

Movie Recalls Memories Of German Holocaust

By Leon Pachter and Richard Kaufman

The other night we saw a very stirring movie: "The Last Chapter: A Saga of the Thousand Years of Polish Jewry." It seemed to remind us once again of what has been the unique modern Jewish destiny. "The voice of six million murdered souls cries out unto the world — and again the world turns a deaf ear—Washington is silent, as are London, Paris, and Moscow." These six million men, women, and children, who were called upon to give their lives for the sake of *Kiddush Hashem*, these victims who were no more when the smoke of the holocaust had cleared—have they so quickly been forgotten? Has the world so quickly stricken from its heart and conscience that horrendous memory? Let us not strike from our mind and hearts for one moment that, although Nazi Germany was directly responsible for the mass liquidation of the Jews, the burden of the guilt is not on the German alone, but it rests with the entire world. The allies were fully aware of the existence of concentration camps; they were fully aware that Jews were being slaughtered by the thousands each day—and the heroic allies sat there too enveloped in their own self-interest to even raise their voices in protest against the heinous Nazi crimes.

Warsaw Ghetto

In 1942, a small band of Polish Jews under the leadership of Mordechai Anielewicz defied the power of the Third Reich by defending the Warsaw Ghetto for forty-two days with nothing more than a few primitive weapons and the unextinguishable desire to die with dignity. The free world, its in-

numerable philosophical doctrines exalting democracy and the worth of the individual, failed to demonstrate in one small iota the noble ideals of "man's humanity to man." The defenders of the Ghetto did not even receive the token gesture of having medical supplies dropped to them — to say nothing of some small cry of protest. At the end of those forty-two valiant days, the German commandant dispatched a letter to Berlin, reading: "The Jewish community of Warsaw now ceases to exist." Still the nations of the world remained silent.

The tragedy has passed. The German conscience and the collective conscience of the world has done penance—it is time to forget. So goes the rationale. But we can never forget, we *must* never forget. We need only look around us

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Jewish Psychologist Talks On Psychology, Religion

By Sheldon Stern

Dr. Jacob Halberstam, assistant professor of psychology at New York University Medical School, spoke at a joint Yeshiva College-Stern College lecture Dec. 4, at SCW. The topic was, "Psychotherapy and Religion—Problem or Pseudo-problem."

Essentially, according to Dr. Halberstam, there are two opposing religious views to psychotherapy. One group fears that it will undermine religion; the other has transformed it into a religion.

The four approaches to therapy of Freud, Adler, Jung and Fromm were discussed. Freud felt that most psychological problems are caused by repressed inhibitions. An American interpretation of this concept developed which stated that these inhibitions should be

acted out—thus, the "sexual revolution." Adler believed that antisocial behavior is caused by an "organic inferiority," while Jung held that the cause was due to one's not being part of the stream of society's tradition (the collective unconscious). Fromm posited that deviant behavior is the result of an inability to experience mutual love relationships.

Dr. Halberstam then discussed the four main areas where deviant behavior occurs; namely, vocational, family, social and intimate (the latter refers to sexual drives, leisure time, isolation and spiritual well-being). The complexity of modern society requires that professional psychotherapists handle such conflicts and not the clergy as was the common practice in the past.

In reference to the relation of psychotherapy to religion, he said that psychotherapy's role is to help the religious individual adjust to the secular society without impinging on his religious attitudes. Two cases were cited to illustrate this point. The first was that of a *hasidic* boy who displayed extreme overt aggression. This child had been raised in a rigid atmosphere where anyone outside the *hasidic* tradition was considered a *goy*. It was, therefore, necessary to instruct him on how to get along with his non-*hasidic* peers.

In the second case, an orthodox young man was having difficulty adjusting to his co-workers and superiors at work because he could not eat with them at lunch. The case was much more complex, but the underlying difficulty was religious guilt-feelings.

Psychotherapy, then, deals with the four main areas of anti-social behavior, but has nothing to say about religion per se. Dr. Halberstam's final point was that too few members of the rabbinate have adequate training in methods of psychotherapy. This training is necessary if the rabbi is to deal with the social-religious problems that arise with the religious outlook constantly in mind.

Council Discusses Dorm Sales And Budget; Speaks About Reception; Seats Freshmen

By Yakov Rose

The Dean's Reception, selling in the dormitories, installation of freshmen class officers, and the budget, were the major topics discussed at a Yeshiva College Student Council meeting, November 17.

Selling of food, clothing, books and other items in the dormitories was the first topic discussed. Under the regulations in the current dormitory handbook, retailing activities by students are prohibited. This regulation was long disregarded and attempts at enforcement brought about the current problem. A compromise solution proposed by Ronald Gross, '68,

Secretary-Treasurer of Student Council, was adopted by the council and sent to Rabbi Rabinowitz and Rabbi Cheifetz for their approval. Under this new plan, students may sell books or magazines in their rooms, all other items must be sold in one area to be designated by Student Council; the sellers must be students in good standing, and they must submit their applications for using the facilities to either Murray Jacobson, Wally Davidowitz, or Ronald Gross, before Dec. 15.

Discussion of the Dean's Reception followed. The Council passed a motion to accept Rabbi Rabinowitz's offer to discuss the affair

with him. He will speak at a Student Council meeting during club hour, Dec. 8. The possibility of changing the name of the "Dean's Reception" to one that is more acceptable to its opponents and the

(Continued on page six)

Yeshiva University Expands Sephardic Studies Program

One of the newest and least known of Yeshiva University's divisions is its Sephardic Studies Program. It was formed in September, 1964, to present the rabbinic world with an insight into the problems and prospects facing Sephardic Jewry in the United States and abroad. Since its inception the program has been under the direction of the Rev. Dr. Haham Solomon Gaon, Chief Rabbi of Sephardic Congregations of the British Commonwealth.

Recognizing that Yeshiva University's resources could add renewed vitality to the Sephardic community and its tradition, Dr. Belkin instituted a program of Sephardic Studies and Activities to help preserve the rich heritage of Sephardic Jewry.

In addition to its formal activities, the Sephardic Studies Program offers extra-curricular courses and lectures and a program of community activities which have begun to fill the needs of Sephardic congregations throughout the United States and Canada. Rabbi Herbert C. Dobrinsky of Community Service Division was appointed as Director of Sephardic Community Activities to co-ordinate field activities.

The First Sephardic Rabbinic Conference was held in Decem-

ber, 1963, at Yeshiva University. At that time, the inception of the Sephardic Studies Program was officially announced. At this meeting Dr. Gaon called for a Community-wide Sephardic Synagogue Leadership Conference to establish a program designed to meet the needs of Sephardic Jewish life in

Jack Stern, president of the Erna Michael College SC, has announced that the EMC Hannukah Chagiga, scheduled for December 8, has been cancelled due to the death of Rabbi Poleyeff, z"l. Plans are being made to hold an assembly after *Shloshim*.

Freshmen Elect Leo Kline President; Moseson And Berent Also Victorious

By Mark Sicklick

Only about 50% of the freshman class turned out Nov. 17, to participate in elections for freshman class officers. The positions of class President, Vice-President, and Secretary-Treasurer were contested and the victorious candidates for each office won by decisive margins.

Elected as class president was Leo Kline. Leo, presently a student in RIETS, formerly attended the *Kaminetzer Yeshiva* and *Yeshiva Kerem B'Ya'neh*. He won by more than 30 votes. He intends to meet with the other freshman class officers soon to discuss plans for the remainder of the year.

The victor in the Vice-Presidential contest was Michael Moseson. A graduate of YUHS of Manhattan, he defeated his opponent by a wide margin.



Freshman class officers (from left to right): Michael Berent, secretary-treasurer; Michael Moseson, Vice-President; Leo Kline, President. The new officers attended their first Student Council meeting, Dec. 17.

Michael Berent, who is also a graduate of YUHS of Manhattan, was elected Secretary-Treasurer. He faced two opponents but polled more votes than both of them.

All of the officers expressed a desire to hold more freshman class functions and to have a greater freshman participation in school activities.

The Commentator

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U.N. And Israel

In response to two years of increasingly audacious border attacks made against her by neighboring Arab States, Israel was finally driven to retaliate on November 13. Although there may have been some doubt as to the propriety of the particular target, the press and public were generally sympathetic to Israel's retaliatory action.

