires his students. Jewish education is the only force to sustain us in a stormy sea of cultural assimilation. If we are to restore it to its true historical meaning, we must prepare our future spiritual leaders, rabbis, educators and community leaders with a much more intensified and realistically meaningful program of study. With such an education they will become better equipped for their difficult task amidst the ever drifting and value shifting Jewish community.

Flowery slogans and neon crying phrases of accomplishment can be indeed dangerous and arrestingly satisfactory impairing the fulfillment of even higher inspired goals. YU must consider its past achievements only in terms of an initial springboard from which the true goal and aspiration of a great *yeshiva* can be envisioned: There, higher religious education can be imparted wholesomely as its basic function and then successfully combined with secular knowledge for true *Torah im derech eretz*.

Berlin Cites Council's Achievements; Says Commentator Is Irresponsible

(Continued from page eleven)

pillars of strength and inspiration. Each seems to have taken on an attribute described by his Hebrew name: *Nissim Mezrachi* who never failed to offer his miraculous compromising suggestions; *Simcha* Novoseller who saw the brighter side of every situation and took pleasure in helping others; *Tzvi* Fenig who answered every call to service with the speed for which his animal namesake is noted; *Tuvia* Feinerman whose dedication insured that all was *ki tov*; and *Shalom* Tessler whose logic and humor guaranteed peace and harmony in every endeavor. Truly, I shall never be able to repay their devotion.

Goodbye and thanks to all the secretaries, particularly Mrs. Streich; to Mrs. Phillips, Coleman, Pablo, Charlie, and George Kent; to all the guards, porters, electricians, plumbers and chambermaids whose help was invaluable; to Mr. Brightstein, Mr. Heisler, Mr. Parker, Rabbi Furst, Rabbi Zev, Rabbi Avrech, Mr. Oshins and Mr. Cohen of PR,

Rabbi Groff, Dr. Pleskin, Rabbi Edelstein, Mr. Zeides, Dr. Feldman (for his encouragement) Dr. Grinstein (who always respected the other point of view); Rabbi Besdin, Prof. Silverman, Dr. Lainoff, Rabbi Rackman, Dr. Dunner (for widening the lens through which I see the world), Doc Hurwitz; to Dr. Levine who taught me to be pragmatic; to Coach Tauber who represents personal attention and concern; to Dr. Herskovic, Mr. Knudsen, Dr. Linn, Dr. Fleisher, Dr. Greenberg, Dr. Rosenberg, and Dr. Reuger for their interest; to Dr. Sar and Miss Cahn for their sanity, to Mr. Hartstein for what he tried to teach me.

Congratulations to my parents for weathering the storm.

Many administrators spoke of the complexities of Yeshiva University in terms of a pie which various people see parts of, the higher your rank the more sections you supposedly see. Be aware, then, that there are vital portions seen only by the student

who passes through this mill, who sits in the classrooms, eats in the cafeteria (if the line is less than an hour's wait) uses the library and the city school gyms.

We have reached a plateau in the fight against apathy where people are interested enough to write letters to the editor and where THE COMMENTATOR realizes that the opinions of others also merit printing once in a while.

Murray,—have the courage to back your convictions. Be a leader, don't be pushed by mob rule. Wally,—open your eyes, read the files, past *Commentators* and *Masmids*. Remember, though, you came to college to get an education. This education may take various forms but academic achievement is primary. Ronnie,—you obviously have your sights set higher and will therefore strive to quickly fulfill some campaign promises. Haste sometimes makes waste. Be moderate. Remember, your platform was written before you have had any experience. Council members,—wake up.

Dorm Students Journey To See Dodger Pitcher

Yeshiva University dorm students are noted for many things, but sanity is obviously not one of them. A new addition to the list of dorm activities which includes the Senior Sewer Club (YCS SC) and the Committee for the Erradication of *Minyan* Bells, is the Sandy Koufax Fan Club. This in itself is not a real sign of insanity, but the Yeshiva dorm students were not satisfied just to worship their hero from afar, they had to see him close up. Consequently, five hardy members of the club decided to go see Koufax pitch. This, again, does not seem strange, unless one calls driving to Philadelphia to see a baseball game strange. However, as noble as their intention might have been, fate was against the Koufax Fan Club, as the game was rained out.

