

## Large Audience Hears Speech By Ben-Gurion

Israel's first Prime Minister, David Ben-Gurion, addressed a capacity crowd in Lamport Auditorium yesterday, March 15. The audience of students, faculty and administration from Yeshiva and



David Ben-Gurion

Stern Colleges listened raptly as Mr. Ben-Gurion appealed to Jewish youth to settle in Israel.

The President of EMCSC, Jack Stern, gave a brief introductory speech in Hebrew.

Mr. Ben-Gurion, who spoke here at his own request, was motivated by his desire to speak with Jewish college students.

A reception for student leaders and members of the faculty and administration was held in Furst Hall following the speech.

## Ronnie Gross Is New President; Tuchman, VP; David, Secretary

By David Minder

In elections for YCSC Executive Board held Thursday, March 9, Ronald Gross, Isaac Tuchman, and Sheldon David were elected to the positions of President, Vice-President, and Secretary-Treasurer respectively. The results were announced by Sid Kalish, '67, Chairman of the Elections Committee.

Running unopposed for the presidency, Mr. Gross collected 471 votes. The obvious discrepancy between Mr. Gross' vote (471) and the total vote cast for all the candidates (722) is accounted for by the large number of voters who neglected to cast votes because of the unopposed status of the candidate. Mr. Tuchman collected 246 first place votes and then went ahead to defeat Harvey Werblowsky, 176 first place votes in the third distribution of the voting. Gary Banks received 177 first place votes with Harry Weisman getting 115. In the race for Secretary-Treasurer, Sheldon David received 304 first place votes to Harry Weiss' 251 and David Savitsky's 167. Mr. David then won the office on the second place vote counting.

Ronald Gross, '68, RIETS, is a political science major. He has served as Secretary-Treasurer of YCSC and as Secretary-Treasurer of his Sophomore class. As part of his design for the coming year, Mr. Gross hopes to improve the guid-

ance facilities of YU, advance curriculum proposals, and expand extra-curricular activities.

The Vice-President-elect, Isaac Tuchman, '68, RIETS, is also a political science major and was recently elected to the social science honor society. He has served as executive vice-president of the Political Science Club and Secretary-Treasurer of his junior class. An awareness of the selective service system, a complaint review board, and a constructive cooperation attitude towards the administration were all stressed as needed proposals to be dealt with by next year's council.

Sheldon David, '69, EMC, attains his new position after having been president of his freshman class and a member of the Curriculum Evaluation Committee.

This is the first time that elections for student council were held so early in the term. The reason for this action is to give the newly elected officers a chance to familiarize themselves with the duties of their respective offices. Class office elections, however, will be held as usual, later in the semester.

Originally, elections for the editor-in-chief of Masmid, the Yeshiva College yearbook, were scheduled to be held at the same time. However, according to the Junior class officers who were to supervise this election, complications arose and the election could not be held. These problems will

be solved in the near future and signs will be posted within the week concerning the request for new applications from candidates.

## YC To Credit Students With State's Exams

College proficiency exams, sponsored by New York State, will be available to Yeshiva College students for credit, according to Professor Morris Silverman, Registrar.

The examinations are designed to allow individuals to earn college credit and meet teacher certification or other employment requirements through study or experience outside of regular college courses.

To be given May 25-26, 1967, examinations are available in 28 areas of history, freshman English, social science, statistics, accounting, literature, mathematics, education, applied music, natural sciences and engineering graphics.

The application deadline is April 21. Further information may be obtained by writing to the College Proficiency Examination Program of the State Education Department in Albany, New York.

## Yeshiva Brass Honors Noted Israeli General

A visit to Yeshiva University was made by General Yosef Geva, Military Attache of the Israel Embassy in Washington, D.C. on March 2. He was honored at a luncheon tendered by Dr. Emanuel Rackman, assistant to the President.

Speaking in Hebrew in the question period after the luncheon, General Geva discussed the close cooperation between the Israeli army and its military chief Rabbi-nate. He noted that religious observance is an essential part of the unity of Israel's defense forces, which are composed of Jews from many countries and various traditions who must be integrated. As fifty per cent of the paratroopers are observant (coming from *yeshivot* and the *Nachal*, the military-agricultural reserve units), great care is given to the observance of *halacha* on their missions.

The guest noted the feeling of brotherhood he felt among most Jews in the United States, and particularly at Yeshiva University. As a youth, he was educated in European *yeshivot*.

In answer to a question regarding the relations between the United States and Israel, General Geva replied that he was pleased with the change of attitude now present in the U.S. policy. Previously, during President Eisenhower's administration, (Continued on page five)

## Interview, Tests Subject Of Pre-Med Symposium

Participating in the discussion, "Entering Medical School: the MCAT and the Interview," at the Pre-Medical Society meeting last Thursday, March 9, were Dr. Saul Wischnitzer, assistant dean

choice solely on the basis of their MCAT results and interviews.

Dr. Levine presented a resumé of methods of preparation for the MCAT. He attributed great im-



Dr. Wischnitzer speaks on the importance of the MCAT

and pre-med advisor, and Dr. Eli Levine, professor of chemistry.

Dr. Wischnitzer presented a brief talk on the importance of the Medical College Admissions Test (MCAT). He stressed the great weight attached to it by medical colleges as a standardized measure of the candidate's proficiency in mathematics, science, vocabulary, and general knowledge. He related examples of some Yeshiva College students who entered the school of their

importance to the building up of a considerable vocabulary and the knowledge of basic algebraic operations. Citing some remarkable figures, Dr. Levine noted that Yeshiva College places 85-90% of its pre-med students into medical colleges as opposed to the national average of 50%.

Leon Pachter, a senior who is already accepted at the school of his choice, then discussed the interview. He stressed several factors (Continued on page seven)

## Rabbi Weinberg Delivers Talk On Conformity

"Conformity and non-conformity" was the topic discussed by Rabbi Charles Weinberg, former president of the RCA at the *Oney Shabbat* of March 3, 1967, in Rubin Hall. Introducing the topic, Rabbi Weinberg stressed the fact that the issue is of vital concern to American Jews in both the spiritual and secular realms of their lives.

With regard to the religious part of the Jews' lives, he pointed out that although it would appear to be the Conservative and Reform Jews who are non-conformists since they are the ones who have broken away from tradition, this appearance is only external. Internally, Rabbi Weinberg maintained, the Orthodox are the nonconformists. Each Orthodox person has his individual ways of carrying out his obligations. One example of this is the way that one adapts the feeling with which he prays in the syna-

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## Big Brothers Meet And Plan Future Of Chavrusa Program

Results of this year's Big Brother Program were evaluated at a meeting, presided over by Dean Jacob Rabinowitz, programs director, held March 1, in Furst Hall. Plans for the next year's program were also made. Ap-

proximately thirty-five of the ninety Big Brothers attended along with representatives of the freshman class. Also present at the meeting were officers of the Alumni Association who came to show their appreciation of the program.

The Big Brother program is a program under which three or four incoming freshmen are assigned to an upperclassman who helped them become oriented to college life. For the most part, the freshmen approved of the program. They did, however, express many



Leo Kline speaks at Big Brother meeting held in Furst Hall.

criticisms among which were insufficient and haphazard meetings between the freshman and his Big Brother. They also indicated that freshmen want more help. The Big Brothers maintained that they could only supply a limited amount of assistance.

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## The Commentator

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### Memorial Award

The sorrow of Dr. Samuel Soloveichik's untimely passing remains with us. As Dr. Soloveichik, ז"ל established an intimate bond with his students and was sincerely interested in their lives, many students feel they would like to honor their teacher and preserve his memory in the school.

We therefore recommend that the students, through Student Council, establish the Dr. Samuel Soloveichik Award to the graduate who must successfully combine excellence in science with devotion to Jewish studies. We feel this award befits the personality and character of our beloved teacher.

### Comparative Religion

It is incumbent upon any Jew who lives in a predominantly Christian culture to be acutely aware of the theological differences that exist between his own religion and one whose values confront him daily. For, to be insensitive to such disparities is to allow oneself to fall victim to confusion and misinformation.

Thus, in an effort to become better informed individuals, we propose that a comparative religion course be instituted at Yeshiva College. This class would present the

major religious practices of the salient religions of the world and uncover the basic philosophical, ideological, and theological differences between them. Needless to say that only someone who is firmly entrenched in Orthodox Judaism, yet thoroughly familiar with the other religions be recruited to instruct such a course.

### Open Door Policy

One of the major complaints of college students is that their school administration is coldly bureaucratic and basically uninterested in student opinions and problems.

The Dean of our College, however, has an open door to students. Anyone can make an appointment to talk about any matter concerning the school, for the Dean recognizes the administrative necessity for knowing the students' sentiment.

The responsibility to keep him informed falls on the students. If a number of students voice dissatisfaction over a particular situation, there is a good chance of the request being granted or a compromise being reached.

The Dean's "open door policy" is an opportunity that students should not take for granted.

# Letters To The Editor

To The Editor:

I was most disturbed to learn of the visit to Yeshiva of Mr. Ben-Gurion. It seems inappropriate for anyone familiar with his life to wish to honor him, and particularly so for a Torah institution.

Let me emphasize that I am not a member of *Neturei Karta*, *Cherut* or the *Gush Hachofshi*, and have no political axe to grind. My arguments are primarily religious-moral in nature. Most obvious is the fact that Ben-Gurion has spent his life actively warring against Torah Judaism. His has not been a position of agnosticism or tolerance, but rather one of determined opposition to the G-d and Torah of Israel. Dozens, if not hundreds, of statements can be cited from his public addresses attacking all that we hold dear. He has not confined himself to theoretical pronouncements; whether in the infamous case of the Teheran children or with new immigrants generally, he has led a bitter fight to eradicate religion among sizable portions of the populace. Demonstrating public regard for him is as rational as taking an asp to one's bosom.

Far more serious is his disregard for human life, demonstrated so blatantly in the Brand case. Joel Brand was a Jew whom Eichmann permitted to leave Hungary to arrange for the ransom of its Jewry. After waiting for some time in Turkey to see the leaders of the Jewish Agency, he was told that he would have to come to Palestine. It was known that the British were waiting to arrest him as soon as he crossed the border. In fact, Brand had been so warned by Mr. Klamman of the Revisionists and Dr. Griffel of the *Agudah*, but the Agency representative with him denied it. Needless to say, he was imprisoned by the British and held for four and one-half months (the Agency official was not held) without any hue and cry being raised

by the Agency. By the time he was freed it was too late to help Hungarian Jewry, most of which perished in Auschwitz. (see A. Weissberg, *Desperate Mission*, 1951; S. Rosenfeld, *Tik Pili* 124, Tel Aviv, 1956.)

It may be argued that Ben-Gurion's guilt in the above was only as part of the Executive of the Jewish Agency. There is, however, another case in which the guilt for murder seems clearly his — the notorious "Altalena" incident. The "Altalena" was an *Irgun*-obtained ship bearing large quantities of vitally needed arms to Israel in June, 1948. The *Haganah* had agreed to its arrival, despite this bring a truce violation, but for political reasons changed its mind. When it appeared off the beach designated for unloading, the *Haganah* prevented this, and the ship steamed toward Tel Aviv. There Ben-Gurion ordered the shore batteries to sink it, killing twenty men and taking others prisoner. As an excuse he claimed that the arms were to be used for internal revolution. The members of the *Mizrachi* in the provisional government (hardly a bunch of extremists) were not taken in and resigned, returning only when Ben-Gurion promised to set up a commission of investigation and to free the prisoners, (see *Davar* and *Hatzofe*, 6/21-6/25/48). Needless to say, he never appointed such a group and later admitted that the battle of Latrun (and thus Jerusalem) was lost because of the weapons shortage.

Ben-Gurion seems also guilty of that most heinous of sins between man and man, *mesirah*. I am not questioning the sincerity of either the *Haganah* or the *Irgun*, nor do I wish to discuss who may have been right. But it is clear that Ben-Gurion delivered over Jews, fighting for their homeland, to the British for torture and execution. Even more, he proclaimed it a national duty

to assist the British in their attempts to wipe out insurrection (*Davar*, 11/22/44). Let no one think that he feared the wrath of the British against innocent Jews, for he proclaimed publicly that the justification for his action was the possible interference with the fulfillment of Zionist plans. The British murderers found a Jewish ally, he who would later lecture the world on prophetic morality.

I have avoided discussing *halachic* issues, despite the fact that many authorities would prohibit Ben-Gurion's entry to Yeshiva. Since there are *halachic* experts among us there is the possibility that the Administration consulted them. But even if it should be permitted, how can we possibly do it? There is not the slightest rationalization for the welcoming of this exemplar of moral rot. Nothing he has done or can ever do will atone for the blood dripping from his hands (see *Rambam*, *Rotzeach* 4/9). That the Yeshiva Administration has few principles is a long-established fact, but its latest act marks a new low in its spiritual prostitution.

Rabbi Melech Press '63

### YU Philosophy

To the Editor:

Recent issues of THE COMMENTATOR have pointed up many interesting problems that confront Jews today: dialogue with Christians, principles is a long-established fact, sports and the Jew, etc. One inevitably thinks back upon the story of the composition some elementary school teachers gave their students about elephant hunting. The French student wrote about "Equality and the Elephant," the Britisher entitled his work "The Elephant and the British Empire," and the Jew, of course, wrote about "The Elephant and the Jewish Problem."

Needless to say, consistency in thought requires a basic philosophy

i.e., if one desires to express himself on various issues without contradiction, he must base his statements on a single underlying framework of thought. Furthermore, without such a basis, one tends to advance ideas upon emotional appeal, rather than upon logic and reason. We at YC, as orthodox Jews, must accept an essentially Judaic (Orthodox) *hashkafah*. *Masechet Avot* tells us, "Vichol maasecha l'shem shamayim;" for us, the Torah can form such a basis of philosophy, for the Torah relates to all issues.

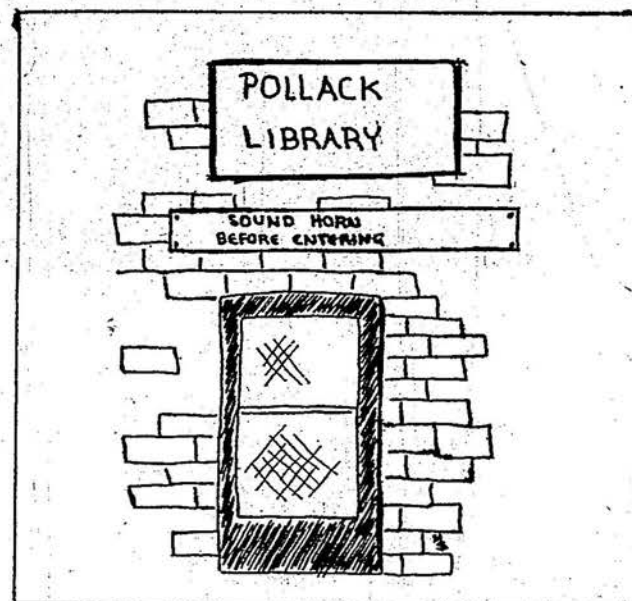
Once we have accepted the Torah as our basis, we can approach the issues raised in THE COMMENTATOR from at least a consistent point of view (I don't say true, for fear of insulting some who would claim that the Torah is not true perhaps, and that I am being narrow-minded). Anyway, it might prove valuable to discuss several of the issues previously mentioned in the light of our basic philosophy.