The Security Council of the United Nations, however, which just the month before had failed to take action against Syrian aggression towards Israel, strongly censured the Israeli action. Rather than objectively seeking to lay blame on the real instigators in the Middle East, the nations of the Security Council sought to support King Hussein under attack from the UAR. The injustice of the U.N. condemnation unfortunately lowers the esteem of that international body and hinders its efficiency as a political force.

Equally disheartening was the United States leadership in the U.N. censure. Why does the U.S., which itself sees fit to use military force to resist "aggression", deny Israel the same right of self-protection? We as Americans find our country's policy confusing, to say the least.

RIETS Dorm

While we have upon occasion criticized YU for its lack of foresight in planning sufficient dormitory space, we realize that the alleviation of this problem by building new dorms is a long-range, expensive proposition.

Unmitigated though, is the poor maintenance of parts of the existing physical plant.

Specifically, we refer to the RIETS Hall Dormitory. Here, the plumbing is so old that rusty, murky water flows from faucets no matter how long it is allowed to run. Two of the five showers allotted to the sixty residents of the floor are not operational. Radiators often can't be regulated. A huge exhaust blower located in the inner court spews dust and soot into the adjacent rooms. The bathrooms could stand modernization. Windows and closet doors often don't lock. The furniture is old.

In addition, the Cantorial Training Institute and Music Department have evening classes and must practice directly above the dormitory rooms, inevitably disturbing studying students.

Since the construction of a needed new dorm seems a long way off, a comparatively small capital investment in the RIETS Hall facility is certainly warranted.

Student Council

Yeshiva College Student Council has enormous responsibilities in matters of student affairs and oftentimes Council discussions and decisions are critical.

We have noticed, however, that during Student Council meetings, several class representatives have displayed their lack of regard for the use of parliamentary procedure. Throughout the session much is said and little is understood, resulting in prolonged meaningless discussion.

We hope that these Student Council members will recognize their responsibility to their classmates and, by organized serious discussion, remain a council that can be respected by the student body.

Letters To The Editor

Dr. Belkin

To the Editor:

May I take this opportunity to express to you my heartfelt thanks for your very fine editorial concerning our esteemed Rosh Yeshiva HaGaon Dr. Samuel Belkin.

I know that I speak in the name of our Alumni when I extend to you this sincere Yeyasher Koach.

Those who criticize and denigrate our great yeshiva will never be able to do for Torah and Yiddishkeit were they to live for hundreds of years what Rabbi Belkin has done as the respected and revered head of our great center of Torah learning. It makes us happy to know that these feelings are also shared by the student body of Yeshiva.

Rabbi Fabian Schonfeld
Young Israel of Kew Gardens Hills

Aliyah Article

To the Editor:

Someone has just brought to my attention your issue of Thursday, November 17th, 1966, which contains a two page spread on the subject of aliyah.

As head of the Aliyah Department of The Jewish Agency, I am grateful to you and your associates for your interest in the subject of aliyah. The fact that there are conflicting viewpoints on the subject does not matter. Important is the fact that people are going to read about aliyah and will perhaps

become more involved in the subject as days go by.

Rabbi Modcai Kirshblum

Hamavaser

To the Editor:

I wrote a letter in the November issue of *Hamevaser* concerning an article which appeared in their October issue. Following my letter was an editor's note which I found offensive. The facts were misconstrued, and scorn and sarcasm were used which I felt were uncalled for. Mr. Esterman said in the editor's note that I had made the statement with which I later took issue. These statements were not only taken out of context, but were totally distorted.

I would rather have had my clarification published in *Hamevaser* since it was the paper in which the original article appeared; however, since they have refused to publish my letter, I feel it necessary to turn to THE COMMENTATOR.

Jerry Aranoff '67

Corrections

To the Editor:

While it might at first seem strange that a reply to an article appearing in *Hamevaser* is directed to the editor of THE COMMENTATOR, it is my feeling that a forum on matters concerning the Yeshiva College Student Council has its proper place in the only regularly appearing, re-

sponsible, student publication on the main campus.

The editor's column in the November issue of *Hamevaser* effectively demonstrates the journalistic irresponsibility of its editor. Those arguments, or "items," as he calls them, which do not stand up to scrutiny, are either fabrications or misrepresentations of facts. Let us examine his article point by point.

Student Allocations

The first, and apparently basic point presented, appears as a complaint regarding the unfairness of the fact that YCSC receives \$20 per student, while the other councils "struggle along on an average of \$5 per student and are expected to service the High School and Semicha students as well as those enrolled in the college." This is a misrepresentation of facts. While the religious divisions student councils each receive an average of five to eight dollars per student, the student is not being cheated; there is a total of \$25 working for him, the only question remaining being which council does more per dollar for the student. Moreover, as far as official representation goes (a) the Semicha students have, in the past, taken their occasional problems to the College Council, and not to SOY, (b) only the Talmud Department high school students of MTA are even nominally represented in the SOY, while the Hebrew Department segment

of the MTA student body has no representation, and (c) the high school students as a whole voice their opinion through their own General Organization.

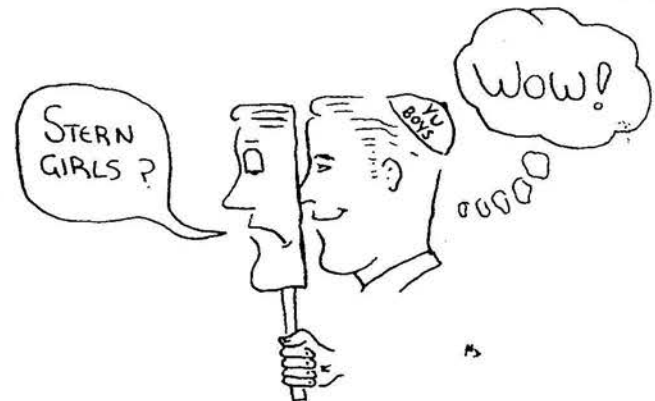
Printing Supplies

ITEM: "The University provides printing supplies as a service to Council . . ." This is another misrepresentation. It is the dean of the college who "provides" supplies to council and its appendages out of his own University allocation, this "service" having a long and enduring history of *tzores*. It would be therefore up to the individual religious councils to try to induce their respective deans to do the same for them. Furthermore, there is no guarantee that any item submitted to any publication (*Tempo* included) will be

printed, all the more for events which are sponsored by student organizations and "leaders" who are outspokenly antagonistic to that publication, and who malign its editors behind their backs. To be truthful and accurate, though, it was a *Hamevaser* Governing Board meeting, not a *melave malka* which was denied space by *Tempo*.

Radio Club

ITEM: "The YCSC, by channeling the appropriation through its muzzled Radio Club's budget. . ." By what stretch of the imagination has Mr. Luchins conceived that the Radio Club is "muzzled"? And where does he get the idea in order to make a purchase, the YCSC must "channel" the appropriation through any (Continued on page seven)



YU Students Create Game: Avoid The Cafeteria Guest

By Edward Abramson

Yeshiva College is well-known for its fully-packed program and resulting tight schedule. A side effect of this inflexible timetable is a very tiny allowance for recreation. Because of this, Yeshiva students continually invent little games so that their overburdened minds may gain their due rest.

This year's favorite pastime seems to be a game called *Avoid the Cafeteria Guest*. The object is self-explanatory. Rule Number One for this fascinating game is to come at a time when there are no guests in Parker's line. So far,



I. Steinhilber

Would you believe . . .

no Yeshiva student has become proficient enough at *Avoid* to be able to do this, for it seems that the guests have an impenetrable schedule set up.

Rule Two applies after a YC student has spotted a guest in line. The idea is to intone in a booming voice, "NEXT, please, NEXT!" When the guest turns around to see what the cashier is doing in the back of the line, the student slips in front of him.

If Rule Two fails to work, Rule Three comes into play. In this advanced maneuver, the Yeshiva student stands casually in front of the sign that says "Napkins and Condiments in Dining Room." When the guest bends over to look for napkins under the tray table, the student rushes up to the server.

Rule Four only applies on Sundays between 5:30 and 6:30, when the guests far outnumber the Yeshiva students. The idea is to douse all the lights in the serving area and shine a spotlight on the memo reading "Absolutely no guests served between 5:30 and 6:30 on Sunday."

Rule Five involves the final phase of the game. The object here is, as one moves toward the

end of the serving line, to direct the guest to the cash register at which there is no cashier. This strategy often backfires, however, since there is often no cashier at either register.

