

## Rackman Eyes Political Scene

"A Jewish View of Social Issues" was the topic of an address delivered by Dr. Emanuel Rackman at an *Oneg Shabbat* Friday evening, Nov. 4. Dr. Rackman, an associate professor of political science and assistant to the president, expressed his outlook concerning the war in Vietnam, the Civil Rights Movement, the War on Poverty and other current issues.

Dr. Rackman's expressed purpose was to present a, but not necessarily *the*, Jewish view of various social issues. He urged Yeshiva students to think about controversial matters for themselves. Dr. Rackman advocated a philosophy of doubt which views many complex issues as "gray" rather than black or white. This approach, he pointed out, should not be confused with one of indecision. Decisions can and should be made, but only after all sides of an issue have been explored. Besides national and international affairs, he also discussed issues which apply specifically to Yeshiva University and its position in the American Orthodox Jewish community.

## YU Mourns Rav Poleyeff Z'tl

*Editors note: When the shocking news of Rav Poleyeff's death reached us, our paper was already on press. We, therefore, had to restrict our comments to briefly reporting the news and could not at this time—due to lack of space—express in words our deep personal sorrow.*

Rabbi Moses A. Poleyeff, a revered Talmudic scholar and teacher who was the oldest faculty member of Yeshiva University's Rabbi Isaac Elchanan Theological Seminary, died Monday evening after a short illness. He was 78 years old.

Rabbi Poleyeff served as associate professor of Talmud at RIETS for 46 years.

Since joining the Seminary in 1920, he helped train more than 1,000 rabbis, teachers and other religious functionaries. In 1959, Dr. Samuel Belkin, president of Yeshiva University, conferred upon him an honorary Doctor of Divinity degree, citing him as follows:

"Eminent rabbi, distinguished scholar and author of many valuable books. For forty years an inspiring teacher at Yeshiva, he is beloved by his students, respected by his colleagues and admired by all who are privileged to know him; a sage who is vitally concerned with the intellectual and spiritual way of life of the American Jewish community and a pioneer in

the advancement of Torah learning on this continent. Above all, we respect him for his humility, his moral integrity and for having dedicated his life and consecrated his energy to the study and to the teaching of the Torah and our sacred traditions without regard to honor or glory."

Rabbi Poleyeff served the institution during its greatest period of growth and expansion. He saw it emerge from a small East Side seminary with a handful of students to a multi-sided University.

He received his education in the renowned Yeshiva of Slutsk and was the *talmid* of such eminent Torah Scholars as Rav Moshe Soloveichik and Rav Shimon Shkop.

Among Rabbi Poleyeff's scholarly works are *Machanei Yisroel*, *Be'er Avraham*, *Orach Mishor* and *M'or V'shemesh*; all scholarly Talmudic discourses based on the lectures and discussions he presented to his students. He contributed one volume to the work every ten years.

Funeral services were held Tuesday, November 15 at noon at the Main Center of Yeshiva University.

Those participating in the eulogies were Dr. Samuel Belkin, Dr. Emanuel Rackman, Rabbi *Yitzchok* Henkin and Dr. Harvey Senter, a member of the family.

## YC Debators Defeat Stern

By David Shatz

"Resolved that Federal Aid should be granted to parochial schools" was the topic of debate between the Debating Teams of Yeshiva College and Stern College. At the debate, which was held Nov. 7, at the Hebrew Institute of University Heights, The Bronx, the Yeshiva team of David Shatz '69 and Gary Epstein '69 defeated the Stern team of Esther Spenciner and Fayge Butler. The debate was judged by the audience. In a rematch staged at Yeshiva, Nov. 14, the Yeshiva Forensic squad of David Shatz '69 and Alan Rockoff '68 ran the victorious streak to two as YC sent Stern to its second straight defeat.

Much of the debate centered on the crucial constitutional problem of the separation of Church and State as guaranteed by the 1st Amendment. The affirmative position was based upon two points: 1. The Constitution guarantees parochial school children the same benefits as public school students, a right protected by the 1st Amendment, which guarantees the "free exercise" of religion. 2. The fact is that the Federal government grants aid to other sectarian institutions, such as hospitals and even denominational colleges. As a result, they claimed, it is clear that not all forms of federal aid are prohibited.

YC Wins Again

In view of these facts, the affirmative proposed a constitutional amendment which would permit the federal government to grant money to the states for support of the secular curricula only. This plan, they asserted, is in full accordance with American legal

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## Tendler Talks On Medical Problems With Respect To Sabbath Observance

Rabbi Dr. Moses Tendler, *rosh yeshiva* in RIETS and professor of Biology at YC, continued his weekly seminar on Jewish Medical Ethics, Nov. 7 and 14. His theme was the theological aspects of medical practice and problems related to *hilcot Shabbat*.

Dr. Tendler reiterated that an individual's responsibility for self-preservation is stated in the passage *U'shmartem et nafshotaichem*. The doctor's *chiyuv* is stated in the passage *Va'hashivotah lo*, which denotes his health and *Lo ta'amod al da'am rai'achah* and *ra'oh Yerapeh*. He is only limited by his own competence and he is not exempted if other doctors are present. In addition, the *Shulchan Aruch* removes medical practice from the category of a *reshut* and puts it in the category of a *mitzvah*.

Turning to *hilcot Shabbat*

Dr. Tendler outlined the four categories of sickness and the extent of their care on *Shabbat*. The first category of *choleh she-yesh bo sakkanah* involves significant danger to life and the doctor is given a *carte blanche* in treating the patient. In the second category of *chashash mechusar aiver* or danger of loss of limb the doctor cannot trespass an *issur d'oraitah* but can make some exceptions in *issurai derabanan*. *Choleh she'an bo sakanah* the third category, which is characterized by overall discomfort and being bedridden enables the doctor to use any treatment short of violating the *Shabbat*. Finally in the fourth category of *maichush b'alma* where the patient suffers a mild and localized disturbance the art of healing is forbidden on *Shabbat*.

In his closing remarks, Dr. Tendler cautioned against misinterpreting the Talmud as to be either *maikil* or *machmir*.

Future topics to be discussed will be to what extent are auxiliary treatments of the patient permitted in the case of *yesh bo sakkanah* and the problems facing the medical student on *Shabbat*.

## Administrators Chart Plans To Facilitate Registration Procedure

By David Minder

A new system for registration was the main topic discussed by Dean Bacon, Professor Silverman and Rabbi Edelstein at a forum held in Furst Hall, Nov. 1.

Under the new system, which is tentatively scheduled to be put into effect for the fall semester, tentative schedule of classes with the instructors' names will be posted in February and students will register some time in May. This new proposal may make distribution of IBM cards unnecessary because the teachers will have a list of students in the class the very first day.

Students will be permitted to change courses without charge until July 31. A course may be dropped without permission but the Dean's approval will be needed to add a course.

## SOY Conducts Undergraduate Class Elections

Elections for class representatives from undergraduate *shiuirim* to the Student Organization of Yeshiva (SOY) General Council were held November 10. Two representatives were selected from each class level; candidates run according to their year in RIETS

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## Yeshiva Wins Battle Of Wits Before Overflow YU Audience

By Alan Radzin

A capacity crowd filled room 501 Furst Hall for the year's first Yeshiva-Stern College Bowl, Sunday, Nov. 6. The program, which was sponsored by the Student Councils of the two schools, conformed to the same rules as its television namesake. Questions which covered a wide variety of topics such as art, music, history,

physics, and *Tanach* were asked. Representing Stern College were Lila Magnus '69, Esther Levenberg '67, Shirley Michelowicz '70, and Captain Martel Gavarin '70. The Stern team jumped to a lead of 45-0 in the first few minutes of play. However, Yeshiva, which was represented by Jacob Rand '70, David Jaroslewicz '68, Rich-

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Dean Bacon, Professor Silverman and Rabbi Edelstein participate in forum on registration procedures and discuss new system for the fall.

Professor Silverman also stated that registration for the second semester will take place the day before the first day of classes.

A question arose about the problem of a student who takes a course in the summer and either

fails it or drops the course. Incoming freshmen may be closed out of certain classes because they will register in September. The solutions to these and other problems will have to be worked out in the future.

## The Commentator

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## Non-Science Chem.

According to the Yeshiva College Catalogue, all non-science majors are required to take at least one year of a laboratory science. This catalogue lists two science courses which are specifically designed for non-science majors, Biology 1a-2a and Chemistry 1a-2a. However, the latter course has not been offered during the last three years. This leaves the non-science major with only one choice for his laboratory science, Biology 1a-2a.