Rabbi Dr. Jerry Hochbaum

wrote a fairly comprehensive article on this subject of Jewish-Christian dialogue in the last issue of *Gesher* (this is a publication of only traditional Jewish thought, perhaps not in keeping with the current intellectual atmosphere of freedom of thought). In it, he points out that we must take into account what may be gained from the discussion by the Jewish community as well as the Christian community. I quote from Dr. Hochbaum: "Until these conditions are met, until the (Jewish) sociological community... becomes fully restored as a religious one the Jewish Gentile dialogue is dangerous and the Talmudic injunction of *al hanizak l'harchik et atzmo* is applicable."

We must examine the dangers involved in a dialogue with the Gentiles. First, we could conceivably convey a spirit of encouragement to relatively lay Jews to debate with their Gentile neighbors by setting an example at the higher

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Professor Exposed

# Biologist Klein Prefers Informal Approach; Combines Teaching Career With Research

By Samuel Kapustin

Mr. Morris Klein, the newest member of our biology department, had just finished a long day of teaching and had sufficient reason to be tired. Yet when a student asked him for a half hour conference to help with a paper, he readily agreed. The discussion soon lengthened into an hour, but Mr.

of his first tests were less than he had expected, but that "due to their ability to orient themselves quickly to a different approach," later tests were satisfactory.

Like many teachers who have transferred to Yeshiva from other schools, Mr. Klein soon recognized that YU's students are more "argumentative" and often try to establish the *rebbe-talmid* relationship in their secular subjects as well. "I am always eager for an intellectual challenge," he continued, "but it is sometimes necessary to insure that the challenge remains solely on that level." In order for both student and teacher to partake in the learning process, Mr. Klein feels that both must be keenly aware of the other's role. Although students may get carried away on a tangent, Mr. Klein welcomes this and is willing "to satisfy their desire to cover one area more than another, even if such was not my original plan."

Mr. Klein favors a combined science course for non-science majors and cited examples of certain graduate schools where doctors are required to take courses in the humanities. He stressed that the teacher of such a course must be well acquainted with the three major sciences and be thoroughly up-to-date on recent happenings in research. Noting "an increased stimulation" in students since he began teaching, Mr. Klein maintained that the technological ad-

vances of recent years have forced colleges to offer their students much more extensive science courses and that they are demanded by today's classes more than ever before.

In commenting on Yeshiva's biology curriculum, Mr. Klein emphasized that "presently we are in a transition period, but we have already progressed a great deal. All the members of the staff are active in research and writing. I am specially interested in widening the students' horizons and acquainting them with events in research outside of our institution as well." In this manner, Mr. Klein hopes to provide his classes with a firm biological background and to instill in them "a less restricted approach to science. Teaching at Yeshiva is difficult," he concluded, "but it will be worth it; if I can arouse the student's enthusiasm."

News Analysis

## Wayne Incident—A Valuable Lesson

By Joseph Kaplan

With the Wayne County election yesterday's news, now is perhaps a good time for American Jews to stop and reconsider their position in American society. The Wayne County incident was a rude awakening for the Jewish community; but if it can help us to better understand how we fit into our surrounding society, then

As I See It

## Fin de Peuple Juif

By Burton Rabinowitz

Indicative of the significant disparity in character traits, mentality, physical makeup, and cultural values that differentiate him from his ancestor, the perspectives of alienation and marginality are the birthrights of the Orthodox Jew in America of today. Perhaps tomorrow all will change. Yet, at the present time, the sensitive religious Jew occupies a unique position in American society, one which affords him an aloof view of his predicament, and an opportunity to indulge in some introspective thinking.

No doubt, such a Jew ponders the question of Jewish survival and confronts the fact that the fabric of European tradition has worn ragged in America. His economic status and moral considerations have been altered. His system of ethics has been subjected to the brutal attack of a degenerate Christian culture. The tren-

chant anti-Semitism that had solidified his religious commitment in Europe has given him—by virtue of its marked decrease—the unbridled freedom to assimilate in America. In short, his brand of Judaism, be it authentic or not, is a singularly new one in its embryonic stages.

Thus, the genesis of Orthodoxy on the American continent has brought with it the acute ills and dangers that plague periods of birth and infancy. Devoid of the rigid discipline provided by external pressures, it has carried with it the forecast of its own demise. And unless it can tap a source of abounding spiritual strength, a rallying point of the religion, it shall encounter an untimely death.

But gradual withering proceeds only when one eschews reflection on history and its invaluable teachings. Neglecting the forces that have sustained civilizations and that have prolonged the lives of sects and religions will prove fatal. However, assaying the present scene and observing that a vital ingredient is sorely lacking in the package of Judaism will bear the fruit that only sensitivity can supply.

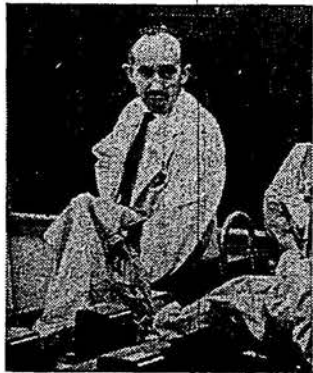
And perhaps the missing ingredient is sensitivity. Acute awareness that *halacha* and its application to every phase of human endeavor is necessary to avert foreboding doom and disaster is of paramount importance. Notice of the changes in mores and morals that warrant reinterpretation of the *din* is the burden of every Jew that has abiding faith in his religion and its ability to emerge triumphant from an en-

it was a worthwhile experience.

There is little doubt in my mind that this incident was an outright case of anti-Semitism. There was no attempt at rationalization on the part of Newton Miller; he did not try to becloud his sentiments with nebulous remarks strictly about the "liberalism" of the candidates. Miller said clearly and openly that some candidates must be liberals in regard to spending money for education just because they are Jewish and therefore should be defeated. He could not

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I. Stein

Professor Morris Klein

Klein hardly seemed to notice. He feels such informal talks are the core of his responsibility as a teacher, for they permit the student to raise questions beyond the immediate scope of the course. An experienced teacher, Mr. Klein derives satisfaction from "motivating the students' intellectual curiosity."

A native of Russia, Mr. Klein grew up in New York City but attended George Washington University in Washington, D.C., where he received both his bachelor's and master's degrees. He has done research in many areas of biology, particularly cell physiology and lung cancer. Mr. Klein is presently engaged at the Albert Einstein College of Medicine in an investigation "of the changes that occur during the development of the fetus that lead to sex formation." This latter work is in conjunction with his studies at NYU, where he hopes to obtain his doctorate in October.

When asked about his impressions of YU students, Mr. Klein was quick to point out that any observations he might have are based on less than a year of teaching at Yeshiva. Nevertheless, he was glad to voice his observations. "Students here are much more adaptable than elsewhere. This can be seen clearly by examinations." Mr. Klein related how the results

## Campus Chatter

By Charles Parker

Two weeks ago Pfc. Robert Levy of the US Army Medical Corps announced to his commanding officer that he was carrying out his plans to fast in protest to what Levy termed "the preachments and practices" of the Army. Levy, a former Yeshiva College student, said that he was taking this action because of his religious convictions. For more than four days he existed on only water until Army officials promised him an administrative discharge.

Four of the Ivy League newspapers endorsed the preservation of the present Selective Service System's undergraduate deferments. This announcement, co-endorsed

by *The Brown Daily Herald*, *The Cornell Daily Sun*, *The Daily Pennsylvanian*, and *The Dartmouth*, was met by a joint declaration from the newspapers at Columbia, Princeton, and Yale, urging the abolition of undergraduate deferments. *The Harvard Crimson* did not associate itself with either side.

A sequel to Princeton's publication *Where The Girls Are* was published last month by the "Amherst Student." It is entitled *The Seven Sisters: Where Are they Going?*

The student newspaper at Boston University, the *B.U. News*, published an editorial which was sent to House Speaker John McCormack requesting an "investigation of the merit of the argument" for impeachment of President Johnson.

After the publication of an article analyzing power relationship in deans' offices in Queens College, the Faculty Committee on Student Activities and Services suspended the editors of the newspaper, *Phoenix*, and placed his entire editorial staff on disciplinary probation. The editor, Alan Orenlicher, appealed the decision and presented letters supporting his right to publish the article. His sentence was reduced to a token one week.

## Now It's Fair

By Bernard Firestone

"The draft," he said, "It is out of whack,  
When someone with a college mind  
Can hide behind the walls of ivy  
And criticize my war that's holy,  
Just because he thinks he's smart."  
"It's nuts," he said, "I mean to say,  
When someone isn't learning much  
He's called to war to learn to kill,  
When someone who is reading  
Mill  
Can kill just as well what the hell  
Anyone can kill. At least I can."  
So he said, "College can't be no haven  
For he who's evadin', even if he's

Learnin' somethin' while he's at it.  
So 2S is gone and 1A is here,  
Anyhow a nineteen year old  
can't vote.  
There were those who cried  
"Equity,"  
There were those who cried  
"Larceny."  
Some cried "Constituency,"  
But a select few didn't cry,  
They laughed "Ministry!"  
So the cries will go on,  
And the smugness will leave.  
But when HIS daughter gives  
birth  
Let's hope it's a boy. Better yet,  
Let's hope he's born nineteen.



Above and left are shown two views of the major construction now taking place at both the uptown and downtown campus sites of Yeshiva University. The excavation has caused rumors to flare as to just what exactly is going on at Stern College and here at YC. THE COMMENTATOR staff has taken the initiative to research the situation and has made some startling conclusions which we are now at liberty to disclose for the first time.

The excavation is not part of an archaeological expedition, nor is it a tunnel to connect the brother and sister schools. Instead, we are proud to announce that, in answer to the age-old problem of housing space, both YC and Stern are simultaneously building underground dormitories—the dormitory for the future.

As the nation's first university to try this daring experiment, we salute Yeshiva as it continues to blaze new paths in the field of progress.

I. Stein



# New And Central Role Of Synagogue Makes Rabbinate A Critical Function

(Continued from last issue)

By Rabbi Pr. Hayim Donin

In the context of an organized Jewish community, the synagogue has assumed a dominant position—a role that will grow stronger with the years rather than weaker. Perhaps precisely because distinctive Jewish living *per se* has become muted and the ties of the average well-meaning Jew to his Judaism have become more tenuous, he has grasped at the synagogue and tied himself to it in his conscious or subconscious struggle to remain a Jew. We dare not denigrate as meaningless the fact of synagogue membership by those whose strongest tie to Judaism is their synagogue membership—but we must take advantage of that bond to the synagogue to guide him lovingly back to his spiritual boundaries from which he may have wandered. Because the synagogue—as an institution—has become the most visible and predominant means for Jewish identification, to which the average Jew still looks for some measure of religious guidance, the policies, the messages, the attitudes that will continually emanate from the synagogues will help shape the nature of Jewish life.

In determining the kind of religious education Jewish children will get, the kind of support *yeshivot* and day schools will receive, the minimum standards for Jewish living and communal life, and even in cementing a healthy relationship with Israel—synagogues will play a more and more pivotal role. Whether synagogues will meet this crucial challenge to shape Jewish life positively and traditionally, or whether they will only serve as superficial pawns for people to be relieved of their guilt and thus actually contribute to assimilation as so many have done, will depend very frankly upon the quality of its religious leadership.

It has been said that synagogues and communities are the lengthened shadows of their rabbis. While in a specific sense this may not be so—in a general sense, as regards community policies, mass attitudes, etc. this is certainly so. And the more successful a rabbi is—and by successful, I mean effective—the more true it is. What American Jewry needs therefore is not another 1,000 to 2,000 *mumachim* who will continue to lead private lives, while earning their livelihood at various professions or businesses—but who will undertake to leave their mark of influence upon the synagogues, the schools and all the other Jewish community institutions and enterprises. It is only a matter of

time before those who start young at the bottom rise to power and influence at the top. Orthodox youth today must have that patience instead of being discouraged altogether because things are not run today the way they would like to see them run.

If *roshei hayeshiva* today discourage their disciples from entering the rabbinate, they ought to discourage only those—assuming equal Torah knowledge—whom they feel are not equipped by virtue of personality or strength of character from capably becoming public figures or effectively dealing with other human beings. For it is suicidal to pursue a policy which for all intents and purposes—except for the small enclaves which are isolated and sheltered—is tantamount to being *mafkir l'alma* communities of Jews that add up to millions. This was certainly never the spirit of Yeshiva University and it was disturbing to learn that Yeshiva University men have become captive to it. I need not document the places and the times when effective traditional rabbis literally changed the religious complexion of Jewish communities.

At the very time when the idea of a Peace Corps has captured the imagination of American youth, when untold numbers of young American Jews are volunteering for that Corps as for service in other movements in distant cities and countries—too many Orthodox young people today see their personal future in rather selfish terms rather than in terms of service to Jewish life. Some of the same sense of dedication that American religious youth have shown themselves capable of when they started *P'eylim*, must be directed also to America; because American Jewry, however, is willing and eager to even pay for whatever services they receive, the personal sacrifices (involved in *P'eylim* work in Israel) need not be as great.

It is the task of leadership and the need to mold opinion along traditional norms that provides the rabbinate with its exciting challenges today. It is the opportunity for Jewish public service which the rabbinate provides which should give it added appeal. The centuries old responsibilities of the rabbi to teach Torah, (be it from the pulpit or in the *bet medrash* or the class room), to guide and counsel those who seek help, to lend a hand in worthy and charitable causes, to answer untold numbers of perplexing *sh'ailot* (including the philosophically oriented ones), and to provide a community with leadership—all these still constitute the major areas of endeavor for the contemporary rabbi in America.

# YC Classics Society Initiates One More Member Into Club

The meeting was called to order by Prytanis Harold Bell. The minutes of the last meeting were not read, since the membership voted to proceed without them. Due to Mr. Roger Hurwitz' resignation as Chrysofyllax, an election was held to fill the vacancy. Mr. Amiel Ungar was nominated. After a bitter campaign, Mr. Ungar prevailed, winning the election by a small margin.

Mr. Bell reported on the national rules of Eta Sigma Phi and also on an invitation the chapter received to attend the annual honor society convention in New Orleans. This was turned down since it is planned for *Shabbat*. Dr. Feldman, professor of classics, suggested that we might try to have the convention at Yeshiva one year in the future, since we are the only chapter of ESP in New York City.

Dr. Feldman suggested the possibility of the society sponsoring a Latin translation contest for Yeshiva High School students. He also urged that we try to revive Latin as a subject at YUHSB-M. Mr. Ungar offered a suggestion that a letter be written to Rabbi Weinbach by alumni of MTA who have studied classics in college. The general lack of interest in classics on the part of high school students was then discussed.

