

In Memoriam

Dr. Samuel Soloveichik

By Morton Bernstein

Dr. Samuel Soloveichik, associate professor of chemistry and authority on the history of chemistry, died Saturday (Feb. 25) in Montefiore Hospital after a brief illness. He was 58 years old.

Before we can comprehend the loss of *Reb Shmuel Soloveichik zt'l*, we must first attempt to understand the essence of his being. This is admittedly a grave and difficult task, but nevertheless indispensable in order that his presence among us will have been understood in its rightful perspective.

He was no ordinary man by any means, but those qualities for which he was known comprised only a small portion of his greatness. He will be recognized as a great teacher, acclaimed as an accomplished scholar and praised as an intellectual *par excellence*—but his real worth, his hidden potential far surpassed this small measure of praise.

To comprehend Dr. Soloveichik's true nature, it behooves us to take notice of his attainments and accomplishments at Yeshiva University as a teacher. He maintained with many of his pupils a *rebbe-talmid* relationship



Dr. Samuel Soloveichik

that many of the *Roshei-Hayeshiva* of today would do well to examine. In his life's struggle for honesty and sincerity he strove to guide his students with care and interest, finding joy in their successes and sharing their sorrows. It is remarkable that one who was deprived of family joys found such complete expression with his pupils. Above all, he demonstrated a nobility of purpose and sincerity of devotion which

is seldom to be found in the academic world.

In life, people are faced with serious challenges, relentless struggles and absurd realities. The manner in which one approaches them, determines to a great extent character depth and inner strength. Throughout our history as a people we have shown strength which lies within our grasp. But we cannot successfully describe the destiny of a nation without referring to the *yechidim* whose symbol is the shining example of Israel's heroism.

We Jews have always understood and approached heroism with relation to different norms from our neighbors. Judaism does not conceive of a hero as the winner of a race or the champion of a tournament, but rather heroism is in one's own existence—the acknowledgement of *ol malchut shamayim* in the face of all circumstances and bowing before it to accept its responsibility with
(Continued on page five)

Moshe Hailu Paris Talks About Ethiopian Jewry

The history of Ethiopian Jewry was the topic of a lecture by Moshe Hailu Paris at the third of the joint Yeshiva-Stern lecture series forums in Furst Hall on February 26.

Mr. Paris said that the Ethiopian Jewish, or Falasha, community is thousands of years old, but little is known about its history. Modern scholars are doing research in this field, and he suggested that some members of the audience might take up this work.

Yemen and Ethiopia, in antiquity, were one kingdom with a common language, Ge'ez. The kingdom split into separate Arabian and Ethiopian realms about 2,000 years ago. The Ethiopian kingdom was further subdivided into northern and southern portions.

According to Falasha legend, the Queen of Sheba, ruler of the northern kingdom, journeyed to Jerusalem to visit Solomon. There, she was dazzled by the splendor of the Jewish capital. She bore Solomon a child who was later known as King Menelek I of Ethiopia. When Menelek was

seventeen, he returned to Jerusalem where the High Priest appointed him King of Abyssinia. He brought part of the Jewish nobility and priesthood back to the northern kingdom with him. They founded a Falasha dynasty which ruled the North until the ninth century CE.

(Continued on page eight)

Office-Seekers Express Views On YC Council

By Mark Lieberman

Ed. Note: Elections for the executive council of YCSC will be held next Thursday, March 9. We have prepared brief sketches of all announced candidates for the three positions to be filled as of the day that this article was written.

Ronald Gross, '68, RIETS, a Political Science major, is running for the office of President of the Yeshiva College Student Council.

In an interview, Mr. Gross asserted that he fulfills the most im-
(Continued on page five)

Dr. Henkin Speaks At Annual Deans' Luncheon; Discusses Roles Of Jews In Modern America

The guest speaker at the fourth annual Honors Luncheon honoring students on the Deans' Lists of Yeshiva and Stern Colleges held Sunday, Feb. 19 in Furst Hall was Dr. Louis Henkin, Hamilton Fish Professor of International Law and Diplomacy at Columbia University. A Yeshiva College alumnus, Dr. Henkin, was honored by his alma mater in 1963 when Dr. Belkin conferred an honorary degree of Doctor of Humane Letters upon him.

Speaking on "The Jews and the Changing American Constitution," Professor Henkin opened with a survey of the development of the Constitution which, he asserted, has been greatly altered through Supreme Court interpretation rather than by direct amendment. To illustrate this metamorphosis, the lecturer indicated that the philosophy and scope of government has changed from the 18th century



YU meets Stern at Deans' List Luncheon.

one of "that government is best which governs least" to that of a virtual welfare state. This change has been achieved without large-scale constitutional revision.

Factors contributing to the fluidity of the Constitution include, according to Dr. Henkin, the physical expansion of the United States and its rise to great power status, immigration, industrialization, and urbanization. These forces created new social problems which necessitated a broader concept of government.

Directing his attention to an area of great concern among Jews—the relationship between church and state—Professor Henkin noted that the talk of strict separation is a relatively new development, which first arose in a 1947 Supreme Court case. Specifically in regard to Federal aid to parochial school education, the guest speaker urged American Jews to be more concerned with the possible long-range
(Continued on page eight)

JSSSC Rebukes Luchins For His Irresponsibility

It relates to a case concerning questionable *yichus* in marriage, and was not applicable by any stretch of the imagination.

Upon consideration of this issue at the meeting, 75 minutes of debate elapsed before a vote was taken on whether to withdraw financial support from *Hamevaser*. However, the vote resulted in a 7-5 victory for those who wanted JSSSC to continue contributing funds to the newspaper. Thirty minutes of vehement debate ensued, until the vote of censure against Editor Luchins was passed.

After a short discussion of other items, the meeting adjourned.

Pass Or Fail System Passes Evaluation; New System Passed By Administration

The pass or fail system, a program designed to encourage students to venture into areas of knowledge outside of their areas of specialization and thus broaden their education has been in effect for one term and was recently evaluated by the administration.

Students above the freshman year may take one course each semester under the program, provided it is not in their major field, not required for graduation, nor a

co-requisite required for their major.

While credit value for courses taken on the P or F system counts toward the 128 credits required for graduation, a grade of P is not calculated in the students' average; a grade of "F," however, is counted.

According to Professor Morris Silverman, Registrar, a total of thirty-eight students took courses during the fall semester on the

P-F system. The students were informed only as to whether they received a P or an F, but the instructors were requested to turn in grades in the normal manner.

The Registrar's office reports that of these grades, four were "A's, fifteen were "B's, seventeen were "C's, one was a "D", and one was a "G". No student received a grade of "F".

Dean Isaac Bacon has expressed
(Continued on page five)



E. LeVoe

Executive Council votes

By Mark Haberman

At the February 21 meeting of the JSS Student Council, a measure of strong reproof against the Editor-in-Chief and Governing Board of *Hamevaser* for "journalistic irresponsibility" was passed by a vote of 8-2, with three abstentions.

This "irresponsibility" specifically refers to an engagement announcement printed in the February 9 issue of *Hamevaser* declaring, "Murray Jacobson '67 (sic), past President of JSS Student Council, engaged to Beyla (sic) Lebovitz (sic) SCW '68." The reference "*Eben ha-Ezer* 2:2" was added to the announcement.

JSSSC charged that this reference was in extremely poor taste.

The Commentator

300 West 185 Street, New York, New York 10033, LO 8-1050. Published bi-weekly during the academic year by the Yeshiva College Student Council at Diana Press Co. The views expressed in these columns are those of THE COMMENTATOR only and do not necessarily reflect the opinion of the faculty or the administration of Yeshiva College.

GOVERNING BOARD

STEPHEN BAILEY
Editor-in-Chief

- | | |
|--|---|
| HOWARD ROSMAN
Associate Editor | SIDNEY KALISH
Senior Editor |
| LOUIS KATZ
Executive Editor | GARY SCHIFF
Managing Editor |
| TED MILLER
Contributing Editor | BURTON RABINOWITZ
Contributing Editor |
| WILLIAM BRUSTEIN
Copy Editor | MICHAEL GOLDSMITH
Copy Editor |
| GARY ROSENBLATT
Feature Editor | RICHARD CHAIFETZ
News Editor |
| ALLAN FRIEDMAN
Make-up Editor | HOWARD BODNER
Sports Editor |

ASSOCIATE BOARD

Typing Editor: Arthur Levingslick; Business Managers: Wilbur Reinfeld, Sheldon Weinreb, Stanley Katz; Exchange Editor: Chuck Parker; Photography Editors: James Smid, Israel Stein; Circulation Editors: Leon Landau, Howie Fuchs; Israel Correspondents: Earl Lefkowitz, Jeffery Roth; Rewrite Editors: Morton Landowne, Harry Weisman; Assistant Copy Editors: Gary Epstein, Jacob Ackerman; Assistant Feature Editors: Edward Abramson, Joseph Kaplan, Samuel Kapustin, Sim Goldman; Assistant News Editors: Barry Herman, Raymond Reich, Howard Klein; Assistant Make-up Editor: Michael Stein, David Savitsky; Assistant Sports Editors: Bruce Spinowitz, Kenneth Koslowe; Theater Editor: Jack Stern; Communications Manager: Morris Lustman.

STAFF

Copy Staff: Aaron Lewin; Feature Staff: Joseph Kaplan, Samuel Sandhaus; News Staff: Mark Haberman, Martin Grajower, David Krieger, David Levin, Edward Levin, David Minder, Allan Radzin, Yaakov Rose, Joshua Rosen, Eugene Rosiker, Michael Lieberman, David Shatz; Photography Staff: Joey Birn, Morris Falerstein, Kalman Feinberg, Allen Fishman, Michael Friend, Arthur Landau, Eugene LeVee, Nelson Moskowitz; Sports Staff: Avi Borenstein, Ronny Gottlieb, Paul Paletski, Sheldon Schorer, M. Sonneberg, Ely Zuroff; Typing Staff: Chelm Finkelstein, David Fruhman, John Meyers, Jerry Samet, David Seinfeld, Gershon Tannenbaum.

Hamevaser

It is well-known that leaders of student activities at Yeshiva College have the responsibility to see that their organization, publication, or club functions in the interest of the general student body.

In the last issue of *Hamevaser*, however, we find what we consider a serious breach of responsibility on the part of the editor-in-chief. Specifically, the insertion "congratulating" the President of YCSC on his engagement closed with a particularly uncomplimentary reference.

We are not as much concerned with the apparent journalistic irresponsibility of the editor as we are with the motive behind his actions. If the indiscretion, along with other irregularities in the same announcement, were merely a printer's error or an editorial oversight, it would be a regrettable — but forgivable — mistake. We too have made copy errors. But to anyone familiar with the strained relations between the editor of *Hamevaser* and the President of Student Council it seems all too clear that the editor's intent was, in fact, malicious.

There are two separate issues to be considered: the public insult of a student, and the alleged misuse of an official student newspaper for personal invective. The first issue should be resolved privately by the parties involved; the second, however, is the concern of all the students for it involves a breach of the responsibility with which the editor was entrusted. No student should be

able to subvert a student activity to serve his own personal animosities.

It is not the intent of THE COMMENTATOR to sit as judge or jury in this case. But, as a serious principle is involved, we urge that the Student-Faculty Judiciary Committee make a thorough investigation of the facts and take action commensurate with its findings.

There has been too much ill-will between factions at YC. We do not intend to incite more. It is our sincere hope that once the air is cleared of this matter, we can work in mutual cooperation for the betterment of our students.

Exemption Tests

We note with pleasure the introduction this year of an exemption test for hygiene. Assuming that a course is required because its subject matter is deemed essential for a well-rounded education, it is only fair that a student who has mastered the material be exempted from the course. Indeed, we propose that exemption tests be introduced more widely.

Advance placement tests presently available in English, languages, history, math, and science are recognized in the school catalogue as useful time-savers, helping the student to achieve "a broader general education or a more intensive study of the major." School-administered exemption tests in such areas as art and music (and possibly speech) could serve this function equally well. Moreover, an imaginative and enlightened extension of this policy would allow the serious students to advance rapidly past introductory courses and similar prerequisites to advance study in areas interesting him.

A liberal system of exemption tests — as much as advance placement tests — will "encourage students to use their college years to best advantage."

Smile . . .

It has come to our attention that many of those fulfilling vital roles for Yeshiva University are often passed over without recognition. We feel that these people deserve acknowledgement and wish to congratulate such unsung heroes as the cheerful cafeteria custodians, helpful librarians, and alert guards for their untiring service on behalf of the students. Without these people life would not be the same at YU. Keep up the good work, fellas.



NO THANKS MAN, I'M ON WORK-STUDY

From The Editor's Desk

The "Out" Crowd — II

By Stephen Bailey

In my last column I attempted to discuss the moral and ethical revolution on American college campuses and advanced some possible explanations as to why Yeshiva College is not actually involved. The fact remains, however, that we have much in common with other institutions of higher learning with regard to the academic (or educational) revolution.

One of the main aspects of this revolution is the dissatisfaction with the direction the colleges are pursuing towards their educational objective. The current trend in American colleges and universities is

LOrraine 8-5560



The Comm

Official Undergraduate

YESHIVA CO

500 West 185th Street • New

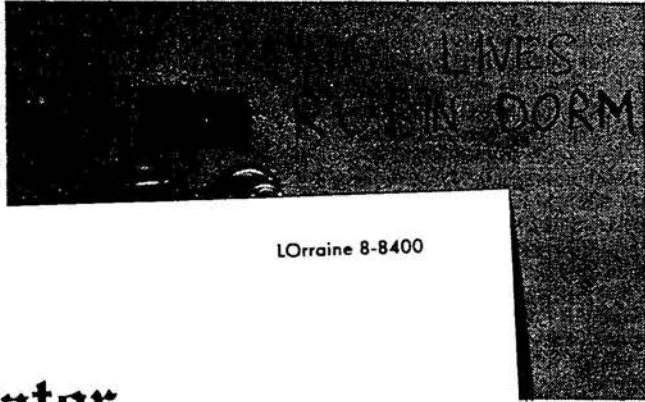
In keeping with the closing in this issue, I am making a peace between factions at YC.