There are many non-science majors though, who would rather take Chemistry than Biology. This was not possible this year, and in view of a recent statement by the Dean, will probably not be possible next year. It is our sincere wish that the Dean reconsider this decision so that Chemistry 1a-2a might be offered next year.

### Editor's note:

*We respect the right of Hamevaser to comment on our editorials, but we feel obligated to point out obvious inaccuracies of fact and assumption.*

1. *Our Dean's Reception editorial did not state that the two proposals advanced were the only proposals made.*

2. *Our editorial did not state that the proposals were on an "either-or" basis.*

3. *Both proposals were discussed at the meetings.*

4. *The assumption that we sought to place discussion of the Dean's Reception "in the worst possible light" is not only false, but also in poor taste.*

5. *The "confidence that we agreed to honor" was not "shattered," but lifted with the knowledge of Rabbi Rabinowitz.*

From The Editor's Desk

## A Subtle Statement Of Yeshiva Policy

By Stephen Bailey

The recent speech delivered by Dr. Belkin before the Synagogue Council of America revealed a basic philosophy of Yeshiva University: integration into the general Jewish community without compromise of religious beliefs. There was, however, a more subtle statement of policy which was evident in our President's initial acceptance of the SCA's invitation.

Many *Roshei Yeshiva* and Orthodox lay leaders violently opposed Dr. Belkin's appearance on the same platform with leaders of the Conservative and Reform Seminaries. Flyers and leaflets were distributed, censoring, in no soft terms, any type of contact with non-orthodox factions. (The intent of these protests, I assume, was to stress the importance of safeguarding the *siyag* or fence around the principles of traditional Judaism.)

It was against this type of total separatist attitude that Dr. Belkin acted by accepting the dinner invitation. The philosophy inherent in this action was that a separatist approach is necessary in matters of *halacha* and basic belief, but not in problems of the general Jewish

community; and more important, that one should propert this philosophy regardless of adverse criticism.

It is within the last phrase that the subtle statement of policy occurs. I believe that Dr. Belkin was demonstrating that we should not hesitate to make our position known—despite criticism—if we believe we are correct.

This is the policy upon which the University's concept of a secular, as well as Torah education, was established. It is a policy that the Teachers' Institute curriculum was dependent upon when it stressed language, literature, and philosophy. It is this policy that stands behind any action taken by our University that is in conflict with the traditional practice of the European *Yeshivot*.

As an afterthought, may I add that it is with this idea in mind that we continue to be involved in discussions about the Dean's Reception. It is no longer a social affair we are discussing, but rather a matter of policy—a matter of principle. We believe that we are correct in our position and do not hesitate to comment despite any criticism.

## Dr. Belkin

Many of us have felt doubt, at times, as to the policies and goals of our school; but at a recent dinner sponsored by the Synagogue Council of America, we witnessed a most dramatic demonstration of the ideals upon which Yeshiva University is founded.

Our *Rosh Yeshiva*, Dr. Samuel Belkin, while expressing his eagerness to work with the non-Orthodox "in matters in which we are of one attitude and of the same opinion" affirmed his unwillingness to compromise traditional Judaism.

This ideal of openness to the world and commitment to tradition is shared by most of us at Yeshiva College—and we are proud to belong to an institution led by such a courageous pioneer.

## Letters To The Editor

### Mechitza

To the Editor:

Rabbi M. Antelman writes in his second installment that "Instrumental music was played in the Temple on weekdays and prohibited on Sabbaths and Festivals." He quotes as his source *Sukkah 50a*. The *mishna* in *Sukkah 50a* refers to the instrumental music on *Simchat bet Hashoeva* which was not played on the Sabbath.

On *daf 50b* the *gemara* says "hechalil doche Shabbat," and further on *daf 51a* explains, "aval hoshir shel korban, dire hakol avoda hi-vedocha et hashabbat."

This is the *halacha* in the Rambam. Thus we see that instrumental music was played on *Shabbat* when it was part of the *avoda* of the sacrifice that was brought on *Shabbat*.

Rabbi Solomon B. Skaist

### Student Council

To the Editor:

The last issue of THE COMMENTATOR contained two items which were of interest to any student dedicated to the professed democratic ideal of student government. It was first reported that Student Council had held a meeting—a closed meeting. This exclusion of popular participation is disturbing, but not cataclysmic. Let us forget for the moment that at that meeting an intramural pro-

gram was cancelled though the presence of the intramural manager was not solicited. Let us overlook this breach of ethics and assume (falsely) that Council had good cause for abandoning the traditional participation of the defendant in his own trial.

A later happening at the Council meeting was far more distasteful. (Understand that all this information was gleaned from THE COMMENTATOR. First-hand knowledge is impossible when Council meets secretly.) The student representatives decided that discussing important matters at a closed meeting was not injury enough to their constituents; they added insult by instituting a legalistic rigamarole which resulted in the discussion on Dean's Reception not being recorded in the minutes. We, the people, stood uninformed both before and after the meeting of our representatives. We, the people, had no chance to make our feelings felt. We, the people, obviously mean nothing after the ballots are cast and counted. Student Council has not realized that delegation of authority does not confer an abdication of responsibility.

I would like to point out that I am in favor of a Dean's Reception, but I can still not condone the method used in reaching a decision. No railroaded legislation is justified in a democratic society.

The other article of interest was President Jacobson's expression of his views on autocratic rule in

student offices. Oddly enough, he was for it. He proposed that control of all the facets of student government be placed in the hands of one person. At the risk of revealing my hallucinatory nature, I will admit that the combination of the two articles conjured up in my mind a picture of Super-President Jacobson holding secret, closed meetings with himself and controlling the entire University.

It seems that there is little the student body can do about injustice in its own ranks; there is a feeling of futility permeating the entire atmosphere of protest. I can only appeal to the members of Student Council to remember their obligations and to demand openness and honesty in all future actions of Council.

Gary Epstein '69

### Athletics

To the Editor:

Finding myself six thousand miles from home, I avidly read any news from home, including THE COMMENTATOR. I've followed very closely the sports articles in the first two issues, because sports is a topic of great interest to me. The subject of the first article was one often discussed before, but is nevertheless one of continuing importance. Nothing could better remedy the flabbiness of the average YU student than a gymnasium. I also realize that the absence of a certain red Valiant will incon-

venience at least ten boys and deprive them of their weekly drag racing. Therefore, if the administration can fit the building of a field house into the "Blueprint for the Sixties," I heartily support the idea.

It is to the second article, however, to which I address myself in this letter. I find the suggestion that Yeshiva institute a policy of athletic recruiting incompatible with and repugnant to the basic ideals of YU. I don't think it necessary here to list the evils inherent in any system of recruiting. All one must read is an article in *Time* magazine of a few weeks ago which describes the decline of Big Ten football due to its new and more stringent rules governing recruiting. If recruiting is to improve a team, exceptions must be made to stringent rules. It is precisely these exceptions that I fear, for Yeshiva must not only maintain high academic standards but high religious standards. I am not opposed to basketball and would like nothing better than for YU to have a winning team, but recruiting is not the answer.

I am reminded of a discussion that I had with a *rebbe* on this topic. He said to me that although it would be nice to believe that the great battles of the World War were won on the playing fields of Eton and Harrow, in actuality it just wasn't so. I wish I could delude myself into believing that to win the battle for traditional Juda-

ism, and we must recognize that there is a battle, all YU would have to do is win a few basketball games. I'm afraid that this is not the case. The battle is for men's minds and our tradition tells us how to win. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

In the final analysis, we must rely on the prowess of our *ruchnius* and not that of our *gashmius*.

Barry Eisenberg '68

### Intramurals

To the Editor:

I would like to clarify the "nonsensical" action taken by a "few" members of Student Council which Mr. Weiss spoke of in his letter to the editor. I brought up the problem of the scheduling of intramurals during religious division hours because I believe that Student Council has no right to schedule an event if it results in automatic exclusion (not for personal reasons) of a major segment of the student body, i.e. RIETS students.

The argument Mr. Weiss presented was that many students have labs on Sunday afternoon. However, students schedule their college program; their religious division schedule is made by the school.

There can be no compromise in this area. We can not ask students to cut *Shiur* to play football.

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**Professor Exposed**

**Pre-Med Life Made Bearable  
By Joe Levovitz's Dedication**

By Joseph Kaplan

A university is not made up only of professors, associates, assistants, lecturers and teaching fellows. There are also the unheralded men who work behind the scenes: the lab instructors, assistants, and supervisors—small cogs perhaps, but ones without which a university could not operate.