The discussion was temporarily suspended in order to induct one new member, Mr. Samuel Kapustin, into the society. Prytanis Bell appointed Mr. Krieger to be *pyloris*, i.e. it was his duty to open the door and guard carefully that no outsiders break into the meeting. It was pointed out that the CIA might be tapping the meeting. Mr. Bell conducted a very mysterious ritual which involved various members of the

society in a repetition of secret codes. Basically, the ritual was propagandistic in nature—stressing the greatness of the study of classics.

Mr. Ungar then proceeded to question Mr. Kapustin in a very awesome and strange manner. He insisted on noble and honorable action by the candidate at all times, and Mr. Kapustin agreed that he would try to live up to our high standards. Mr. Bell then made Mr. Kapustin affirm that he would keep secret all the mysteries of the society. The lights were turned off, and the flame of a cigarette lighter served to make the ceremony holy and dignified, as Mr. Kapustin solemnly stared at the floor.

Mr. Kapustin then presented his initiation project—a translation of *Shoshan'at Yaakov* into Latin. He then sang it solo, corrections in the text having been made. The society applauded his good effort. The entire society then joined in and sang the Latin version. Outstanding among the voices was that of the advisor, Dr. Feldman. Mr. Ungar then objected that the Latin translation was not as flexible as the Hebrew and was only applicable to one tune.

Refreshments were served while the members considered the candidate's qualifications. He was then elected by the close vote of 3-0.

The society then voted to amend the formal rituals of the national society to eliminate the *avodah zarah* aspects, since references to Athena may be harmful to one's conscience.

The discussion about high school Latin was resumed. A number of solutions were suggested: 1) call an assembly of the high school student body and speak to them of the advantages of the classics; 2) discuss the problem with the high school administration; 3) list the advantages of Latin study and offer the ideas to the students. Mr. Kapustin was appointed chairman of the Classics Ahead USA Committee, the CAUSA NOSTRA.

## Special Report

# Evaluation Of Draft Views

By Gary Schiff

Some detractors of Yeshiva University, both on the inside and the outside, occasionally accuse our students of being isolated from the current trends and opinions of other college youth.

For example, after I wrote an article in the October 20 issue of *THE COMMENTATOR* on the views of Yeshiva College men on the draft, an editor of an upstate New York College newspaper wrote me: "I imagine that since it is Yeshiva College, everything—including the newspaper—will tend to be very quiet and conservative. Even your article seemed to avoid any controversial viewpoints. It reflected only the educated, well-to-do and insulated view of things."

Recently I received the results of the United States National Students Association poll on the draft attitudes at 23 representative college campuses throughout the country. Needless to say, there exists wide diversity of opinion on the various campuses, yet certain trends are in evidence. And while

our college (like all those polled) has its own preferences, it is clear that Yeshiva is well within the national stream of thought on this vital issue of the day.

To illustrate our "normality" (though I do not believe in apologizing for our distinctive characteristics), I have chosen several issues dealt with both by my random survey and the USNSA poll.

On the question of a non-military alternative for national service, such as VISTA, Peace Corps, Teachers Corps, etc., I found one-half of our students opting for this choice as opposed to armed services duty; other colleges were even more enthusiastic, averaging about 80% in favor of this choice. The "lottery" system of draft, advocated by such notables as Senator Robert Kennedy, and President Johnson himself, received negligible support on our campus; similarly the proposal failed to receive even 10% on 19 of 23 campuses, the maximum of 14% given by Harvard.

When YC students upheld selective service with deferments

they were in good company. Every college polled had a majority of votes in favor of selection, as opposed to universal service or a lottery, the percentages ranging from 54% to 73%.

Confirming the conclusion that students do not favor indiscriminate mass draft (as I found at Yeshiva), 55% answered "no" to the question "Do you feel that if any students are liable to the draft, all students should be equally liable?" As majorities were also tallied across the country against automatic deferments for students and against automatic induction of everybody of draft age, while selection and deferment were upheld, presumably some system of national selection is favored by all.

Yeshiva College did differ in that a slight majority favored the automatic college deferment, but a large vocal minority wanted grades, national tests, even IQ considered (if the need for men were great). As the majority on other campuses rejected rank in class as a criterion, presumably they would favor similar techni-

ques of determining deferment.

As this comparison shows, in relation to one major issue at least, while we may be a unique educational institution, we are no more "conservative" than most other colleges, and certainly not "insulated."

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# Letters To The Editor

(Continued from page two)

levels. Quite possibly, there could result a loss of faith, or a furtherance of assimilation. Also, we might lower the ostensible value of our heritage by claiming it to be open to debate, albeit we might shed some light and dispel the anti-Semitism caused by ignorance of our religion. In reality, this is neither the time nor the place to delve deeply into the arguments used by the *gedolim* (in the philosophical framework that I set up, these people play somewhat of an important role, although it goes against the current grain of independent thinking) for not entering into dialogues; suffice it to say that unless forced by circumstance, *gedolim* have never debated religion with the Gentiles. Certainly they never desired to discuss the basic tenets of our faith with those outside our faith. We are not peddlers nor do we feel that anything in Judaism is so difficult to comprehend as to require public clarification.

Quite obviously, then, Judaism does not seek to encourage a free market of ideas. If an idea or philosophy could conceivably weaken faith, then one is *halachically* enjoined from studying it. The free

market concept apparently assumes that nothing is known in the beginning, and that on the basis of nothing, man must build for himself a *weltanschauung*. In rejecting this approach I do not claim that Jews should *ipso facto* exclude themselves from this world and its contemporary philosophical trends, only that one should not venture "unarmed" into the complicated and dangerous world of philosophy. "No holds barred and think for yourself" as an approach to philosophy is a nice idea, but it is alien to Orthodoxy, and hence I cannot admit it into my *weltanschauung*—which I stipulated was to be a Torah-oriented outlook. It may be tempting, but freedom of expression, as exemplified by our college

The Yeshiva College Dramatics Society will present the "Drew Kopf—Mike Ross production of *Home of the Brave* by Arthur Laurents on Sunday, April 16, 1967 in Furst Hall, room 501. There will be two showings: 2:00 p.m. and 8:30 p.m. Written requests for reserved seats indicating preferred showing should be marked "tickets" and left in the Dramatics Society mail box in the Registrar's office.

brethren at Berkeley lies outside of the realm of our outlook.

In the very same issue of THE COMMENTATOR that contained Mr. Frazier's comments concerning dialogue and ecumenism which are the topic of my letter, Rabbi Immanuel Jakobovits was reported to have discussed various problems of

modern Orthodoxy in "The Cost of Jewish Survival" in the magazine *Judaism*. Commenting on Gentile-Jewish dialogue, he said that "we must pay the price of unpopularity and non-conformity in the area of ecumenicism. We must refuse (the original "resume" was a misprint) theological dialogue, resist modification of our religious beliefs) . . . (the aforementioned is taken from J. Kaplan's resume of his statements). Clearly then Rabbi Jakobovits, as well as Rabbi J. B. Soloveitchik in his famous article "Confrontation" published in *Tradition* in 1965, advocates a stand of non-debate; Rabbi Jakobovits goes further and states that debate might lead to the danger of the vanishing Jew.

But, upon looking back into THE COMMENTATOR, we find that Dr. Louis Henkin, Hamilton Fish Professor of International Law and Diplomacy at Columbia University (and also a son of one of the *gedolim*) maintains that Jews should try hard to fit into the American mainstream of life. Why insist on being different, Dr. Henkin seems to ask, when the Jew can be just the same as his Gentile neighbor with little or no social problems involved? Of course, Dr. Henkin likes the American environment for the Jews; after all, where else could they develop in the true spirit of democracy? (Certainly not in Israel, where *halachah* plays an important role in the legal system — How undemocratic!) The future of American Jewry lies in America, where the very streets

are paved with golden opportunities for all Jews who want to become great politicians and leaders, where the Jew is protected by law (of course, they can still be voted out, as in Wayne County, but then again, a little anti-Semitism never hurt anyone), where the Jew can best fulfill his life of Torah and *Yirah Shamayim*—among his Gentile neighbors.

Naturally, in order to make it as comfortable as possible for the

THE COMMENTATOR accepts only signed letters. Names are withheld upon request.

Jew to exist in this democratic society, Dr. Henkin would gladly do away with parochial school education for Jewish children (*chas veshalom*, they might learn something about their religion — this could alienate them from their Gentile neighbors). In a comment reminiscent of the AJC, another libertine Jewish group which sees no reason for insisting upon a parochial school education, Dr. Henkin warns of the possible danger of "siphoning off of Jewish and other students into parochial schools, leaving the public schools as repositories for racial minorities." We might anger the racial minorities by leaving them all alone and friendless in the public schools—instead, we should sacrifice our heritage and do away with a parochial school education for many Jewish children. (It is true

that in answering a question at the dinner, Dr. Henkin mentioned that the Jewish children he wants to put back in the public schools are those who left them because of racial, and not theological reasons. Still his contention that we should not give them an education, in Torah and *dinim*, but rather put them back in the public schools, is totally absurd.)

Apparently, Dr. Henkin sees the future of Jewry in America in closer ties with the Gentile community, in building up relationships with it so that we can rise to a position of major importance in our new homeland, Eretz America, in removing our Jewish children from the dangerous *yeshivot*, and in promoting greater ties in general with the "outside" world. I call it suicide.

Orthodox Judaism starts off with several *Ikarim*, among which is the belief in the Unity of God and his Torah as received from Moshe at Sinai. And it is to this Torah that we owe allegiance and only to this Torah "*Bechol Dra-checha Da'ehu*"—Know God (follow his precepts) in all your ways (Proverbs 3, 4). In our philosophy, in our outlook, our thoughts and our actions, we must know God—act and think according to his commands. For we, the Orthodox Jews, at least believe that Torah *a priori* is truth; and the only Truth is the Torah.

Arthur Levenshick '69

## Rabbi Weinberg Delivers Speech On Conformity

(Continued from page one)

gogue to his own personality. This is not true in a temple in which decorum is stressed over personal spiritual communication.

In the secular realm of life, Rabbi Weinberg said that any steps taken publicly which are of a nonconformist nature, such as criticism of national policy, should be taken only after consideration of possible effects on the Jewish community. He pointed out, however, that after such consideration, it is proper for Jews to speak out against what they believe is wrong.

## Fortnite

Thur. Mar. 16, 12:00 noon — EMC Director's List reception in Rubin Shul.  
2:45 p.m. — Senior class meeting, in 501.  
2:45 p.m. — Audio Visual Center film — *The Poisoned Air*.  
2:45 p.m. — Dramatic Society Tryouts, for a dramatic reading to be performed at the UN for the BSSJ; in 507 RIETS Hall.  
8:00 p.m. — Opening lecture of the First Annual Forum of the Arts; Sheldon Harnick, a Broadway lyricist will speak. At Stern.  
Fri. Mar. 17 — Oneg Shabbat.  
Sun. Mar. 19, 8:00 p.m. — Yeshiva-Stern Cultural Program, in 501.  
Wed. Mar. 22, 8:30 p.m. — Dialogue.  
Thur. Mar. 23 — Part of Esther. No sessions in YC; RIETS, EMC, JSS sessions until 1:00 p.m.  
Sat. Mar. 25, 9:00 p.m. — Purim Chagiga.  
Sun. Mar. 26, all day — Happy Purim — *ad delo yadah*, all schools no sessions.  
Tues. Mar. 28, 8:00 p.m. — Annual Lecture, JSS Alumni Association. Rabbi Pesach Oratz, Guest Speaker. At Stern.  
Wed. Mar. 29, 9:00 p.m. — Movie—*The Guns of Navarone*.  
Thur. Mar. 30, 2:45 p.m. — Clubs II meet.  
2:45 p.m. — Audio Visual Center Film, *The Twisted Cross*.  
Blood Drive.

## General Geva Honored At Yeshiva Luncheon By Administration And Student Leaders

(Continued from page one)

er's administration, the U.S. sold Israel only small arms; now Israel can buy large strategic weapons.

On the problem of religion versus state in Israel, the emissary indicated that the issue is exaggerated. Greater conflicts on religion exist among Jews in the United States, he believes, but since there is no central authority on such religious matters as divorce, personal

status, etc., as there is in Israel, each faction can avoid the other without coming to grips with the significant questions.

Among the guests at the affair were Dean Bacon, Dean Rabinowitz, Dr. Duker, Dr. Grinstein, Dr. Liebman, Mr. Hartstein, Dr. Stiskin, and Rabbi Furst.

Representing the student body were Murray Jacobson, President of YCSC; Gary Schiff, Managing

Editor of THE COMMENTATOR; David Luchins, Editor of *Hame-*

The interviewer from the Ford Motor Company, Dr. Jacob Goldman, who was originally scheduled to come to YU on March 15, will come instead April 6, 1967.

*vaser*; Jack Stern, President of EMCSC; and George Finkelstein, President of SOY.

## Big Brothers Meet And Plan Future

(Continued from page one)

A statistical analysis of the reaction of freshmen to the program was presented by the president of the Senior Class, Jay Kimmel.

Dean Rabinowitz announced that in the future the Big Brothers will be selected at an earlier date and that an initial meeting of the freshman and his Big Brother will be arranged. A liaison between the Big Brother program and the guidance department is being planned. When problems of guidance arise, the Big Brother will be the first to approach the freshman about it; if he is unable to solve the problem, the student will be referred to the appropriate guidance counselor.

## Rabinowitz On Confrontation

(Continued from page three)

counter with modern life. Confrontation with the *gedolim* of our generation and presentation to them of the problems with which they must grapple is incumbent upon any Jew who professes firm belief in the capability of his leaders. Indeed it is only when the layman has brought to the fore the puzzles with which our religious practice is laden, that one may be sure that Orthodoxy has the chance to survive. Only then, the question *Fin de Peuple Juif* posed by a French sociologist only a year ago, will be outmoded. And only then will alienation and marginality have served their useful functions.

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# Gesher Accepting Essays For Award Competition

The co-editors of *Gesher*, Menachem Kasdan and Carmi Horowitz, have announced that *Gesher*, a student journal of traditional Jewish ideas published by SOY, is now accepting essays for the Elias Scheinfeld Memorial Award. Articles are to deal with a current problem facing traditional Judaism and its possible solutions. Essays

porary life. It was intended to serve as a forum for Torah thought on campus and as a bridge to acquaint those outside of YU with Torah thought and value.

*Gesher* contains two types of articles, those of a purely halachic nature (*psak* and *hashkafa*) and others which view Torah knowledge in the context of modern academic approaches. They focus mainly on three areas: the integration of secular fields of study with religious endeavor, Jewish thoughts, and contemporary Jewish topics.

While it appeals mostly to those in Orthodox circles, many outside the area of Orthodox thought have shown extreme interest and praise for the publication. Copies of *Gesher* are distributed to all YU Rabbinic Alumni and all members of Yavneh.