Mr. Luchins has taken name in the headline and story is that the minutes of the JS was made to "censure the Gov for journalistic irresponsibility unjust for us to use his ing Board.

I would merely like to we used his name as represent Board is that the Yeshiva Co Regulations state: "The edit responsibility for everythin paper". A censure of a Gover is a censure of its editor-i

At spoon-rea, and the attempts of a university seeking some sort of intellectual fulfillment in progressiveness and creativity are not threats to orthodox Judaism or attempts to undermine Judaism with an emphasis on secularism, that would be no less than an ob- (Continued on page six)

Graffiti Rage Sweeps Across U.S.; Yeshiva Contributes Original Humor



Lorraine 8-8400

T. Stein

communicate opinions; investigators of graffiti in slum areas urge the common to all sophisticated express themselves commercial graf-

fiti" - bumper stickers, posters and buttons.

Fascinated by the topic, I decided to scour the walls of YU and see what conclusions could be drawn from our own graffiti. Some interesting examples are G-D ISN'T DEAD - HE'S HIDING IN ARGENTINA, CHICKEN LITTLE WAS RIGHT, LEONARDO DA VINCI PAINTED BY NUMBERS, and STAMP OUT DENNISON CLOTHES COMMERCIALS. The wall messages in which I was most interested, however, were those closely related to YU such as YOU DON'T HAVE TO BE JEWISH TO EAT AT PARKER'S - BUT IT HELPS. I also found uniquely Yeshiva words and phrases such as UNBELIEVABLE and MIGHT EVER throughout the area.

Minyan attendance was the most popular subject and I found such

(Continued on page five)

Professor Exposed

New Concept Of US History

By Joseph Kaplan

With his full red beard, corduroy pants, and high buck shoes, Mr. Thomas Frazier looked as if he could have just stepped off a picket line, finished folk singing in the village, or participated in an anti-war demonstration; but he had not just completed any of these. He was now sitting in his office after finishing teaching his survey course in American History.

In his first year at YU as a visiting instructor in history, Mr. Frazier has made an impact on the students in his classes. But this is not a one way street, for the students have made an equal impact on him. The reason for this is simple. The class periods are not spent rehashing the bare facts of American History. This material, Mr. Frazier feels, can be covered by reading books. "Class should be used to develop an understanding of the relevance of ideas to present American life," Mr. Frazier told me. "American History is more than just past

events. We must understand them and see how they affect today's American society—not learn from these past events, necessarily, but see how they affect society today."

Class Discussion

This teaching method leads to many unusual developments. Class discussions frequently leave the immediate area of the American History and dwell upon subjects ranging from Viet Nam to Wayne County. The rules for these discussions are "no holds barred," and everyone, the students and especially Mr. Frazier, states his views quite frankly and openly.

More often than not, these discussions swing around to the topic of religion. This topic, close to the hearts of most Yeshiva boys, is one that Mr. Frazier enjoys talking about. He received his B.A. in history from Baylor (Baptist sponsored), his M.A. in history from Southern Methodist, attended theological school, and after spending two years in the Army came to New York, attended Union Theological Seminary, and has just completed his doctoral dissertation in religion at Columbia University on "Social Scientists and Negro Religion." With a background like this, Mr. Frazier brings a different viewpoint to our discussions of religion.

Religious Indoctrination

He feels, though, that YU is similar to the schools that he attended in that there is an "indoctrination of students in a particular set of beliefs — in YU's case it's Jewish." He notices that most of the faculty agree with these beliefs, and although this is reasonable, it doesn't encourage encountering a radically contrasting point of view (something Mr. Frazier's students do get). This, Mr. Frazier feels, can be detrimental to education.

In his opinion the YU student is intelligent and hard working, yet not experimental in terms of ideas. This, he feels, is understandable since "so much of his intellectual life is molded by a set of beliefs to which he must con-

(Continued on page seven)

Campus Chatter

By Charles Parker

people in the world for 15 years, the Agency financially organized America. The were varied, part of the criticized by leaders. phrey, for d University happy about This

arnings ince

different must sacrifice lives for

What? Rabbi approach are: 1) are (11.6 ted States, el, both the non- of assi- ws to be- the total us is the he Nazi herent in elution to nily, but economic we must

is one of the saddest times our Government has had in terms of public policy."

The secrecy upheld by the CIA and the NSA, it is argued by some, was necessary because the students' influence would be greatly reduced if it were known that the government had subsidized them. The government, however, has openly aided education many other times despite conflict. To paraphrase what Dr. Hutchins, past president at the University of Chicago, has said, "it is unfortunate that the American university has not served its function of molding the intellectual mind of the age. Instead, the demands of the age are fashioning the mind, in fact, the university."

There is little doubt in the minds of most that this latest incident has violated the spirit, if not the letter,

of the democratic process. Eugene Groves, president of the Student Association, who revealed the relationship, said that student leaders "came to believe" that the relationship was "inconsistent with the open policies of the NSA."

In a time when college students are being criticized for their skeptical statements and actions, it seems ironic that such an episode, which undoubtedly adds to what some call "student disillusionment," would take place.

Perhaps, as some suggest, the CIA, in their quest to uncover communist plots, was merely fighting fire with fire. This bit of folklore, as a prominent educator pointed out, is not an adequate substitute for clear thinking, for as everyone readily knows the best way to fight fire is with water.

Otis To A Third Elevator

By Edward Abramson

What shaft this is I think I know
It's for an elevator, so
I press the button, stand and wait
For what is evermore the fate
Of one who steps into those doors
And is whisked to upper floors.

I must now mention while I can
It's Furst Hall's lobby where I am;
Waiting, waiting patiently
To be rushed to English Three.
So here I stand, before the shaft
That me to third floor room will waft.

Though two more cars exist, you see,
I am entranced by Number Three
Those sphinx-like doors of hideous pink
Move me deeply, now to think
Of the big time school that we might be,
If not for empty Number Three

Oh what dreams fill my mind's eye,
Three elevators whizzing by
Toward floors unknown, unwalked, unseen,
Through walls bedecked with ivy green,
Toward classrooms large and free of grime,
Toward clocks in unison with time,

Toward teachers interested in us,
Toward registration without fuss,
Toward Torah ethics intertwined
With worldly knowledge of a kind
That helps us better men to be
And synthesise life happily.

Toward courses varied from the norm,
Toward Science Building taking form,
To a school where we are free to think
With Torah u'Madah so to link
Alas of lifts there are but two,
And so we must remain YU.

the existence of Judaism. The age of Jewish martyrdom, as it has always been known, has passed since most Jews bear no burden of persecution and those who do have no choice of surrendering their ideals to be saved from their ordeals. Therefore, to overcome the

make. It also means bucking public opinion and sentiment; yet that too is a necessary sacrifice.

2) We must also go against the stream of public thought in other areas. For example, it is easy to protest against the treatment of Soviet Jews because public opinion

(Continued on page seven)

ntator

ewspaper

GE

x, N.Y. 10033

omments of our editorial

al attempt at achieving

ion to the use of his

n page one. His reason

C meeting read: a motion

ing Board of Hamevaser

ty". Mr. Luchins feels

e to represent the Govern-

nt out that the reason

ive of the Governing

ge Student Activities

in-chief takes full

that appears in the

ng Board, therefore,

chief.

Steve Bailey

The Commentator

200 West 185 Street, New York, New York 10033, LO 8-1050.
Published bi-weekly during the academic year by the
Yeshiva College Student Council at Diane Press Co. The
views expressed in these columns are those of THE COM-
MENTATOR only and do not necessarily reflect the opinion
of the faculty or the administration of Yeshiva College.

GOVERNING BOARD

STEPHEN BAILEY
Editor-in-Chief

HOWARD ROSMAN
Associate Editor

SIDNEY KALISH
Senior Editor

LOUIS KATZ
Executive Editor

GARY SCHIFF
Managing Editor

TED MILLER
Contributing Editor

BURTON RABINOWITZ
Contributing Editor

WILLIAM BRUSTEIN
Copy Editor

MICHAEL GOLDSMITH
Copy Editor

GARY ROSENBLATT
Feature Editor

RICHARD CHAIFETZ
News Editor

ALLAN FRIEDMAN
Make-up Editor

HOWARD BODNER
Sports Editor

ASSOCIATE BOARD

Typing Editor: Arthur Levinglick; Business Managers: Wilbur
Reinfeld, Sheldon Weinreb, Stanley Katz; Exchange
Editor: Chuck Parker; Photography Editors: James Stridit,
Israel Stein; Circulation Editors: Leon Landau, Howie
Fuchs; Israel Correspondents: Earl Lefkowitz, Jeffrey Roth;
Executive Editors: Morton Landowne, Harry Weisman; Assistant
Copy Editors: Gary Epstein, Jacob Ackerman; Assistant
Feature Editors: Edward Abramson, Joseph Kaplan, Samuel
Kapustin, Sim Goldman; Assistant News Editors: Barry Her-
man, Raymond Reich, Howard Klein; Assistant Make-up
Editor: Michael Stein, David Savitsky; Assistant Sports Edi-
tors: Bruce Spinowitz, Kenneth Koslowe; Theater Editor:
Jack Stern; Communications Manager: Morris Lustman.

STAFF

Copy Staff: Aaron Lewin; Feature Staff: Joseph Kaplan,
Samuel Sandhaus; News Staff: Mark Haberman, Martin Gra-
jower, David Krieger, David Levin, Edward Levin, David
Minder, Allan Radzin, Yeakov Rose, Joshua Rosen, Eugene
Rosiker, Michael Lieberman, David Smetz; Photography Staff:
Joey Birn, Morris Falerstein, Kaiman Feinberg, Allen Fishman,
Michael Friend, Arthur Landau, Eugene LaVee, Nelson
Moskowitz; Sports Staff: Avi Borenstein, Ronny Gottlieb,
Paul Palestki, Sheldon Schorer, M. Sonneberg, Ely Zuroff;
Typing Staff: Chaim Finkelstein, David Fruhman, John Mey-
ers, Jerry Samet, David Seinfeld, Gershon Tammenbaum.

Hamevaser

It is well-known that leaders of student activities at Yeshiva College have the responsibility to see that their organization, publication, or club functions in the interest of the general student body.

In the last issue of *Hamevaser*, however, we find what we consider a serious breach of responsibility on the part of the editor-in-chief. Specifically, the insertion "congratulating" the President of YCSC on his engagement closed with a particularly uncomplimentary reference.

We are not as much concerned with the apparent journalistic irresponsibility of the editor as we are with the motive behind his actions. If the indiscretion, along with other irregularities in the same announcement, were merely a printer's error or an editorial oversight, it would be a regrettable — but forgivable — mistake. We too have made copy errors. But to anyone familiar with the strained relations between the editor of *Hamevaser* and the President of Student Council it seems all too clear that the editor's intent was, in fact, malicious.

There are two separate issues to be considered: the public insult of a student, and the alleged misuse of an official student newspaper for personal invective. The first issue should be resolved privately by the parties involved; the second, however, is the concern of all the students for it involves a breach of the responsibility with which the editor was entrusted. No student should be

able to subvert a student activity to serve his own personal animosities.

It is not the intent of THE COMMENTATOR to sit as judge or jury in this case. But, as a serious principle is involved, we urge that the Student-Faculty Judiciary Committee make a thorough investigation of the facts and take action commensurate with its findings.

There has been too much ill-will between factions at YC. We do not intend to incite more. It is our sincere hope that once the air is cleared of this matter, we can work in mutual cooperation for the betterment of our students.

Exemption Tests

We note with pleasure the introduction this year of an exemption test for hygiene. Assuming that a course is required because its subject matter is deemed essential for a well-rounded education, it is only fair that a student who has mastered the material be exempted from the course. Indeed, we propose that exemption tests be introduced more widely.

Advance placement tests presently available in English, languages, history, math, and science are recognized in the school catalogue as useful time-savers, helping the student to achieve "a broader general education or a more intensive study of the major." School-administered exemption tests in such areas as art and music (and possibly speech) could serve this function equally well. Moreover, an imaginative and enlightened extension of this policy would allow the serious students to advance rapidly past introductory courses and similar prerequisites to advance study in areas interesting him.

A liberal system of exemption tests — as much as advance placement tests — will "encourage students to use their college years to best advantage."

Smile . . .

It has come to our attention that many of those fulfilling vital roles for Yeshiva University are often passed over without recognition. We feel that these people deserve acknowledgement and wish to congratulate such unsung heroes as the cheerful cafeteria custodians, helpful librarians, and alert guards for their untiring service on behalf of the students. Without these people life would not be the same at YU. Keep up the good work, fellas.



NO THANKS MAN, I'M ON WORK-STUDY

From The Editor's Desk

The "Out" Crowd — II

By Stephen Bailey

In my last column I attempted to discuss the moral and ethical revolution on American college campuses and advanced some possible explanations as to why Yeshiva College is not actually involved. The fact remains, however, that we have much in common with other institutions of higher learning with regard to the academic (or educational) revolution.

One of the main aspects of this revolution is the dissatisfaction with the direction the colleges are pursuing towards their educational objective. The current trend in American colleges and universities is towards mass education with emphasis on producing specialists and experts who mesh into our cybernetic society. Our schools do not seem to be as much concerned with developing a humanistic sensitivity as with fulfilling the students' practical, social, and economic needs. Few of us are content with spending four years preparing ourselves to fit neatly into the well organized American machine. This generation of students wants to use its mind, wants to be original, wants to be able to think creatively.