One such man is Joseph Levovitz, supervisor of the chemistry laboratory. Joe, known to some as "the chemistry (or pre-med) student's best friend," is a busy man setting up, preparing, checking, fixing, and, in general, taking care of the chem labs and experiments. Brought up and receiving his primary education in Israel, Joe came to the U.S. where he attended Brooklyn College. He came to Yeshiva six years ago where he learned his chemistry and became lab supervisor, the position he holds today.

**Joe Helps Out**

In this position, Joe has a very close relationship with the students, a closer one perhaps, than most teachers have. He cannot compare the Yeshiva College student to other college students because he finds the Yeshiva student (at least the chem and pre-med majors) "conscientious, hard working, and serious-minded." This comes as no surprise to anyone who has seen the lights in the lab on all hours of the night—many times with Joe Levovitz there, helping out.

The job of lab supervisor is not in the strictly educational field,

but is more of a technical job. "I can't help the boys out on any theory," Joe said, "but I can give them hints that I picked up on the technical aspects of the experiments they are doing." The students understand this and go to Joe for help and advice on their lab work.

It seems to Joe, however, that the main part of the chemistry courses is not in the lecture hall, but rather in the lab. "In the lab, one applies the theory learned; one begins to see what chemistry is really all about," Joe said. "Without lab, chem is a very dry subject." Chem and pre-med majors realize this and therefore spend  
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**As I See It**

**Beware Of Back Row Critics**

By Burton Rabinowitz

If any terse or sententious phrase describes the malady that plagues the Jewish community, it is, "Too many Chiefs, no Indians." Indeed, the appalling number of self-appointed judges and arrogant critics who occupy the back row of seats of numerous synagogues attest to the incontrovertible accuracy of the above diagnosis. Far too many are Chiefs who make and voice moral judgments about rabbis and sundry other characters, and too few are Indians, who are content to reserve their opinions.

Perhaps what is most distressing and deplorable about the situation is that the criticism expressed is usually unwarranted and unjustified and the moral

judgments verbalized are much too black and white. Somehow, ours is an overcritical age, where degrading is in vogue and where casting doubts about people's honesty is in fashion. Suspicion reigns supreme and foibles, follies, and flaws are accentuated while virtues are ignored.

No doubt, we live in a time when pessimistic realism pervades literature. The novels of Bellow, Mailer, and Malamud echo the alienation of a dangling man who experiences insecurity and uncertainty. Deprived of a true identity and confronted with the challenge of life's problems and the very logic of existence, man struggles to find meaning and value in his

ephemeral stay on earth. Unfortunately, it is this feeling of imbalance and unsurety that impels him to indulge in calumny.

Thus, I fear that criticism for its own sake springs from one's desire to assert one's individuality. It is the product of insecurity, a feeling shared by "back of the shul" contingents of American orthodoxy. Encountering a gray world where nothing is crystal clear and where there are no absolute standards of truth and falsity, these people tend to see

The editors of Masmid announce that the photographer will be here this Monday, Nov. 21, to photograph all those who have not yet had their picture taken.

and judge their peers in black and white. And indeed, prominent personages of impeccable character are often branded as sinister and vindictive by this group of unstable and discontent people who are that way themselves.

Perhaps many synagogues would do well to remove the last few rows of seats. Undoubtedly, this measure would effect a decrease in *lashon hara* and lessen the number of splinter groups and bellicose factions in *shuls* throughout the nation. But realistically speaking, the only solution to this problem is re-examination. That is, when one directs criticism towards anyone and decides to sit in a back row seat, let him be unequivocally sure that his facts are correct and grievances legitimate. Thus, he will rest assured that he does not fall into the category of "*chol haposei bemumo posei*" and that he can play the roles of both Chief and Indian equally well.

**Campus Chatter**

By Charles Parker

The "F" grade that Jacalyn Dieffenderfer received for alleged cheating at the University of Colorado may remain as a permanent grade. The University Disciplinary Commission did not find her guilty due to lack of evidence. Miss Dieffenderfer filed suit against the University for not giving her the "B" she claims she deserved. The University, however, is attempting to block the legal suit and have the court dismiss the case on the grounds that it does not fall within the court's jurisdiction. Miss Dieffenderfer's lawyer is arguing that the defendant's life, liberty, and property rights were affected. The defense argues that the grade cannot be considered a violation of life or liberty and therefore must

be considered a right. Furthermore, the defense argues that the case must be dismissed because Miss Dieffenderfer's lawyer has not shown it to be a property right. If the motion for dismissal is refused, the University will have 20 to 30 days to prepare a defense of the case.

Coeds at the University of Illinois have successfully harassed the administration into a change of procedure at that University. They demanded a change of bathroom tissue rollers and the University responded immediately. Phyllis Levun, the bathroom committee's chairman said, "We view the current controversy as an example of the University's impersonal atti-

tude toward its students."

Women at most colleges and universities are being granted more liberal social regulations. The University of Massachusetts has abolished all women's hours and the University of Oregon did likewise for sophomores, juniors and seniors.

Coeds at the University of Pennsylvania, disgusted with having to rush back to the dormitories because they forgot to sign out, have initiated a system of telephoning late sign-outs. Formerly, girls had to sign out personally for the weekday curfew of 1:30 and the 2:15 curfew on Saturdays. Now a girl can request someone to sign out for her and she need not sign out prior to midnight.

**Renaissance For Orthodoxy**

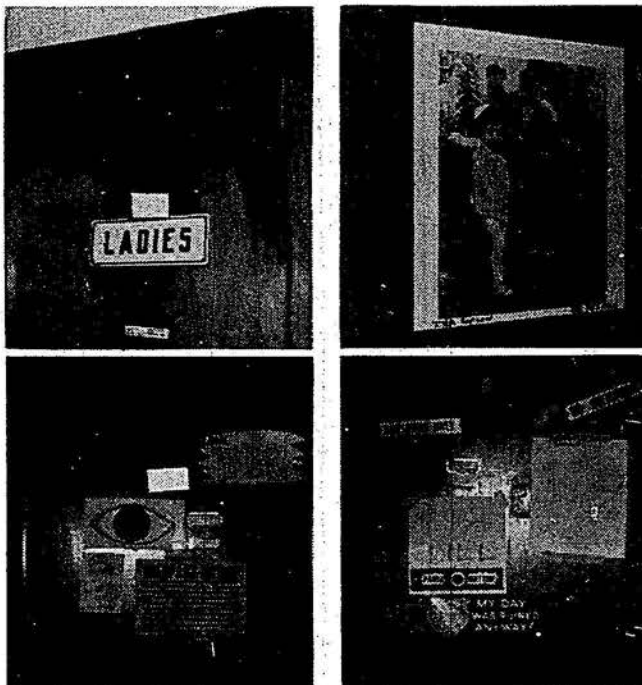
By Samuel Sandhaus

If an orthodox Jew two decades ago had been asked about the future of orthodoxy in America, his reply would have been one of pessimism. Orthodox Judaism was sliding downhill at a rapid pace, with all the indications that it would become part of history. Suddenly, however, within a few short years, the tables turned and orthodoxy was heading towards heights which had never been reached before in America. It is this upsurge in Orthodox Judaism that Michael Kaufman calls, "The Orthodox Renaissance." In the September-October issue of *Jewish Life*, Mr. Kaufman describes this revival of orthodoxy.

Every aspect of Jewish life seemed to be injected with some sort of miracle drug. Jewish education grew by leaps and bounds. *Torah Umesorah*, which until that time had been dormant, began to blossom. Hebrew Day Schools sprang up throughout the country. In areas of dense Jewish population, *Yeshivot Gedolot* began spreading their roots. Mr. Kaufman attributes much of the renaissance in education to Yeshiva University which trained thousands in *Torah* and *Madah*.

This renaissance not only en-  
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**Door Decorations Mirror Creative Spirits Of Residents In Dismal Dorm Atmosphere**



I. Stein

Faced with the grim prospect of habitating a gray, dank abode for four long years, many Yeshiva students have taken to decorating their doors with outlandish and eye-catching art forms. Having thus injected a brief glimmer of color into dormitory life, the students lay in their rooms and cackle over the shrewdness they have shown in placing the adornments on the "outside" of their doors.

**Keep On Dodging The Draft; Army Life No Bed Of Roses**

By Gary Rosenblatt

I recently received a letter from a friend, Gene, who had attended college, but left after a year because he couldn't take it. He joined the Army to escape the college routine and get away from it all. Now stationed at Fort Jackson, South Carolina, he described Army life in the letter printed below and I feel it may well be worthwhile to read it:

Dear Gary,  
I hope you're enjoying YU. This Army life is too much for me. I feel like letting off some steam, so here goes. First of all, they wake us up here with loud bells every morning for a mandatory routine which isn't really essential. (You try to figure that one out.) We then have a full program of special training courses every day. It gets me down sometimes because of all the requirements here—some of these courses are really a waste of time, too.