**BLOOD DRIVE**  
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Student Lounge (024)  
9:30-3:00  
For further information see  
Harry Bialik-Chairman.

should be submitted in duplicate by April 10, and the winning essay will be published in the 5727 edition of *Gesher*.

In 1963, SOY created *Gesher*, a college magazine which would deal with vital Jewish issues in contem-

# Re-evaluation of Jews' Position In Society Necessitated By Incident In Wayne County

(Continued from page three)  
have been any more blunt had he said, "Vote against the Jews because they are Jewish."

## Voter Response

It is this last fact that is quite revealing. Newton Miller brought out into the open what had been in the minds of many people. This can easily be seen by the response the voters gave his statement by overwhelmingly defeating the two Jewish candidates. (It is very interesting to note that the candidate who received the most votes was also a liberal and in favor of a high education budget.) These anti-Jewish feelings had been latent in the hearts of many people, but they were there nonetheless. Yet, of course, there had been no hue and cry over this latent feeling by religious leaders; there was no attempt before the election to establish a

"Brotherhood Week" in order to ease any tensions that might exist between the faiths. It was only when these feelings were brought out in the open that the excitement erupted.

This, in itself, is not surprising. People, in general, do not react early enough to prevent trouble from arising.

## Effect On Jews

But what is more interesting and important is the effect of this incident on the situation of the Jew in America today. The average American Jew feels secure in the practice of his religion and in general considers himself no different from his neighbors. Today is a time when Jews are "in": Plays like *Fiddler on the Roof*, *The Zulu and the Zayda*, and *The Pocket Watch* are hits and have long Broadway and off-Broadway runs.

Books like *The Source*, *The Fixer*, *The Rabbi*, *Friday the Rabbi Slept Late* and numerous others dealing with Jews and Judaism make the best-seller list. Jewish comedians, Jewish stories, Jewish songs, and Jewish jokes are currently all the rage. The Jew today seems to be an integral part of the American fiber.

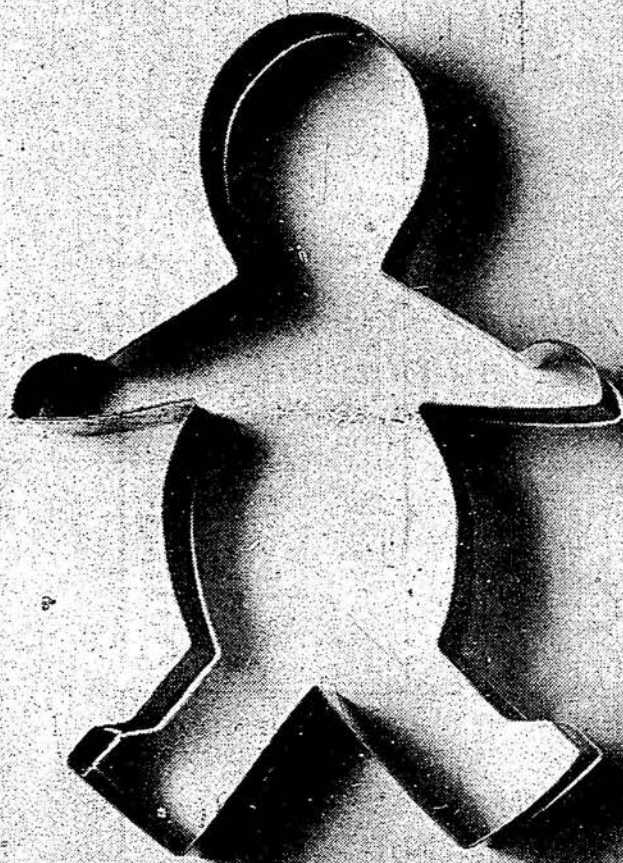
## Jewish Events "In"

But Wayne County, both now and in the past when it hosted Nazi *Bund* rallies before World War II and, just recently when the Young Republican Rat Finks had their headquarters there, shows us the true picture. It tells us that Jewish events are "in" not because we are part of the community, but rather because we are outside it. The non-Jewish community likes to see us on stage and read about us in print because we are something apart, something different and unusual that they still cannot accept as equal. We cannot deduce acceptance because of this sudden interest in Jews. The interest stems from the separation of Jew and non-Jew, not from the acceptance of one by the other.

## Newton Miller

It is, of course, unfortunate that this is the case. But it is, however, fortunate that it was brought to our attention so abruptly by Newton Miller. His grudging apology and partial retraction does not change the situation. The Jew in the United States, as hard as he might work for the welfare of Jews being persecuted in other countries, must realize that as long as any Jew is anywhere in the Diaspora he must also fight for himself. He must fight for the right to work on Sunday, for the right of ritual slaughter, for the right not to be discriminated against because he is a Sabbath observer, and most important of all, he must fight to be accepted as a human being.

Wayne County is a township of only 45,000 citizens, yet it made headlines from coast to coast. If it awakened some complacent Jews anywhere in the nation to be cognizant of the fact that there are still some obstacles to be overcome in the U.S. today, then it served a purpose. If not, then it was just another small, yet unfortunate, incident in Jewish history in which the Jew ends up on the bottom of the pile.



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# Intramurals Draw Record Frosh Turnout; Juniors Top Ratings, Semicha Hits Cellar

By Avi Borenstein

Intramurals, this season, have reached a peak of excitement with regard to both team and individual efforts. (In one game fourteen players showed up to play for the freshmen.) The juniors, who have surprised everyone with a sparkling 5-0 record, hold a 1½ game lead over the seniors, who are 3-1. In third place are the sophs at 1-2, followed by the frosh at 1-4, and *semicha*, winless in three games.

February 21, marked the first time an intramural double-header has been played. The juniors, in a battle of rebounding and stamina, defeated *semicha* 83-53. *Semicha* simply couldn't stand the pace of the juniors. The first quarter ended with the score 8-6, but after that it was never close. Speiser (22), Korn (15), and Eidenbaum (12) ran, shot, and rebounded the juniors to this 30 point victory.

Avi Weiss with 24 points and Matty Shatzkes with 18 points contributed to the *semicha* effort.

In the nightcap, the sophs had a tougher time with the freshmen, finally defeating them in overtime. The game was marked by Ray Aboff's first intramural game. Ray instantly assumed team leadership, as he scored 24 points.

The game was evenly matched: Aboff's height and determination versus the freshmen's power. The freshmen tried to win with outside shooting, while the sophs fed Aboff under the basket. Regulation time ended with the score 50 apiece.

The overtime period assumed the same pattern of play. The freshmen, however, were given an added opportunity to win the game when Sheldon David (18 points) fouled-out after 14 seconds in the overtime period. Despite this advantage, the sophs matched the frosh output point for point.

With the score tied at 56 all, Mike Friend, attempting to save a loose ball under the soph basket, passed the ball directly to Aboff. Aboff scored a quick bas-

ket and was fouled in the act of shooting. He made the foul shot. Both teams failed to score from that point. The final score was 59-56. For the frosh Mike "Hondo" Gottesman had 13, Ezra Feuer 11, and Friend chipped in with 10.

The following Thursday, Feb. 28, the junior quintet beat the freshmen 60-44. This time Korn, Eidenbaum, and Fine combined efforts to whip the frosh.

Beaten once before by the junior fast break, the plebes attempted to slow the pace and thereby capitalize on their fine outside shooting. The juniors, however, responded by simply outshooting the freshmen at their own game.

At the half, the game was relatively close with the score 27-21, the junior lead due mostly to the rebounding of Speiser and Eidenbaum. The third quarter was a different story entirely. The freshmen cooled off, and without the rebounding essential to get a second and third shot, they fell way behind. The juniors were able to fast break as they forced the freshmen into a panic. The bulge on the junior side of the final score was the result. Mike Friend scored 15 for the losers.

Bad luck followed the freshmen in the game against the seniors on March 6. Playing strong ball, the frosh put a real scare

into the senior hearts as they held a 27-25 lead at half-time. Once again the freshmen were aided by the outside shooting of Mike Friend and Mike "Hondo" Gottesman (17 and 15 points respectively).

The second half was a complete reversal of the first. The seniors went into a full court press, forcing the inexperienced plebes into many mistakes and turnovers. The fine team work and scoring of Savitsky (15), Pachter (15), and Haller (12) led the seniors to a 54-47 victory.

The individual scoring this year has been lower than previous years in intramural competition. Leading in total point production is Korn, a junior, with 78, followed by Friend, a freshman, who has accumulated 72, and Eidenbaum with 70, also a junior. All three have played in five contests.

Leading in average per game (minimum three games) is Sheldon David with 16.6. Second is Korn with 15.4, followed by Friend with 14.4.

Individual scoring honors are shared by *semicha* high scorer Avi Weiss, and Ray Aboff — both with 24 points. Weiss is averaging 12.3 points a game.

In the breakdown of the top 10 scorers, two are freshmen, one sophomore, three juniors, three seniors, and one *semicha* student.

# Alumni Of Fifties Lose To Younger Alumni Team

By Ronny Gottlieb

Last Saturday night, Yeshiva managed to win and lose a game at the same time. The occasion was the annual Alumni-Game, in which representatives of Yeshiva teams of the 50's, decked out in blue, played the gold-shirted graduates of the 60's.

Many Yeshiva greats were there, including Sheldon Rokach, Abby Gewirtz, and Sam Grossman.

The game's tone was set at the start when Irv Forman was "traded" from the Blues to the Golds to even up the sides.

"Red" Sarachek, who enlivened the entire game with his humor, then introduced the lineups. Blue starters were Rube Davidman, Ray Levine, Label Green, Irv Shlussel, and Gewirtz, while those of the Gold were Kenny Jacobson, Sam Stern, Johnny Halpert, Grossman, and Rokach. Warming the benches were Garmise, Feinstein, Forman, Orlians, Hochtdoff, Liszkowski, Pruzanski, Schulchholter, and Coach Avrech.

The game started out as a runaway, as the younger Gold team quickly ran up a 9-2 score which they increased to 18-10. However, led by Gewirtz's passing and Davidman's shooting, the Blue closed the gap to 23-21. They never got any closer though, as the Gold, paced by Jacobson's three quick

baskets, ripped off twelve straight points. The Gold narrowed it to 46-32 as Ray Levine, who scored 8 points, hit on the game's best shot—a half-court bomb at the buzzer.

Instrumental in the Gold's first-half success was their superior rebounding led by Rokach, holder of all Yeshiva rebounding records and third all-time scorer.

At the start of the second-half, the Blue immediately began whittling away at the Gold's big lead. Led by Shlussel's shooting and Gewirtz's playmaking they again cut it to 2, at 59-57. The Gold then broke it open with six points each by Grossman and Stern, who scored 14 and 12 points respectively. Both teams then traded baskets till the game ended at 91-79, with everyone swarming on the court.

Rokach was high with 26 points while Shlussel and Jacobson scored 18. For the Blue, Davidman scored 14 and Gewirtz 12, while Halpert fired in 11 for the winners.

# Pre-Meds Hold MCAT Session, Mock Interview

(Continued from page one)

tors which are of prime importance during the interview: neat personal appearance, firm handshake, and the need to answer decisively such questions as "Why do you want to become a doctor?" Mr. Pachter also commented on problems of Jewish interest such as the wearing of a *yarmulka* during the interview, and broaching the topic of attending class on *Shabbat*.

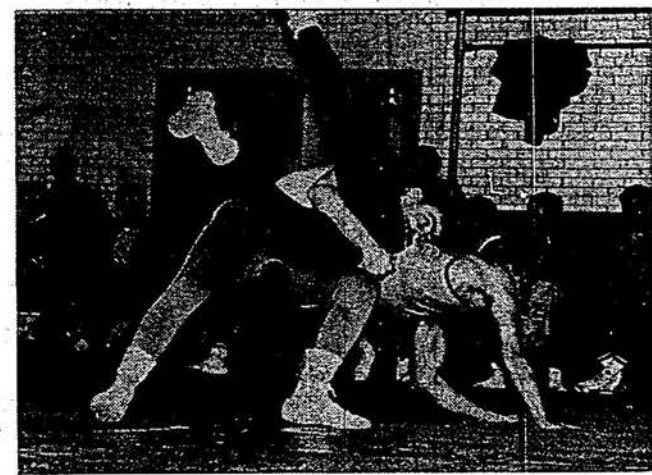
One of the meeting's interesting sidelights was a dramatization of an interview. Drs. Wischnitzer and Levine posed questions to a prospective medical school applicant and then analyzed his answers in light of their own experiences and those of previous students. Questions were accepted from audience.

# Taubermen Win Over Paterson On Strong Foil

(Continued from page eight)

clined the event 14-11. This victory was attained without the aid of starters Seidenfeld and Bernstein. This victory put the fencers record at 8 and 2 with two meets remaining in the season. They face Fordham on the 13th and are confident of a win and finish with St. Peters, on the 28th of the month.

# Aronowitz Registers First Varsity Victory As YU Wrestlers Beat Bronx Community



Wittenberger attempts to drive his opponent into the mat.

(Continued from page eight)

Harry Aronowitz, now a full-time member of the varsity, split the decisions. Coming off a defeat at the hands of Brooklyn Poly, Harry became the third man to register a 2:27 pin. This victory climaxed a series of strong efforts on his part and brought to Harry the elusive first varsity win.

Paul Rolnick continues to improve at the 160 lbs. class. Against the Brooklyn squad, Paul scored a 1-0 shut-out over an extremely strong contender. Topping this performance, however, was a Rolnick engineered fall in 5:56 to the fading Bronx club.

Co-captain Barry Levy returned to action in the Bronx match to culminate his fine career with a 16-7 rout of his opponent. A

with only thirty-five seconds gone in the second period.

Not enough praise can be said on behalf of freshman Harry Bajnon. A dark-horse contender for the heavyweight spot, Harry ably filled the shoes of the weight reduced Jeff Troodler. Against both the Bronx and the Brooklyn squads, Harry came through with pins, a performance matched only by Ely Lamdan. Considering that both these men are in their first year on the team, their work cannot be minimized.

Exhibition bouts in both meets demonstrated that the team has a wealth of material upon which it may draw in the future.

The final scores of the victories over Brooklyn Polytechnic Institute and Bronx Community College were 24-11 and 36-3 respectively.

clutch pin came as the result of first-year man Marty Twersky's effort against Poly. Weighing in at 177, Marty showed the maturity required by all good wrestlers. When he walked out on the mat, the outcome of the meet was still in doubt. A Twersky victory would insure a Yeshiva win, while a loss might mean a team defeat. In his unique style, Marty calmly followed the coach's instructions leading to an important pin to clinch the match.