What do we ask? We want faculty members to concentrate on integrative approaches to learning, to encourage creative thinking by actively questioning the "facts" and suggesting possible applications of material in new situations. We want to be motivated into thinking for ourselves. Many professors unfortunately see us as receptacles into which facts and figures and formulae are poured. On final examinations we are instructed to regurgitate dry information rather than integrate our knowledge into new problems. We are discontented with being expected not to think.

A second area of dissatisfaction is with the types of courses offered. The fact that non-science majors must take science courses which teach a mass of definitions and formulae constantly irritates us. It would make more sense to us if all survey courses designed to force the student to memorize a mass of data or concentrate on microscopic details be limited to those who expect to specialize in that field. We would much rather be exposed to a course which would indicate the personal or social implications of the scientific knowledge and relate it to human experience. In an ideal situation, furthermore, required non-science survey courses should be interdisciplinary within the ultimate aim of understanding the human being in his total context. We wish to become functional human beings, not memory drums.

A third source of malcontent is concerned with a practice called "busy work." Professors seem to be more concerned with the quantity of material covered and student term papers than with the quality and caliber of either. Today's student wants to question, discuss, and understand more; he wants fewer textbook readings, fewer laboratory manuals and fewer exams. The student would much rather push his mind than his pencil.

There are many more problems than those I have mentioned, but most of us would be quite satisfied if the above innovations were enacted.

May I emphasize, before closing, that recent innovations such as the "P/F" system of marking, exemption examinations and interdisciplinary courses, e.g. Politics and Morality, are definitely a step in the right direction. But it would be wrong to assume that we will be content with just a taste of "good education."

Letters To The Editor

Critique

To the Editor:

The large and prominent portion of American universities are facing a severe crisis in this decade. The operations of a mass-oriented society have very ostensibly permeated into higher education (see David Riesman's *Constraint and Variety in American Education*; and, for a more general view, Paul Goodman's *Growing Up Absurd*; C. Wright Mill's *Mass Society and Liberal Education*), forcing into the open, questions on the role of the university in society and on the role of the student in a society-oriented university.

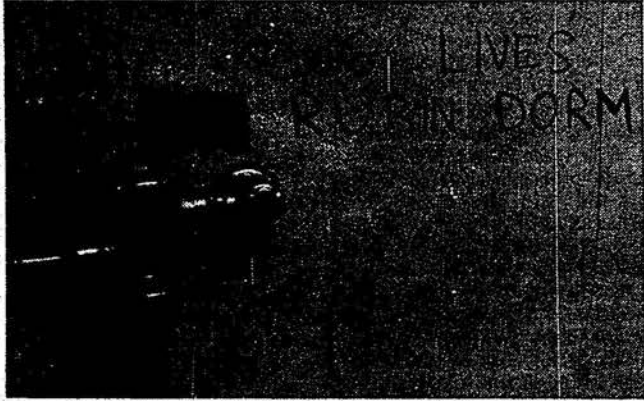
At some universities, the student is granted a true voice in his education while at others he is denied it. Some universities attempt to transcend the social order by placing emphasis upon individual creativity; others accept a secondary role in socializing their students and fitting them into a pre-

established social order. (This is often paraded as good citizenship or some similar banner.) In any case, it would at first seem that all these institutions are somewhat conscious of the society they are in and that this concern filters deeply into the student ranks.

At Yeshiva College, however, there is an almost astounding absence of these issues or of an overwhelming consciousness that one is integrally connected with the society in which one lives. Judaism is not the issue here, regardless of how hard the administration hammers on this type of quasi-ideological naïvete. The attempts of a student who wants to learn, not to be spoon-fed, and the attempts of a university seeking some sort of intellectual fulfillment in progressiveness and creativity are not threats to orthodox Judaism or attempts to undermine Judaism with an emphasis on secularism, that would be no less than an ob-

(Continued on page six)

Graffiti Rage Sweeps Across U.S.; Yeshiva Contributes Original Humor



Not quite, "Mene, mene, tekell upharsin."

I. Stein

By Gary Rosenblatt

According to the Webster dictionary a graffito is "a rude inscription, drawing, or the like, found on rocks, walls, etc." Today graffiti is a growing art form and anonymous scrawlings can be found on just about any billboard or wall. Although the majority of graffiti are still unprintable, more and more are interesting, entertaining, and enlightening. Some graffiti that have achieved fame are WHO'S AFRAID OF VIRGINIA WOOLF? STOP THE WORLD I WANT TO GET OFF, and SINCE I LOST BY BABY I ALMOST LOST MY MIND which were found in back alleys and bathroom walls.

To explore the subject further, according to a recent New York Times Magazine article, two UCLA professors spent months compiling lists of graffiti in the Los Angeles area and concluded, in a report entitled "What The Walls Say Today," that graffiti sheds much light on human nature. They felt that people write to prove themselves, to insult, to excite others sexually, and, most

interesting, to communicate opinions and humor. The investigators found that although graffiti is usually associated with slum areas and subway stations, the urge to make one's mark is common to all classes. The more sophisticated members of society express themselves through "commercial graf-

fiti" - bumper stickers, posters and buttons.

Fascinated by the topic, I decided to scour the walls of YU and see what conclusions could be drawn from our own graffiti. Some interesting examples are G-D ISN'T DEAD - HE'S HIDING IN ARGENTINA, CHICKEN LITTLE WAS RIGHT, LEONARDO DA VINCI PAINTED BY NUMBERS, and STAMP OUT DENNISON CLOTHES COMMERCIALS. The wall messages in which I was most interested, however, were those closely related to YU such as YOU DON'T HAVE TO BE JEWISH TO EAT AT PARKER'S - BUT IT HELPS. I also found uniquely Yeshiva words and phrases such as UNBELIEVABLE and MIGHT EVER throughout the area.

Minyan attendance was the most popular subject and I found such

(Continued on page five)

Professor Exposed

New Concept Of US History

By Joseph Kaplan

With his full red beard, corduroy pants, and high buck shoes, Mr. Thomas Frazier looked as if he could have just stepped off a picket line, finished folk singing in the village, or participated in an anti-war demonstration; but he had not just completed any of these. He was now sitting in his office after finishing teaching his survey course in American History.

In his first year at YU as a visiting instructor in history, Mr. Frazier has made an impact on the students in his classes. But this is not a one way street, for the students have made an equal impact on him. The reason for this is simple. The class periods are not spent rehashing the bare facts of American History. This material, Mr. Frazier feels, can be covered by reading books. "Class should be used to develop an understanding of the relevance of ideas to present American life," Mr. Frazier told me. "American History is more than just past

events. We must understand them and see how they affect today's American society—not learn from these past events, necessarily, but see how they affect society today."

Class Discussion

This teaching method leads to many unusual developments. Class discussions frequently leave the immediate area of the American History and dwell upon subjects ranging from Viet Nam to Wayne County. The rules for these discussions are "no holds barred," and everyone, the students and especially Mr. Frazier, states his views quite frankly and openly.

More often than not, these discussions swing around to the topic of religion. This topic, close to the hearts of most Yeshiva boys, is one that Mr. Frazier enjoys talking about. He received his B.A. in history from Baylor (Baptist sponsored), his M.A. in history from Southern Methodist, attended theological school, and after spending two years in the Army came to New York, attended Union Theological Seminary, and has just completed his doctoral dissertation in religion at Columbia University on "Social Scientists and Negro Religion." With a background like this, Mr. Frazier brings a different viewpoint to our discussions of religion.

Religious Indoctrination

He feels, though, that YU is similar to the schools that he attended in that there is an "indoctrination of students in a particular set of beliefs — in YU's case it's Jewish." He notices that most of the faculty agree with these beliefs, and although this is reasonable, it doesn't encourage encountering a radically contrasting point of view (something Mr. Frazier's students do get). This, Mr. Frazier feels, can be detrimental to education.

In his opinion the YU student is intelligent and hard working, yet not experimental in terms of ideas. This, he feels, is understandable since "so much of his intellectual life is molded by a set of beliefs to which he must con-

(Continued on page seven)

Campus Chatter

By Charles Parker

Two weeks ago, the people in the country and around the world learned that for the last 15 years, the Central Intelligence Agency of our government has financially subsidized the National Student Association, the largest organized student group in America. The circumstantial effects were varied, although for the most part the CIA was sharply criticized by students as well as political leaders. Vice President Humphrey, for example, said at Stanford University, "I'm not at all happy about what the CIA is doing. . . . This

is one of the saddest times our Government has had in terms of public policy."

The secrecy upheld by the CIA and the NSA, it is argued by some, was necessary because the students' influence would be greatly reduced if it were known that the government had subsidized them. The government, however, has openly aided education many other times despite conflict. To paraphrase what Dr. Hutchins, past president at the University of Chicago, has said, "it is unfortunate that the American university has not served its function of molding the intellectual mind of the age. Instead, the demands of the age are fashioning the mind, in fact, the university."

There is little doubt in the minds of most that this latest incident has violated the spirit, if not the letter,

of the democratic process. Eugene Groves, president of the Student Association, who revealed the relationship, said that student leaders "came to believe" that the relationship was "inconsistent with the open policies of the NSA."

In a time when college students are being criticized for their skeptical statements and actions, it seems ironic that such an episode, which undoubtedly adds to what some call "student disillusionment," would take place.

Perhaps, as some suggest, the CIA, in their quest to uncover communist plots, was merely fighting fire with fire. This bit of folklore, as a prominent educator pointed out, is not an adequate substitute for clear thinking, for as everyone readily knows the best way to fight fire is with water.

Chief Rabbi Jakobovits Warns Against Jews' Disappearance

By Joseph Kaplan

The Jew of today is confronted with a problem that previously never worried any Jewish leader. In the past, Jews worried about the wandering or suffering Jew, but now our worry is the Vanishing Jew. A battle must be fought for Jewish survival, because for the very first time Jews are afraid of national and religious extinction; we are haunted by the thought of the vanishing Jew.

This problem and several solutions are discussed by Rabbi Immanuel Jakobovits, the new Chief Rabbi of Great Britain, in an article, "The Cost of Jewish Survival" in the fall 1966 issue of *Judaism*, a quarterly journal sponsored by the *American Jewish Congress*. The problem is a very serious one, we are told, and the solutions, although not easy, are necessary for the existence of Judaism. The age of Jewish martyrdom, as it has always been known, has passed since most Jews bear no burden of persecution and those who do have no choice of surrendering their ideals to be saved from their ordeals. Therefore, to overcome the

problem, we must suffer a different type of martyrdom: we must sacrifice things other than our lives for the sake of Judaism.

How should we change? What sacrifices must we make? Rabbi Jakobovits tells us what approach to take to various situations that exist or will arise. Some are: 1) The low Jewish birthrate (11.6 per thousand in the United States, 22 per thousand in Israel, both much lower than that of the non-Jew), and the large rate of assimilation are causing Jews to become a smaller percent of the total population. Added to this is the six million Jews lost in the Nazi holocaust. The problem inherent in these figures is clear. A solution to this is to have a large family, but this, of course, entails an economic sacrifice — yet one that we must make. It also means bucking public opinion and sentiment; yet that too is a necessary sacrifice.

2) We must also go against the stream of public thought in other areas. For example, it is easy to protest against the treatment of Soviet Jews because public opinion

(Continued on page seven)

Otis To A Third Elevator

By Edward Abramson

*What shaft this is I think I know
It's for an elevator, so
I press the button, stand and wait
For what is evermore the fate
Of one who steps into those doors
And is whisked to upper floors.*

*I must now mention while I can
It's Furst Hall's lobby where I am;
Waiting, waiting patiently
To be rushed to English Three.
So here I stand before the shaft
That me to third floor room will waft.*

*Though two more cars exist, you see,
I am entranced by Number Three
Those sphinx-like doors of hideous pink
Move me deeply, now to think
Of the big time school that we might be,
If not for empty Number Three*

*Oh what dreams fill my mind's eye,
Three elevators whizzing by
Toward floors unknown, unwalked, unseen,
Through walls bedecked with ivy green,
Toward classrooms large and free of grime,
Toward clocks in unison with time.*

*Toward teachers interested in us,
Toward registration without fuss,
Toward Torah ethics intertwined
With worldly knowledge of a kind
That helps us better men to be
And synthesize life happily.*

*Toward courses varied from the norm,
Toward Science Building taking form,
To a school where we are free to think
With Torah u'Madah so to link
Alas of lifts there are but two,
And so we must remain YU.*

Rabbi Dr. Donin Discusses Rabbinate Revealing Several Misconceptions

By Rabbi Dr. Hayim Donin YC '48
Cong. B'nai David
Southfield, Michigan

I was shocked to hear from a recent *musmach* that of the current *semicha* classes at Yeshiva University, very few are entering the active rabbinate. My informant may have been mistaken in his precise statistics, but that his remark signifies an ever sharper trend for Yeshiva *musmachim* to shy away from the rabbinate is quite clear. When I speak of the rabbinate, I include the allied professions associated with it in service to the Jewish community, particularly Jewish education. Although the trend was nothing new to me, the proportions that it has apparently reached is appalling.

Unfortunately, the entire climate in all *yeshivot* today has been to demean the rabbinate (a spirit which has even crept into Yeshiva University) as a pursuit which is just "not the job for a good Jewish boy." The circle has come full round. This attitude towards the rabbinate which used to issue forth from the non-religious, or materially aspiring parents now issues forth from the ranks of Orthodoxy itself, albeit for different reasons. And the more pious they see themselves, the more self-righteous their self-concept—the stronger the attitude. I say unfortunately, because the American Jewish community is too big and too important a community in the history of our people to be left either leaderless or without the proper kind of leadership—one that is committed to *halachah* as establishing the norms for Jewish life.