Anyway, the camp food isn't too bad, but the chow lines are so long in the mess hall that most guys eat at other places off the base. Besides all this, when I finally get

back to my barracks at night, exhausted from a long day, I can't even fall asleep. The walls are very thin, the guys make a lot of noise and the cots aren't the most comfortable.

Saturday nights most guys go into town to go to the movies. Lately, the camp has arranged Saturday night socials with the nearby woman's base of the WACS—like I said, Saturday night most guys go into town.

What really amazes me is that the image of the Army is pretty good due to excellent recruiting campaigns and propaganda. I guess that's what hooked me. Maybe YU ought to try something similar like having a picture of a man with a little white beard saying, "Uncle Sam Wants You!"

Well, I hope I haven't bored you too much with my problems. I'd be happy to hear your gripes about YU just to hear some different worries. Be thankful you're not here, Gar, you wouldn't be able to take the routine and you're better off where you are. Write soon.

Sincerely,  
Gene

# Four Educators Present Conflicting Viewpoints On Aliyah

By Gary Schiff

How often have we heard from our rabbis, professors, Jewish lay leaders, etc. that two monumental events in Jewish, if not world history, have taken place in our lifetimes: The Nazi holocaust and the rebirth of the Jewish State?

Indeed, the two are often ascribed a kind of cause and effect relationship in the Divine scheme.

While the former warrants our constant memory, our vigilant guarding against the recurrence of such bestiality, and our relentless pursuit of its perpetrators, nothing human can be done about changing the historical facts of its happening.

The reconstruction of the Jewish homeland, however, does demand of us action, participation; it does embody a future—our future.

As evidenced by the huge sums of money given to Israel by American Jewry, and by political pressure exerted in her behalf, one rightly concludes that American Jews are cognizant of the need for some kind of active participation on their part.

Yet, is philanthropic Zionism our ideal? Do we Jews, especially Orthodox Jews, truly subscribe to Brandeisian duo-centric Zionism or to Acha' Haam's cultural brand?

Ben Gurion or no, is there a religious obligation incumbent upon us to live in and build up the Jewish state? Can one be a complete Jew, halachically, spiritually, socially, outside of Eretz Yisroel?

If we conclude that actual, personal Aliyah is the only intellectually honest answer, then what explains the lack thereof, especially among the committed, religious circles? How can such be encouraged, if it is to be encouraged?

What can American Olim contribute to the Israeli society, economy, and government? Conversely, what can the Israeli experience give to the potential Am Oleh?

With these and many more questions in mind, I turned to several knowledgeable and articulate individuals, with well-known, strong views on the subject.

To begin with, I posed the following specific questions, which could be challenged, agreed with, ramified, or ignored by the respondent:

1. Why does the Orthodox American Jew not move to Israel, although he is:

- a) Cognizant of the Halachic obligation to live in Israel;
- b) Sensitive to the religious, historical, and emotional attachments of the Jew to that land;
- c) Aware of the need for the preservation of the Jewish people from assimilation in the West and anti-semitism in the East, which can be best affected by the presence in the national Jewish homeland;
- d) Feeling, possibly, a sense of justification of his religion (if such is necessary) in the commencement of the promised redemption of the Jewish people, and their not being eternally damned to wander for not accepting Christ.

2. What methods can be taken to encourage such aliyah?

In subsequent interviews and communications with these personalities, related issues were spoken of as well.

Predictably, each respondent expresses his own distinct point of view. The four presented here are by no means the only extant ones on the topic. Other opinions will be welcomed to give this most vital issue the depth and breadth of thought it deserves.

By way of introduction then, Dr. Carmilly answers from a socio-economic viewpoint, giving the renewal of the unique Jewish perspective of history through education as a solution. Rabbi Heifetz emphasizes the ideological "impediments"—artificial and real—to Aliyah denying halachic non-observance as the true case of the lack of religious Aliyah.

Demurring, Rabbi Riskin contends that Aliyah is but one of several halachic areas neglected by American Orthodoxy.

In the first part of his essay (to be continued in a future issue), Rabbi Kirshblum presents the particular desirability and significance of American Aliyah.

## Rabbi M. Kirshblum

Rabbi Mordechai Kirshblum is a member of the executive board of the Jewish Agency, and heads its Torah Education and Culture Department as well as the Israel Aliyah Center of the world Zionist Organization. A former president of the Mizrahi Organization of America, he was honored with a Doctor of Divinity degree by Yeshiva University in 1965.

Israel has always been faced with the problem of *Aliyah*. More than any country in the world, its growth and development has depended upon immigration. In the almost eighteen years since the creation of the State of Israel, the population has more than quadrupled from 600,000 to some 2,500,000 persons.

### Settlement

For years, the main problem was finding roofs to place over the heads of the newcomers and finding money to make this possible. These problems still exist, for Israel is still grappling with the problems



YU Public Relations  
Rabbi Kirshblum

of additional immigration from the lands of oppression and the even greater problem of integrating these immigrants. Ways must  
(Continued on page five)

## Rabbi H. Heifetz

Valedictorian of YC class of '48 and ordained rabbi at RIETS '51, Hyman Heifetz continued his education at Hebrew University at Jerusalem, where he earned a Master of Laws degree. He clerked for an Israeli Supreme Court justice, and is now legal counsel to the Ministry of Religion in Jerusalem, where he resides with his wife and five children.

The topic on which you have asked me to express my views, American Jewish *Aliyah* to Israel, is one that has engrossed my thoughts time and again since we made our decision many years ago to pull up stakes and settle in Israel.

I will deal exclusively with religious Jewry, since their inertia and lack of response is the more problematic, but my remarks, with some modifications, additions, and sharpening of focus, can be equally applied to all modern Jews.

That religious Jews show no appreciably greater inclination than others to leave the *Golah* and settle in *Eretz* is a disquieting fact that calls for explanation and introspection. Startling as the proposition may seem at first sight, it is my contention that the true cause derives from ideological orientation rather than from economic, social, and other material obstacles.

### Wrong Reasons

It is patently obvious that with regard to other *mitzvot*, no religious Jew would ever dream of avoiding them on economic, social, or other material grounds. Who has heard a religious Jew—for whom Torah is the highest aim in life—suggest that the possibility or even the certainty of a lower standard of living might cause him to have second thoughts about giving his children a *yeshiva* education or maintaining the highest standards of *kashrut*? Monetary loss, social disapproval, or personal discomforts are not determining factors for a religious Jew when it is a matter of living according to the Torah and observing *mitzvot*.

Moreover, a religious Jew is ideologically  
(Continued on page five)

## Dr. M. Carmilly

Dr. Moshe Carmilly, associate professor of Jewish Studies, spent several years in Israel as an educator. His latest book, entitled "Book and Sword," deals with freedom of expression and thought among the Jewish People.



YU Public Relations  
Dr. Carmilly

I take exception to your assumption that this problem is primarily a religious one. Actually, the issue is two-faceted: socio-economic on one hand, and historical-educational on the other. Let me elaborate, thereby clarifying my views.

All men—Jews, of course, included—are averse to changing their economic status and social habitat except under the most oppressive circumstances. How much more so is the case of changing one's land of birth and cultural surroundings, which is the implication and actuation of *Aliyah*.

Although religious and ideological Zionist motivation spurs some few to personal *Aliyah*, the small number of such *olim* serves to corroborate my thesis. Similarly, the huge waves of immigration to *Eretz Yisrael* during and after the Hitler period, and from the poverty-stricken Arab coun-  
(Continued on page five)

## Rabbi S. Riskin

Another YC valedictorian (class of '57) and RIETS *musmach*, Rabbi Steven Riskin now teaches Bible in JSS. He studied at both the Hebrew University at Jerusalem and at Yeshivat Kerem B'Yavneh in Israel, and has had a YU summer tour of the country.

Unfortunately there seems to be a natural tendency, even among the most observant, to disregard those elements of Jewish law which are not as attractive or as universally discussed as other aspects. How many of us are as scrupulous in the observance of *hilchot bikur cholim* and *lashon hara* as we are in every jot and tittle of the Sabbath laws?

Our failure with regard to the former is chiefly due to the inherent psychological difficulty of guarding our tongues as well as to the lack of emphasis placed on these



YU Public Relations  
Rabbi Riskin

areas of the *Yorah Deah* by the usual *Yeshiva* curriculum.

I prefer not to delve into the many uniquely *halachic* aspects of *Aliyah*. Suffice it to say that no less eminent an authority than the Ramban considers living in Israel  
(Continued on page five)

# Aliyah Poses Significant Problem To Modern Jew

## Kirshblum . . .

(Continued from page four)

be found, and funds must be obtained, to settle the more than a quarter of a million immigrants who are expected to arrive in Israel within the next five years.