These, though, were no ordinary fans; they were Yeshiva boys. Therefore, they proceeded to reserve thirty tickets for the game the following night. On the next night the fan club was out in full force, as sixteen boys spent four hours traveling time to see a two and a half hour game. Their per-

severance was rewarded as, in honor of their presence, Sandy Koufax won and the Dodgers stole six bases. Although they were stoned (with soda cups) by the loyal Philadelphia fans, all the boys agreed that the trip was worth it.

Commentator Editors Named For Next Year

(Continued from page one)
the Dean's List, and is Sec'y-Treasurer of his senior class.

William Brustein, Copy Editor, attends JSS and is a Political Science major. He was a member of JSSSC in his freshman and sophomore years.

Make-Up Editor, Allan Friedman, is Political Science major, who is a member of JSS Student Council.

Howard Bodner, Sports Editor, is a Political Science major and attends TIM. He is on the TIM Director's List and a member of the Political Science Club.

Study Of Jewish Youth Shows Lack Of Identity

In a study of Jewish adolescents made by the Wurzweiler School of Social Work, boys and girls were found to be most concerned about admission to college and lack of popularity among their peers. A similar study found Jewish adolescents lacking a coherent sense of their Jewish identity.

The findings were based on three-year studies conducted by second-year students of the school and were published in the Journal of Jewish Communal Services.

Dr. Victor D. Souna, associate professor of social research at the school, reported that in the first

study, girls indicated more concern than boys about world tensions, insecurity about the future, money problems, prejudice, and family illness, and considered marriage, love, popularity, and vocational success important. The boys, on the other hand, placed a higher value on wealth.

Few Know of Judaism

One-third of the respondents in the second study indicated that they did not know what being Jewish meant. Another third answered that Judaism is simply a religion while the final third indicated that Judaism is something to be proud of.

In both studies the mean age of the boys was 15.1 years and the mean age of the girls was 14.1.

Who's Whose

Engaged:

Jay Schechter '66 to Sharon Pfeiffer

Dean Bacon Honors Fellowship Winners



OVER BREAD AND BUTTER: Dr. Isaac Bacon hosted a dinner in honor of faculty members who have recently published works and senior winners of national awards. Also invited were those juniors on the Dean's List—the winners of next year and the faculty members of the future.

Club Corner

(Continued from page six)
appendix and suturing the cut tissues.

Coarctation of the aorta, which is a constricting of the aorta so as to limit circulation to the lower parts of the body, is a condition which can cause complications such as a ruptured aorta and cardiac failure. The operation to correct this entails cutting out a rib, collapsing the lung, closing off attached blood vessels and then cutting out the constriction and suturing the aorta.

At a subsequent meeting held on Thursday May 19, the initiation of new members and the election of officers took place. Robert Pick was elected President; Phillip Friedman was elected Vice-President; Burton Rabinowitz was elected Secretary; Harry Weisman

was elected Treasurer and Michael Friedman was elected Historian.

Chemistry Elections

At the last meeting of the year of the YC Student Affiliate Chapter of the American Chemical Society May 19, James Mond '67 defeated Shalom Rackovsky '67 for President. Paul Fuchs '68 and Yisrael Isaacson '69 were elected vice-president and secretary-treasurer, respectively. Mr. Rackovsky

was then appointed Editor-in-Chief of next year's Chemistry Journal.

The Chapter announced a spring membership drive, urging all chemistry majors to affiliate with the American Chemical Society. Chapter President Marvin Welcher '66, noted that the fall meeting of the ACS will be held in New York and asked that students interested in working at the meeting contact him, (ND 519) as should those interested in Student Affiliation.

Off The Sidelines

Parting Words



By Myron Itold

As I reflect upon my experiences in the past year and the recent debate centering about recruiting and athletics, one basic fact becomes glaringly apparent and clear to me: the Yeshiva University Athletic Association has no guiding principle or visible goal. It seems as though athletics have become a toy of the administration, generally ignored and forgotten and viewed with the tender favor one would show to an unwanted stepchild.