The shying away by fresh young Orthodox forces from replenishing the host of positions in Jewish communal life as they open up (and thereby eliminating themselves from filling the leadership vacuum as it will develop in the years ahead) is one of the most near-sighted policies to emerge from Orthodox thinking, the attitudes of many *rebbeim* notwithstanding. I am still moved by the inspiration in the brilliant four hour *shiur* delivered by the *Rav* (Soloveitchik) at the 1953 Convention of the Rabbinical Council of America in which he developed a case and made a plea for *kibush kehilot*. I wish he had then allowed its publication for the benefit of all other rabbis (including the *roshei hayeshiva* who were not there and for the benefit of all future rabbinical candidates. Nor would its words have been lost on the more knowledgeable laymen who lack an appreciation of what only the rabbinate, by virtue of its position, can and must do for Jewish life.

While it is essential and healthy for *musmachim* and other *b'nei torah* to become increasingly visible in the world of science and technology, in the academic and business worlds, as in the other professions, the reduction to a trickle by those trained and qualified to enter the rabbinate and the other allied "Jewish" professions is most serious. I cannot believe that the attraction of the other fields is primarily financial, for though most of those fields do offer more lucrative futures, the rabbinate today is in far healthier financial condition than years ago when the most that prospective rabbinical students could expect was a barely comfortable livelihood. What then does keep some very well qualified and religiously sincere young people away? I don't have all the answers, but there are a number of misconceptions about the rabbinate that I believe the average *semicha* candidate has which may contribute to his decisions, and which should certainly be laid to rest.

Time For Torah

1) *There is no time for Torah study!* This is manifestly untrue. The secret to Torah study is to set a *zman kavua* — and if one is not disciplined enough to set aside such times, one is not inclined to find time no matter what job one has; I for one cannot believe that a man who must devote 40 or more hours a week to some other job or profession and who must keep up with the literature in his own field can, after a hard day's work, find more time to concentrate on Torah than the average rabbi. In addition, so much of what the rabbi does in pursuit of his responsibilities—sermon preparation, adult classes, dealing with the many problems in matters of *gittin* and *kiddushin*, *shabbat* and *yom tov*, etc.—necessarily involves him in Torah study. The rabbi who claims that he has no

time for Torah study because he has so many other synagogue and community duties is one who has never learned to apportion his time properly, even though the congregation's needs can be a most demanding task.

True Function

2) *The rabbi cannot perform his true rabbinic functions today;* he is called upon to be a fundraiser, an administrator, etc. The long list is familiar to all of us. While it is true that many of the duties devolving upon the rabbi today have become specialties in and of themselves, professions in which careers are carved out—much too much to do is made about it in relation to the rabbinate, and too much time is spent bemoaning the negative instead of accentuating the positive. Unless one chooses to work on the assembly line, many pursuits call for inter-disciplinary skills. Past generations have also known the "pragmatic activist" religious leader and "the scholarly passivist." *Gedolei haTorah* who built *yeshivot* and were the true leaders of their communities did also not fit the "passivist" stereotype we have set up for ourselves as the ideal. While they surely were *koveiah itim la'Torah* (devoting time to Torah) and had to function as a *Bet Din*, they too involved themselves in fund-raising and in administration, etc. And the better they were at it, the more they achieved. And while pastoral duties were not deemed to be a part of their job, surely fulfilling the *mitsvot* (of visiting the sick and consoling the bereaved) was not beneath them when the occasion demanded it, and took up some of their time too.

Halachic Questions

3) And lest students bemoan the fact that *Jews today no longer come to the rabbis with Halachic questions* as though this constitutes a test of true rabbinic position—this also is untrue. The nature of these questions have changed—because the conditions of contemporary life are different. There may be very few questions on areas of *kashrut* today because everything comes so very neatly wrapped up and endorsed by the UOJCA; because women no longer pick out a chicken and carry it to a *shochet* to slaughter and proceed to clean it out themselves. There may be few questions concerning monetary laws—and frankly I don't think that being a judge in such disputes is to be in an enviable position. But on the other hand, there comes before the rabbi today many serious questions in *gittin* and *kiddushin*, in *gairut* and *aveilut*; in basic questions of *emunah*—questions, the difficulty and importance of which equal if not surpass those that confronted our predecessors.

Religious Convictions

4) *The fear of having to compromise one's religious convictions in dealing with a decidedly non-religious laity.* Unless one condenses the sum total of one's religious convictions and commitment to the issue of mixed synagogue seating, which remains a troublesome issue, I submit that the temptations and the pressure to compromise one's own religious scruples is far less in the rabbinate than it is in any other field of endeavor wherein one has aspirations of rising to the upper rungs of the ladder of success. The industrial, the scientific, and the academic worlds today are not concentrated into a few Jewish populated centers. They are scattered about the country—many far removed from traditional Jewish religious institutions providing basic religious needs and services. Advancement—in fame, prestige, money, achievement—in any other chosen field of endeavor may often require removing oneself and one's family to such spiritual deserts. The temptation to accept is great. The courage to reject is pathetic admission that one cannot be a devout Jew and yet rise to the top of his field.

The temptation to daily join one's co-workers at luncheon or dinner meetings (which form part and parcel of the work pattern) and to partake of just a little more than the cold fruit salad must be a great temptation to overcome. The pressures in staying away from work—not just *Shabbat*—but on all the *Yomim Tovim* when they come out on weekdays are tremendous when one holds responsible positions in government or industry or university and the wheels there do keep turning. Those

(Continued on page eight)

Candidate Gross Views YU; Finds Synthesis Only Answer

Yeshiva University, by virtue of the fact that it is both a *yeshiva* and a university, occupies a unique position in secular and Jewish education. As such, it has problems faced by no other institution, and it must find its own solutions to these problems. The answers can be neither those of the *yeshiva* nor the university, but they must be a composite of both.

To many, this seems to be an undesirable or unattainable goal. One group feels that extensive religious studies interfere with secular pursuits, while the other worries that overemphasis of secular knowledge will dilute religious values. Even if it is desirable, there are those who maintain that secular and religious studies are two incompatible spheres of knowledge.

Their attitudes are, of course, a negation of the university's long announced policies. The view of Yeshiva University to which I adhere is that one which states that secular and religious knowledge are complementary; they are not two separate spheres but rather vital parts of one. They are complementary because they improve and perfect each other. Thus, one who has a solid background of secular knowledge will be able to more fully understand Jewish law; correspondingly, one who is thoroughly imbued with the Jewish ethic will be motivated to observe the morality of his religion in all aspects of his daily life.

Today, there are many people who fear that Judaism's continued existence is in doubt. To maintain our existence, some would have us emulate the non-Jew while others wish us to withdraw from society-at-large. As solutions, neither of these is very practical; Yeshiva University's solution, synthesis, is workable.

Synthesis is an integrated system of the two ideas based on the eternal truths of our faith. We must provide for our students the best possible secular and religious education. In this way, a constant stream of educated and religiously dedicated young men will be sent into society. Their devotion to Judaism and their ability to make their way in a world hostile to religious commitments of any kind will serve as a living demonstration of Judaism's relevance in the modern day. It is hoped that our non-religious brethren will notice this relevance and will be motivated to return to traditional Judaism. It is our firm belief that this is the only way to reach this goal.

At the heart of Yeshiva University stands Yeshiva College; it is upon this division that the responsibility for educating these young men chiefly rests. Quite naturally, the students are the main focus of the College's endeavors. All of its efforts presumably are designed to improve the quality of their education. It is for this reason that it hires administrators who are experienced and knowledgeable in the operation of educational institutions.

While we assume that the administration is trying to do its best for the school, we as students have a very definite stake in it, too. To represent this stake, Yeshiva College Student Council was established. Student Council is the one body that represents all of the students. Its many activities are designed to allow the broadest possible student participation, but it exists primarily to represent to the administration the collective voice of the student body. It is my firm belief that if Student Council vigorously presents the student viewpoints, the administration will, of necessity, take notice of our proposals and act on them.

The President of Yeshiva College Student Council is its spokesman and hence the responsibility for pressing student suggestions and proposals before the administration primarily falls upon him.

I feel that I can successfully fulfill this responsibility.

Day-Night YCSC Session Discusses Club Reports

Club and committee reports occupied the major portion of a two part meeting of YCSC February 23 in Rubin Hall. The first session, which was held during club hour, began with a By-laws Committee report from its chairman, Jay Kimmel '67. The report suggested several reforms in club organization, practices, and elections.

In the future, under this plan, new clubs could be organized if twenty or more students signed a petition and presented it to the President of Student Council. The petition would enumerate the club's goals. Establishment of the new club would be contingent upon approval by a majority of Student Council. Once the club is established it will last as long as it has a faculty advisor and obeys all of the rules of Student Council.

The report also proposed a new system for club elections. It recom-

mended that the elections be run by the Canvassing Committee. Only members would be allowed to vote, such membership would be obtained by registering with the president of the club.

Wally Davidowitz '67, Vice-President of Student Council, forwarded a suggestion of the Dean of Men that the clubs be required to submit at year's end an evaluation of their activities and a list of membership. A suggestion that clubs be allowed to meet any week and not be confined to a rigid rotation was made.

Harry Weiss '69 reported that Mr. Zeides has agreed to keep Pollack Library open until 12 p.m. for at least two weeks during mid-terms.

The last portion of this session of the meeting was occupied by a plea for funds from the Political Science Club to aid in sending a

(Continued on page six)

Candidates Discuss Student Council; Various Improvements Are Suggested

(Continued from page one)

portant prerequisite of a candidate for President—experience. This year he has served as Secretary-Treasurer of Student Council; last year he was Secretary-Treasurer of the sophomore class.

Mr. Gross feels that the college guidance program is inadequate, and he wants to have more *hashkafah* addresses by Dr. Belkin and Rabbi Soloveitchik, as well as regular guidance meetings between students and the faculty members of their departmental majors. He would also like to see: an expansion of the liberal arts program to include an introduction to accounting; that a Jewish Philosophy course should be offered by the College because RIETS students are unable to take such a course; and that one who has completed all the requirements for his major be allowed to take other courses in his major on a Pass or Fail system.

The four candidates for the office of YC Student Council Vice-President all agreed that the Council should be made stronger, although they differ as to how best to attain this goal.

Gary Banks, '68, JSS, member of the Pi Delta Honor Society and a Political Science major favors more autonomy for the Council. He also wants to form a "Religious Steering Committee" composed of students and faculty to decide questions pertaining to religious philosophy.

Isaac Tuchman, '68, RIETS, Secretary-Treasurer of the junior class, Executive Vice-President of the Political Science club and a Political Science major, favors close co-operation of the Council with the administration. He also favors the creation of a complaint committee to hear complaints against both student and clubs.

Harry Weisman, '68, RIETS, Treasurer of the Pre-Med Honor Society, member of THE COMMENTATOR staff and a Pre-Med major, hopes for closer ties between the Council and the student body. He wants to reinstitute periodic lectures by guest speakers.

Harvey Werblowsky, '68, RIETS, President of the junior class and history major, wants the Council to make better use of the powers it already has. He also favors monthly meetings between students and faculty advisors in their major subject.

The three candidates for Secretary-Treasurer all favor having the cafeteria remain open later evenings.

Sheldon David, '69, EMC, President of his freshman class, captain of intramural basketball, and worker on the Student Council publicity committee, favors abolition of the \$5 change of program fee; establishment of a Council sponsored photography competition, and a model U.N. along the lines of the debating meets; and the obtaining of discounts downtown for YU students.

David Savitsky, '69, RIETS,

Vice-President of the sophomore class and member of the staffs of THE COMMENTATOR and *Hamvaser*, favors the formation of a Board of Review, consisting of the Presidents of the four on-campus student organizations, to iron out differences between the groups.

Harry Weiss, '69, EMC, Director of the YC Student Information Center, Editor-in-Chief of *Tempo*, Chairman of the *Shatnes* Drive, and a Political Science major, was instrumental in having the Pollack Library remain open late during midterms. If elected, he plans to distribute the agenda of Council meetings before the event so that students may comment and have questions raised at the meetings, and he will transfer some Council money to an interest earning account.

Graffiti Bugs Invade Yeshiva; Make Wall-Scrawling Popular

(Continued from page three)

pleas as KILL YOUR FLOOR COUNSELOR TONIGHT — YOU'LL SLEEP LONGER TOMORROW and MIN-YAN BELLS ARE OUR FRIENDS on many walls. One of the most representative of all the graffiti found was spotted on the fourth floor of Furst Hall where, in bold, stark letters is printed the warning PUBLIC RELATIONS IS WATCHING YOU. The one grafito which I found the most, however, was the word FLUNK which can be found not only on walls, but on orange and grapefruit skins as well.

All in all, graffiti is a fascinating art to follow, especially where avid scribblers have felt that one good grafito deserves another, and another. Most interesting of all

was a series of graffiti found on a Rubin dorm wall where one writer has written I LOVE STRENLEYS. A second writer crossed this out and corrected, IT'S STERNLEYS, STUPID S-T-E-R-N-L-E-Y-S. Under this a third writer has scribbled WHAT ABOUT US STRENLEYS?

New Program Gets Vote of Confidence

(Continued from page one)

satisfaction with the new program and hopes that more students will take advantage of it in the future. A number of students who received "A's" or "B's" asked the Dean for a retroactive change from P to the grade that they received. These requests were refused and will continue to be refused in the future.

The Air Force doesn't want to waste your college education any more than you do.

Are you afraid of becoming part of the woodwork on a job? Your career stunted by boredom? Few promotions in sight?

You didn't go to college for that. And it needn't happen, either. Because you can pick the United States Air Force as your employer. Career opportunities are so vast... you'll get a better chance to specialize where you want... in the forefront of modern science and technology.