It is important that the student not become overconfident in the game of *Avoid*. There is one more phase to go, and this is often decisive. It applies only when the student is accosted by a particular denizen of the Washington Heights area. She can usually be recognized by the curses that she levels at anyone who refuses to tarry her tray or recite the entire Seventh Avenue subway schedule.

Every game has its all-time greats and *Avoid* is no exception. This neat-looking example of motherhood presently holds the championship in *Avoid* on the side of the guests. She has been known to hold up the line for eighteen minutes, use a number of dishes for one meal equal to those of seven students, buy nine glasses of tea while only drinking three sips of one, and (wonder of wonders) convince the cafeteria administration that she is a student and so entitled to reduced prices.

Upon sighting this entry in the Whistler's Mother Look-Alike Contest, the student must go back three spaces (in line), or be subjected to becoming the humble servant to this paragon of adorability, thus forever giving up hope of being victorious in Yeshiva's fast-becoming-popular *Avoid the Cafeteria Guest*.

Professor Exposed

Dr. Wohlgelemernter Charms Students With His Warmth, Wisdom And Wit

By Burton Rabinowitz

Anyone who has grappled with the problem of perpetuating a tradition will delight in a perusal of David Daiches' profound and provocative book entitled *Two Worlds*. Yet, someone who emerges as a passionately sincere and dedicated Jew, acutely aware of the difficulty encountered in transferring his personal reconciliation of Orthodox Judaism with modern secular culture, will savor every line.

One such Jew is Dr. Maurice Wohlgelemernter, assistant professor of English at Yeshiva College and rabbi of the Inwood Jewish Center. A rabbi who teaches literature, he is a man who lives in Daiches' two disparate worlds, that of the religionist and that of the secularist. And although he may candidly admit that he embarked on a rabbinical career some twenty-odd years ago in bondage to circumstance, I suspect that he is content today as a revered rabbi rising in academic circles.

And indeed, the "Reb," as he is affectionately called by his students, has great expectations and aspirations. Unlike many who have remained stagnant and unproductive after earning their doctorates, Dr. Wohlgelemernter has continually written reviews and essays for various publications such as *Tradition* (of which he is an editor), and the *Jewish Horizon*,

and has authored a book, *Israel Zangwill: A Study* published by Columbia University Press, and an introduction to the Dover Press



YUPR

Dr. Maurice Wohlgelemernter

edition of Zangwill's *The King of Schnorrers*.

Moreover, he has made teaching a consuming passion, as manifested by the ebullience and fervor with which he opens the doors of literature. Appearing with a reddish mustache and thick-rimmed glasses, the "Reb" has steadily nurtured the rapport between him and his students. He adds spice and flavor to an otherwise insipid passage and gives even a poignant segment of literature new meaning

and piquancy. Perhaps that is what a class of college students and high school teachers experienced this past summer at Bar-Ilan University when they were privileged to hear Dr. Wohlgelemernter lecture to them for twenty hours on the major British and American authors from the 17th century to the present. Indeed it comes as no surprise that they responded to his electrifying personality and unique approach to literature by presenting him (I believe it is an academic first) with a gift, a silver letter opener and spice box, as a token of their warmest appreciation of his highly developed skill as a teacher.

Without a doubt, Dr. Wohlgelemernter has mastered the art of teaching and thus takes great pride in the high caliber student he addresses at Yeshiva College. No one who has come into contact with him has departed unchanged and unaffected. For to have been exposed to him was to have felt his dynamic pulse that beats with a cistern of knowledge and understanding.

Assuredly, it is most fortunate that I have come to know him intimately, for not only has he given

During Club Hour Dec. 22, there will be a meeting of French majors and all those interested in the study of French in room F-211. At this time, Dr. Simon will discuss all facets of French as a profession, and its role in education.

In My Opinion

Shiksas And You

By Ted Miller

In Yiddish-American jargon, no term is more potent than *shiksa*. *Schlemiel* may get a laugh; *Zayde* may invoke sentiment; *Schwartz* may convey prejudice; but nothing equals in degree the terror that *shiksa* strikes in the hearts of Jewish mothers.

Under hair-dryers and across *mah jong* tables all over America Jewish mothers ("the girls") woe-fully list the casualties of good Jewish boys lost to the *shiksas*. Parents who often show no concern for educating their children in a Jewish manner suddenly become concerned about their marrying Jewish mates.

In view of the negative valence attached to *shiksas*, I was very surprised to hear a YC student-granted a radical from JSS-seriously recommend that Yeshiva students date inter-religiously. Claiming that if a Jew were really committed there would be no problem of inter-marriage, he felt that such a broadening experience would allow the Yeshiva boy to understand himself better, and could even be viewed as a religious experience.

You will probably say this guy was nuts. That was my impression; but he did set me thinking on the nature of Jewish experience. Allow me to indulge in a little analysis. Any experience is basically a stimulus (S) and a response (R) mediated by an organism: That is, an

experience is a person's reaction to another personal event, or idea. Now what makes an experience Jewish?

The most obvious type of Jewish experience is one involving an object—or stimulus if you prefer—drawn from Jewish religious tradition. Thus wearing *tzitzit*, shaking a *lulav*, or eating *chulent* are Jewish experiences.

Similarly, if the response to some neutral object is uniquely Jewish, there is a Jewish experience. A slice of bread, by itself is not uniquely Jewish (you don't have to be Jewish . . .) but the washing and blessings associated with it, make eating bread a Jewish experience. (Note that where Pavlov's dogs salivated at the sound of a bell, some Yeshiva boys run to *minyán* at the same neutral stimulus.)

But we need not define a Jewish experience in terms of Jewish S's and R's; we may rely solely on the mediating organism—the *Yid*. In this way a Jewish experience is Jewish to the extent that the person having the experience has been molded by past authentically Jewish S-R experiences. Thus, by virtue of his background of a *Rosh Yeshiva* playing basketball has far different perceptions of the game than Wilt Chamberlain (*Ichav-dil*); to the former basketball is a Jewish experience.

It is on this broad definition of

Jewish experience that Yeshiva College was founded. It is proposed that as educated and committed Jews our studying secular knowledge will become automatically a Jewish experience. How else can one justify the involvement with such a vast array of religiously sterile stimuli as Latin declensions and integral equations?

Now this brings us back to *shiksas*. There is nothing intrinsically wrong with Gentile girls, I've known some very nice ones, and my mother's friends always have the *shiksas* help them with the homework. As non-marital companions, then, they may be considered as neutral religious stimuli.

Perhaps then our YC radical was not such a nut after all. Indeed, he might ask us whether it is less of a Jewish experience to spend a pleasant afternoon with a Gentile friend than to pass the time reading Aristotle. Of course, you might answer that no Jewish boy would marry Aristotle, but are you so sure about that?

Let me clarify myself—lest I be forced to write a retraction for my next article. I do think there is a great difference between a committed Jew interdating and studying secular knowledge. For example, interdating is immediately more dangerous to religious survival than intellectual openness, and probably has less to offer in terms of personal edification.

me invaluable advice and counsel but has shared with me his great joys and sorrows. To me, in Talmudic terms, his endeavors exceed his wisdom; his being is more exhilarating than his writings. And Rabbi Eleazar the son of Azaryah said that he whose wisdom exceeds his accomplishments is like a tree with many branches and few roots, easily overturned by the wind, while he whose accomplishments exceed his wisdom is like a tree with few branches and many roots, which cannot be overturned by all the winds that blow.

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- Thurs., Dec. 8, 2:15 P.M.—Clubs III meet.
- Thurs., Dec. 8—Wrestling vs. Drew (away).
- Fri., Dec. 9—Dreig Shabbatz, Dr. Louis F. Rubin
- Sat., Dec. 10, 8:30—Basketball vs. Sacred Heart (home).
- Mon., Dec. 12, 7:30—Wrestling vs. NY Maritime (home). Basketball vs. CW Post (away).
- Wed., Dec. 14—Basketball vs. Kings (away). Fencing vs. Rutgers (away).
- Thurs., Dec. 15, 2:15 P.M.—No club-Orientation Tent.
- Thurs., Dec. 15, 8:30—Forum, Rabbi Aharon Lichtenstein, F501. Wrestling vs. Bridgeport (away).
- Fri., Dec. 16—Oneg Shabbat.
- Mon., Dec. 19, 8:00 P.M.—Faculty v. faculty debate. Basketball vs. Pace (away).
- Wed., Dec. 21, 9:00 P.M.—Movie - The Last Angry Man - F501.
- Wed., Dec. 21, 7:30 P.M.—Wrestling vs. Hunter (home).
- Thurs., Dec. 22, 2:15 P.M.—Clubs I meet.
- Thurs., Dec. 22, 8:00 P.M.—Hoshkafa Lecture, Dr. Joseph Kaminitzky.