There is still another problem: the matter of balancing Israel's population socially and culturally, economically and professionally. We need skilled people if we are to create the dwelling places and industries necessary to absorb the hundreds of thousands who will settle in all parts of Israel, and who lack the opportunity to acquire the skills and professions so necessary for their personal future as well as for the future of *Eretz Yisrael*.

### American Know-How

This is the role of American *Aliyah*. Israel needs our skills and talents. It needs our experience in democracy and free enterprise. It needs the imagination and initiative which is part and parcel of the free society in which Americans live.

By 1970, Israel will need more than 120,000 pairs of skilled hands to fill important positions in industry. It is in the interest of the United States, whose influence is generated all over the world, no less than it is in the interest of Israel, to have a substantial number of technicians and professionals come and help build a bulwark of democracy and humanity in the Near East.

## Heifetz . . .

prepared to suffer the greatest privations and undergo the greatest sacrifice for the sake of the Torah. Undoubtedly, not every individual, if put to an extreme test, would necessarily emerge triumphant and unscathed, and that is why we pray not to be brought to any *nisayon*. But the normal run-of-the-mill sacrifices of money, honor, and material comfort are endured as a matter of course by every religious Jew worthy of the name. Not only theoretical considerations, however, indicate that when it comes to the question of *Aliyah*, ideological rather than material causes are involved. The facts of the case speak eloquently for themselves.

### No Enthusiasm

It is quite evident that religious Jews are, on the whole, not enthusiastic about the thought of *Aliyah* and that their minds are not devoted to it. There exists no atmosphere of excited searching, planning, dreaming, and hoping.

On the contrary, one feels an attitude of indifference lined with a frown of dis-

approval. Almost every American *Oleh* has heard in one form or another from good religious Jews the censoring query: "Why go to *Aretz* when there is much more that you can accomplish here, both for your own spiritual growth and that of others?"

Things have come to such a state that even when one has already been living in *Aretz* many years in complete contentment, he is sent tempting offers to return, on the grounds that he is wasting his talents in *Aretz*. The spiritual shock of the recipient of such an offer from religious Jews and rabbis in the States is as great as if he were being asked to desecrate the Sabbath to further his career.

What precisely is the nature of this ideological restraint to *Aliyah*? Rabbi Kook, of sainted memory, defined it accurately in one of his short essays appearing in the collection of his writings called *Orot*. Living in *Aretz*, to most religious Jews, and that includes even those already living in *Aretz*, is not a *mitzvah* of great intrinsic value. It is not an end in itself like *Shabbat* and *kashrut*, but only a secondary means aiding the observance of the rest of the Torah.

It follows as a corollary that if adequate means have been found or devised whereby the rest of the Torah can be sufficiently observed in the *Golah*, then living in *Aretz* is not necessary and, with a little imagination, can be made to appear even detrimental!

### Torah In Galut

Everyone has heard in one form or another the familiar, true, and irrelevant refrain that there exists much Torah in America and much irreligiosity in Israel (the reverse is true as well). This refrain very often asserts that *Eretz Yisrael* and *Galut* are not physical and historical realities at all, but simply spiritual functions of Torah observance; where we have Torah observance, we have the true *Eretz Yisrael* and where there is a slackening of Torah observance, we are *ipso facto* in *Galut*. *Eretz Yisrael* and *Galut* are thus allegorized out of earthly existence.

These attitudes regarding the position *Eretz Yisrael* holds in the Torah Jewish outlook are themselves results of the long *Galut*. We have become so accustomed to living away from *Eretz Yisrael* that its intrinsic value is no longer appreciated.

The same holds true for the *Beit Hamikdash*—we no longer feel that our Jewish religious experience is in any way lacking without it.

### Jewish Civil Law

The same is beginning to happen with Jewish civil law. We seem to be doing quite well without the Jewish courts, as

far as our religiosity is concerned. In sum, we have become like the cripple who has come to accept his condition as healthy and normal.

If the above diagnosis is correct, then the solution of the problem of the practically non-existent *Aliyah*, and its image, namely the problem of *Yeridah*, the return to *Galut*, can only be brought about through a revision or rather a righting of present religious attitudes with regard to Torah in general and *Eretz Yisrael* in particular. That is a difficult task but not an impossible one. A year of Torah study in Israel can sometimes work wonders and is certainly necessary as a start.

## Carmilly . . .

tries in the fifties, came as results of economic and political pressures.

### Loss of Identity

Turning now to the second, and more uniquely Jewish cause, I believe that 2,000 years of *Galut* deprived the Jew of the sense of his own history. By this I mean that many a Jew no longer personally identifies with the great Jewish past, present, and indeed, future, which would teach him that to be a complete Jew ideally includes living in *Eretz Yisrael*.

These two basic causes of non-*Aliyah* have an ancient precedent in Jewish history, which reveals startling similarities to the present situation.

I refer to the Babylonian Exile, which was only compulsory for fifty years—the *Beit Hamikdash* having been destroyed in 586, the permission having been given in 536 by King Cyrus to return to Israel.

### Economic Difficulties

Despite the proximity in time to a real Jewish political entity; despite the encouragement and help of the ruling non-Jewish authorities; despite the actual rebuilding of the *Beit Hamikdash*—Ezra and Nehemiah experienced great difficulty in recruiting a mere 100,000 Jews to return.

Our ancestors, then, seemed to have been as subject to the socio-economic forces and as unconscious of their true historical place as we are today.

Carrying the Babylonian-American comparison one step further, we can nevertheless see the salutary effects a Jewish state had and has on the Jews the world over, enhancing their pride and thus indirectly averting much assimilation.

### Ties Between Jews

In both cases under comparison there existed and exists strong religious, cultural, and philanthropic ties between the *Galut* and *Eretz Yisrael*. The parallel development of centers of Torah learning in Babylonia and *Eretz Yisrael* speaks well of our

efforts to strengthen Torah education in the *Galut*.

By restoring and fortifying the lost sense of Jewish history via intensive Jewish education we can ultimately encourage *Aliyah*, particularly from the *Aratzot Harevacha*—the prosperous, cultural and democratic western countries.

Specifically, Jewish education should be geared to inculcating the fact of Jewish nationality, and that the Jewish people, like any other, is based on two pillars: a land and a genuine spirit.

### Torah and Israel

Our genuine spirit is the Torah, which has kept us alive for over 2,000 years. The national homeland of the Jewish people is *Eretz Yisrael*.

Only when this concept is widely understood and accepted can the *Galut* Jew rightly conclude that a complete Jewish life can be realized more in *Eretz Yisrael* than elsewhere.

Finally, I would like to add that the general question you have posed is a most serious and significant one, which merits and requires greater exploration beyond the bounds initiated by this symposium.

## Riskin . . .

a positive commandment, a *halachic* imperative to be observed by every Jew.

### Jews Should Emigrate

Certainly a variety of economic and sociological factors play a major role in dissuading the majority of us from severing our physical and emotional ties and emigrating to Israel.

Undoubtedly, the less than positive and sometimes even negative attitude of the *Yeshiva* world towards *Medinat Yisrael* has tempered the feelings of obligation in many of us.

But the mere difficulty involved in the performance of a *mitzvah* dare not absolve us from that performance. And imagine the impact an influx of 200,000 vibrant and dynamic orthodox Jews could have on the composition of the Israeli government!

### Reason To Remain

However, I do believe there to be one valid reason for remaining in America, even upon the completion of one's studies and Torah education: An individual who is actively involved in disseminating Torah in the *golah* may justifiably be considered a *shaliach* of Israel to the diaspora.

Those involved in teaching the tenets of our faith (whether in pulpits, college campuses, *yeshivot*, Hebrew schools or youth groups) are establishing the basis of future Jewish survival and are planting the seeds which will ultimately result in a significant American *Aliyah*.

## Modern Orthodox Rebirth: Organizations In Vital Role

(Continued from page three)

compassed education, but literature as well. Magazines became the most significant media for spreading orthodoxy in Jewish homes throughout the country.

During this renaissance, a transition occurred in the realm of rabbinics. The influence of European-oriented rabbis waned, making way for the emergence of American-trained rabbis. This new type of rabbi contained within him the necessary training and insight to cope with the American Jew.

Mr. Kaufman emphasizes one aspect of particular magnitude that served as a major unifying factor in this renaissance. This

was the development of orthodox organizations. A primary organization, for example, was the Union of Orthodox Jewish Congregations of America. This organization took under its wings the responsibility of supervising *Kashrut*, youth organizations (NCSY) and community relations, to name only a few.