Suppose, just for example, you wanted to be involved in Electronics. This area alone includes Communications-Electronics, Missile Electronics, Avionics, and others. And these, in turn, involve administrative, research, and other technical aspects.

That's just a tiny part of the whole Air Force picture. Just one brilliant opportunity area among many.

You'll enjoy good pay, promotions, chance to travel, active social life, fine retirement benefits. And you'll be serving your country, too.

Or maybe you want to fly? That's great. The Air Force is certainly the place to do it.

As a college graduate you want something extra out of life—to aim at an exciting goal. So send in this coupon.

Make sure you don't get stuck where nothing much is happening.

Dr. S. Soloveitchik

(Continued from page one)

pride and inner joy. Seldom do such individuals manifest themselves in society — and when they do, few are they who take notice of real heroism. Many are they who misunderstand, blinded by false emotion or greed, and like the serpent of old, chance upon the sweetest of fruit only to recoil with the bitter taste of dust.

Dr. Soloveitchik was such a heroic individual who gave forth dazzling rays of light in the most bleak of his days. During sickness and trouble, regarding which no one ever knew, withstanding so much pain and anguish about which so few cared, he attained great heights. And what are great heights? How are we to measure a man's life? *Kdusha* is not measured with a ruler, *tzidkut* cannot be weighed on an earthly balance — but, to the sensitive Jew, *t'mimut* can be recognized. Upon surveying this man's life we must all see the characteristic of *emunah p'sheeta* in all its majestic simplicity. For here was not a man who compromised with his Creator, nor did he allow his tremendous intellectual capacity to obscure his *emunah*, but on the contrary, it enabled his *n'shama* to shine forth in pristine splendor.

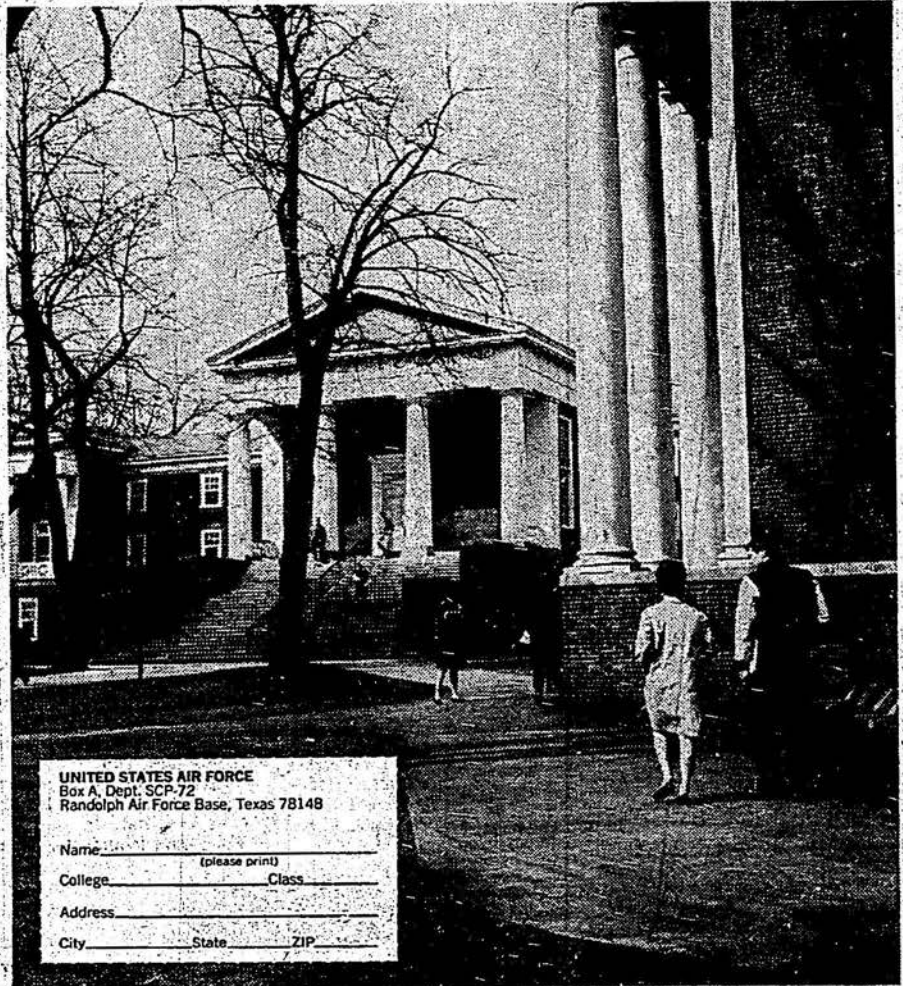
The book of *Kohélet* states: "Tov shem mishemen tov veyom hamavet miyom holado." *Rabeinu Ovadiah Sfornu* understands this *pasuk* in the following manner:

The name and character with which a person is born is never a secure one, for many and serious circumstances arise in life which alter a man's birthright. But the fame with which one dies is the permanent and lasting one — it is that name which is permanently etched in eternity as a symbol of one's life. Dr. Soloveitchik *zt"l* has now departed from us — there is no one who will ever take his place for us; no one who will exemplify his *tselem Elokim*, no one who will ever finish his uncompleted task, but, we step away from his *bron* with a memory. Each of us who knew him will have a different memory of him — a fleeting moment when we perceived the depth and inner beauty of his *n'shama*.

The way he *davened* — that pure and simple *avodah shebelev* for which the greats strive but never find was within his grasp. His *y'diah* and *hasmadah* in learning — always the struggle for truth — this and much more remain in memory.

I can only hope that as he takes his seat among the *tzadikim*, his prayers will pierce through to G-d for us and for our generation — and may we who are left behind, lay his principles to our hearts.

To those who did not know him I can only express sorrow. If you cannot shed a tear in his memory, shed one because you did not know him.



UNITED STATES AIR FORCE
 Box A, Dept. SCP-72
 Randolph Air Force Base, Texas 78148

Name _____ (please print)
 College _____ Class _____
 Address _____
 City _____ State _____ ZIP _____

YCSC Holds Two Meetings; Hears Committee Reports

(Continued from page four)
 delegation to a model UN at Milwaukee, April 6-9. At this meeting Yeshiva will represent Nationalist China. Council voted unanimously to give the club \$300.
 The second session of the meeting began at 10:15 p.m. again, in Rubin Hall. The question of a flexible minimum guideline for the number of times a club must meet was taken up.
 A suggestion was forwarded to the Council from Dean Rabinowitz to help alleviate the problems many seniors have encountered when trying to send their transcripts to graduate schools on time. He suggested that transcripts be sent with certain grades missing or that the unofficial grade mark cards be accepted for this purpose.
 Mr. Davidowitz then discussed a project that he and Mr. Gross,

Student Council Secretary-Treasurer, have worked on. They sent questionnaires to many colleges asking them about their policies on cuts, medical service, and many other topics. Of the thirty schools that have responded thus far they have been unable to find a general set policy in the area of cutting, but they discovered that only two did not have a full time medical service.
 The question of a radio station arose. It was reported that Dean Rabinowitz is in favor of a station, but that he was meeting strong opposition from certain segments of the administration. Furthermore, Council received a strong message of support from an officer of the Alumni Association which stated that the Alumni are fully behind the students and are willing to actively support them.

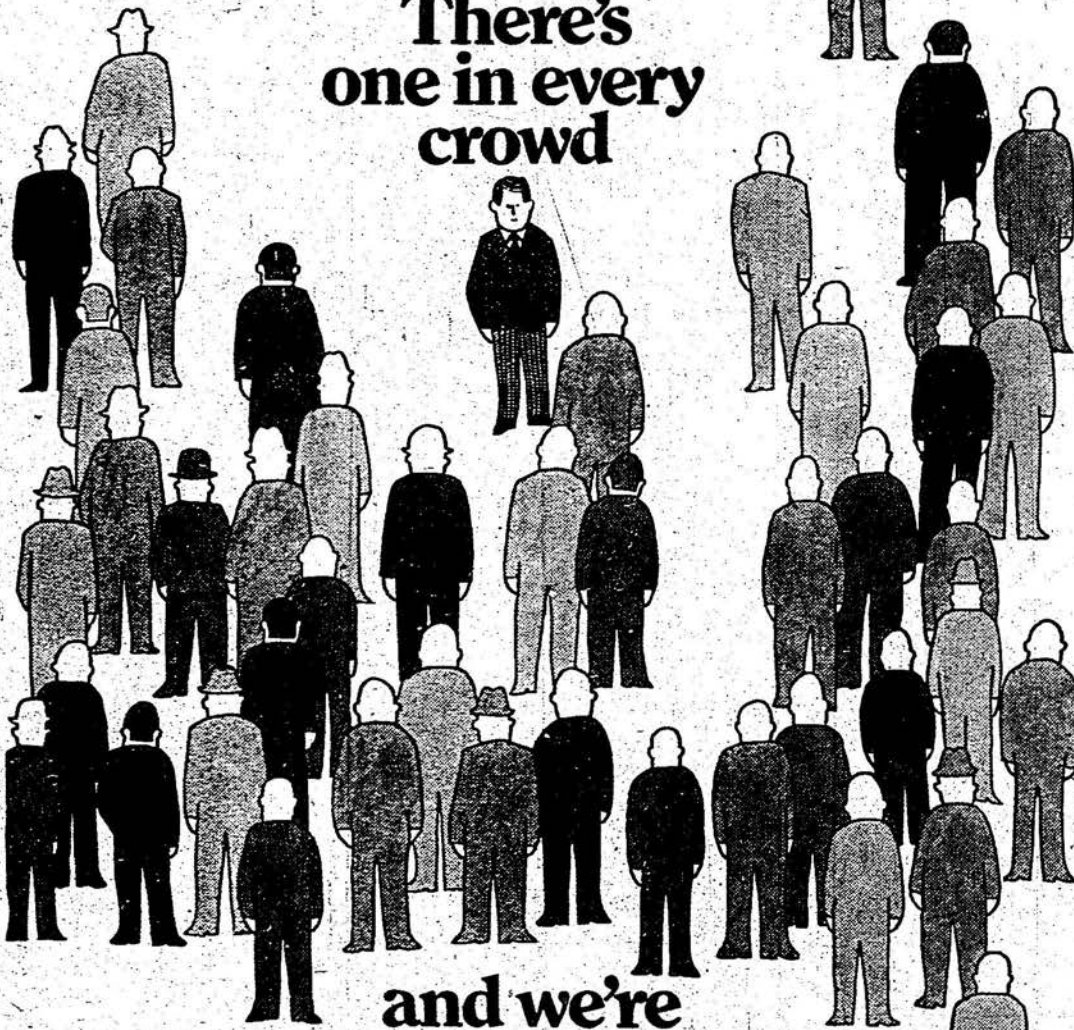
(Continued from page two)
 session. Totalitarian governments are the ones who have the most familiarity with spoon-feeding, enforcement, and what will undermine what.
Moving Stand
 One could in fact quite easily argue the contrary. It is beneficial to the world-wide cause of Judaism to take a moving stand on American issues, to take a definite stand on war which has greatly separated the gap of international understanding. This is a real issue. It demands study outside of newspapers and media broadcasts.
 But the issue at Yeshiva University is no more and no less than a word-game. No organization even exists on campus that is based upon a pro or con stand concerning the "war." Do the RIETS students and their secure draft cards find

themselves above commitment? Is it conceivable that those in EMC and JSS have no sentiments on an issue which has aroused the entire world, regardless of race, creed, or color?
 The old tradition of religion as a strong societal force once again has flaunted itself; at Yeshiva many societal values are left unexamined and unshaken. By societal values I mean such things as the authority and competence of any teacher in any classroom and every old notion on axiomatic sets of sexual morality (indeed, the two root words together form an absurd relationship), and most important of all, just how far the freedom of the individual should stretch.
Lifeless Atmosphere
 To form a crucial correlation between the comparatively apathetic

and lifeless atmosphere of Yeshiva and the attitudes of its own small bureaucracy might be general, but hardly misdirected, for it is all too painfully obvious. Example: To enforce *minyán* attendance is a ridiculous rule, for it implies an admission of the need for the enforcement of the simple beliefs that have made Yeshiva unique from all other universities. Perhaps the bureaucrats think it wise to chase their subjects to *minyán* because attracting them is far less simple and convenient. Social disgrace and even official retribution are sometimes instituted against the transgressor—individual anxiety besets this institution like a plague. Students afraid to release their tensions, afraid to make known their insecurities, afraid of their teachers, afraid of being dismissed with no real opportunity to appeal their case, afraid of not having any strings to pull, afraid of being found inadequate in a 'pressure squeeze between university and familial expectations—are these the same students that one expects to become honest individuals, guardians of their faith . . . indeed, authentic people at all?
 If Yeshiva presumes an intellectual label of "University" after its name, then the burden of intellectual conviction rests on its shoulders, not the students'. It must convince them that Judaism is stable against the rest of the intellectual world and not merely enforce the belief upon a large segment of the student body.

Presumptuous?
 Is it so presumptuous to ask students to come together, to cease being afraid of each other and their institution, to finally VOICE their opinions and do away with absurd game-playing and superfluity with a deaf bureaucracy that apparently has no influence upon students save pressure, and that cannot be influenced by anything but organized pressure?
 It has taken me, figuratively speaking, 3½ years to write this letter. It is my sincere hope that it will not be misinterpreted as an attack upon the foundations of Yeshiva University and the ideals for which it stands, but rather as an urgent plea for more understanding and compassion of the problems at hand.
 William Helmreich '67

There's one in every crowd



and we're looking for him.

We're looking for better ideas at Ford Motor Company. Ideas that don't come from people who look alike, act alike, and think alike.