Special Report

Overcrowding Problems Affect Cafeteria And Dormitories

By Ivan Esterman

In October of 1959, Rubin Residence Hall was opened. This structure was built to relieve the pressure on RIETS Hall. At first, it served its purpose admirably, but within two years it too was inadequate. Expanding enrollment made it necessary to reopen RIETS Hall and "triple up" students in both dormitories.

On account of the overcrowding prevalent in the two existing dormitories, it was necessary to once again build a new one. The New Dorm was opened in October of 1964. This building so relieved the overcrowding that it was possible to use one floor of Rubin Hall for the High School.

However, the following year College enrollment surpassed the existing dormitory space. All the rooms were once again utilized for college students and RIETS Hall reopened. This year the enrollment has increased again and while there is no waiting list, ten rooms in Rubin Hall have been "tripled up." Thus, the University is now faced with the problem of whether or not to build a new dormitory.

Mr. Sheldon Socol, Director of Student Finances, commented concerning this problem that he would not be surprised if in a few years a new dormitory is built. There are at present, according to him, no plans to build one. He further remarked that he thought that any space problem could be alleviated by converting all the rooms in RIETS Hall into dormitory rooms.

This would be difficult, however, because the second floor is currently occupied by the audio-visual center and administrative offices, and the fourth floor by the music department and faculty offices. It would also be necessary in most of these rooms to rebuild walls and install new fixtures.

When confronted by the same question, Rabbi Joshua Cheifetz, Director of Residence Halls, expressed surprise at the question. He maintained that there is at present no serious overcrowding problem. Ten "tripled up" rooms are not sufficient cause to build a new dormitory.

While it is true that at present overcrowding is not too serious (except for the persons involved), it most likely will worsen next year. According to the Dean of Admissions, Rabbi Mirsky, next year's incoming freshman class will total at least three hundred. There will be about one hundred and eighty seniors graduating this year, which means that there will be an increase of at least a hundred and twenty students.

On the basis of past experience, about sixty percent of the students live in the dormitory. This means that there will probably be at least seventy additional students in the dormitory. It should be noted that even the opening of another floor in RIETS Hall will add at most sixty more spaces.

There are only two courses that are open to the Administration. One is the obvious solution of building a new dormitory; the other is the unpleasant proposal of restricting the number of students from the metropolitan area who will be allowed to dorm.

Anyone who has eaten in the cafeteria this year is aware that a similar problem exists there. At certain peak hours students have been forced to wait in line up to twenty minutes. In response to questions on this problem, Mr. Socol said that there are two possible solutions under study. One is to have guard rails set up to help the line move faster and more orderly. The second is restricting the hours that outside guests may use the facilities. Neither of these solutions comes to grips with the problem—that of too many students and too few facilities.



Don't let those smiling faces fool you!

If sufficient funds are appropriated, the cafeteria will embark on an expansion program, according to Mr. Alfred Parker, director of food services. The plans include extending the seating area to accommodate three hundred or more people, and an enlarged meat kitchen which would eliminate the problem of waiting for food to be prepared. A new serving line, to be situated in the dining room, would also be added. Again, however, it must be noted that no money has been appropriated to implement these plans, some of which were proposed several years ago.

Another step being taken, Mr. Parker stated, is the purchase of additional vending machines. There are presently fourteen machines in operation. A room in the new dorm basement will shortly be outfitted with new machines, tables and chairs, thus creating an automated lunchroom.

Dr. Levine Advises Pre-Meds To Visit Committeemen

In a recent interview, Dr. Eli Levine, professor of chemistry, and Chairman of the Pre-Med and Pre-Dent Committee, urged all pre-medical and pre-dental students to seek interviews with all of the members of the committee. This is important, he said, because all of the members are asked to comment on each student's application for medical school.

According to Dr. Levine, the peculiarities of the committee's constitution has made it "self-perpetuating". It states that the college administration should appoint the members, but it does not say who these people should be. As a result, the committee's membership has gained considerable experience at their tasks.

Dr. Levine, who has been chairman during the last two years, signs all the applications on behalf of the committee. In the future, members' names will appear on the new letterhead.

The seven member committee is representative of the various departments of the College. Its members are: Dr. Levine, the chairman of the committee; Dr. Wisch-

The Commentator joins the student body in extending its deepest sympathy to Larry Ciment '67 on the recent passing of his father. May he be consoled amongst the mourners of Zion and Jerusalem.

nitzer, secretary of the committee and pre-med advisor; Dr. Grinstein, director of EMC and professor of Jewish History; Dr. Tendler, professor of biology; Professor Posen, chairman of the physics department; Dr. Soloveichik, associate professor of chemistry; and Professor Goldberg, professor of sociology.

We Must Never Forget Six Million Dead Jews

(Continued from page one) today to realize that the silence that prevailed some twenty odd years ago has not vanished, but is in fact emphatically prevalent throughout the world today. In recent elections Neo-Nazis won eight seats in the Hesse State legislature. In Bavaria they won fifteen seats.

Most egregious of all, however, is the election of Kurt Georg Kiesinger by the Christian Democratic Union to the post of Chancellor of West Germany. Kiesinger joined the Nazi Party in 1933 and served in von Ribbentrop's foreign ministry throughout the war. Countless other lesser officials with Nazi backgrounds are present in the West German Government, and with the election of Kiesinger as Chancellor, those responsible in some part for the death of the six million have again achieved considerable power.

World Conscience?

Who had the right to forgive them? Yet, it seems, they are forgiven—made leaders of their government. The free world's silence again becomes deafening. As there was no official governmental pro-

test against Hitler in the late 30's and early 40's, there is again no protest of the events in Germany.

Several years ago, the world was confronted with the Eichmann Trial in Jerusalem. The significance of this trial was not in the decision to punish one man for his abominable crimes—for they were beyond human punishment. His execution—the ending of his physical being—was little more than token in nature. The essence of the Eichmann trial lay in its importance as a reminder—to all the nations of the world that six million men, women, and children were sent to their graves for no other reason than that they were Jews.

Out of the holocaust, out of the world's silence, out of the recent German elections, out of the not so remote possibility of a repetition of the holocaust, we must salvage something—a consciousness; consciousness of identity, of history, and of a common cause.

And most of all, let us remember the words of the millions who, as they were being led to the gas chambers, sang out "Ich Bin A Yid."

Elie Wiesel Covers Plight Of Soviet Jewry In Recent Edition Of Saturday Evening Post

By Samuel Sandhaus

Saturday Evening Post, 11/19/66

The fate of Russian Jewry has weighed heavily on our conscience for the past few years. Ever since the desperate plight of the Jews in the Soviet Union became apparent, we, as fellow Jews, began an all out campaign to alleviate the mounting anti-Jewish pressure in Russia.

Jewish leaders as well as the many Jewish youth have spent hours organizing and participating in rallies, marches, and protests. The success of these actions could be measured only on local levels but never on a national level. It was not until a few weeks ago that the struggle for Soviet Jewry achieved national recognition. For the first time since the beginning of the struggle, the sorrowful situation of Soviet Jewry was revealed in most dramatic terms to the masses. Throughout the United States, subscribers to the Saturday Evening Post were reading an amazing report from Russia by Mr. Elie Wiesel, a noted Israeli author, concerning the "Jews of Silence."

Upon arriving in Russia, Mr. Wiesel decided that he was going to communicate with the people directly rather than through the usual emissaries. He thought that through direct conversation with them he could eliminate any and all guesses. But the people would not talk; they were scared. Yet the words were unnecessary, for their eyes told him all he had to know. "The story they (eyes) tell echoes in your mind like a horrible folk tale from days gone by."

Secret Encounters

Even those who were not afraid to speak had to camouflage their words. In Kiev a man sitting behind Mr. Wiesel in a synagogue combined the Sukkot liturgy with a short choppy description of present Jewish life. Another group of men took their turns describing Judaism in Kiev while others stood guard.