Even though this renaissance in orthodoxy has accomplished great feats, Mr. Kaufman believes that it still must face new problems such as assimilation and intermarriage. But he assures us that this whole movement reviving orthodox Judaism has within it the potential of remedying these and other problems that face it.

## Students Find Lab Supervisor Always Helpful

(Continued from page three)

part of their free time in the lab. Although Joe does not see any immediate problem with the limited lab facilities, he did say that the labs are now filled to capacity.

It takes an unusual man to generate the type of respect from students that Joe Levovitz does. Likewise, it is unusual to be liked and respected by all students that one comes in contact with and to put the student's needs before one's own. As one pre-med major put it, "Joe's kindness and willingness to lend a helping hand makes pre-med life a little more bearable."

## Overflow Audience Watches Yeshiva Beat Stern Scholars



George Baumgarten moderates YU-SCW College Bowl.

(Continued from page one)

ard Cheifetz '68 and Captain David Carmel '67 quickly overcame to lead 75-55 after about ten minutes. They were never to relinquish this lead. By halftime the

score was Yeshiva 155-Stern 100.

Yeshiva dominated the start of the second half and led 200-100. At the final whistle the score was Yeshiva College 265-Stern College 205.

# Club Corner

## Economics

The Vice-President of the International Maritime Union, Mr. Rick Miller, addressed Commissioner Desser's Labor Relations class Oct. 31. His topics were "The Cause of Strikes."

Mr. Miller stated that the biggest problem in contract nego-

*Mishna in Makkot* into Latin, after which Mr. Krieger also presented a Latin crossword puzzle.

Refreshments were served, followed by the traditional singing of *Gaudeamus Igitur* by those members who knew the words. Moshe J. Bernstein, an illustrious alumnus, added to the bubbling joy of the evening by attending the

premise of existentialism in the phrase "existence precedes essence." The fact of man's existence comes before its definition. Man, a thinking animal, must find significance in his existence.

## Pre-med

The pre-med society's second meeting, attended by over thirty-five students, was highlighted by the showing of films.

The first film shown, "Multiple Wounds — Report of a Battle Casualty," told the story of an American G.I. in wartime Italy who stepped on a land mine, and the subsequent amputation of his leg, removal of a smashed eye, the grafting of skin and the army's rehabilitation program for blind soldiers.

During the showing of the amputation, a pre-med student collapsed. The film was stopped and medical care summoned. After a fast recovery the film was resumed.

Upon conclusion of the first movie, the second, on skin grafting, was shown.

The society plans to show two more films this term, and more next term. These will cover subjects ranging from radiation poisoning to neurosurgery.

## French Club

Hoping to clear up the hazy definitions bandied about concerning Sartre's philosophy, Dr. Ernest Simon, head of the French Department, addressed *Le Cercle Français* on the existentialism of Sartre, Oct. 31.

Dr. Simon expressed the basic

## Social Work Offers Career Opportunities

Dr. Morton Teicher, Dean of the Wurzweiler School of Social Work, spoke on "Opportunities in the Fields of Community and Case Types of Social Work" in Furst Hall, November 10.

Career opportunities in the area of sociology were explained in depth. Specialists such as case workers, statisticians and researchers were rigidly defined. These people play important roles in modern social work and require extensive training. Competition for places in accredited graduate schools has become keen in recent years and good undergraduate records are a necessity. Graduate students have a minimum of classroom hours to enable them to get maximum training in the field.

Dr. Teicher noted in his lecture that a career in social work has always been popular among Jews because of the basic ideals of *tzedaka* and *gemilas chesed* in Jewish thought. The Wurzweiler school, he added, has been always geared to the Jewish Community.

## Political Science

Election of officers was the major feature of the Political Science Club's first meeting. Robert Mark '67, outgoing president, outlined some of the club's activities last year and a new electoral system for the club. Under this new system, officers will be elected in December and take office in January. This will provide continuity because the former president will still be available for consultation.

Ivan Schaeffer '68, was elected President, Isaac Tuchman '68, Executive Vice-President, Milton Sonneberg '68, 2nd Vice-President, and Howard Weinstein '68, Secretary-Treasurer. After his election, Mr. Schaeffer outlined some of his plans for the coming year and expressed the hope that this year the Political Science Club would be the most active club on campus.

## Debaters Ask Federal Money

(Continued from page one)

tradition. The negative objected that, by the *Everson Case* of 1947 and numerous other decisions, federal aid is clearly a violation of the separation principle. To this, the affirmative admitted that federal aid is in fact prohibited—provided that it is direct and aids the religious curriculum.

The negative further contended that a multiplicity of private schools will segregate one group of children from another and that they may become segregated in other matters as well. The affirmative, however, pointed out that "at the same time that you express such a vital concern for the maintenance of cultural pluralism, you deny minority religious groups the right to be treated as equals, and thereby deny that very principle."

Congratulations to my colleague Harav Avigdor Cyperstein upon his starting to conduct his *shiurim* in the Hebrew language. May his colleagues follow suit.

Former classmate at Knesseth Israel in Slobodka, Moshe Aron Reguer.

## Letters To The Editor

(Continued from page two)

Football intramurals were cancelled only because of the unwillingness of advocates of "Shiur cutting" to re-schedule the game to 12:15 (after *Shiurim* end).

Incidentally, any action taken by Student Council, regardless of the margin of plurality, is considered the action of the entire Council—not just a "few" members. Now, Mr. Weiss, is this so "nonsensical"?

Murray Jacobson  
President, YCSC

## Library

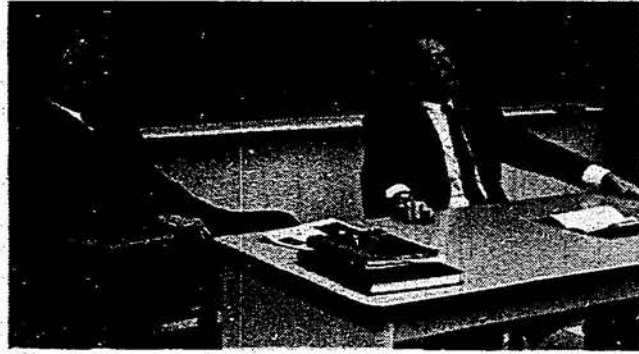
To the Editor:

I have just left the Mendel Gottesman Library. My experience there has prompted me to write this letter. At one table eight boys were holding a *chavrusa* session in Talmud. I agree that the study of the Talmud is essential to a good Jewish educa-

tion, and I appreciate the fact that Talmud is the main course of study in RIETS, but I feel that *chavrusa* study should be reserved for the *bet hamedrash* or some similar place. The library should be, and always used to be, a place for quiet study.

As a student in EMC, I find it necessary to use the Gottesman Library for the study of Hebrew Literature and Jewish History. I, and a number of my colleagues, find it difficult to study these subjects when those around us create a disturbance. It is for this administration to stop its students from violating the rules of the library. It is also up to the staff of librarians to enforce the code of silence. Hopefully, such action will cause the student body, as a whole, to respect the library rules and, in this way, the Gottesman Library will be restored to the type of place it was meant to be.

Richard M. Stareshefsky, '69



Commissioner Desser and Mr. Rick Miller

tations is lack of communication among the parties. He emphasized that a dialogue must be achieved in which both parties understand exactly what is being said.

Another major problem is mistrust. This originates from management's repeated argument that extra benefits for labor will put the company involved out of business. Mr. Miller proposed that companies make their records public, so that unions will know when their demands are within reason.

## Classics

The first meeting of the current year of Eta Sigma Phi, the Classics Honor Society of Yeshiva College, was called to order on Tuesday evening, October 18, 1966, by its officers, Harold Bell. The meeting was held in room 313, the Latin classroom of the Society's advisor, Dr. Louis Feldman. Dr. Feldman represented the Classics Department of Yeshiva.

The purpose of the meeting was the induction of four new members to the society: Amiel Ungar, Marc Angel, Roger Hurwitz, and Les Krieger, all of whom met the requirements of "B" or better in nine credits of classical languages at Yeshiva College, or the equivalent. Each new member presented an initiation project. They were introduced by Mr. Bell in the order of the alphabet, as given to the Greeks by the Hebrews. Mr. Ungar translated several passages of *The Sayings of the Fathers* from the Hebrew into Latin. Then, Mr. Angel presented a Latin crossword puzzle. Mr. Hurwitz translated a section of a

meeting and singing and talking.