Communication between the athletic office and college officials is spasmodic. In such a crucial policy issue as the admission of athletes, the athletic office has no existing guideline which they can use in evaluating the chances (for admission) of a specific case and the subsequent overtures to be applied to the subject at hand. This problem is just one of the many facing Mr. Sarachek and his department.

This overall shabby situation seems to manifest itself in a lack of pride and interest in the welfare of athletics at YU. High officials of the YU family are not interested in athletics, nor do they concern themselves with its progress. I am sure that few among the high echelon know the name of the league in which the bowling team competes. I am convinced that no administrator knew that the soccer team won its only match of the campaign prior to reading this COMMENTATOR. Unfortunately, I am equally certain that no school official realizes that the Mighty Mites may cease to exist next year.

A recent shameful example of this apathy is the case of hoopster Sam Stern. Sam, one of the better Jewish ballplayers in the nation, was extended an invitation to join the United States quintet which will participate in the forthcoming Jewish Pan-American Games. This competition is similar to the Maccabiah Games (kosher food, etc.), however, each invited athlete must secure his own sponsor. If Sam were to represent Yeshiva, much prestige and publicity would be heaped upon our image conscious university. To date, Sam has exhausted nearly every possible channel and is still seeking a sponsor.

The present situation is ridiculous and intolerable. In my four years at Yeshiva, I have seen matters go from bad to worse. The physical education scheme is still another meaningless program. The absence of a fieldhouse and the loss of Eleanor Roosevelt Jr. H. S. certainly do not alleviate matters. Yeshiva is seemingly like the Mets—"the only way to go is up!"

For years THE COMMENTATOR has alluded to these problems, perhaps though, not in such brash terms. Conveniently (for the administration) just as issues were becoming controversial and basic, the school year would come to a close and the new governing board would not continue to criticize but would start from scratch. As a result, whatever little was accomplished was now lost. This lack of continuity is the failure of the present Student Government structure.

This year, I have tried to be as direct as possible in exposing some of these many vexing problems. This has caused controversy and some action. I have been informed and it has just been announced that a number of my suggestions on revamping the physical education plan have been adopted by a faculty curriculum committee. This represents progress, but it is only a drop in the bucket. The immediate basic need of a fieldhouse is still being ignored and other shortcomings forgotten. No educational program can succeed without the proper physical facilities.

Improvements will be forthcoming only if my successor, Howard Bodner and Sports Editors after him continue to write of this deplorable situation and maintain if not increase student pressure. Eventually a day of reckoning will have to come. The athletic and physical education programs will be reevaluated. Certain individuals might even have to go. In the interests of progress and fairness to students and the Jewish community, such actions will be justified. A new attitude will have to be adopted. My fervent hope is that this will not be long in coming.

THE COMMENTATOR Sports Award winners for 1965-66 are: Shelly Katz, Vic Kops, Howie Salob, Sam Stern, and Maurice Zauderer.

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YU Netmen Show Improvement During Second Half Of Season

by Bruce Spinowitz

Yeshiva's varsity netmen, began the second half of the season with a 1-3 record. The fact that they finished the season with an impressive 3-4 tally points to their determination and clutch playing. Clutch playing is precisely what won the St. John's match, May 11. The singles were divided three to three. The number one doubles

ping the last two 7-9 and 3-6. Tuly Polak had the only victory the entire match, besides a forfeit.

With their record at 2-4, the netmen finished the season with a convincing victory over Pratt Institute, 6-3. The singles saw the return of Sanford Moos, winning his sets 6-4 and 6-3. The fifth clinching match was won by the team of Kornfeld and Moos 6-3 and 6-1. Gellman and Wieder also won their doubles to make the score 6-3.

Team Fights Back

In analyzing an entire season's accomplishments, one must look beyond the won-lost record. In three of the loses, the team was virtually overpowered by its opponents. These matches were against Brooklyn, City and Kings Point, as Yeshiva was beaten by scores of 0-9, and 2-7, respectively. Therefore, in the remaining four matches the Epsteiners did exceptionally well.