The most touching experience

encountered by Mr. Wiesel was his first visit to a small *sukkah* of a *hasidic rebbi*. There, in Russia, in the midst of overwhelming handicaps the *rebbe* made everyone in the *sukkah* obey the commandment of *V'samachta b'chagecha*. "We must not submit, I tell you!" The *rebbe* knows that Judaism has to prevail.

Significance of Article

I cannot emphasize enough the importance for every Jew to read this article. Its impact and significance was great enough to provoke a *rebbe* in RIETS to take time out of the *shur* to read it to his *talmidim*. It was interesting enough for Reader's Digest to consider reprinting the article for future use. I am assured that the short time it takes to read this article will be sufficient to generate the necessary emotion and feeling for our brethren in Russia to make our outcries even louder.

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Dr. Dunner Expresses Opinion On Aliyah Supporting Ideology Of Settlement In Israel

In response to the symposium on Aliyah initiated in the last issue, Dr. Joseph Dunner, Petergorzky Professor of Political Science, has submitted this article. Originally written as a position paper on Aliyah for the Zionist Organization of America, of which he was at the time an executive officer, it states Dr. Dunner's stand on the issue then and now.

By Dr. J. Dunner
It is my firm conviction that under present conditions the liquidation of the American Diaspora would be a catastrophe from the point of view of the State of Israel, World Jewry and Judaism.

This does not mean that I agree that the life of Jewish people is an eclipse with two foci—the Diaspora, chiefly the United States, and Israel, which are supposed to be equal in rights and value. I believe that with the creation of the State of Israel, "exile" for the Jews as a people has ceased to exist, that if the Jews of the Soviet Union wish to go to Israel, but are prevented by a terroristic government from doing so, they are not exiles but prisoners; and that if the Jews of America who, as is well known, are completely free to go to Israel, prefer to stay in the United States, they are not exiles either, but people who for one reason or another simply prefer to live in the American Diaspora.

However, I see no point in the attempt of some to justify the existence of the American Diaspora by pointing to a similar dualism in the days of Ezra and Nechemiah



Dr. Joseph Dunner

that it must, and we can only hope that it won't. For, remember, after Ezra and Nechemiah came the year 70 C.E., the destruction of Jewish statehood not only by the Roman legions, but also by the fratricidal struggle among the various Jewish parties and the 1900 years of real exile.

When somewhat overrighteous Israelis ask American Zionists, "What kind of Zionists are you, if you believe that you can fulfill your duties towards Israel merely by making financial contributions? What is the difference between you and a non-Zionist Jew who is sympathetic to the Jewish State and also supports it with his money?" they evoke a latent feeling of guilt in those who by word of mouth have forever been settling in Israel, but who for some mysterious reason never got beyond the status of a tourist.

I disagree with those who, pointing to German and Jewish experiences throughout the world, forecast the ultimate doom of Jewish life in America, warning, "leave while you have some wealth to take along — someday it may be too late." This sort of approach may make for panic, but not for constructive Zionism. Rose Halperin's restatement of Brandeis' position, that "every American Jew who aids in the advancing of Jewish settlement in Palestine, though he feels neither he nor his descendants would ever live there, will likewise be a better Jew and a better

American for doing so," was tactically sound and morally necessary to sustain the faltering spirit of American Zionism.

America is not a boarding house for the American Jew. Like the German Jew of pre-Hitler days the American Jews feels that he "belongs," but unlike so many German Jews most American Jews have never considered it necessary to erect a wall between their community and Jews elsewhere. With the exception of the handful of members of the American Council for Judaism, American Jews have refused to equate American patriotism with isolationism. They have rightly refused to believe that it was the intention of the founding fathers of America to extend the privilege of citizenship only to people who deny and distort the nature of their background and being.

But even if the cultural pluralism of this country should be preserved forever, even if "it will never happen here," no honest person can deny that the ultimate and decisive test of a Zionist is his readiness to settle in Israel. There is nothing wrong in wanting to build a healthy Jewish life in America, but the focus of the Zionist movement cannot be the Diaspora, it must be Israel.

Campus Chatter

By Charles Parker

Probably the most controversial topic on college campuses today is the military draft system. This is, of course, in connection with the war in Vietnam.

Presently, a student's draft status is dependent either upon his rank in class or, if he prefers, his achievement on a special selective service examination. This system is being debated by students and faculties throughout the country.

At the University of Minnesota, for example, 52% of the male students voted that the present system is satisfactory. Similar results occurred at Wayne State University. A week after the survey was taken at Wayne State, however, 6,000 students at that university were mistakenly classified as eligible for the draft, because university officials had failed to send the necessary information to local draft boards.

In contrast to these favorable opinions was the recent decision of the administration of the University Council of Detroit College to discontinue ranking of underclass males while continuing to rank upperclassmen. At the University of Chicago the Humanities Division aligned itself with the opposition to class ranking. The Univer-

sity, subsequently, however, decided to rank the students. This most recent decision was a reconsideration of the university's role in the draft system promised the students after last spring's sit-in demonstrations.

The central question as presented by the students at the Universities of Chicago, California, Wisconsin, and others last spring is whether a college administration should be instructed by a selective service, and thereby become a branch, as it were, of that system.

It is argued by the objecting students that a university's obligation to its students and to the government (if there is one) does not in any way include taking orders from the selective service, especially without consulting the students themselves. The administrators, in contrast, maintain that they are not in any way becoming dictatorial, but rather are facilitating a method of service deferment which may or may not be adopted by the individual students. It is doubtful, however, that this question will ever come to a completely satisfactory conclusion for either opinion in the near future; but the issue obviously remains a vital one.

Conflicting Signs Require Elucidation; Bible Scholarship Actively Employed

By Harold Bell

Anyone who frequents Parker's cafeteria may be puzzled by the presence of two seemingly contradictory signs. One clearly states that, "On Shabbat — no one will be served who has not paid in advance," while the other informs us that "Students paying for their Shabbat tickets after Shabbat, will be paying 50¢ more." Numerous explanations of this puzzling situation can be found.

Three Interpretations

Using Talmudic analysis, one may say that the *halachah l'chatchilah* is that no one will be served on Shabbat unless he has paid in advance, but *b'dieved*, one may obtain one's meals on Shabbat without paying in advance, but only by paying an extra 50¢. Or, one may say that these two statements represent two views of a *machlokes* — one *tanah* (probably Mr. Parker) ascribing to the first and another *tanah* (probably Leo) to the second. Finally it is possible that the difference between these statements represents a change of opinion, i.e., the *tanah* (Mr. Parker) at first held that no one would be served on Shabbat without paying in advance, but *chazar b'daato* — changed his mind — and decided that anybody paying for his Shabbat ticket after Shabbat would have to pay an extra 50¢.

The explanation offered by the literary critic is that these two statements come from two independent literary sources (the first being designated by the letter "P" and the second by the letter "L") and were placed on the wall of the cafeteria by a third party

called a Redactor (designated as R). The critics also claim that the statement announcing a 50¢ additional fee can be traced back to ancient sources (the 1930's), since were this statements of contemporary origin, the additional fee would have been at least \$1.00, which is more in keeping with the current inflationary trends. Since the meager 50¢ increase is more representative of the economic situation of thirty years ago than that of today, the statement mentioning the 50¢ extra fee is concluded to have originated at a much earlier date. As an alternative to placing the origin of this sign at an earlier date, it has been

suggested that this sign is actually contemporary and that it was through scribal error that the sign said 50¢ and not a higher sum, such as \$1.00, as would be expected. The way to rectify the situation is by textual emendation — that is, by deleting "50¢" and replacing it with a more likely figure, such as "\$1.00".

Real Meaning

Of course, each person is entitled to his own opinion, but it is clear to me that the management of the cafeteria originally held the view expressed in the first sign, but forgot to take the sign down when it changed its policy and put up the second sign.

Articles for THE POLIS, A Journal of Political Thought, published by the Yeshiva College Political Science Society, are being accepted until January 15, 1967. Articles may be on any topic and must be documented. Submit in a duplicate, typewritten copy, either to Rob't L. Mark (ND 209), Editor-in-Chief, or to Ivan M. Schaeffer (ND 304), Associate Editor.

when the majority of Jews stayed in Babylon while only some 50,000 returned to their devastated homeland in order to rebuild the Jewish State. History may repeat itself, but there is no law which says

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Dr. Moses Tendler Continues Discussion On Medical Ethics

In his weekly seminar on Jewish Medical Ethics on Nov. 14 and 28, Rabbi Dr. Moses Tendler, professor of biology, continued his discussion of the four categories of sickness on *Shabbat*.