At this point, *Prytanis* (president) Bell, who prior to the start of the meeting was the only member of the Society, resigned as *Hyparchus* (vice-president), *Grammateus* (secretary), and *Chryso-phylax* (treasurer), which offices he also held. By classical custom of drawing lots (also commemorative of the ancient Jewish holiday of lots, Purim) the following new officers were chosen: Mr. Krieger, *Hyparchus*; Mr. Angel, *Grammateus*, Mr. Hurwitz, *Chryso-phylax*. Mr. Ungar was designated as a member.

Contributing to the joy of the occasion was the realization that the Society's membership had in-

## SOY Conducts Class Elections

(Continued from page one)

rather than their year in College. The new representatives are: Freshmen — William Levy, Israel Lifshitz; Sophomores — Michael Schmidman, Joel Schnur; Juniors — Solomon Adler, Mauricio Gluck; Seniors — Jay Marcus, Martin Schloss.

The SOY represents all levels of RIETS: high school, undergraduate, and graduate. One of the major tasks facing SOY this year is, according to its President, George Finkelstein '67, revision of its antiquated Constitution. He also expressed great hope for the success of SOY activities this year.

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# Eidenbaum Leads Juniors To Victory; Seniors Beat Handicapped Semicha

By Kenneth Koslowe

The excitement and close competition that will typify this year's intramural basketball program was exhibited in the first two games of the year. The contestants were the leading contenders for first place: Seniors, Juniors, Sophs, and Semicha. The Seniors are the defending champs, with the Sophs and Juniors their two closest competitors.

The Juniors faced the Sophs in the first game, seeking to avenge last year's loss in the playoff for second place. The Juniors had a decided advantage as the Sophs had lost three starters and all but one reserve from last year's squad. The Juniors were in command for three quarters, and a late Sophomore rally was stopped short as the Juniors won, 44-40.

The first half was a completely one-sided affair. Speiser controlled the boards and Eidenbaum went nine for nine from the line and two for four from the floor to lead the Juniors to a 26-13 lead.

In the third quarter the Sophs keyed on Eidenbaum and held him scoreless. Korn, however, took over, and kept the Juniors 13 points ahead going into the



Where the extra inch counts

final period. Then, with sharp-shooting Sheldon David putting in 12 of his 22 points and Hymie

Fischgrund adding 6 points, the Sophs outscored the Juniors 21 to 12. However, the rally fell four points short as the Sophs missed three foul shots and a layup in the last 45 seconds.

In the second contest, the Seniors faced Semicha. Semicha was handicapped in that they were playing without Matty Shatzkes and Hillel Weiner. Surprisingly, they led in the opening minutes, but the shooting of Pachter and Savitsky put the Seniors ahead at the half, 29-19.

In the third quarter, the scoring of Pachter (14 points) was equalled by a display of shooting (16 points) by Moische Bernstein. In the final period, Savitsky (17 points) took over the scoring for the Seniors, and Jacobson (17 points) for the Semicha team.

It was in this final quarter that the Semicha squad cut the Senior lead to three points, but the fine ball handling of Haller and Goldstein insured the 50-43 victory for the Seniors.

# Weak Rebounding A Problem; Hoopsters Remain Optimistic

(Continued from page eight)

best freshman to come to Yeshiva in a long time.

David and Irwin are both returning lettermen. Davy, 5'10", is an excellent defensive man and certainly augments the squad's goal of speed. Irwin has shown much improvement over last year in shooting and defense. He is the fastest man on the team.

Not much can be said about Sam Stern that is not already known by every follower of the Mites. Sarachek will settle for no less than "thirty or forty points a game from Sam."

### Frontcourt

The two man frontcourt will be chosen from Henry Shimansky, Mike Koenig, Harry Weiderman, Efrem Zuroff, or Arty Wein. Henry, a returning letterman, would have started if not for his injury. Mike Koenig, a veteran member, will start along with either Harry or Arty. Both are first-year men. Harry is a big 6'4" but needs much practice. The

quintet is weakest under the boards but experience can change that condition.

### Outlook

The team is optimistic, with reservations. The schedule is exceedingly demanding. Each one of Yeshiva's opponents from the Knickerbocker Conference is returning with last year's full squad, except in a few instances where a team has become stronger. CCNY and Adelphi have rejoined the list of contenders along with the addition of Stony Brook, a league game, and Sacred Heart.

Admittedly, the Mighty Mites have been better, but they have been worse. They are capable of accomplishing much by capitalizing on their assets.

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**\*COLLEGE HEADQUARTERS\***

# Avrech Says Mighty Mites Can Spread Torah's Message

(Continued from page eight)

overcome, there is no reason that intercollegiate sports should have to run at a great financial deficit. He said that "if there were greater turnouts at games, it would not be so difficult for the Athletic Association to raise money every year." It was beyond his comprehension that a school as small as Yeshiva should have so little school spirit.

One of Rabbi Avrech's most notable achievements in Yeshiva sports was the formation of the highly successful Metropolitan Jewish High School League. The

MJHSL, however, has been a source of constant frustration in Rabbi Avrech's attempts to strengthen Yeshiva College basketball. He feels that "a concerted effort should be made by the high schools to convince the members of the MJHSL to come to Yeshiva."

"Recruitment of basketball players is a great problem. We have them in our back yard and are not reaping the harvest. Playing for YU means representing the Jewish community. It is the only collegiate team in the western hemisphere known as a 'Jewish Team'. Wherever YU's members are playing, Judaism is on display. This could be a method of spreading the Torah message throughout the Jewish community."

# Urban Corps Needs Assistance In Programs Throughout City

Deputy Mayor-City Administrator Timothy W. Costello has announced an expansion of volunteer opportunities with the New York City Urban Corps Student Internship program.

Speaking before a group of college editors, Dr. Costello said there is an urgent need for students to work on programs throughout the city, especially those concerned with community development and social action.

He noted that many agencies such as Hospitals, Mental Health, Head Start, and Welfare have requested motivated students to work on challenging projects.

Dr. Costello said students in need of the earnings from part-time employment may obtain stipends for participation in the Urban Corps through their colleges' Work-Study program.

However, he emphasized that the City does not want to exclude interested young people from re-

warding assignments simply because they are financially able to donate their time and skills. He invited college and university students to participate in the program for up to fifteen hours a week on an unpaid, volunteer basis.

Dr. Costello said students may obtain applications for the Urban Corps, for unpaid or compensated positions, through their college Work-Study coordinator.

# ESP Demonstration Featured At Sixth Floor Dorm Party



N. Moskowitz

A get-acquainted party for sixth floor residents.

By C. Katz

A demonstration of extra sensory perception and entertainment were the highlights of a dorm party held on the sixth floor of the New Dorm, November 3.

Arty Wien provided entertainment by singing folk-songs and accompanying himself on the guitar.

He was followed by the ESP demonstration by two students.

Harvey Silberstein, the floor counselor, considered the party an excellent chance for the students to meet each other and discuss problems of the floor. The success of this party could possibly lead the way for others.

# Fortnite

- Thur. Nov. 17—Freshman Elections.
- Thur. Nov. 17, 2:45 P.M.—Clubs I Meet.
- Thur. Nov. 17, 2:45 P.M.—"This is Edward Steichen." Movie in audio visual center.
- Thur. Nov. 17, 2:45 P.M.—"Brother Antoninus and Michael McClure." in audio-visual center.
- Thur. Nov. 17, 10:15 P.M.—Student Council Meeting.
- Fri. Nov. 18, 8:00 P.M.—Oneg Shabbat.
- Sun. Nov. 20, 8:00 P.M.—Churchin Memorial Lecture.
- SCW, 253 Lexington Ave.
- Wed. Nov. 22—Friday schedule after 3:00 P.M.
- Thur. & Fri. Nov. 24-25—Thanksgiving vacation.
- Thur. Dec. 1, 2:45 P.M.—Clubs II meet.
- Thur. Dec. 1, 2:45 P.M.—"The Religious Revolution and the Void" — Audio Visual Center.

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# Cagers Look Past Brooklyn And Find Tough Schedule, But The Team Anticipates Successful Season Opener

## Mites To Open With Brooklyn

By Sheldon Schorer

December 3, 1966, is an important day for the Yeshiva Mighty-Mites. For one thing, it is the season opener — a season which becomes increasingly reassuring with each practice session. Another equally significant reason for the importance of that day, is that its pits Yeshiva against its perennial rival, Brooklyn College. For many years, the matchup of Yeshiva and Brooklyn has been one of the highlights of the Knickerbocker league schedule.

"I honestly believe," contends team captain Sam Stern, "that the outcome will be determined by no more than 1-5 points. We'll win if we can hit those boards and pull rebounds. I'll tell you this much — we'll really be up for this game, but we'll expect a tough battle all the way."