Moving up one weight class, to 177 lbs. against Bronx, David Carr terminated his exciting years as a YU grappler with a match completely characteristic of all his bouts. Once again, with the score turning, alternately in favor of one man and then the other, Dave slapped a pin on the other fellow

## Basketball Statistics

	G	TP	Avg
Stern	12	215	17.9
Fischer	12	144	12.0
Shimansky	12	115	9.6
Hershkovits	12	92	7.7
Koehnig	12	44	3.7
Wunderman	12	44	3.7
Zuroff	12	43	3.6
Kurz	8	7	0.8
Singer	5	3	0.6
Wien	5	3	0.6
Blumenthal	2	1	0.5
Team	12	713	59.4
Opponents	12	950	79.1
Team foul shooting	267	151	56.6
Rebounds—Team	709	281	39.0
Team field goals	281	585	21.0
Stern leading Knieckerbocker Conference			
Scoring, 4 games, 95 points, 7.9 average			
Rebounds—Team leader—Wunderman 12			
games, 77 rebounds, 6.4 average			

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# Bridgeport's Giants Hold Hoopsters Gallant Drive

By Kenneth Koslowski

The Mighty Mites closed out the 1966-67 basketball season against Bridgeport University. Bridgeport took a commanding first half lead and fought off a strong Yeshiva rally to win 92-72.

The Mites were not very impressive in the first half. Although Sam Stern scored 13 points, the Mites fell behind. The main reason for this was that Bridgeport had a forward wall of 6'8", 6'6", and 6'4". This stopped most of the team scoring from in close and only the outside shots of Stern, Shimansky and Fisher (12 points) kept Yeshiva in the game at all.

The second half started the same way the first half did and Bridgeport soon led by 20 points. The Bridgeport players were smiling by now and the five were busy imitating Coach "Red" Sarchek.

Then the Mighty Mites slowly came back. Henry Shimansky (22 points) was amazing on shots from both inside and outside. Harry Winderman (15 points) played his best game of the season. With 10 minutes left in the game, the Mites were down by eight points.

## YU Loses By Slight Margin In Judo Match

In the judo team's first inter-collegiate match of the season, YU narrowly lost to N.Y. Maritime Academy by one match.

The Yeshiva momentum was broken by the defeat of freshman Barry Mehler fighting in third position. Brown-belt Arnie Weiss, highest ranking member of the Yeshiva squad, fought a much bigger man determinedly and he achieved a tie with his opponent. The Yeshiva attack began to falter again as Dave Gittler lost.

In the sixth match of the night, "Hesh" Klein fought to a tie with his opponent, retaining Yeshiva's meager point advantage in the over-all match. In the seventh match Maritime defeated Jeff Troodler. Bob Weiss stalled Maritimes assault by gaining a tie with his man.

Yeshiva's hopes for a victory, however, were shattered as they dropped the next two matches. Alex Pludwinski and Howie Popukko losing by immobilizations. Harvey Bachman of Yeshiva dominated the final match and made short work of his opponent; however, the match ended with Maritime victorious in over-all accumulation.

In scoring the match, 10 points was given for a full-point (Ippon) victory, 7 points for a half-point victory (Wozori) and 3 points for each side in a tie. The final tally gave Maritime 56 and Yeshiva 39.

Due to the absence of official black belt referees in their first encounter, there will be a rematch between the two teams on a date to be decided within the next month.

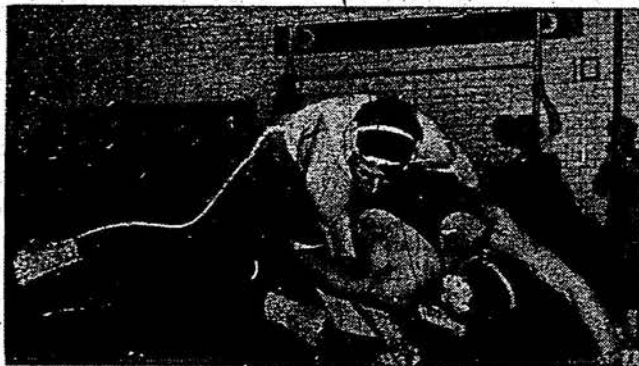
However, the Mites could not get any closer as they repeatedly missed foul shots and threw the ball away until Bridgeport once again led by 20 points. The Mites had one more spurt with three minutes left when they cut the margin to 12 points, but Bridgeport held on to clinch the victory by 20 points.

## Brooklyn Poly And Bronx Community Fall Before Surging Onslaught Of YU Grapplers

By Milton Sonneberg

After absorbing its fifth straight defeat, the varsity nine's destiny seemed dim. The final two meets

the heartened cheering sections. Against Brooklyn Poly, Ely Lamdan wrestled extremely well. During the second period Ely



Ellman once again wraps up his opponent

proved conclusively that this was misapprehension. Two strong victories over Brooklyn Poly and Bronx C.C. impressed hope for the future upon the home fans.

The relatively "green" team of this season finally jelled into the machine-like winning combination necessary for a successful season. Both varsity and exhibition wrestlers set forth fine displays for

took the point lead. This pressured his opponent into making a fatal mistake. Ely shot in the half-nelson for a pin in 5:34.

Lamdan Wins

In the Bronx match, Ely continued his streak with another pin. This time he accomplished it much earlier. In fact, by a quirk of fate, Lamdan was the first of three wrestlers for Yeshiva to pin

### On The Sidelines

## Point Counter-Point



Howard Bodner

"Now are our brows bound with victorious wreaths." This quotation from Shakespeare is well merited by the fencing team. The accolades they receive are much deserved, for they have toiled to achieve their victories and they wear their wreaths of success proudly.

To expound on the swordsmen is not to discuss individuals, but a team of men with a determination to win matched only by the eventual results. Today, fencing is a sport, not a life or death proposition, but Yeshiva fencers compete as if it were for their very existence. And they fight as a team.

The idea of fencing is to have one contestant at a time, relying on his expertise with his particular weapon, battle against another single performer. As such, the tendency might be to have individual heroes comprise a team. At Yeshiva, the team is paramount, composed of athletes. I certainly do not intend to mitigate the outstanding season performance of various members of the team. The sparkling record of Captain Sid Kalish is prominent in interpreting the success of the squad. Jack Peterseil has employed his epee quite effectively. Adley Mandel has been called by Coach Tauber "the guiding light of the sabremen." Howie Feldman, Norman Seidenfeld and David Bernstein have proven themselves to be invaluable. And Professor Tauber termed Alex Zauderer "one of the best collegiate fencers in the country." But, I reiterate, individuals do not tell the story.

The mathematical axiom, "the whole is the sum of its parts" aptly defines the motif of our team. Danziger, Rackovsky and Lerer have played as important a role in securing a winning season as have any other members. "They have devoted hours of work, but do not have it to make the first team—but, they are part of a group. They are the dedicated heroes of the fencing team." Coach Tauber has correctly delineated the ingredients of this year's team—the devotion and dedication of all its combatants.

foil and epee rounds. Poly grabbed a quick lead in the first period and the Taubermen found themselves down 2-7.

In the second set of bouts our fencers were effective in four of the nine encounters. But the Brooklyn opponents were still way ahead, 12-6. The meet was clinched, 14-8, after Sabre dropped one and foil lost the twenty-

second volley. The disappointment was in the performance of the foilmen who usually carry the team to victory. In this meet they scraped together a mere four wins. This, combined with a tally of 3-6 for epee, brought our once undefeated fencers down another notch.

After having suffered two consecutive defeats, the Taubermen rallied to a close 14-13 victory over Paterson State March 7th.

The sabre team made a particularly feeble showing, winning but two of their nine bouts. They were, however, competing without the aid of Howie Feldman.

The effects of this lackluster performance were countered by the seven and two tally of the foilmen. Sid Kalish and Alex



Get the point!

Zauderer led the attack taking their opponents on each encounter for 3-0 records.

After the first round of competition, Yeshiva led by one bout 5-4, but strong fencing put the Taubermen on top 11-7 with the foilmen combining for three victories. Sabre began the third set and lost all three competitions. With the score at 11-10 foil took two for three and Jack Peterseil

(Continued on page seven)

their men in two minutes and twenty seven seconds.

Steve Dostis, as a senior, was wrestling in his last two bouts for Yeshiva. While donating three years of service to Yeshiva as a team member, Steve proved to be courageous and skillful. He carried this tradition into these matches, and the team was saddened that he did not depart in the atmosphere of victory he deserves.

To return to the happy note set by the two evenings, we connect to Neil Ellman. It is difficult to add to the laudatory comments previously expressed about Ellman. Thus, suffice it to say that Neil racked-up a 10-4 score against Poly, and was the second man to gain a 2:27 pin against Community.

At 145 lbs., Milton Sonneberg, picked up two victories via the point route, representing somewhat of an improvement. Against Poly he shut out his opponent 6-0, but against the Bronx contingent he only managed to achieve an 8-7 riding-time win, after both men had scored near falls.

(Continued on page seven)

The cheering, the trumpet blaring, the enthusiasm of the bench, explain the glories of the team. Abilitywise—the team is "well-balanced." In each match it is a different squad—sabre, epee or foil—that shines through and then clinches victory. But in every match it is always the spirit that glows brightest of all, guiding the fencers.

This year's team is not the best in the school's history, but by no means does that detract from the exuberance with which Coach Tauber enters a match. This is not a testimony to the coach (to be sure, he needs none), but rather one to the team itself. It is they who elevate themselves to the highest pitch of desire with which they compete.

In writing this article, I purposely avoid noting statistics. I do not want to report on the team's progress, I want to analyze it. I want it understood that when one fences his opponent, he is not alone. As Phil Chernofsky engaged in his first bout there were thirty hearts projecting rays of hope to him. He was victorious.

To see the team emerge from the bus after vanquishing their adversaries, and watch as they prance down the street, singing, led by the coach, is to begin to comprehend what constitutes a triumphant unit. The physical display of joy is, no doubt, an outward manifestation of the tensions, anxieties, perseverance, and unconquerable fortitude built up inside them during a match. It is no wonder the defeats have been very few. I guess they deserve to be called "gay blades."

Adroitness and desire combined usually form an unbeatable force. Hopefully, as they have done throughout the season, the fencers will possess these two essentials on April 3 in the Greater Metropolitan Area College Championships. The match will be held on a Sunday for the benefit of Yeshiva University. The other squads entered are St. John's, Fordham, Pace, Brooklyn College, and the home team, Brooklyn Poly. We have never competed, but the coach is confident of attaining a first, second, or third place finish.



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## ISRAEL AFFAIRS SUPPLEMENT

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### Foreign Relations

# Hausner Proposes Solution For Israeli-Arab Conflict

By Mr. Josef Hausner

This is the first article in a projected series of three dealing with Israel's most basic problems: relations with her Arab neighbors; the economic crisis; and social questions. After presenting the histori-

Jewish-Arab conflict was fought intermittently throughout the years of the British mandate changed abruptly in 1948. The Arabs, both those in Israel and those in the surrounding states, no longer faced a *yishuv* whose right of self-

### International Support for the Arabs

This extreme position is made possible by the diplomatic and political encouragement of powers outside the Middle East, and more particularly by military aid from

ful problem? How can we exchange the armed peace for a true peace, for at least a practical and workable arrangement? How can we break the ring of hatred surrounding Israel?

### Arab Extremists Supreme

In the foreseeable future the Arab leaders will be unwilling to make any revolutionary concessions (such as negotiations). The extreme elements in the Arab political world will see that this is so. Even the more moderate elements, if there are such, are held captive by the extremists. There is no indication on the horizon that this situation will change.

On the contrary, there are indications of an increased anti-Israel sentiment. Witness the maintenance of Arab refugee camps in Egypt; the concentrations of former Palestinian Arabs along the Jordanian border; the rise of new terrorist organizations, and the "Palestine Liberation Army" of Ahmed Shukheiry; the *Fedayeen* groups; the implanting of hatred of Israel among the Arab youths in refugee camps; the venomous anti-Israel propaganda constantly spread throughout the Arab world and beyond.

### Threat of Nuclear Weapons

We also cannot afford to overlook the grim possibility of the introduction of nuclear weapons into the area. Both Israel and Egypt are engaged in nuclear research and it is only a matter of time before they will have the necessary technical knowledge to produce destructive nuclear weapons. Such weapons are dangerous in the hands of nations which have stable, peace-loving regimes; how much more so in the hands of shaky governments with pathological desires to destroy their neighbors!

### A Diplomatic Solution

The only possible solution can and must come from outside the

tions between Israel and the Arab nations. This agreement must guarantee the territorial integrity of all the states in the area as per the status quo.

My proposal assumes that we are nearing a period of improved relations between the great powers—the United States and the Soviet Union.

Any such agreement must be based on the following facts:

- Israel will not be asked for territorial concessions or to admit Arab refugees, as her limited area is the only home of millions of persecuted Jews from Europe and the Middle East itself.
- That the present limited boundaries of Israel will barely suffice to provide her people with economic security and this with the maximum efforts of her people.
- The Arab nations possess huge stretches of land, and thus the lack of land is not the stumbling block to their progress.
- Israel and the Jewish people are willing to end the "armed peace" and exert maximum efforts to the progress of the entire area.

When the powers are willing to exercise their diplomatic and political influence towards this good, the actual method should be a gradual one:

- Absolute ban on shipments of all types of arms to the Middle East.
- Gradual disarmament within the area, beginning with offensive weapons and ultimately leaving only those weapons necessary for internal security.
- General international agreement via the United Nations guaranteeing peace and eco-



Negotiators of the Israel-Syria Mixed Armistice Commission discuss latest border clashes.

cal perspective of the Israeli-Arab conflict, Mr. Hausner suggests concrete political steps to solving the seemingly insurmountable dilemma.

The most critical and pressing problem facing the State of Israel today is, without doubt, that of relations with the neighboring Arab states. This is the question of questions, the question of survival itself.

### Early Arab Harassment

In none of the years previous to the establishment of the State was the problem of contact with the Arabs non-existent. During the thirties, thanks to the activities of Haj Amin el-Husseini, the Grand Mufti of Jerusalem, (who received financial, organizational and political aid from both Hitler and Mussolini), the relations between Arabs and Jews in Palestine became particularly strained.

The result of the instigation of the Mufti and other Arab extremists led to the bloody riots of 1936-1939, and to the infamous White Paper of 1939. The net effect of this British policy was to curtail *aliya*, to all but lock the gates of the homeland, during the most fateful period in our history. During these years, when the Jewish people were subjected to an all-too-successful attempt at genocide, the doors to the national homeland stood shut. Once again, this was attributable to the gangs of the Mufti and the program of terror and harassment they perpetrated on the *yishuv* in the years preceding World War II.

### Establishment of the State

The conditions under which the

fense was "illegal" as it had been under the mandate. Now they faced an organized nation, recognized by the international legal order, by other sovereign nations, and by the United Nations. Thus in 1948 the Arabs stood against a sovereign and recognized state, having the right of self-defense.

This diplomatic-political fact, even if only a mere formality, had great influence on the outcome of the military victories of 1948. Only as a recognized sovereign power could Israel organize and maintain adequate defense forces with which to reach and retain the desired military objectives.