Reiterating the *issur refuah* for localized discomfort, he went on to explain that in the treatment of a *choleh sheain bo sakannah*, *amirah l'accum* (telling a non-



Dr. Moses Tendler

Jew to do something that a Jew is not permitted to do) is permitted because there is no *makor* from the Torah against it. However, in the more stringent case of fear of the loss of limb, a Jew is permitted to violate *issurai d'rabanan*. In *choleh sheyesh bo sakannah*, the doctor is given a *carte blanche* in treating the patient. The only question is whether the *heter* is *hutrah*, which would permit any necessary medical practice, or *dechuyah*, which would involve limiting the *issur*. Dr. Tendler stated that the *issur* should be greatly limited; how-

Council Deliberates Budget and Masmid

(Continued from page one)
number of guests that one may invite were also discussed.

Council President Murray Jacobson then introduced the newly elected freshmen officers. They are Leo Kline, President; Michael Mosson, Vice President, and Michael Berrent, Secretary-Treasurer.

A record budget of \$20,700 was then presented and approved. Major allocations were THE COMMENTATOR \$8,700, clubs and entertainment \$3,000, and the Dean's Reception \$1,000.

Among the other matters discussed was a request for a separate bulletin board by JSSSC which was approved. It had previously shared one with EMCSC. A proposal to amend Student Council's Constitution to permit the election of Masmid's editors by referendum of the Junior class was also passed. The candidates will, however, be screened by the Junior class executive officers.

Who's Whose

Engagements

The Governing Board of THE COMMENTATOR and the Yeshiva College Student Council extend a warm *mazel tov* and congratulations to Stephen Bailey '67, Editor-in-Chief of THE COMMENTATOR, on his recent engagement to Sheila Stein, a senior at Stern College for Women.

Danny Kurz '67
to Joyce Lampell

ever, there is the special *din of zerizuz* which requires even *Gedolai Yisroel* to do everything required to save a human life and shows that *Shabbat* is *nidchah* in all such cases.

Turning to the treatment of a Gentile on the Sabbath, Dr. Tendler said that no distinction can be made between the treatment accorded to Jews and non-Jews.

The question as to what extent *devarim sheain bohem tzorach* are permitted was then posed. Quoting the *Ritvah*, Dr. Tendler stated that anything considered proper care of the patient is permitted; e.g., intravenous feeding. But the requirement of minimizing the *issur* still exists. This is not to be confused with the case of a pregnant woman when the treatment itself rather than the *issur* is minimized.

Writing of medical histories are prohibited except if the specific item is essential to the patient's treatment or if the history is a prerequisite to hospital admission. Serological tests are permitted.

Theatre Of The Absurd Comes To Yeshiva As Two Freshmen Star In "The Zoo Story"

An odiferous rush of monkey house air struck the senses of the Yeshiva-Stern audience Sunday night, November 13. Edward Albee's "The Zoo Story", presented by the Yeshiva College Dramatics Society, set out to show emphatically that "you are not really a vegetable; you are an animal, too."

The two characters may be understood to represent two trends in modern man, whose resting points swing to the dung producing inconsequentialities of animals in the zoo. Peter, excellently played by Peter Robinson '70, is the characterless family-man obsessed with respectability. Jerry, played brilliantly by Dov Prombaum '70, is the hyper-sensitive-man whose actions label him a "kook".

Central Park
Approaching Peter in Central Park, Jerry is drawn to describe

Social Agency Solicits Aides As Counselors

Positions are available for student volunteer workers and for field work with the Jewish Board of Guardians, a social agency which treats emotionally disturbed children and adolescents.

The Board is seeking mature students to work for periods of three or four hours, one day a week, as escorts, tutors, research assistants and recreation counselors. Emphasis is usually placed on work with a single child. Past experience has shown that students specializing in the social sciences find that these placements enrich their more formal learning experiences and provide personal satisfaction.

Students serving more than one semester, or having worked on an unusual assignment, may use this agency as a reference for selected jobs, or on an application to graduate schools.

Students who are interested in working for this organization should contact either Dr. Adler or Dr. Sternlicht.

Hochbaum And Duker Discuss Jewish-Gentile Ecumenism

"The Changing Socio-Religious Profile of the American Orthodox Community—An Ecumenical Perspective" was the topic treated by Dr. Jerry Hochbaum at an *Oneg Shabbat* held Friday, December 2, in Rubin Hall.

Dr. Hochbaum expressed regret over the fact that the many factions of Orthodox Judaism often seem totally unable to work together. This is especially tragic in times of crisis when the interests of all the groups are affected. He cited, as a case in point, the recently proposed anti-*shechita* legislation. There were many lawmakers, both Jewish and non-Jewish, allied against the measure, but their efforts were hindered by the inability of the Orthodox faction to agree on a common stand.

A common ground, Dr. Hochbaum predicted optimistically, will emerge during the next fifty years. It is his opinion that even the *hasidic* communities will be unable to shut out American culture indefinitely. When this culture has advanced far enough among them, unity among Orthodox groups will increase.

At this time, Orthodoxy will be a more effective force in stemming the tide of the Conservative and Reform movements. These groups, in contrast, have only negligible organizational difficulties.

Dr. Abraham Duker, director of YU libraries, spoke at an *Oneg Shabbat*, Friday night, Nov. 18. His topic was "The Jew Faces the Future: Integration-Assimilation-Pluralism?"

The central theme of his ad-

Rabbi Avrech, head of the Student Free Loan Fund has expressed concern over the fact that many students have borrowed money this semester and have made no attempt to pay back the loans or to inform the Fund of their inability to pay. If the students in question do not report to him soon, it is possible that the Student Free Loan Fund will be discontinued.

dress was that there is a limit to the extent of possible dialogue between Jew and non-Jew. While discussion of social, political, and economic issues is practicable, there exists certain fundamental religious beliefs on both sides which preclude rational discussion of religious topics. Dr. Duker feels that Jews will begin to provide adequate religious education for their children only when they realize that these basic differences do exist.

Pre-Meds Hear Seifter Speak On Admissions

Dr. Samuel Seifter, chairman of the Admissions Committee of AECOM, was the featured speaker at the latest meeting of the Pre-medical Honor Society, December 1. He discussed the school's programs and admission policies.

Though he made note of the various programs available in research and the basic sciences, Dr. Seifter stated that Einstein is not geared solely to research. In answer to questions concerning admissions policy, he noted that AECOM is completely impartial. Applications are reviewed by three faculty members without regard to the applicant's school.

Larry Martin '65 and David Mirvis '67 discussed their first impressions and experiences at the Einstein Medical School at a meeting of the Pre-med Club, Nov. 19.

According to Mr. Martin, who was the first president of Alpha Epsilon Delta, the Pre-med Honor Society, and is now a sophomore at the Einstein School, concentrated science courses, long hours, and many other factors tend to hamper the student's progress. The drop-out rate, though, is low because Einstein is considered a "non-presure" school.

Speaking on the basis of his first year's experience, Mr. Mirvis urged pre-med students to take histology and emphasized the need for good study habits.

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Seniors Dominate Intramurals; Korn Drives Juniors Onward

Grinstein Supports Yeshiva Athletics; Accepts Limited Player Recruitment

By Avlo Borenstein

The past two weeks have given interested viewers a greater insight into intramural probabilities for this season, and forthcoming seasons. Firstly, the seniors, last year's winners as juniors, seem likely to repeat. On the heels of a 50-40 victory over a strong *Sarachek* team, the seniors trounced the sophs 66-44. Secondly, the emergence of a strong freshmen team is apparent. Despite the fact they lost to the Juniors in a well played game, 57-53, they are a team to watch.

In the senior-soph game, played Nov. 28, the score was close only in the first quarter, with the seniors taking a slim 12-8 lead. During the remaining three periods, however, the seniors ran away with everything but the referee's whistle.

The seniors kept the pressure on the sophs with a devastatingly fast break, starting on the forecourt with the rebounding of Savitsky (15 pts.) and Pachter (11 pts.), and the shooting of Haller, the game high with 16 points. The soph's scoring was evenly balanced with David Fishgrund, and Feier scoring 10 points each.