That's why we look for the man who doesn't fit the mass mold.

And we don't stop with looking, either. When we find the man, we try to cultivate his uniqueness. With a College Graduate Program which offers immediate opportunities for individual development. With a rotational assignment system which assures immediate responsibility and constant visibility by management.

At Ford Motor Company thousands of uniquely different people work at thousands of different jobs to produce thousands of different products.

But there's one thing we'll never run through an assembly line. You.

So, if you want to be more than just another face in the crowd, write our College Recruiting Department. Or Better yet, make a date to see our representative. He'll be on campus soon looking for better people with better ideas.



THE AMERICAN ROAD, DEARBORN, MICHIGAN—AN EQUAL OPPORTUNITY EMPLOYER

Want to be more than a face in the crowd?

At Ford Motor Company we're looking for better ideas—in everything from automotive marketing to steel-making and basic research. Ideas that don't come from people who look alike, act alike and think alike.

Whatever your major—arts, science or business—if you want to be more than a face in the crowd, we want to talk with you.

Call your placement office for an appointment.

Dates of visitation:
MARCH 15, 1967

Gellman, Liebman Discuss Golden Calf; RIETS History

Rabbi Gellman

Rabbi Aaron Gellman, an instructor in JSS, was the speaker at an *Oneg Shabbat* Friday, February 24, in Rubin Hall. His topic was "The Relationship between the Golden Calf and the Red Heifer."

After demonstrating how one could easily understand the *Parah Adumah* to be an atonement for the Golden Calf, Rabbi Gellman explained that the sin of the Golden Calf was a breach of the Second Commandment and not a violation of the First. A nation which had witnessed a revelation of the Deity greater than that seen by the prophet Ezekiel, could not possibly turn to idolatry or doubt the existence of G-d. They only could not comprehend His essence and His methods. They used the Calf as a substitute for Moses in their attempts to resolve these questions. In fact, Moses expressed similar queries when he requested the Lord to teach him His ways and show him His glory.

The opinions of our sages seem to support this view. Nachmanides felt that the Calf was a substitute for Moses who had been glorified as the intermediary between G-d and the people. Abarvanel explains that in Moses the nation saw a concrete form of the Deity.

The questions concerning G-d's essence and ways may be associated with the *Parah Adumah*. The requirement that it be slaughtered outside of the camp puzzled the people. They also could not understand how it rendered the clean unclean and the unclean clean. The unequivocal acceptance of this statute was the atonement for their sin.

Dr. Liebman

The early history of RIETS was the topic of a lecture by Dr. Charles Liebman, assistant professor of political science, at an *Oneg Shabbat* in Rubin Hall.

Dr. Liebman stated that in the late 1800's the Jews in America were, for the most part, irreligious. The small orthodox element felt guilty about leaving Europe and the hub of *Yiddishkeit*. As a result they attempted to establish a *yeshiva* which would compare favorably with the prominent *yeshivot* of Europe.

Yeshiva Eitz Chaim, an elemen-

tary school, was formed on March 5, 1886. Little is known about its early history, but it did not cater to the more advanced students of Talmud. To alleviate this problem, the Rabbi Isaac Elchanan Theological Seminary was incorporated on March 20, 1897.

At first the board of directors was intent on maintaining a *yeshiva* of the European type and would

The Ephraim Fleisher Memorial offers annually a U.S. Savings Bonds of \$50 for the best essay submitted by a YC student on any of the Biblical books of the Prophets or of the Hagiographa. The essay has a minimum of 1000 words and a maximum of 3000 words, and must be submitted to Prof. David Fleisher. The winning essay will be published in *Masmid*. The deadline for submitting the essay is Mon. May 8, at 6 P.M.

not permit its students to take secular courses. The *talmidim*, however, wanted some secular education and when the board did not accept their request, the students declared a strike. The situation gradually worsened and eventually the board of directors agreed to the student's request, and in 1908 appointed a president of the faculty, Rabbi Bernard Leventhal, and a committee to develop a curriculum for secular studies. The success of this move was not fully realized until 1915 when Dr. Bernard Revel became president and expanded the program.

SOY Appoints Committee On Student Union



E. LeVoe

SOY President G. Finkelstein

The Student Organization of Yeshiva held a meeting on Feb. 23, during club hour.

Several suggestions were made at the meeting concerning the proposed Student Union in which one Student Council will represent all the divisions of Yeshiva College. All students in the various undergraduate division, including *semicha* students, will be represented by the proposed council, headed by an undergraduate president. It was decided to appoint a three member committee to meet with Rabbi Rabinowitz and representatives from the two other religious divisions student councils to discuss this proposal.

Following this, George Finkelstein, president of the SOY, urgently requested YU students to go to an old age home in the Bronx every *Shabbat* to help create the proper atmosphere of *Shabbat*, a spirit sorely lacking at the present time.

Chief Rabbi Jakobovits Warns Against Jews' Disappearance

(Continued from page three) in the US is against the USSR. But it is more difficult to arouse public indignation over the fact that as many Jews in the US are removed from Judaism as in the USSR. This might be against public sentiment, but it is a sacrifice that is necessary and probably more useful than our protests in the realm of Soviet Jewry.

3) We must also pay the price of unpopularity and non-conformity in the area of ecumenism. "Loyalty to Jewish principle will increasingly demand moving against the current of the times," Rabbi Jakobovits states. We must resume theological dialogue, resist modification of our religious beliefs, and continue to outlaw interfaith dating and marriage. To do all this, we must be prepared to "pit ourselves against the religious pressures of our age and possibly incur the resultant opprobrium."

4) Another price to pay for the survival is the surrender of the wall of separation of church and state. Using this wall as our cardinal principle has led to disastrous byproducts such as a tendency towards secularism among Jews because "only in a secularized society could the inequality of the Jews eventually disappear altogether." This has led to hundreds of thousands of "spiritual casualties from traditional Judaism." It has also hampered the growth of the day school and therefore hampered Jewish education, "the most indispensable key to Jewish survival."

Rabbi Jakobovits then raises the

question whether Jews will suffer because of this last reversal in policy. His answer to this question is no, based on a very clear comparison between the American and the European Jew. The American Jew wants full individual equality and also equality as a group, while the European Jew wants only the former. The American Jew confines all religion to the private domain which causes a wedge to be driven deeper between Jew and Christian. A change in policy will not hurt; on the contrary, it will loosen this wedge. Therefore, a "Jewish appraisal of their attitude may promote rather than hinder Jewish security as well as Jewish survival." Every other Jewish interest must be subordinated to this. We must do whatever we can for, as Rabbi Jakobovits points out, "a religion that demands nothing is worth nothing, and a people that sacrifice nothing, merit nothing."

Frazier Feels Students Have Narrow Outlook

(Continued from page three) cur." He thinks that the fact that YU students take a double program is a sign that they are interested and committed to both parts. However, he is disturbed by the YU boy's ignorance of Christianity and feels that in this regard dialogue between the faiths is important, so that there can be an exchange of information which would eliminate some of the ignorance. He admits that before coming to YU his knowledge of Judaism was equally limited, and feels that he too would gain from a dialogue like this.

Obsession

He also thinks that the YU student is "obsessed" with Judaism; which is far different from being "conscious and concerned" about it. Mr. Frazier is appalled by the fact that our extra-curricular lectures and discussions almost exclusively circle about Jewish topics and almost never venture into the other realms of ideas that concern intellectual activity. It is also detrimental to education and a possible solution would be the establishment of a Public Affairs Forum to widen the horizons of the YU student.

Mr. Frazier has told his class that it would be good idea to establish a religion course in YU, and have competent religious leaders talk about their respective religions. As strange as it may sound, American History with Mr. Frazier is a step in this direction, and an indication that if this idea would be implemented it would be a success. Mr. Frazier's class certainly is.

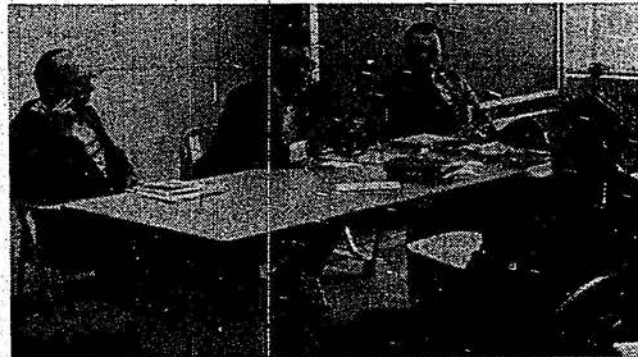
Club Corner

Pre-Med

Speaking before a meeting of the pre-med society Feb. 16, Dr. Eli Sar, a graduate of Yeshiva College, compared the problems facing the orthodox Jewish doctor of today with those that faced his predecessor twenty-five years ago.

After World War II there was a large increase in the number of orthodox Jews practicing medicine. One factor which contributed

YCSC President Murray Jacobson has announced that the First Annual Student Council Reception has been postponed to April 9, owing to the untimely passing of Dr. Samuel Solovetchik.



I. Stein

Dr. Sar addresses Pre-Med Society at Feb. 16 meeting.

making decisions which will have a definite effect upon the lives of other people.

French Club

The influence of French thought upon the American Revolution was the topic discussed by Mr. David Plank, instructor in French at NYU, at the French Club meeting held on Thursday, Feb. 23.

One of the leading contributors to French thought during that period, Mirabeau, stated that French intervention was motivated not by ideals, but rather by a desire to destroy England.

The French Minister of Finance during the American re-

volutionary period, Turgot, opposed appropriating money to help the Americans, for he felt that the British would eventually be forced to grant independence to the colonies, as they would eventually do with Canada in 1867.

Mr. Plank concluded his remarks by reading selections from Mirabeau and Diderot.

WA 3-9885 "GLATT KOSHER"
FASS RESTAURANT & DELICATESSEN
 DINNERS; Catering For All Occasions
 Take Home Food Service
 4157 Broadway—Corner West 177th St.
 New York City.

RIVER PARKWAY
 Dry Cleaners — Hand Laundry
 ONE STOP FOR BOTH
 DRY CLEANING AND LAUNDRY
 EXTRA CONVENIENT FOR YOU
 Tailoring and Alteration
 Services
 Opposite Main Building
**SPECIAL DISCOUNT
 FOR YESHIVA STUDENTS**
 2555 Amsterdam Ave.
 WA 8-4450

MIZRACHI HATZAIR
ISRAEL SUMMER INSTITUTE
 • Seven weeks spent in Israel
 • Ages 17-23
 • Plus European stopover
 See Chaim Mackler ND 211
 write to: Mizrachi Hatzair
 200 Park Avenue South
 • Kibbutz mishav work period
 • Strictly Orthodox
 • 14th year in operation
 • Total cost: \$945
 Israel Summer Institute
 New York, NY 10003

Yeshiva Alumni Allowed to Tour Arab Countries

This summer marks the first time that a Jewish group from the United States will be permitted to visit the traditional Jewish Holy Places in Jordan and Lebanon. Rabbi Al Roth, '51, President of the YC Alumni Association, reported that successful negotiations have been carried out with the Hashemite Kingdom of Jordan and the Lebanese government to provide protection for the Alumni group. The tour will include visits to such places as *Kotel Hamaaravi Kever Rachel*, and *Maarat Hamachpela*.

The itinerary calls for a scheduled three day stopover in Paris and Amsterdam, in addition to a two week stay in Israel. During its visit to Beirut, the group will meet the Jewish community of Lebanon, and tour various historical sites.

The tour will be led by Milton E. Kramer, '42, prominent New York attorney and an experienced tour leader. The three week tour will leave in mid-July, and will cost \$980.

Guest Lecturer Talks About Ethiopian Jewry As Stern, Yeshiva Students Attend Forum

(Continued from page one)

The *Kebre Negest*, a collection of Ethiopian folklore, preserves this tradition which the Falasha claim is supported by Kings 10:1-13 and Chronicles 9:12. Some Falasha claim descent from the Ten Lost Tribes of the Northern Kingdom of Israel.

The Falasha have a *Tanach*, basically the *Chumash*, which at some point in their history, was translated into *Ge'ez*. They also have synagogues and a priesthood which is based on ability and training rather than heredity. The Falasha observe the rites of circumcision, ritual cleanliness, *nidah*, *Shabbat* and the basics of *Kashrut*. They have special prayers and laws for *Succot*, *Pesach* and *Shavuot*. The Oral Law was lost to them and consequently they place heavy emphasis on a literal interpretation of their scriptures.

The Falasha community was totally isolated from world Jewry until the latter part of the eighteenth century, when reports from Christian missionaries reached European Jews. In the early part of

the twentieth century, attempts were made to bring the Falasha into the mainstream of world Judaism. Outstanding Falasha students were sent to French and German *yeshivot*. This work was halted by Mussolini's invasion of Ethiopia in 1936, at which time their advisors returned to Europe to aid the Jewish community there.

Since 1952, a group of thirteen young Falasha have been going to Israel triennially to study *Yahadut* and agriculture. Staffing the school of Ambova, the Falasha version of a *yeshiva*, is a group of Israeli teachers. Some Falasha have set-

tled in Israel and have had problems integrating into the Jewish community. To ease their problems, the Chief Rabbinate has instituted a program to make the Falasha "halachically Jewish." Eventually, the entire Falasha community may emigrate to Israel.

Mr. Paris showed slides taken by Dr. Messing, a professor of Jewish Anthropology, showing the Falasha as they live and as they are being taught by their instructors.

A question and answer period followed the lecture.

Mites Mauled By Monmouth Despite Fine First Half Try

(Continued from page nine)

White 76-73 at their home court. The Mites were on top at 14:30 of the second half when they threw the game away.