### Post Armistice Delusions

After the war and the signing of armistice agreements with four of the Arab states, some of Israel's leaders deluded themselves into hoping that these states would come around to recognizing Israel's existence as a reality. Perhaps they would ultimately realize, these dreamers thought, what cold logic would seem to dictate: that the Arabs and Israel have a common interest in the development of the Middle East and that the heated emotions of hate and jealousy would therefore be overcome.

Nevertheless, in spite of Israel's unceasing diplomatic efforts to attain some measure of peace and understanding, despite her declared wish to settle the Arab refugee problem peacefully, the Arab position has only hardened and become less prone to compromise. Witness the endless stream of hatred which reaches our ears from Arab capitals which calls for annihilation of the "Zionists' State."

these sources. Understandably, in an atmosphere of hatred and political tension such as exists at present in the Middle East, Israel must stand ready in a state of constant preparedness. She is thus a nation under siege, a surrounded state!

This state of preparedness, which has been necessary since the rise of the state, consumes astronomical sums of money, much more than a small, poor, developing state can afford.

### Armed Peace

Best described as "armed peace," the present situation leads to an arms race, which in turn takes its bitter toll in men and money on both sides of the barbed wire. And as the various states arm themselves to the teeth, their populations sink further into poverty and cultural backwardness.

The armed camp which prevails in the Middle East is explosive, and occasionally does break out in a clash. Naturally, Israel must stand her ground and retaliate when the scales of power dip dangerously, thereby endangering the security of her inhabitants. The results of such changes in the psycho-political and military balance of power in the area were seen in the retaliatory actions of the fifties and sixties, particularly those of 1956.

No one denies that these military actions are far from the ideal solution to Israel's security problem; they are temporary actions meant to show Israel's determination to oppose intimidation from surrounding rulers.

What is the way out of this pain-



Israeli border patrol leaps to nation's defense.

Middle East, through the influence of the great world powers. The solution must be diplomatic, and expression of a true international will for detente and peace; it must be based on an international agreement to ban military ac-

conomic development opportunities for all nations in the area.

In the meanwhile, the U.N. forces which presently patrol Israel's borders to see that the  
(Continued on page four)



# The Commentator

## ISRAEL AFFAIRS SUPPLEMENT

Edited By Gary Schiff

### Contributors

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**MR. JOSEF HAUSNER** recently joined the faculty of Erna Michael College where he teaches, among other things, an elective course in the History of Zionism. Educated as a youth in European *yeshivot*, and later at the Hebrew University of Jerusalem where he specialized in political science and history, Mr. Hausner served over fifteen years as an educator in Israel.

**GARY SCHIFF**, Managing Editor of *THE COMMENTATOR* and editor of its Israel Affairs Supplement, studied last year at the Hebrew University and at *Machon Gold* in Jerusalem.

**JEFFREY ROTH** is *THE COMMENTATOR'S* Israel Correspondent this year.

## On Language

By Gary Schiff

Language is the vehicle and repository of culture which, in turn, is one of the two necessary elements of nationhood—the other being a homeland. Culture may be said to include religion, art, literature, etc; or it may be an all-encompassing religion itself, as is Judaism. The ideal situation for any nation, then, is twofold: the presence in its homeland, and its cultural creativity as expressed in its own language.

The Jews in Exile, an abnormal national condition, have understandably always been multi-lingual. Hebrew, the national tongue, was kept alive in prayer and religious study; another "Jewish" language, whether in the form of Yiddish, Ladino, or Aramaic, was devised for intra-national, daily use; and the language of the local non-Jew was made limited use of, particularly for economic and political relations with the Gentiles.

### "Melting Pot"

The American "melting pot" experience has largely evaporated the lingual resources of Jewry. The once-powerful Yiddish press' circulation has steadily dwindled, offset only by the influx of Yiddish-speaking European Jews after World War II; the "Jewish Broadway" on Second Avenue is almost just a memory. The springs which fed these roots of Jewish culture from the other side of the Atlantic have also been destroyed.

Hebrew alone was left to preserve the heritage.

But the G-d of History intervened for his people, and resuscitated the second half of the components of the nation, i.e., the state.

Whereas in the 2,000 year Exile the language kept alive feelings for the homeland, beginning in 1948 (though Hebrew was alive there earlier) the homeland extended tremendous influence on the language. Witness the introduction of Hebrew as a modern language in high schools and colleges.

### Superficial Instruction

Yet, despite the growing numbers of people who know Hebrew in this country (a recent *New York Times* article put the figure around 200,000), the often superficial level of instruction, the lack of uniformity in pronunciation, the absence of the language's use among committed Jewish intellectuals in both their speaking and writing, have all prevented American Jews from being fully plugged in to their own national culture. The assimilation rates take over where a lack of Jewish identity (let alone Jewish education) ends.

One particularly vexing impediment to the spread of Hebrew, and one which need not exist, is the one of *miqta*, or pronunciation. Firstly, there is no excuse for incorrect pronunciation of the lan-

guage, no matter which *miqta* is used. Accentuation is determined by the source of all the rules of Hebrew grammar, the Bible, and is therefore not a matter of choice.

### Ashkenazic or Sephardic

On the more serious question of which *miqta* to live with, the claims that either the *Ashkenazic* (prevalent in the U.S. as a carry-over from Europe) or the *Sephardic* (predominant in Israel, based on the Mediterranean tradition) is the true, historical pronunciation are unfounded. Scholars have determined that the Yemenite *miqta* is the closest to that of ancient Hebrew.

Actually the question is rather academic, as few people actually *speak* in *Ashkenazic* Hebrew, it being relegated to prayer and religious study. The rejuvenation of Hebrew as the vehicle of the unique, living Jewish culture has been and continues to be conducted (in Israel and elsewhere) in *Sephardic* Hebrew.

As for the contention (a holdover from the *Haskalah* period) that modern Hebrew is somehow irreligious and appropriate only for the secular (assuming that Judaism makes an irreconcilable dichotomy between the secular and the holy), this seems rather absurd as Israel's greatest rabbis speak it fluently, often to the exclusion of other languages.

Sensitive, committed American Jews, who of course speak English as a mother tongue and yet feel the need for a close linguistic attachment to their living national culture, take one of two courses: either they take the leap and adopt the *Sephardic* pronunciation (if not for prayer and study, at least for conversation, reading etc.) along with the self-disciplined increase of vocabulary, contemporary usage; or they resort to transliteration.

Anyone who is familiar with the many publications with transliterated Hebrew titles and content knows the futility, intellectual dishonesty, and affronts to both English and Hebrew committed in the name of journalism. Sentences as "*Horav Chochom* gave a *shiur* in *hilchos shabbos*" in the *beis medrash* on *rosh chodesh Ellul*" which typify such writing (and speech), are incomprehensible to the unwary reader who reads only English (or Hebrew). The sentence could be translated into English without any disrespect. If there is anything special about expressing it in Hebrew, which I believe there is, then by all means do so.

### YU's Function

Coupled with a jumbled pronunciation, there is a woeful lack of the vocabulary, idiom, etc. which make simple oral and written communication possible. Yeshiva University, as educator of a good part of America's rabbis and Hebrew teachers, as well as enlightened laymen, has immense resources in terms of changing the linguistic-cultural pattern of American Jewry.

No revolutionary changes ever work in the long run, but conscious effort in educating Jewish youth in elementary and secondary *yeshivot* in line with these ideals can. Let me emphasize once again that far from being inimical to religion, modernization of the language of instruction has proven of great value to religious education — witness the growth of *B'nei Akiva yeshivot tichoniyot* which are in a large measure responsible for the religious upswing in Israel.

### Hebrew in the Yeshiva

Some of the more progressive *yeshivot* in America which already teach accurate, modern Hebrew are often frustrated in their efforts by the home and synagogue, where the child is faced with a pronunciation strange to his ears. The result is confusion, a type of linguistic schizophrenia. Here is where properly trained rabbis and lay leaders enter the picture to insure the uniformity of and emphasis on the language in prayer, conversation, youth activities, adult education and the like.

Coming back to the potential source of these progressive measures, our own campus, we see that the EMC program is almost entirely taught in first-rate, modern Hebrew. This is not to say that all its students are able to overcome their previous background in Hebrew or that they can translate what they hear and read into what they speak and write. The year in Israel, as an integral part of the new EMC set up, is the best remedy for such deficiencies.

In RIETS, where the change from Yiddish to English is only a matter of time, we are truly gratified by the introduction of Hebrew into one of two of the most outstanding classes taught by eminent Talmudic scholars and Hebraists. Of

(Continued on page six)

### Politics

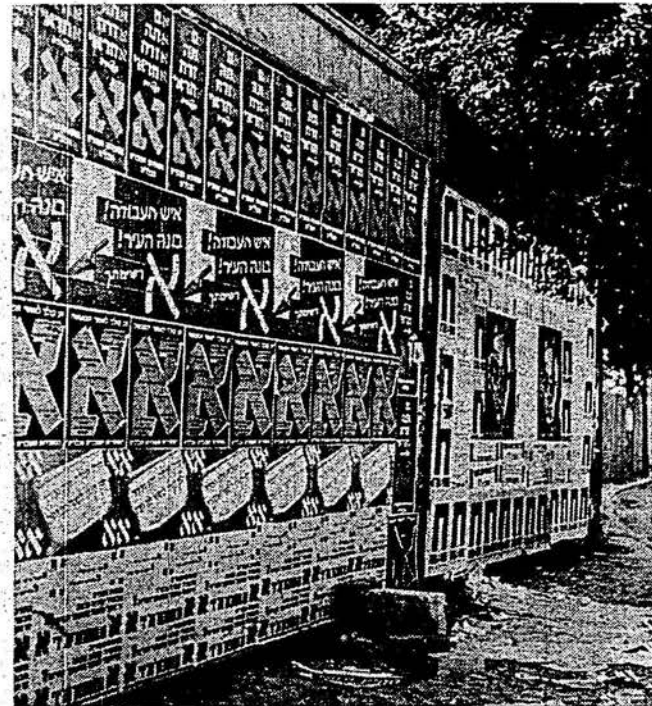
## Political Leaders Debate Religious-Political Force

By Jeffrey Roth

It would be unrealistic to deny the influence of religion on politics in Israel. Two parties, *Agudat Yisrael* and *Mizrachi* are considered "religious" parties because their primary concern is Judaism and its relation to the Jewish state, but every party, no matter what its basic objectives, is constantly called upon to formulate policy towards religious questions as they come before the *Knesset*.

The role of the religious parties is not unquestioned even among observant Jews, and in recent years the Torah Judaism Movement has been laboring to remove the religious party factor from Israel's political spectrum.

The relation between religion and politics was discussed at a recent symposium by Yisrael Spiegel of *Agudat Yisrael*, Michael Corinaldi



Campaign posters appeal to voters of various parties.

representing the Torah Judaism Movement, and Elizur Divon of *Mizrachi*.

According to Mr. Spiegel, the religious parties have failed to establish the Torah state in a period of almost two decades, and they should recognize that this ultimate goal cannot be obtained under present conditions. Nevertheless, their value is still great since they now have the important, though more limited, task of guarding the interests of the religious segment of the population.

The secular parties have shown themselves unwilling to do this by their constant disregard of the observant Jew's religious requirements, and the only alternative for the observant Jew is to work within the framework of a religious party. The leadership stratum of the religious parties is suffering from old age; the same officials who led the party twenty years ago are still in control and their thinking does not reflect current realities. Committed youth must overcome this inertia and modernize the parties' outlook and policies.

Mr. Corinaldi noted a fallacy of the religious parties in regarding politics as all-important and all-encompassing. Politics has never been proven an effective way to influence the irreligious to observe *mitzvot*. Since this is the basic concern of every committed Jew, attempts to infiltrate the political structure should be abandoned for more appropriate means: the religious population must work in a public-minded, non-political framework to conquer the spiritual and cultural life of the country, and not in political positions.

The existence of religious parties mechanically divides the population into religious and non-religious factions, and, according to Mr. Corinaldi, this is opposed to *halacha* which sees differences among Jews not qualitatively but quantitatively, in terms of the number of *mitzvot* an individual observes.

Further, the religious parties contradict their own goals by using methods contrary to the Torah to achieve a politically viable position. Finally, their legislative achievements are not insured of continuity since they can be repealed as soon as the religious parties are not included in a government coalition.

The Torah Judaism Movement offers a two-fold solution: first—unite the religious population in a non-political organization to work for the spread of Torah; and second—end the religious citizens' political isolation by dividing them among all the secular parties and thus enabling them to exert a direct influence on these parties from within. There is no

(Continued on page five)



Literature

# The State of Contemporary Israeli Literature

By Professor Hayim Leaf

Only about thirty or forty years ago, Hebrew critics lamented the fact that the new pioneering Jewish community in the land of Israel had not produced native born literary talent. The only writers which Jewish Palestine knew then—with the exception of the novelist, Yehuda Bourla—were fairly recent newcomers who had already established their reputation as poets and novelists in the Diaspora. This roster of authors in the late twenties and early thirties included some of the greatest names of the so-called Hebraic Revival Period: Chaim N. Bialik, Shaul Tchernichovsky, Shmuel Y. Agnon and



Yehuda Bourla

Chaim Hazaz—truly the luminaries of modern Hebrew letters. To these we must add the poets David Shimoni, the innovator of the Israeli idyll, and Yaakov Fichman, a lyric poet of delicate sensitivity, as well as the highly accomplished novelists, Asher Barash and J. D. Berkowitz.

Some of these craftsmen succeeded in transforming their experiences in the old-new land into creative literary achievement. They penned works of lasting value, delving into new realms of Jewish life, introducing new themes and encompassing a variety of subject matter hitherto never depicted in Hebrew letters.

But let us first trace briefly the development of Hebrew creativity in Israel in a more or less chronological order.

### Development of Creativity

Each phase of the up-building of *Eretz Yisrael* found unique and artistic expression. The Second *Aliyah* inspired short stories and novels by Shlomo Zemach, who is also a distinguished critic, and Yosef Chaim Brenner, who continued his agonized probing and unmerciful revelation of human torment in his Palestinian period, just as he had done in his earlier stories written in Russia and during his wanderings in Austria and England.

The less discriminating reader relished the stories of Arab life by Moshe Smilansky, which were characterized by an aura of romanticism. The Romantic flavor also permeated his stories of life in the Jewish settlements. His stories are simple and direct and his appealing tales stimulate interest and curiosity.

Shortly before the outbreak of World War I, more and more of the Hebrew writers began to settle

in *Eretz Yisrael*. The war itself and the bitter lot of the Jewish settlements under Turkish military rule were mirrored in the works of Aharon Reuveni (a brother of Yitzhak Ben-Tzvi) and Dov Kimchi. Moshe Stavi, writer turned agriculturist, represents the transformation that took place in *Eretz Yisrael*: the homeless Jew, deprived of a productive life, striking roots in the soil of his homeland. His animal stories are at once touching and amusing. Stavi's "The Arab Village" is of considerable folk-loristic value.