In the team's three victories, although the scores were close, 5-4, 5-4, and 6-3; against Iona, St. John's and Pratt, respectively, the individual sets, when won, were won decisively. The team's strength was found in its determination, for that is exactly what they exhibited each time they got on the court. It is this quality that balanced their poor start with such a fine finish.

Individuals Star

Since tennis is an individual sport, the true analysis of any squad lies in the record of its members. Captain Victor Kops had a tough season in singles but did well in doubles, with a 2-3 record.

His partner, Freshman Jog Eichenbaum deserves much credit. In his first year of varsity tennis he not only doubled with the captain in the number one position, but singled every match in either the first or second position. His 2-7 record must therefore be considered an accomplishment in light of the fact that he faced the best players the opponents had to offer. Much can be expected of Joe in the coming years.

Herb Berezin tallied a 2-4 record as a freshman varsity member. Tuly Polak, playing his first year for the netmen, acquired the best average in singles, excluding Moos,

with a 2-2 record. Sandy played just one single, due to an injured back, and was victorious.

With the return of Donald Zisquit next year and the up and coming talents of Eichenbaum, Polak and Berezin, we can be hopeful of a winning season in spring '67.

YC Soccer Team Romps Over Second String Macabee Squad

Yeshiva's little-known soccer team romped over the second string soccer squad of the celebrated Macabee Club of Manhattan, beating them by the large margin of 6-1, in May 15. In a game highlighted by fine defensive play, Yeshiva managed to coordinate its scoring attack into a smooth offense that enabled the fledgling squad to grab the lead at the start and keep it through the game.

Yeshiva's soccermen, under the leadership of Co-Captains Enrique Fenig and Thomas Friedlander, anticipated six or seven matches this season, including a chance to avenge last year's 3-0 loss to Hunter. Unfortunately, the team was unable to schedule any other matches this season and so will have to wait till next year to retaliate against Hunter.

The legmen, who number about twenty, presently practice on Mondays and Fridays at a nearby park. The squad has worked since the start of the year to fuse their different playing styles in soccer into one smooth attack. Last Friday, their last day of practice, marked

Kahn Leads Freshmen To Victory Over Sophs

In Intramural basketball, the sophs and the frosh ended the season with identical 4-4 records, necessitating a playoff. The added experience of the soph squad made them the favorite going into the game. However, the freshmen attacked their role as underdog with relish. At the end of the first quar-

ter the score was knotted at twelve apiece. The remainder of the first half was a scoring duel between Bauman (14 pts.) for the sophs, and Kahn (21 pts.) for the frosh.

In the second half the sophs scoring was taken over by Marty Eidenbaum (18 pts.) as they started closing in on the freshmen. They soon managed to reach within 1 point with only three minutes left. Then the freshmen, exhibiting the type of teamwork they had lacked earlier in the year, managed to stave off the soph's rush to hang on to a 63-57 victory.

The last remaining fencing bouts, in the epee division, were also completed last week. The fencing matches were similar to the basketball season in that they also needed a playoff. The top three fencers were: Frank Mandel, Alex Zauderer and Sid Kalish. Mandel and Zauderer finished the round-robin bouts with identical 4-1 records. In such a case, the amount of touches that the fencer has sustained determines the winner. This was not applicable here, since both fencers had only 18 touches, so a playoff was needed. In a well-fought match, Mandel defeated Zauderer 5-4, to finish in the number one spot with Zauderer second and Kalish third.

The newest intramural sport, bowling, held its first match of the year. In an exciting meet the sophs toppled the juniors 2422-2302. Willy Helmreich had both the high game (169) and high series (469) for the juniors, while Mike Miller had high game (160) and Les Krieger had high series (459) for the sophs.



Netman Vic Kops in action.

team of Captain Victor Kops and Joe Eichenbaum lost both sets, 5-7 and 1-6. The score now was 3-4, but the team of Herb Berezin and Morty Lightman again tied it up, winning their sets 6-1 and 6-2. It was George Kornfeld and Sandy Moos who finally decided the match by beating their opponents, 6-4 and 9-7.