The junior-fresh game, Nov. 14, was a closer contest. The juniors had a hard time disposing of the plebes who cut an eight point deficit at the conclusion of the first quarter, to three at the half.

Gene Korn played a great game, while leading all scorers with 19 points. This was complemented by the all-round team work of the juniors, who played as a poised and organized unit. The scoring

was well rounded as Faber scored 15, Miller and Spieser 8, and Eidensbaum 7.

A squad which plays together for the first time usually has difficulty in adjustment, and the frosh were no exception. A team leader appeared in the person of Mike Friend, who rebounded well and scored 12 points. Mike Gotesman was the frosh high scorer.

Grapplers' Outlook Bright Despite Fledgling Varsity

(Continued from page eight) last spring. He weighs in at 137.

Co-captain Barry Levy will be one of the squad's mainstays. He hopes to wrestle at 167, but may start at 177. Barry is a methodical fighter and has much stamina.

Davy Carr will return at 177, but will see more action at 167. Although he joined the varsity late in '65, he has proven himself to be a fine competitor.

The unlimited class will have Jeff and Howie switching off. Both are in much better shape and should do well.

The coach is very pleased that the squad has expanded to a point where there are men of equal caliber in many of the berths. In the 123 slot, along with Mike, is freshman Eli Lamdan. His speed and strength gained him a start in last Tuesday's match.

Manager Simi Weiss may see action at 130. The 152 class started Stan Weinberg on Tuesday. He is one of the strongest men on the team. Also competing in this division is Harry Aronowitz. Harry's

(Continued from page eight) lowing the fortunes of the Mighty Mites for almost twenty years, for his efforts in furthering athletics at Yeshiva College. Not only does he feel a lack of conflict between the concept of intercollegiate sports and the purpose of Yeshiva University, but he also believes that athletics

quick mastery of the game will gain him many a match this year.

Milty Sonneberg will wrestle at and has been cited by the Yeshiva College Athletic Association. Milty did well last year in the few matches he wrestled and the coach expects much from him.

Paul Rolnicki will defend the 160 slot well for a new varsity member.

A careful look at the squad shows that 6 of the 12 men will see action for the first time. The coach is very pleased with the enthusiasm shown by these boys and expects a record comparable to last year's.

The schedule has shaped up much the same as in the past. The opener was away against Columbia JV. A match against LIU has been added and should give the squad an extra opportunity to prove themselves.

Outlook: The team will feel the loss of three starters through graduation, but the returning varsity members plus the addition of many determined neophytes insure a successful year.

aid in that purpose. By advertising what Yeshiva is, and by "bringing our boys to other cities and showing American Jews that the Yeshiva type can still be an athlete despite his religious orientation and heavy academic load," Dr. Grinstein believes that athletics serve an important function in furthering the growth and development of Yeshiva University.

Dr. Grinstein is not worrying about the possible onset of so-called "Big-Time" sports at Yeshiva. He is aware, however, of the dangers of such a program, and feels it has no place at Yeshiva from both religious and practical point of view. He feels that before this could happen, there would have to be a radical change in the nature of Yeshiva College. This is not forthcoming in the foreseeable future; consequently, he sees nothing wrong with limited recruitment of Orthodox athletes, with the provision that such a program be in keeping with the spirit of YU.

The greatest problem facing athletics at Yeshiva, according to Dr. Grinstein, is the lack of a gym. Toward this end, he envisions a field house that will not only be for the use of athletic teams, but also for a center of student life, with facilities for all student activities, such as Student Council and THE COMMENTATOR. A field house would do much to alleviate the pressure upon a student by providing him with a place of recreation and relaxation. Dr. Grinstein also cites the sad fact that it is

hard to attract religious athletes to Yeshiva, and that many of those who do come are unable to play because of the double program.

Dr. Grinstein feels that athletics are a part of Yeshiva life and expressed the hope that they will remain so.

YU Trounced By Brooklyn

(Continued from page eight) were then blanked for five minutes. Brooklyn repeatedly stole the ball and took time to set up good shots.

Midway through the second half, the Mites were down 38-54 and the game was just about over. When Sam Stern sat down with two minutes left, Brooklyn scored twelve straight points to complete the debacle at 82-51.

The individual performances of the Mighty Mites were almost as dismal as the team play. Sam Stern was one exception with a fine 20 point performance, although he did not hit on those beautiful drives as consistently as he did last year. Efreim Zuroff gave Coach Sarachek his only pleasant surprise with his fine, consistent shooting. The big men, Winderman, Hoenig, Wein, and Zuroff did little rebounding and, except for Zuroff, almost no shooting.

In the backcourt, Hershkovics and Fischer played very well in some spots, but were very inconsistent. The Mites must improve on their rebounding and learn how to break a press if they hope to win some games this year.

Letters To The Editor

(Continued from page two)

specific club? The latter part of this "item," however, is even more extraordinary. "It broke before arrival, but the money was paid, and it remains in a carton beside the President's desk." In fact, the recorder did not break "before arrival" but during a return shipment, after Council and Radio Club officials decided that they had no use for it, and had sent it back. Since Council assumed responsibility for the insufficient insurance provided, Council had to purchase the white elephant, and so it remains in storage "beside the President's desk," until some mechanically and electronically minded student will offer to repair it. Furthermore, it is no fault of YCSC that SOY lacks the proper relations with the office of Student Finances and thus cannot have its *Sofer* paid. If the money is indeed committed to it then SOY has full right in making such claims.

The next item expresses the view that if the money had not been spent for a tape recorder, it would then have been available for the religious divisions councils' uses. This is not so. Money allocated for YCSC can be spent only by authorization of YCSC. If JSSSC wanted help from YCSC in its

Morasha program last year, it could well have approached the council for help. It didn't (Council, I am told, participated without being asked). As to the relative soundness of sending a student delegate to a convention, this is wholly irrelevant. If YCSC should find merit in such a project, this is up to them, and if the student should fail to fulfill his purpose in participating in the project (he didn't, by the way, fail, since a report was submitted, but never published) he is answerable to his sponsors (YCSC).

The following item implied that while the University holds the allocations of the religious divisions councils in trust, YCSC's monies are stored in a private account and earn interest for Council. This implication is misleading, and false. Sadly enough, Council must also requisition funds from its allocation for each specific project. YCSC is no better off than the religious councils in this respect.

Apparently the next allegation refers to the well known stamp, "APPROVED FOR NOTICE YCSC". While the initials YCSC do appear on the stamp, Mr. Luchins, is it not true that (a) it was Council which fought so long to have the Bulletin Boards in-

stalled, and that it was, therefore, to Council that the Dept. of Buildings and Grounds entrusted their care, (b) the regulation was instituted not to limit the content (as you imply), but the appearance of posters and notices, (c) the religious divisions councils agreed to the regulation last year? Where were you? Furthermore, as to the offices on the fifth floor of RIETS Hall, they too were committed to the care and supervision of the one student council representing all undergraduates, since only such a body can properly evaluate the relative needs of the various students and appendages.

Endlich

Endlich, Mr. Luchins asks, "are the religious divisions student councils to be mere clubs of Student Council?" A very good point, Mr. Luchins. The answer is "Why Not!" for as representative bodies their effectiveness is nil... indeed, non-existent. This was most dramatically demonstrated by the record low turnout at the recent SOY elections, where no contest existed except in the sophomore *shuirim*. There is no purpose and no sense in duplicating and wasting efforts by allocation of monies to four councils, where a single, unified "Under-

graduate Council" would be a much stronger voice of the student body. The existence of two councils for each student in itself implies, and carries with it duplicity and contradiction, a disjoining, rather than a uniting of the *Torah* and *Madah* lives of the Yeshiva University student.

United Council

Naturally, the many student services and appendages of the SOY, JSSSC, and EMCSC would be provided for, and could even prosper and become more effective under the concentrated supervision of a United Council. *Nir* might come out every year (or be appended to the *Masmid*); the *seforim* exchange might get a better location; the *kashruth*, *bedikat tefillin*, *bedikat begadim*, and the many other programs that are not only worthwhile but absolutely necessary to the very existence of the religious life of a *yeshiva* could see new and improved cooperation without the stigma of being "pushed" by one faction or another of the student body. *Hamevaser* could be a supplement to THE COMMENTATOR (or even a publication in itself with no editorial opinion) which would more closely fulfill its stated purpose of highlighting things of religious in-

terest to the Yeshiva College student in particular, and the Jewish Community in general. Indeed, it can be readily seen that articles and discussions of *Kol Isha*, *Yarlmulkas*, and *Mechitza* in THE COMMENTATOR already invalidate this reason for *Hamevaser's* existence. Furthermore, Student Council meetings which do involve themselves with *halacha* invalidate the reason for the existence of religious councils, except as the committees which they support. *Shabbat* elevators and objections to the proposed Science Center were brought up before Council, and it was the Yeshiva College Student Council, not the Student Organization of Yeshiva, that acted on these questions.