The Yeshiva quintet played an excellent half recovering from a 20-10 deficit to a first period score of 40 all. Outstanding shooting

by Stern and Shimansky, who scored 17 and 12 respectively for the half, spearheaded the attack. Kings got off to a fast start scoring twenty points in six and a half minutes. An effective defense gave the Mites their opportunity to get back in the same game and they capitalized effectively.

Kings Point took a quick lead in the opening three minutes of the second half, 49-44. The Mites then blasted ahead with eleven consecutive points bringing the tally to 55-49. They then paced their opponents till the end of the period. With 6 minutes remaining,

The YU Annual Alumni Basketball game will be played Sat. March 11 at 8:30 P.M. in the Eleanor Roosevelt Jr. H.S. gym. Admission for alumni will be \$5 per couple; included in the price will be refreshments in the YU cafeteria following the game. YC students are invited to the game and admission for students will be \$1. Mr. Marvin Herzhkowitz is chairman of the activity.

the victors chalked up 8 points on three lay-ups and two from the line. Harry and Dave fouled out and before they knew it, Sarachek's boys had dropped another one.

Taubermen Vanquished By Swords Of Brandeis

(Continued from page ten) taking the next four. After the first round, however, the Taubermen were down 5-4.

In the second round Mandel and Feldman fenced to victory for Sabre bringing the score to six all. The foilmen gave Yeshiva the lead with three victories. Norman Seidenfeld, sophomore and first year letterman, is worthy of note for his performance in this and his last two matches. In his last 9 bouts he has the excellent record of 8-1.

The clinching bout came at

Donin Cites Role Of Rabbi

(Continued from page four)

who resist all these pressures and temptations must be given due credit for surely no *rav* and no *rosh yeshiva* was ever called upon to resist such pressures and not yield to such temptations. Even in such an area as going *b'gilui rosh*, no rabbi need ever compromise on this practice whereas those working in other fields of endeavor have already learned to look upon it with greater leniency.

A realistic view of the world in which we live demands acknowledgement of the fact that whatever we do, even in the rabbinate—there will be pressures and temptations to overcome and that not everyone will always chalk up success, but that surely the rabbinate still offers the best chance for one and one's family to live totally as Jews, and within the framework of one's religious convictions.

(Continued Next Issue)

Honor Students Hear Professor

(Continued from page one)

dangers to their freedom that could accompany such federal funds. One such possible "danger" is, according to Dr. Henkin, the siphoning off of Jewish and other students into parochial schools, leaving the public schools as repositories for racial minorities.

Jews, through increasing legal safeguards and enforced statutory equality, are attaining more prominent positions than ever before without sacrifice of identity. The younger generation of Jews is growing up possessing a feeling of equality with other citizens, a feeling largely uncommon in other lands. Coupled with this new freedom, Dr. Henkin urged young American Jews to assume the responsibility for bringing new social issues to the fore and giving them the support to assure their being acted upon by the Supreme Court.

A lively question period followed the lecture. Co-chairmen for the event were Dr. Isaac Bacon, Dean of Yeshiva College, and Dr. Dan Vogel, Dean of Stern College.

YU Grapplers Continue Losing Streak, But Ellman Continues Defeating Foes

(Continued from page ten) pinned his man in 1:36 of the second period.

The next match was at the YU grapplers' home gym. Suffolk C.C. was the opponent. The defeat was the most decisive and humiliating we have received at the hands of any competitor throughout the course of the entire season.

Neil Ellman registered the only points scored by Yeshiva that evening. His match ended tied at 5-5. The only other wrestler who escaped the strong Suffolk pinning combination, although losing on points, was the slumping 145 pounder, Milton Sonnenberg.

CCNY, a traditional rival because it is Coach Henry Wittenberg's alma mater, and because City's coach is Wittenberg's original wrestling mentor, was the obstacle along the tortuous Yeshiva wrestling trail.

City College walked away with an easy 34-3 score over the vanquished home squad. This loss was especially disheartening to all concerned, for this was the year that Yeshiva was rated to overcome one of the weakest teams in City's history.

Once again Neil Ellman was the sole outstanding performer for the Yeshiva contingent. He demolished the City College protagonist by an eleven to nothing point total; however, this only brought three points to the Yeshiva

Fortnite

Thurs. Mar. 2, 8:45 p.m. — Clubs I meet
7:30 p.m. — Wrestling vs. Brooklyn (home)
Thu. Mar. 7, 8:30 p.m. — Election speeches
7:45
Thurs. Mar. 9 — YCSC Executive Council elections — Student Lounge
Wed. Mar. 15 — Ford Motor Company Recruiting for Juniors and Seniors. Submit names to Mrs. Epstein in Dean's office
3:04 p.m. — Movie — "Fahrenheit 9-11"
Thurs. Mar. 16, 8:45 p.m. — Guest speaker — No clubs
Tryouts for a Dramatic Reading to be performed at the UN for the SNCC, to be held in 547 KLETS Hall.

side of the scoreboard. Dostis, Sonneberg, and Aronowitz were the only other varsity wrestlers to escape falls.

In exhibition bouts the Weiss brothers, Arnie and Robert, as well as Stan Weinberger and Michael Groob displayed courageous showings, but failed to emerge victoriously.

The tenth meet of the season pitted Yeshiva against Brandeis University in Waltham, Mass. The wrestling team spent a delightful weekend as guests of the residents of Newton, Mass. Unfortunately, these hearty rooters

Weekend In Kew Garden Hills Is Success Plans Include Boro Park, Rockaway

The first Yeshiva College Weekend of the spring semester was held at the Young Israel of Kew Garden Hills, February 10-11.

Joel Lubet '68, chairman of the YCSC Weekend Committee, attributed the weekend's great success to the efforts of Irwin Hametz '69 and his intercollegiate group at the Young Israel.

Following a *Shabbat* of home

were let down as the "Judges" beat their Yeshiva College counterparts.

Continuing his string of fine wrestling was Neil Ellman, as he convincingly out-pointed a superbly conditioned Brandeis athlete. Paul Rolnicki also registered a victory by defeating his man 4-2 in an exciting match.

Returning after having missed several matches, David Carr wrestled at 167 lbs. spot. Apparently the lay-off did much good for David as he pinned his man in 2:55. Brandeis scored a 26-11 victory over Yeshiva.

hospitality and study, the weekend participants conducted a bowling party and a *kumsitz* Saturday night. At the *kumsitz* they were entertained by the singing of Mike Zheutlin '69 and Label Sharfman '70.

The weekend Committee is currently planning a Boro Park weekend for March and a Far Rockaway weekend for April.

LEARN TO DRIVE NOW!

10% DISCOUNT FOR STUDENTS PRESENTING THIS AD (Limit 1 To Each Student)

CALL FOR FREE **928-4987** **corn's** **side** MANUAL

ENDORSED & RECOMMENDED BY **side** AUTO SCHOOL, INC.

- College Trained Instructors
- Private Lessons 7 Day, A Week
- Free Pick Up Service
- Easy Time Payments

American Institute of Driver Education, Inc.

ALEX STEINBERGER Tel. 923-7023

ALEXANDER'S

STRICTLY KOSHER RESTAURANT & DELICATESSEN CATERING FOR ALL OCCASIONS

2502 AMSTERDAM AVENUE, NEW YORK

YU Hoopsters Struggle With Two Wins And Four Losses

Monmouth Mauls Mites Despite Fine First Half

By K. Koslowe and B. Spinowitz

The Mites succumbed to Monmouth, 86-69, in a Saturday night home game, February 11th. Yeshiva kept pace with their taller opponents the entire first period, with the visitors taking the lead in the last minute for a half-time score of 44-39.

Joel Fischer started the Blue and Whites rolling by sinking the first bucket. A fired-up Sarachek quintet then played their best half since their last win. They took the lead as many as five times.

The squad worked their plays and made the shots count. Both Sam and Joel were hitting from twenty feet out with unbeatable accuracy. They scored 20 and 18 points, respectively.

Unfortunately, all this ended in the second half. The Mites were outscored 42-30, outrebounded and in general, outplayed. They weren't scoring on their first attempts and couldn't pull down a rebound for a second try. Harry did, however, score 8 from the floor and three from the line for his second tally of double figures this season. Shimansky did well in the scoring department with twelve for the evening.

Once again the Mites put out their all but had their efforts frustrated by a lack of effective height.

Yeshiva faced Marist College Feb. 13, with the Mites in the midst of a five game losing streak. The Mighty Mites, played exceptionally well for most of the game but a five minute defensive lapse late in the game led to Yeshiva sixth loss in a row, 69-57.

In the early moments of the game, the Marist quintet competed against Sam Stern and Joel Fischer. In the first ten minutes, Sam scored 10 points, Joel scored 6 points and the score was 16-16.

Marist then went ahead by nine points 29-19. Stern and Fisher finally began to receive some support with five minutes left in the half. The work of Mike Koenig and Dave Hershkovits helped close the halftime gap to 36-32.

At the start of the second half Yeshiva stayed close on the hot

shooting of Koenig (11 points) and Fischer (14 points). With 12:44 left in the game, the Mites were losing 52-51 and were surging towards a victory.

It took the Mites only five minutes to undo twenty seven minutes of excellent play. Marist scored 11 straight points on four unnecessary fouls, a tap in on the fifth attempt and a lay-up off a steal at the halfcourt line.



Shimansky in the stretch I. Stein

When Yeshiva recovered, with seven minutes left, the score was 63-51. In the closing minutes of the game, Sam Stern (22 points), tried to shoot his team back into the game, but, as has happened frequently this year, time ran out for the Mighty Mites.

Wednesday, February 15th, Kings Point edged the Blue and (Continued on page eight)

Yeshiva's Mighty Mites Defeat Pratt; Harry Winderman Star In 63-54 Win

At the Pratt Engineer's expense, the Mighty-Mites finally lived up to their potential as an offensive unit. In the first half, Pratt unveiled a tight zone defense, which disallowed any thought of driving towards the basket. The Mites, however, responded favorably to the challenge by shooting very well from the outside. Offensive rebounding had been sorely lacking in the Blue and White's previous games. However, in this game they rebounded fiercely. Led by Harry Winderman and Henry Shimansky, the Mites owned a 29-20 lead at half-time.

Coach Sarachek was also hitting from the outside with his own brand of humor, with 2:40 left to play in the first half, he instructed playmaker Sam Stern to wait for a good shot. Sam took an easy 10 foot jumper, but missed. The coach bellowed, "A good shot, Sam, a good shot." Sam said, "It was a good shot." Sarachek replied, "A good shot is when you are 9'8" and two inches away from the basket!" The crowd roared, as Dave Hershkovits ended the first half with a driving lay-up, close in.

The second stanza featured an entirely different brand of basketball as the Pratt quintet switched to a fast break offense, supplemented by a man-to-man defense. The Mites, however, never faltered as they hit on a variety of baskets. Yeshiva built up a 12 point lead and kept Pratt's threat to a minimum during most of the half.

Trying desperately to catch up in the final four minutes, Pratt

shifted to a full court press. The Engineers deliberately fouled the Mites, trading one possible point for the ball and the hope of two points. The strategy backfired,



Sam Stern amazes Pratt I. Stein

however, as the Mites shot very well from the line. At one interval, Shimansky took full advantage of three, one and one situations. The Pratt team finally did whittle down the lead to 9 points, as Yeshiva won 63-54.

Highlighting the game were Harry Winderman's progress and Sam Stern's brilliant playmaking. Winderman, who is well along in his metamorphosis from a backyard ballplayer to a varsity mainstay, rebounded strongly, scoring

8 of his 13 points on tip-ins. Sam, who also scored 13 points, helped break the Pratt press by his uncanny ability to hit the open man. Rounding out the scoring, Shimansky tallied 15 points, Joel Fischer scored 13, and Hershkovits contributed 9.

Mites Storm Campus

With dreams of a possible championship game on their minds, the Mighty Mites stormed the Stony Brook University campus like lions. They left like lambs. Stony Brook held on to a ten point halftime lead to win 59-45 and knock Yeshiva out of contention for first place in the Knickerbocker Conference.

The Mites started strongly in the first half and they held a 2 point lead after the first 18 minutes of play. Stony Brook took the lead at 14:30 of the first half, 18-16. At this point Yeshiva completely fell apart and Stony Brook led at the half, 28-16. Yeshiva managed to sink only three field goals in the first half.

Shooting Improves

The Mites' shooting from the field improved in the second half, but, not quite enough. The scoring of Joel Fischer (15 points) Sam Stern (11 points) and Harry Winderman (9 points) helped keep the game close, but Yeshiva never overcame their early ten point deficit.

The Mighty Mites had a chance to play the role of a "spoiler" as they played Hunter College, the first place team in the Knickerbocker Conference. As they have done often this year, the Mites showed their ability to play tough consistent ball—for ten minutes. After this time barrier was passed Hunter rolled over Yeshiva and eventually won 82-48.

Fine Start

The first ten minutes of the game had no relation to the ensuing thirty minutes of massacre. At the start Yeshiva shot well, played good defense, and was strong off the boards. Hunter, at this time, held a slim 16-14 lead. The well-balanced Hunter squad slowly increased their lead until they led at the half, 42-27.

In the second half, a tough Hunter defense bottled up Stern (11 points) and Fischer (15 points). Without the scoring of these two players, the Hunter College quintet ran wild. They quickly ran the lead up to 20 points and with eleven minutes left they led 63-33.

Then as Hunter's pressing defense loosened up a little, Yeshiva managed to reorganize their attack. They shot even with Hunter for the remainder of the game but Yeshiva never dented the 30 point bulge.

Sarachek's Men Defeat Drew 74-73; Game Ending Shot Nets Mites Win

All the frustrating defeats of this entire season were avenged in one inspired victory over Drew University. The Mighty Mites, in an amazing display of clutch ballplaying, came from behind to tie the game at the end of the regulation time, 62-62. Then in the overtime period, Dave Hershkovits' shot at the buzzer won the game for Yeshiva, 74-73.