The number of Hebrew writers depicting the new life in *Eretz Yisrael* was constantly on the increase: Sh. Ben-Zion, a novelist of realistic bent; Yaakov Rabinowitz, a loquacious story-teller and humanist of the first order; Alexander Z. Rabinowitz (Azar), a close friend and associate of Rabbi Kook (then chief rabbi of Jaffa); and A. A. Kabak, who resorted to historical as well as contemporary themes in his expansive novels: *Bamishol Hazar (On the Narrow Path)*, *Shlomo Molcho*, and the trilogy *Toldot Mishpacha Achat (A Family Saga)*.

### Third Aliyah

The Third *Aliyah*, the wave of *chalutzim* who came to *Eretz Yisrael* after the first World War, gave rise to some outstanding literary figures whose identification with the land and with the experiences of its pioneers was more intimate and direct. Abraham Shlonsky in many of his poems, and Yitzhak Lamdan in his epic achievement *Masada*, expressed forcefully the fateful reunion of



Sh. Shalom

the ancient homeland with its people, the first an expressionist and innovator of form and the second a "traditionalist." These two poets as well as their predecessors and contemporaries, David Shimoni, Yaakov Fichman, Yehuda Carni and Sh. Shalom, dedicated their talents to the poetic revelation of the pioneer spirit, and reflected the new realities of a radically changing mode of life.

### Poetry

A unique place in Hebrew poetry of this period has been occupied by Uri Zvi Greenberg. His poems, marked by dynamic and powerful verse, grand style and rich imagery, cast a tragic and vivid glow on the Nazi holocaust. Greenberg directed his poetic wrath against the Christian world, which he held responsible for the atrocities committed. At the same time he called for the full realiza-



Aharon Megged

tion of the Messianic destiny of the Jewish people.

The transformation of a hopeless and often despairing life in exile into a purposeful reality in Israel did not affect Israeli Hebrew prose to any great extent until close to World War II. Most of the works of these older writers, such as Barash, Deborah Baron, A. A. Kabak, Avigdor Hameiri, and some of the younger ones, namely Israel Zarchi, Ezer Haddani, Yehuda Ya'ari and others, dealt mainly with the *chalutz* in the process of striking roots in the land. Perhaps the common failing of all these writers is the almost complete neglect to portray the world of the *sabra*, the native youth of Israel, the very future of the Jewish homeland. This neglect was the result of lack of contact with the new Israeli generation and misconceptions concerning the make-up of their personality and psyche.

It was not until the early '40's that the *sabra* took matters into his own hands and began to give a literary account of himself. The very first works of the Israeli born or educated novelists, S. Yizhar, Yigal Mossenson, Aharon Megged, Hanoch Bartov, Benjamin Tammuz, Natan Shacham, Milla Ohel, Yehudit Handel, Yoram Kaniuk, to mention just a few, dealt with the problems arising from the need of social and, to a certain extent, ideological readjustment.

### American Influence

The Hebrew novel which emerged after World War II differed from the old in theme as well as in scope. In the aftermath of the War of Liberation, the Israeli novel departed further from accepted literary tradition, not only in subject matter, ideology, mood and manner of presentation, but also in its very style and the character of its language. While the writers of the older generation were under the influence of the European literary trends and movements, the young writers in Israel fell under the spell of American literary figures. Thomas Wolfe, Ernest Hemingway, William Faulkner, and John Steinbeck had a marked influence on their method of narration and presentation. Their language is in many instances colloquial. For the first time Hebrew appears to be the natural medium of expression of life itself with all its vibrant and variegated experiences. The spoken Hebrew, with its slang flavor, adds



Yitzhak Shenhar

and the War of Independence brought forth a flood of novels and short stories in which the youthful

authors related their own experiences as active participants in the fateful events. Many of the authors were members of the various *kibbutzim*. They joined the *Pal-mach*, the Israeli shock troops, and performed many dangerous missions as part of their daily routine. At no other time previously was the Hebrew novel made up of such explosive elements as those provided by the struggle for personal and national survival experienced by these young men.

The war was followed by the other great events associated with the ingathering of exiles and the great task of rehabilitation and adjustment. At the same time the young people who had sacrificed their best years to a cause, and suddenly found themselves deprived of the moral power which their dedication had given them, understandably fell prey to disappointment and disillusion. All these complex personal and social problems are reflected in the works of the young writers and an even



Moshe Shamir

younger generation who emerged during and after the War of Liberation. Moshe Shamir, Aharon Megged, Hanoch Bartov, Benjamin Tammuz, Natan Shacham, Milla Ohel, Yehudit Handel, Yoram Kaniuk, to mention just a few, dealt with the problems arising from the need of social and, to a certain extent, ideological readjustment.

a quality of realism to the works of these young writers lacking in the works of their predecessors.

It is necessary to point out that the new Hebrew writer has in a sense blazed new trails in Hebrew letters through his desire to reconstruct the historical past. Since the classical example of the romantic novel, *Ahavat Zion*, by Abraham Mapu, written over a century ago, the historical had rarely occupied the attention of the Hebrew writer. Moshe Shamir, in his novel *Melech Basar Vadam (King of Flesh and Blood)* and *Kivvat Harash (The Poor Man's Lamb)*, created an important precedent in utilizing the rich store of Jewish historic themes. Stimulated by Shamir's example, others followed suit.

### New Hebrew Writer

It would be wrong to maintain that the new Hebrew writer is completely detached or divorced from the traditions of classic Hebrew literature. The opposite is true. These young Hebrew writers were guided not only by the works of Bialik and Tchernichovsky, but also by Agnon and Hazaz who exerted great influence on the young generation. Hazaz, a writer of deep insight and brilliant style who wrote extensively on Yemenite life, found for example an able disciple in the person of Mordecai Tabbib.

While dealing with the younger generation of writers, it is essential to consider the vital links connecting the old writers with the contemporary Hebrew authors. Some of these transitional novelists are masters of Hebrew prose and worthy of emulation. I refer especially to Yitzhak Shenhar, whose passing a decade ago at the age of 52 constituted a great loss to Hebrew letters. His penetrating, realistic stories and laconic, lyrical style, interspersed with refined witicism, elevated the Hebrew short story to new artistic heights.

### S. Yizhar

S. Yizhar is another outstanding representative of the transitional generation. Yizhar's introspective, dense, moody, poetic, stream-of-con-



Critic Shimon Halkin

sciousness prose is not only reminiscent of Proust, Joyce and T. Wolfe, but perhaps more, as far as style and lyrical mood are concerned, of Uri Zvi G'nessin, a very delicate and sensitive master of Hebrew prose, who died in 1913 at the age of 33. Yizhar's *magna* (Continued on page six)



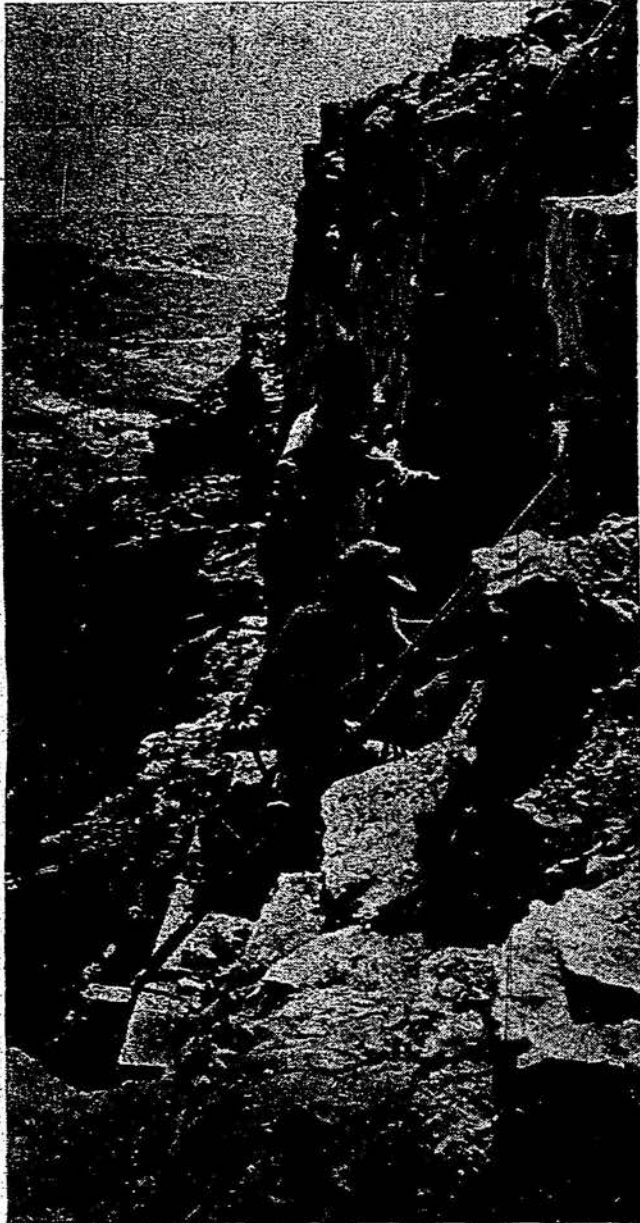
## Places

# Jewish History Seen From Ancient Masada

By Jeffrey Roth

The desert fortress of Masada was occupied only one hundred years but during that short period of time it witnessed a rapid succession of Judean kings, Roman legions, and Jewish patriots that

plateau. Most prominent here are the buildings King Herod erected during his reign that began in 40 BCE. Herod never felt secure as the king of the Jews and designed Masada as a refuge in case his throne should be threatened by



Climbers scale historic Masada; Dead Sea in view in background. L.L.S.

summarizes an entire era of Jewish history. Today, in spite of all the technical transformations that have made the site accessible, it still retains its original aura of remoteness and majesty that cannot fail to impress even the least sensitive visitor.

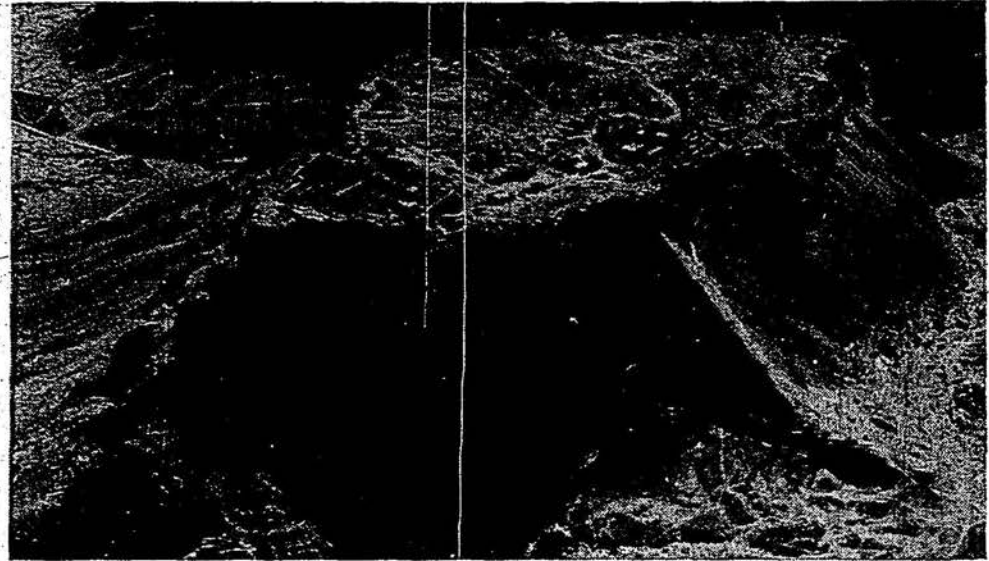
The most authentic ascent to Masada is the Snake Path from the eastern side of the cliff. This narrow foot path, which is no more than two feet wide, twists its way steeply to the top—a winding distance of over 900 feet. On one side the mountain soars to its peak, and on the other it drops to the floor of the Judean desert. The climb takes no less than an hour. Throughout, it affords an increasingly magnificent view of the Dead Sea and the mountains of Jordan, the Moab of ancient times.

At the top, one crosses the Snake Path guard room and enters the

internal disorder or foreign attacks. This fear accounts for the massive wall that surrounds the plateau, with its thirty lookout towers.

But only Herod's personal indulgence in extravagance can account for the complex series of villas, bathhouses, terraces, and pools that he provided at Masada. Wandering through either of his two palaces, one is overcome by the intricate patterns of the mosaic floors, the remains of the painted wall frescoes, and the adorned columns that graced his patio. One bathhouse had separate rooms of hot, cold, and luke-warm water which was supplied from Herod's system of twelve tremendous reservoirs cut into the solid rock of mountain.

Ironically, Herod never had recourse to use his desert retreat. After his death, it was occupied by his successors and the Roman governors of Judea that followed



Aerial view of Masada: Herod's Palace (l. center); Roman encampments (squares at foot of mountain); Roman man-made ascent (r. center). L.L.S.

them. Then, in 66 CE, the Romans at Masada were overcome by a group of Jewish patriots, and this was the prelude to the great revolt that was to follow.

Whereas Herod's buildings are notable for their opulence, the Zealot's structures are unique in their simplicity. They partitioned the villas and palaces to provide living quarters for the families that fled to Masada during the revolt; the individual hearths where they did their cooking can still be seen. After the fall of Jerusalem in 70 CE, when the Roman army under Silva laid siege to Masada for three years, the Zealots made good use of Herod's massive food storehouses and water cisterns.

During this period, the Jewish

patriots on Masada maintained a community life whose religious orientation can be felt from the structures they built. They converted a large hall on the western wall into a synagogue—the most ancient still in existence. Here modern excavators found fragments of Deuteronomy and Ezekiel hidden under the floor. Not far from the synagogue they erected a large rectangular hall to serve as a *bet medrash*—the stone bench along the walls and in middle of the room can still be seen. And in contrast to Herod's luxurious private baths, they built a *mikvah* with a side pool to catch rain water. According to a recent rabbinic inspection, this ritual pool meets all

the requirements of the *halacha*.

From any point on Masada, one can look down into the valley and sight the eight Roman encampments that surrounded the mountain during the siege as well as the wall they built to completely encircle Masada and isolate it even further from the possibility of outside assistance. Yet the Romans never overcame the Jewish resistance; the entire group of 967 patriots killed themselves rather than accept the eventual fate of Roman slavery.

And as the Roman empire crumbled during the ensuing centuries, normative Judaism as it continues to exist today was being formed in the academies of Palestine and Babylonia.

## Hausner Proposes Solutions Geared Towards Settling Israel-Arab Crisis

(Continued from page one)

armistice agreements aren't broken, should be enlarged into a full scale international force, responsible for peacekeeping. This would prevent military outbreaks until the political solution is effected. The U.N. force set up after the Sinai Campaign has effectively shown that such a force is both possible and effective in keeping peace.

The basic question, however, is not which one of the tools to be used, but rather how the powers can be convinced that it is in their, as well as in the world's best interest, to bring about disarmament and peace in the Middle East.

Israel, thus, must open with a peace offensive to convince world opinion of her honorable intentions.