Therefore, let us not concern ourselves with how the "allocation pie" should be "sliced up," but rather if any slicing should be done at all if it is the same students who are being benefited.

N. Novoseller '66

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Wrestlers Anticipating A Successful Season Record



Varsity wrestlers prepare for season opener.

I. Stein

Starter Debit Will Handicap YU Wrestlers

By Bruce Spinowitz

It is common knowledge that varsity sports at Yeshiva are hampered by various insoluble problems. Our wrestling squad is certainly no exception to these conditions. They practice only three times weekly, on worn mats and with little equipment. Despite these handicaps the grapplers finished the '65-'66 season with a 7-5 record.

The team will start the season with a number of new men. Three spots were vacated this year through the loss of seniors. Former captain Lew Zinkin, Shelly Katz, who compiled one of the best records in Yeshiva wrestling history, and Allen Friedman.

Returning lettermen are Captains Neil Ellman and Barry Levy, Mike Groob, Steve Dostis, Davy Carr, Jeff Trudler, and Howie Poupko.

Mike did well in the 123 class last year. He is experienced and is in much better shape than his previous season. Steven, at 130, has much potential and should finish with a winning tally.

Captain Neil Ellman, three year varsity member, returns with a 10-2 record. Coach Wittenberg feels that Neil is one of the best wrestlers Yeshiva has ever had. Ellman went as far as the semifinals in the New York Metropolitan Invationals at C. W. Post
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Wrestlers have to be able to 'take it' also.

I. Stein

Wrestling Only Requires Facility In Basic Moves

Henry Wittenberg, reknowned coach of the YC wrestling team, begins his season by warning his novice wrestlers and reminding the veterans that wrestling is not fighting, rather a science which does not presuppose brute strength for victory.

Successful wrestling on the collegiate level is the result of practicing certain moves which the individual finds most effective for himself until reasonable fluidity is achieved. The wrestler's repertoire need not be extensive. Frequently, the ability to execute between two and four moves and the counter moves in sequence, is all that is required.

Only a limited selection of

moves is necessary, since in every movement initiated by either man lies the element of its own undoing. This point of vulnerability is the movement that the alert wrestler "shoots" his move for the pinning combination, a move, or series of movements designed to touch the rival's shoulder blades to the mat for one second.

The goal of every wrestler is to pin his foe by using these openings to his advantage. This aspiration, however, is not always realized. Therefore, points are awarded for various maneuvers. If no pin is accomplished by the end of the three period, eight minute bout, the winner is determined by highest point accumulation.

Winners on points earn three match points for their team as does a draw. Victors via the pins gain five points. The team with the greatest number of match points is victorious.

Grinstein Gives Yeshiva Sports Big Support

By Paul Fa'eliski

When Dr. Hyman B. Grinstein is not among the spectators at a Yeshiva home basketball game, he is missed. Known throughout the years as the Mighty Mites most ardent supporter, he is always present in his accustomed seat behind the scorer's table.



Dr. Hyman B. Grinstein

This strengthens the convictions of those who truly believe in the value of sports at Yeshiva. These people have found a loyal ally in this scholarly and much-respected man who, like themselves, feels that the ideal of Yeshiva University and intercollegiate athletics go hand in hand.

Continuation of Athletics

Dr. Grinstein has been fol-
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On The Sidelines

Tiger, Tiger Burning Bright



Howard Bodner

The status attained by Henry Wittenberg as a wrestler has never waned and the accolades have never ceased. And like all athletes possessed of great potential, he developed it and succeeded the one and only way.

The stories portray Coach Wittenberg's upward climb. One of his very few losses on the mats occurred when he attended City College as a freshman. He sized up his opponent as a pushover and toyed with him. Instead of ending the bout in the conventional manner, Wittenberg would throw his opponent to the mat and then smile at the female spectators. This continued, until, while concentrating on his public, Wittenberg was pinned.

The result of this wrestling experience was the development of a devotion and serious-mindedness to the sport. This dedication had an unquenchable desire—to be the best in his weight class in the world. To this end he drove himself to practice until exhausted. But this didn't suffice. He would wake up in the middle of the night to the realization that in Russia it was the afternoon, and someone—his eventual olympic opponent—was practicing. Immediately thereupon Wittenberg would get up and begin exercising. Of course he defeated the Russians—he had trained twice as much.

It is apparent that this assiduousness bore fruit. Coach Wittenberg established a United States record of eight AAU National Wrestling Championships. He won the gold medal in the 1948 olympics and the silver medal in 1952. Added to these was his winning of the gold medal in 1950 and 1953 in the Maccabiah games. Even with all that has been mentioned, the story of honors has never neared completion. In 1959 Wittenberg was appointed coach of the U.S. Cultural Exchange team that visited the Soviet Union, and he coached the 1964 U.S. Maccabiah team.

Mr. Wittenberg has been a member of the Olympic committee for 12 years, as a representative of the Jewish Welfare Board (under the aegis of the AAU). He recently attended a meeting in Phoenix, Arizona for all wrestling coaches associated with the Olympic com-

By Kenneth Koslowe

It is fortunate that Yeshiva opened the season against one of its weaker opponents, for it is frightening to think what would have happened if we had played our first game against a good team. Brooklyn College rolled over the Blue and White in a second half massacre to post an 82-51 victory. The game was played before a packed house of a thousand.

At the start of the game, the general pessimism of the Yeshiva fans was momentarily allayed as the Mighty Mites hustled to a 6-0 lead. However, with a good press and Barry Smolev's nine points in three minutes, Brooklyn took an 11-9 lead with thirteen minutes left in the half. This was as close as Yeshiva was to get for the rest-

of the game. At this point the Mites attack was completely stymied by their opponent's press, as Brooklyn shot out to a 20-10 lead.

Suddenly, Yeshiva caught fire and due to the hot hand of Efrim Zuroff (13 points), they closed the gap to 20-22 with seven minutes left. At this time the general pattern for the rest of the game took shape as the full-court press stopped the Mighty Mites and Barry Smolev nailed down point after point. Yeshiva left the court at the half trailing 27-37.

There was still more hope for a victory at the start of the second half, as, with the exception of Smolev, Brooklyn had not looked very impressive. In the first two minutes the Mites closed the gap to six, but
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mittee. Coaches are members of either the NCAA or the AAU. The NCAA coaches have their expenses paid for by their affiliated colleges. The AAU coaches (such as Wittenberg) must pay their own way. The purpose of the conference was to choose two coaches for the wrestling team that will represent the U.S. in the 1968 Olympics to be held in Mexico City. To be chosen as one of the coaches for these games is the highest honor that can be bestowed on a coach.

One coach is the free style wrestling coach; the other, Greco-Roman. Coach Wittenberg is one of the few men in the U.S. competent enough to coach the latter style. He was nominated Greco-Roman coach, but declined the offer.

Having the opportunity to even decline such a proposition is testimony to the accomplishments that he has made in this sport.

Yeshiva's coach was forced to make this decision because of business commitments, since coaching is only his avocation, and not his profession, as it is with the two who were finally chosen. One is from the AAU and coaches a Los Angeles club and the other coaches at the University of Oklahoma. Both men were teammates of Wittenberg on the 1952 Olympic squad. The two coaches will receive their regular salaries plus all expenses incurred in the performance of their functions (a rare occurrence for an AAU sanctioned coach). Their duties entail attending the various wrestling matches to be held at locales throughout the world: Budapest, New Delhi, Winnipeg, Colorado, Ohio and more. These two coaches must scout and prepare a team for the 1968 games.

The two men appointed derive personal benefit and esteem from their position. Their affiliated universities and organizations are also greatly enhanced. To be considered is indeed a great honor for Henry Wittenberg and Yeshiva University. The questions that remain are if the coach had accepted, would Yeshiva have accepted? Would Yeshiva have given him monetary support? Would Yeshiva have viewed this in the proper perspective? Is Yeshiva aware of the position of sports?