The early moments of the game set the pace for the entire match. Yeshiva, after falling behind 7-2, rallied to tie the game 14-14 at 13:30 of the first half. The Mites did not take the lead until nine minutes later when Joel Fischer's (20 points) long jump shot put them ahead 30-28. This lead was short lived and at the half Yeshiva was behind 40-31.

The Mites played well in the first half with Stern (13 points) and Fischer (12 points) scoring, and Harry Winderman (10 rebounds) working hard under the boards. However, Yeshiva was still making defensive mistakes and Winderman was in deep foul trouble with 4 miscues in the 1st half.

At the start of the second half Winderman fouled out and the rebounding burden was shifted to Mike Koenig and Efrem Zuroff. The Mites were not able to close the gap at the start of the second half.

Halfway thru the final period with the score 52-39, the Mites came alive. Coach Sarachek surprised most of the fans by putting freshman Alan Blumenthal in at this point.

The team displayed a flash of brilliance, when under the expert floor-direction of Sam Stern, they closed the gap to 53-52. Blumenthal contributed two assists to Stern's fine effort but the rally seemed wasted as Drew's overall power overshadowed Sam's excellent play and put the game apparently out of reach. With only two minutes to go Drew had a 60-56 lead and they froze the ball.

Yeshiva broke the freeze but was unable to score, and with 15 seconds left in the game, the Mites were down 62-57. Mike Koenig then put in a beautiful inside shot with ten seconds left to make the score 62-59.

Yeshiva then traded fouls with Drew and with three seconds left Efrem Zuroff went to the line to shoot one-and-one. Zuroff made the first and missed the second but Drew, pressured by big Fischer, could not maintain possession. So with two seconds left, Henry Shimansky tossed the ball in to Sam Stern, and Sam coolly converted a lay up to tie the game at 62-62 in regulation time.

In the overtime period Joel Fischer's three straight jump shots and the defensive work of Hershkovits and Steve Singer kept Yeshiva close, but with one minute left the Mites trailed 73-70. By this time, Fischer, Koenig and Winderman had all fouled out.

With 30 seconds left Shimansky put in a jump shot to make the score 73-72 and ten seconds later the Mites regained the ball on an offensive foul. With two seconds left Dave Hershkovits had the ball near the foul line with no choice but to shoot. He did, and the sound of the buzzer coincided with the sound of the ball swishing through the nets.

JOE'S BARBER SHOP

"Special Attention to All"

2322 Amsterdam Ave. at 124 Street

HAIRCUTS - YU DISCOUNT

WA 8-9551

ACROSS FROM YESHIVA

BIG DISCOUNTS AT AL FULDA'S

Fort George Jewelers Inc. 1556 St. Nicholas Ave.

Watches - Jewelry - Gifts Repairing & Engraving

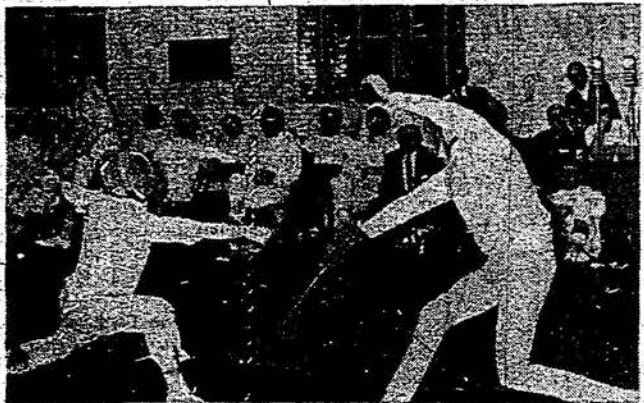
LO 8-3888 Bel. 184-187 St.

Now Nationwide

MAZEL MATCH

Scientific Accurate Dating for Jewish Collegiate & Grads. Fee \$3.00. Request FREE questionnaire in N.Y. Call BE 4-3300, Writer: Mazel Match Box 148 Bay Sta., B'klyn 11235.

Taubermen Defeat First Seven Foes Then Falter At Hands Of Brandeis



Yeshiva foilman fiercely jabs opponent's right toe to no avail. I. Stein

By Bruce Spinowitz

The Taubermen brought their record to 6-0 downing Jersey City State, Monday the 13th. The match was clinched at 14-10 by Sophomore Norman Seidenfeld, and ended 16-11.

The swordsmen expected a tougher opponent in Jersey after being downed by them two years running, but strong performances in foil and epee turned the tide.

Sabremen Mandel and Kopf picked up two wins in the first round of competition. Adley was 2-1 for the match, dropping his third bout by just one touch. Foil was a little weak on their first attempt, dropping two and tying the score at three all.

Yeshiva slowly pulled away to a 9-6 lead with 2-1 victories in each of the sets. The swashbucklers then broke open with three wins by Epeemen Peterseil, Bernstein and Lerer, to bring the tally to 12-6. The Sabre team was edged out on their last three bouts, but the Foil squad finished at 14-10.

Opponents Fall By Wayside As Keglers Roll On

The bowling team, by far the most unheralded of YU's athletic teams, is currently in the midst of a hot streak. The Keglers have won seven of their last nine games, and have been victorious in their last three matches. The defeated opponents were Cooper Union, Fordham and Brooklyn Poly. In the Cooper Union match, YU was led by Co-Captain Mike Witkes, who bowled a 217 game and a 534 series. Sid Budnick had a 199 game in the same match.

The team is currently in next to last place, an improvement over last year's cellar finish. The team's standing, however, must be evaluated with consideration of the handicap our bowlers must face. Every other school in the league pays not only for match games, but also for the practice games. Our players must pay for their own games limiting the pre-match practice and hurts match performances.

The team's leading scorers have been Co-Captain Willie Helmreich, Co-Captain Mike Witkes, Sid Budnick, and Andy Solomon.

Both Foil and Epee finished 6-3 and Sabre 4-5. Mandel, Zauderer, Kalish, Seidenfeld, Peterseil and Lerer contributed to the win with two victories each.

Yeshiva's swordsmen picked up their seventh win of the season against Brooklyn College, February 20th. The match wasn't clinched until the last bout when Epeeman Jack Peterseil dazzled his opponent with five straight touches.

The Taubermen opened the first round with two losses and a win in the first weapon, but took the lead with three victories in foil and one in epee.

Brooklyn tied things up in the next round bringing the tally to

9-9. Sabre's third set of bouts was disastrous. They dropped all three and finished the meet with a 2-7 record, Mandel getting the two wins.

The outlook was dreary for a while, but the strength of the foil squad put Yeshiva back in competition. They made up for their teammates' previous three losses by taking their last three. In fact, they finished with 7-2, balancing Sabre's poor showing of 2-7.

Tension built up as Epeeman Lerer dropped his bout five touches to four. Bernstein downed his opponent 5-4 and Peterseil finished the meet in a smashing finish, topping his opponent 5-0, bringing the Taubermen to their seventh victory of the season and their tenth consecutive win.

Yeshiva held its annual competition with Brandeis University over the weekend of February 25th. The wrestling and fencing squads, along with assorted free-loaders were graciously hosted by the suburb town of Newton, Mass.

After a very pleasant Shabbat the fencers met their annual rival. The attendance of many hometowners and Yeshiva students bears out the history of competition between the two squads.

Brandeis jumped ahead taking the first two bouts, but Yeshiva quickly recouped the losses by

(Continued on page eight)

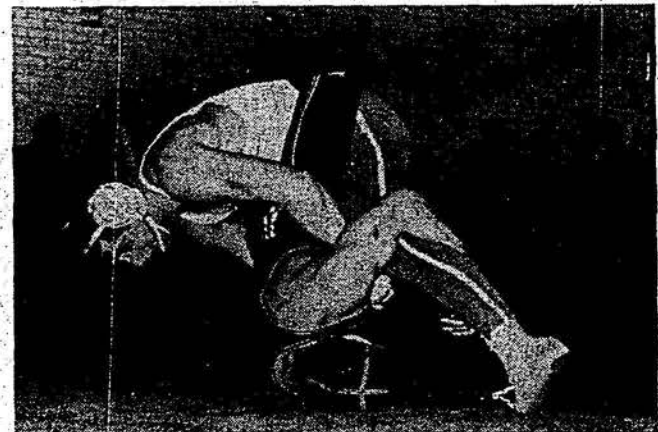
Grapplers Continue Losing Despite Ellman's Victories

By Milton Sonneberg

"No news is good news." So perhaps this report would be better left unwritten. It is at this time that the Yeshiva College wrestling team has absorbed its fifth straight defeat. The only consolation that can be hoped for in a disappointing season are the

Neil Ellman who has been carrying an extraordinary burden on his shoulders throughout the team's weak period. Neil flattened out and pinned the Marist man in the amazing time of just 29 seconds.

Paul Rolnicki and Marty Twerzky, at 160 and 177 lbs. respec-



Ellman provides YU with only victory at City match. I. Stein

upcoming final two matches against two relatively weak teams.

To begin, the first match after intercession found YU against Marist College in Poughkeepsie, N.Y. The final score was 25-13, but several Yeshiva performances were noteworthy.

These include a record-setting pin accomplished by team captain

tively, wrestled to victory in fine showings via the point route. Steve Dostis also did well although his match ended in a draw. The rest of the Marist meet was characterized by lackluster displays with exception of a 130 lbs. exhibition bout win, chalked up by Arnie Weiss. We

(Continued on page eight)

On The Sidelines

Red And The White And Blue



Howard Bodner

Yeshiva University is synonymous with Bernard "Red" Sarachek. Basketball is the leading sport of the metropolitan colleges, and as such, in the field of sports, Yeshiva is identified with the Mighty Mites. And whatever the image of the team that the public has, Coach Sarachek serves only to enhance it.

It is very simple to describe Sarachek in terms of accomplishments. He is regarded as one of the finest tacticians of the game today. St. John's, coached by Sarachek's friend, Lou Carnesecca, has adopted the intricate style of play developed by Sarachek. No knowledgeable basketball person has ever disputed Sarachek's ability to institute varied, original offenses, or to devise defenses to cope with unusual offenses. This is the man as a coach, working with a blackboard, about whom thousands of words have been written. I am interested in depicting him—a man as a coach, working with people—as I see him.

In the informal conversations I enjoyed with Sarachek, he appeared as an individual full of compassion, and, as a Jew, completely dedicated to Yeshiva University. He firmly believes that throughout the country every Jewish boy playing for a Young Israel or a Jewish Center or Temple looks to the Yeshiva basketball team as the epitome of Jewish sports. Isolated heroes, Sandy Koufax, Barry Kramer, Neil Weinstock, do not represent that which is totally tangible to these boys; Yeshiva's team does. And, it is not only the youngster, but any person proud of his heritage, who can glorify the achievements of the Mites. Sarachek has devoted himself to this doctrine, trying to place basketball at Yeshiva in its proper rung, in relation to the contemporary American sports scene.

Mr. Sarachek lives basketball and he lives the Mites. Perhaps it is because of the poor season through which the team is suffering that makes my observation of this man possible. It is not only a losing game that affects him, but the effect a loss has on his conviction that Yeshiva's team plays an integral part in American Jewry. Although as coach of the Mites he has felt the blows of defeat many times, he still cannot reconcile it with his inherent drive to win. Two weeks ago Dean Bacon asked him for the results of the Marist and Pratt contests. Told the outcome, the Dean was satisfied with the one victory, Sarachek was not. Sarachek berated himself and the team for not winning both. A game is not a battle, it is an entire war.

This combination of factors churning within Sarachek are those that motivate him to try, unceasingly, to secure the talent necessary for a

winning (or at least a representable) team. He knows that the future of the team, if not the barest existence of it, rests with his ability to convince high caliber ballplayers like Stuart Poloner to come play for Yeshiva. To convince is not easy, as it entails a good deal more than the sincerity with which he speaks to these prospective students. It is Sarachek's responsibility to acquire players; he knows and feels it.

But this is not the total picture of the man. Much is known concerning his good deeds, sense of humor, and fidelity. And much is known about his alleged "negative" side.

It is the negative aspects of this man that many say manifest themselves during a game. People don't realize, as Benjamin Franklin did, that "A man in a passion rides a mad horse." Sarachek is so immersed in the desire to win; the passion for victory is so great that he can't help but react accordingly. Perhaps this is no excuse. Perhaps he is at fault for deriding a player. Perhaps he must not regard his athletes merely as "x," chalk marks fulfilling a function. Perhaps he does lose himself in the forty minutes of game time. Perhaps he does "psych out" a player. I do not attempt to answer these questions, for I do not believe that there are definite answers. But I do know that indubitably, Sarachek is under terrific pressure, the pressure of wanting to win and having to do it with the material he has. I do not wish to demean any player, but if I write candidly concerning the coach, so I must write concerning the team. One ballplayer and one potential ballplayer do not constitute a potent force.

I also know that Sarachek feels that the team must play one particular way, and when they deviate all is lost. It is this sidling from the set patterns of play that ignites his wrath. It is not a missed shot, but the wrong shot that fans the flames. Unfortunately, it is at these times that Sarachek doesn't adhere to the sagacity of Thomas Jefferson who said: "When angry, count to ten before you speak; if very angry, a hundred." Rather, he follows the dictum of Mark Twain, who remarked; "When angry, count four; when very angry, swear."

Sarachek has made mention of terminating his coaching career. To some, this is good news; to me, it is bad. I am certain that with players of proper endowment, he would successfully mold a team, just as he did in the brighter years. But he won't leave until his task is done. This is the why he has an ideal—a palpable one to which he can look up. Perhaps then we will realize that gratuitous, not vituperative phrases are owed to the man with whom basketball at Yeshiva is synonymous.