Outclassed by Kings Point

May 16, the varsity men met one of their tougher opponents, Kings Point College. The match

The Commentator wishes to thank Neil Koslowe for invaluable assistance and advice. And also to Mirv for meritorious and courageous service above and beyond the call of duty.

produced one of the longest singles of the season. Dave Shapiro played three sets, for two and a half hours, winning one 6-3, but drop-

Aboff Leads Serious Effort To Organize Baseball Team

Balmy spring weather has again brought an attempt to organize a Yeshiva College baseball team. Unlike past years, a serious effort to make baseball a recognized varsity sport is being tried by captains Ray Aboff and Alan Schur with the support and encouragement of Doc Hurwitz.

Tryouts have been held the past two weeks at 211th Street Broadway, at a beautiful ballpark which Doc Hurwitz secured for this purpose. About 30 people came down to the first tryout and close to 60 were at the second tryout. At the third, Captains Aboff and Schur plan to cut men and carry a team

of 25 players.

Those who attended tried out at different positions and showed their batting abilities. The Student Council allocated funds for balls, bats, catchers' uniforms and other equipment.

This spring, because of finals and the in-experience of the team, only intra-squad games will be held. Captain Aboff hopes that next year Yeshiva will play freshman and club teams. If this works out Yeshiva will join a conference. Practices will be held on Fridays, Sundays, and once during the week. Games will be played on Sundays.

the end of this year's soccer season.

Co-Captain Enrique Fenig believes the team could develop into one of the city's better teams if the legmen had a regular playing field and a full-time coach. With practice and guidance the team could

The Commentator wishes to express condolences to Rabbis Israel and Maurice Wohlgelester on the loss of their father.

May they be comforted among the mourners of Zion and Jerusalem.

play in Manhattan's Collegiate Soccer League within two or three years.

The outlook for next year is promising, as all of the team will return except Co-Captain Enrique Fenig. Next year's captain, Thomas Friedlander, with the able assistance of part-time coach Gaby Regeur, will work with a squad one year older in practice and experience. Hopefully then, the team will successfully oppose other colleges.

On The Sidelines

Sports Manifesto



by Howard Bodner

Throughout the year, sports at Yeshiva College have been embroiled in controversy. Today's column is not written as a defense of sports, but rather as a testimony to the strength of athletics at Yeshiva. It has withstood the onslaught of criticism, ready to return, to another victorious season. Of course, improvements must be made.

Too few students realize that Yeshiva College has an intramural basketball schedule. This program has been as triumphant in obtaining its objectives as have the other teams. Intramurals assure (or should assure) any non-varsity basketball team member an opportunity to play ball. To further this end, two innovations should be instituted. Firstly, each class president should appoint a captain who will not only "play to win," but will also consider his classmates who wish to participate.

A second innovation, suggested this year, should certainly be implemented. Many students still

have rivalry fermenting in them from their years in the Metropolitan Jewish High School League. Therefore, in addition to class teams, intramurals should be designed to schedule teams composed of the various high school alumni. The intramural program would then be purposefully expanded, and better competition achieved. The spirit that is presently lacking could be generated at such high school alumni events.

Much debate during the athletic season centered around a certain nonexistent word. Issues of religion, finances, and the purpose of Yeshiva University itself arose because of this word. A simple panacea, one that would make the controversy academic, would be to appoint Mr. Marv Hershkowitz coach of one particular team. Instead of it being necessary to search for athletes adept at this particular sport, players of the highest level (in all areas) would clamor for admittance to Yeshiva.

Perhaps the greatest amount of discontent, and righteously so, was among the athletes themselves.

They wanted to know why proper funds weren't allotted for equipment and transportation for certain teams. If the maxim about the craftsman and his tools is true, then it is also true for athletes and equipment. Yeshiva College does have competent and respected coaches. In fact, if a popularity contest of the coaches were held, I would not venture a guess as to the winner—only the loser. But expert direction is not enough. It is not fair to the students or the coaches to have athletic achievement stagnated, because of surmountable problems.

Controversy is good because it brings problems to the fore, and it gives rise to alternatives and solutions. If there is controversy there is interest, and if there is interest, sports will always be a part of Yeshiva College.

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