### Arch-Rival

The fact that Brooklyn is an arch-rival is not surprising. Brooklyn College is composed of a large percentage of Jewish students, many of whom are personal friends of YU students. Subsequently, a friendly but intense rivalry has resulted. Significantly, the Brooklyn game has always either inaugurated or climaxed the Yeshiva season. Another interesting feature of this rivalry is that neither team has dominated competition over the years. Each game has been a close and thrilling contest.

Yeshiva wants to win this game badly for two reasons. First, it is always a thrill to beat Brooklyn College. Second, since these two teams are of fairly equal strength, this game will have an effect on the final standings of the Knickerbocker Conference.

### On The Sidelines

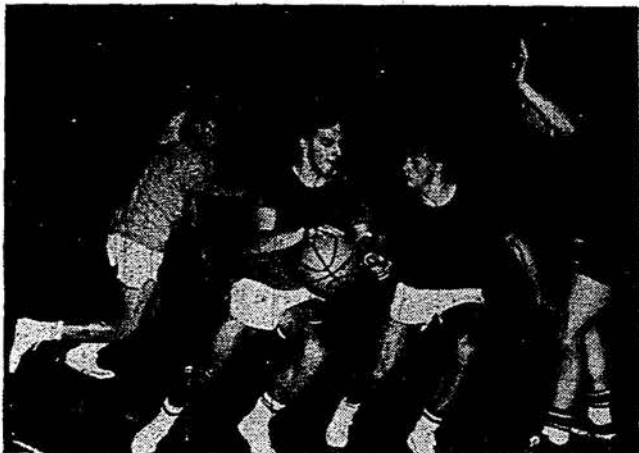


Intramurals at Yeshiva College and the number of students here function at an inverse proportion. As the student population increases, the intramural program decreases. This should not be so. It is obvious that a growth in the student body demands an enlargement in intramurals in order to sufficiently accommodate the wishes of Yeshiva men.

The program of intramurals has been discussed many times; it is not necessary to do so again. Suffice it to say that the demand of the students for a well integrated program attests to the need of such a program.

The existing situation is in direct contrast to any functional criteria that can be set up to insure a successful program. Weather permitting, and with some difficulty, ten students will assemble at George Washington High School to play intramural basketball. With the advent of winter, a minyan is not to be expected. Secondly, intramurals are limited to one night a week, with basketball being the only sport offered. An acceptable program would consist of intramurals twice a week. Volleyball should once again be included, as it affords the participation of eighteen players at a time.

To the reader of the column the panacea to the above described situation is obvious. Unfortunately, the solution is not presently obtainable and other means of improving intramurals are required. I do not believe that any fault lies with the Athletic Commission Chairman or any individual, rather, in poor planning. Ostensibly, time and places are provided for the various teams and gym classes of the school; intra-



Varsity practices for season opener against Brooklyn, December 3.

## Forecaster Picks Mites Over Two League Rivals

The sports page of THE COMMENTATOR will present a forecast for all Knickerbocker League games and all home games. The purpose is to acquaint students who attend the games with the opposing teams and their stars.

The first game of the season is a league game against Brooklyn College. The game will be played Saturday, Dec. 3, at Brooklyn. The first home game is another league game versus Queens, Wed., Dec. 7.

Brooklyn, seeking revenge for last season's 80-65 defeat, will look mainly to Barry Smolev, their all-conference guard. Smolev, unfortunately for Brooklyn, will not be enough to carry them towards a successful season.

Larry Zolot, Queens all-league 6'5" center, returns with a more experienced squad. He will be helped by 5'9" Roman Azula

whose assignment will be to feed Zolot.

Yeshiva, with more team work and speed, should avenge last season's 84-68 defeat to Queens while making it two in a row over Brooklyn.

### Varsity Basketball Schedule

Date	Opponent	Location
Sat., Dec. 3	*Brooklyn	Away
Mon., Dec. 5	Adelphi	Away
Wed., Dec. 7	*Queens	Home
Mon., Dec. 12	Sacred Heart	Home
Wed., Dec. 14	C. W. Post	Away
Sat., Dec. 17	Kings (Pa.)	Away
Tues., Dec. 20	*Pace	Away
Wed., Jan. 4	*Brooklyn Poly	Away
Sat., Jan. 7	New Haven	Home
Sat., Jan. 14	Paterson State	Home
Sat., Jan. 28	C.C.N.Y.	Away
Thurs., Feb. 3	L.L.U.	Away
Sat., Feb. 4	Hartford	Home
Tues., Feb. 7	*Stony Brook	Away
Sat., Feb. 11	Monmouth	Home
Mon., Feb. 13	Marist	Away
Wed., Feb. 16	Kings Point	Away
Sat., Feb. 18	*Pratt	Home
Tues., Feb. 21	*Hunter	Away
Thurs., Feb. 23	Drew	Away
Tues., Feb. 28	Bridgeport	Away

\*Knickerbocker Conference Games.  
Home games played at Power Memorial H.S., 161 West 61st Street, Manhattan. Home Games start at 8:30 p.m.

## Optimistic Observer Reports On Potential Power Of Team

By Bruce Spinowitz

The most widely discussed topic on the Yeshiva sports scene, the facts of which are least known, are the prospects of this year's Mighty Mites. Much pessimism prevails due to the loss of six lettermen: three through graduation and three to the "grays." However, it is the opinion of this writer that the overall situation has not been fully understood.

It is conceded that the Mites are weaker in certain areas as compared with last year's squad. They leave much to be desired in their rebounding and shooting. But their speed, offensive ballhandling, defensive hustling, and general team cooperation far exceed last season's efforts. Even more important than this, however, is that the

is compounded by the fact that the schedule is predominantly composed of tall teams. The Coach hopes that he can develop the few big men that he has, but as it appears now, the team will not start with any height.

The deficit in shooting ability will have a number of effects. Captain Sam Stern, the league's third highest scorer in the '65-'66 season, will be double-teamed offensively. Sam will be shooting more to compensate for the team's inaccuracy. It is hoped, however, that freshman Joel Fischer will alleviate some of the pressure that will be placed on Stern. The recent loss of Henry Shimansky, due to a fractured radius, will undoubtedly cost the squad eight to twelve points a game. He will be out 'till early January.

Coach Sarachek drills the team so as to take full advantage of their speed. They move and cut more and their passing is becoming more accurate. Captain Stern says, "Because we're not big and because our shooting is weak, we must maneuver for the inside shots. Our plays, if worked properly, will get us those shots."

Sam and Joel will start, with Dave Hershkovits and Irwin Kurz sharing the third spot. Joel Fischer, a freshman from Newport News, Virginia, played varsity ball in high school. He's 5'11", an excellent shooter, driver and jumper. "Fisch" is probably one of the



YU Public Relations Coach Red Sarachek

men have more enthusiasm and spirit.

The problem of rebounding is at present somewhat insoluble. It

(Continued on page seven)

## Avrech Views Sports Impact

Very often an important sports figure in college returns to the institution where he achieved his fame. If one looks back through the Masmids of the late '30's, he find one name dominant in the sports section: Abraham Avrech.

In Rabbi Avrech's undergraduate years, he achieved fame in almost the entire realm of Yeshiva sports — varsity basketball, baseball, and intramurals. He was also the athletic manager of the school. Rabbi Avrech's present job as chairman of Yeshiva's Athletic Association has enabled him to de-



N. Moskowitz Rabbi A. Avrech

velop, to the advantage of all Yeshiva students, his interest in sports.

Rabbi Avrech feels that despite all the obstacles that Yeshiva sports and sportsmen have to (Continued on page seven)

## The Alchemist

Howard Bodner

murals are not given due consideration. At the beginning of the year facilities must be allotted to all three. Intramurals should not be relegated to accepting any left-over time.

The Athletic Commission Chairman has tried to alleviate the situation by instituting intramural football. This provided diversification in activities, and a second day. Problems arose because of conflicts in the scheduling of games. Instead of trying to reach a compromise or provide an alternate plan, Student Council, in a closed meeting, abolished intramural football. The care for a sickness is not to be found in killing the patient. I hope Council takes up the issue again and reinstates intramural football.

There still remain various means by which to enhance the intramural program. There would be added incentive to participate if trophies were given at the Athletic Dinner to the members of the class basketball team that finished first. And an intramural all-star team should play the varsity sometime in the spring. This would be a colorful game, the "grays" versus the Blue and Whites.

Another idea was expressed by Doc Hurwitz. He is optimistic about "Intramural Day" to be held in the spring. There would be individual competition in a number of events, including: track and field, bowling, chess, and ping pong. If possible, playoff basketball and volleyball games would also be included. These innovations would hopefully serve to stimulate interest in intramurals and eventually expand the program into an integral part of Yeshiva sports.