But quiet, conservative, personal diplomacy is not enough. I propose a World Movement for Peace in the Middle East. The call for such a body must come from Israel and world Jewry, and must include the following elements as well.

- A. Leaders of various nations—to help sway world opinion to their cause.
- B. Heads of the various Christian churches as well as the

Vatican—as a huge, organized, world-wide religious power.

- C. Pacifists and their organizations.
- D. Humanitarians and men of spirit.

The movement must be active and exert influence on the powers to bring about peace for the area.

I realize full well that my suggestions will be attacked as wishful thinking unrelated to the reality of international politics. How can a state give up its military defenses? What about *Realpolitik*?

At present Israel's leaders are depending on the defensive and offensive (if necessary) military power of the Israeli Defense Forces to deter any attack and maintain the balance of arms power in the area. True, such confidence has been justified thus far. But only at a high price in blood. And will military might always be sufficient to prevent Israel's neighbors from inundating her? From a technical, demographic, or natural resources point of view the odds are stacked against Israel. She must find a lasting political solution, soon.

To my would-be critics who would fault me on my proposing an all-too-unrealistic scheme, I must answer (with questions) as a faithful Jew that:

- A. Was not the re-establishment of a Jewish State just a dream a few years ago?
- B. Did not the Zionist leaders use these same methods—diplomacy and world opinion—with great effect?
- C. Did not world opinion bring about action through the world international organization on November 29, 1947?
- D. Were not all these aims and methods just so much imaginary talk to the men of *Realpolitik* at the time?

We have nothing to lose. Our cause is a just one. What I am calling for, in essence, is a new view of international affairs in which the great nations assume responsibility commensurate with their power, especially in connection with the smaller states. And all this will be based on the foundation that international justice is an inextricable part of an absolute morality.



Personalities

# An Encounter With Shmuel Agnon



Professor Hayim Leaf

By Professor Hayim Leaf

Since the days of my youth I have always felt a special attraction for Agnon. There was much that appealed to me in Agnon: the magical style found in most of his early works; their folksy charm; their delicate wisdom which rises from under the cover of innocence, even in his tales of the pious and the other-worldly; the melancholy sweetness of the tales of his childhood, and the lyrical mood which vibrates in poetic prose in his series of love stories, "On the Doorlatch."

Perhaps, it is all the outstanding qualities of Agnon combined with his style which is both complex and simple, woven from Biblical phrases, aphorisms, and sayings of the Sages and a mixture of expressions that are both familiar and unfamiliar to the reader. The intimate rapport of it all captures you. What charming flavor! What pointed hidden meanings! Even a youth not yet versed in literature could discern and feel its greatness, almost instinctively.

Thus was created a heartfelt tie between the youth and the author, an attachment which was maintained through the years of Agnon's prolific writing. And when the youth grew up, and was privileged to walk on the soil of our ancestral homeland, with the author's images still fresh in his heart, he instinctively sought out their creator.

I, that youth since grown up, was especially eager to broach Agnon with a long list of questions on his later works of literature, in which critics have found some rather far-out interpretations. Does not an author have a right to express his thoughts on the various critical opinions surrounding his works?

Imagine what a thrill it was to meet my favorite author since childhood face to face! The meeting was prearranged to take place in a well-known book store in Jerusalem, the capital. I entered the shop, located on one of the side streets in the central part of the city. A sudden darkness enveloped me as I came in from the sun-lit streets. As if in an illusory world, the writer put the book that he held in hand down on the table and greeted me. He appeared a man of average height, with a well-chiseled face which seemed much younger than his years. His alert searching eyes observed every gesture with keen understanding.

Before I could blurt out the first words that came into my mind, Agnon invited me to stroll with him through the streets of the city, and then to rest and take some fresh air in Independence Park nearby. He had much to do that day: a haircut, which he had been too busy to attend to; and a stop stop at the main post office on Jaffa Road, a place familiar to Agnon readers. "It's not every day that a man comes into town." At any rate, Agnon felt it preferable to have our talk out in the fresh air, rather than surrounded by the stifling odors which waft out of the many cafes on Ben Yehuda Street. Doesn't the Bible say specifically that we



Nobel Laureate Shmuel Yosef Agnon

should stroll the lanes of Jerusalem: "Walk about Zion and go round about her." It ill befits us to ignore an explicit *pasuk* in the *Tanach*!

Agnon observed the second part of the passage as well: "Count the towers thereof." He attached significance to each house and site we passed on the way. Where such and such a movie house now stands, for instance, once stood an inn where the younger Agnon would meet with friends and devise plans for the future. And over there was a book store which was destroyed in the earthquake in the twenties.

The author sped up his pace. He carried his old age with the grace of a young man. In front of us appeared a group of men stopping passers-by to recruit a *minyan* for *mincha*. "Let's walk around them," Agnon urged, "I've already davened *mincha*, so why offend good Jews with our refusal?"

We turned aside and entered the large, rolling park, where we sat down on a bench. The golden afternoon sun was spread out below. *Hechal Shlomo*, the imposing domed center of the chief rabbinate, loomed behind the trees to the left; the old *Knesset* building on the right.

"Have you ever been inside the *Knesset*?" I asked. "I haven't had a chance as yet," came the reply: "There is little time and much work to be done, and anyway" — his eyes laughed — "if I haven't been in the *Knesset*, the members of the *Knesset* have read my *Book of State* and formed their legislature as put forth in that book."

On a more serious note, he added "Not that I am removed, Heaven forbid, from the State; she just makes a special effort and comes to visit me," Agnon chuckled, back in a light mood. "Today the Minister of Justice called on me, as well as the State Comptroller and the Mayor. But I won't boast of these guests, rather of the eight teachers who visited me today. I see that I am a greater man today than I was yesterday!"

I turned to the topic of contemporary, *avant-garde* Israeli literature. What did Agnon think of it?

"You've asked me quite a question," Agnon replied with a wink. "I don't differentiate between young and old: I just spoke to one of these outstanding young authors, Moshe Shamir. He is much younger than I am, but I didn't feel the difference in our ages at all. As for the latest literature, I must admit that I'm not at all up on it. There are many obligations on a Jew like me, and I've only tasted but an 'olive's worth' of our own ancient literature. How can I embarrass our sages by being preoccupied with the youngsters?"

"But aren't we obliged to concern ourselves with continued creativity?" I queried.

"Of course. Literature is the intermediary of ideas, and whatever enriches thought, old or new, is needed by this generation."

"Even in the days of movies and television, pre-

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# Israel's Politics Viewed; Religious Issue Basic

(Continued from page two)

substantial difference in economic objectives between *Mapai* and *Mizrachi* and the separation of their supporters on the basis of religious belief cannot be justified.

Speaking for the *Mizrachi*, Mr. Divon noted that today's religious parties were originally formed as non-political, public movements but organized politically when the need arose. Since only 15% of the population votes for the religious candidates, observant Jews are undoubtedly present in the secular parties already, yet that they have no influence on their parties' religious outlook is apparent.

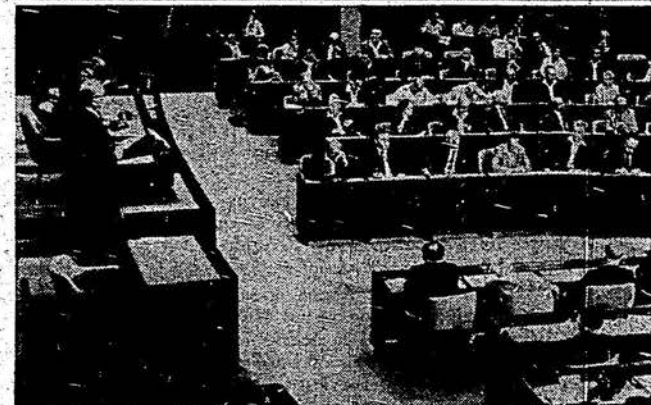
The practical accomplishments of the religious parties cannot be ignored: *kashrut* in the army was never self-evident but had to be established by law, and the same was true with regard to the system of religious education. The religious parties work to insure that the observant Jew is not treated as a second class citizen in his own state: any business open on *Shabbat* is effectively closed to him.

While the Torah Judaism Movement and *Agudat Yisrael* are willing to leave the building of the Torah state to the Messianic era, *Mizrachi* believes that it can be established in the present. According to Mr. Divon, there is an absolute division in *halacha* between observant and non-observant Jews. In the past, it was always a minority of sages who ruled the Jewish communities, even though the majority of the population might be *amei-ha'aretz*.

In modern Israel, the non-observant would be willing to financially support any necessary religious institution if the religious population would not interfere with their private lives; but normative Judaism is law whether the individual agrees or disagrees. If religious Jewry left politics, they would be retired to the position of "voices from the past" in the Jewish state, and its distinct national character would have little chance of surviving.

In conclusion, it might be instructive to note a number of interesting anomalies present in Israeli politics as a result of the religious question. On the one hand, a good segment of the extreme religious Jewish population does not support the state at all, and it follows that they do not support any of the existing parties, religious or secular. The *chassidim* of the *Neturei Karta* group thus form an anti-party which discourages recognition of the Jewish government and forbids any participation in its activities.

On the other hand, certain Arab villages in the Galilee consistently return a five to ten per cent vote for the *Mizrachi* Party. Spokesmen attribute this to genuine concern on the part of intelligent Arabs for



Above: The new *Knesset* building in Jerusalem, the focus of Israel's political life.

Below: Premier Levi Eshkol addresses a session of the *Knesset*.

the religious future of their communities; studies of the phenomenon report that Arab support for the *Mizrachi* is strongest where large numbers of the Arabs are employed in the Moslem sector of the *Mizrachi*-controlled Ministry of Religious Affairs. It appears that when Jewish history is written in the next century, *chassidim* will be blamed for weakening Israel internally while the Arabs will be credited for hastening the establishment of the Torah state!



# Professor Leaf Discusses Native Israeli Literary Talents

(Continued from page three)  
opus, *Yeme Ziklag*, is a veritable conglomeration of ideas and emotions dealing with the relation of the *sabra* to the past and present of the Jewish people and the land of Israel.



Yehuda Amichai

Two other post-World War II authors have come close to attaining the status of classicists—Moshe

Shamir and Aharon Megged. Aside from his two historical novels, Shamir has written extensively on the pre-state struggle of Jewish Palestine and on the War of Liberation. His novel, *B'mo Yada'v (With His Own Hands)* is the best of its kind, in which sharp delineation of character and setting blend to create a work of intimate and loving glimpses into the life of a *sabra*—Elik, brother of the author, his variegated experiences, moods, deeds and emotions from his childhood to his death in the War of Liberation.

While Shamir probed in his first novel, *Hu Halach Basadot (He Walked in the Fields)*, the life and experiences of *kibbutz* members before the establishment of the State, Aharon Megged brought the *kibbutz* members to the city after the establishment of the State in his first major novel, *Chedoah V'dani*. As early as in this story, Megged revealed his talent as a craftsman and keen observer of life's idiosyncrasies. His knack for social satire came to the fore in his later novels, *Mikrei Hakril (Fortunes of a Fool)*, *Habrisha (The Escape)*, and the latest *Hachai Al Hamet (Living on the Dead)*—

a poignant and incisive commentary on the younger, Israeli-born intellectual beatnik of today.

## New Creative Effort

The fusion of the different tribes of Israel from various ethnic and cultural background stimulated new creative effort. Already this is evident in the works of the aforementioned authors, and especially in the novels of Mordecai Tabib, Yehudit Handel and Mila Ohel. Tabib, an Israeli-born Yemenite, dwells in his deeply felt and expressive stories, *Ke'esev Hasadeh (As the Grass of the Field)*, *Derech Shel Afar (The Dirt Road)* and others, on the integration of the oriental Jew in Israel. Yet Tabib does not only depict parochial experiences and problems of Yemenite life, but also touches upon universal aspects of human existence. The cultural and social problems arising from the so-called fusion of Diasporas (*Mizug Goliot*) are also treated in greater depth and width in the novels of Yehudit Handel, *Rechov Hamadregot (Street of Steps)*, and Mila Ohel in *Hagesher (The Bridge)*.

## Contemporary Drama

The dramatic form of portraying current life in Israel is another



Rachel Eytan

phase of literary endeavor which was almost completely lacking in classical Hebrew literature. The new situation created by the establishment of the state and the War of Liberation, the ingathering of exiles, and the conquest of the Negev, are reflected in the new drama. Almost every young Israeli author attempted to write plays, some with considerable success, particularly Yigal Mossenson, whose *Baroot Hanegov (On the Plains of the Negev)* captured in a somewhat melodramatic manner the spirit of resistance on a *kibbutz* to the Egyptian invader. Other important novelists who write successfully for the stage include Yehoshua Bar-Yosef, Moshe Shamir, Aharon Megged, Chanoch Bartov, and Natan Shacham. The son of the well-known essayist, Eliezer Steinman, and a prolific and sophisticated novelist in his own right, Natan Shacham is given to long intellectual discourses and pointed aphorisms. Even the celebrated poet, Natan Alterman, who combines brilliant imagery with pointed witticism, took to the drama. Whether he writes in a sentimental or a symbolic strain (*Kineret, Kineret and Hapundak—The Inn*), he is always master of the pithy and the piquant phrase.

## Alienation

The theme of alienation has become fashionable for some of the old and for some of the new, talented Israeli novelists, in whose works still ring strong echoes of the holocaust, the war and strife for independence. In contradistinction to the older writers, the new novelists are less concerned with the national aspects of events than with the individual—his tribulations and strivings, motives and wants. A few of the new works are *avant-garde* in form and substance.

Individualistic in outlook and approach, Aharon Appelfeld and Yehuda Amichai proved themselves introspective and imaginative novelists. The latter, a poet of note, and, in fact, an innovator of a poetic trend, blending colloquial speech with a deeply personal symbolism, Amichai imparted to his stories and to his major novel, *Lo Meachshav, Lo Mikan (Not From Now, Not From Here)*, surrealist undertones.

The theme of alienation, conflicts and clashes of the "outsider" with the "establishment," and his

escape to a kind of narcissistic existence, lend to the novel *Or B'ad Or (Skin for Skin)*, by Yitzhak Urapaz, an air of disillusionment, frustration and despair. The erosion of moral values and self-indulgent egotism are the distinguishing marks of Pinchas Sadeh's autobiographical novel, *Hachaim Kemashal (Life as a Parable)*.

## Recent Works

Special mention should be made of the works that have appeared in the last few years and which promise further flourishing for the Hebrew novel. One is by the novelist Amalia Kahana-Karmon, a perceptive and sensitive authoress who ably conveys human emotions and motivations. Another is Rachel Eytan, who in her book *Barakia Hachamishi (In the Fifth Heaven)* employs classical realism in an adroit manner to describe life in an institution for homeless children. Amos Oz added to the literature of the *kibbutz* a lengthy novel, *Makom Acher (Another Place)*, an inventive and dynamic story in which he tends to overtax his talents and over-extend the plot. Nevertheless, the novel cuts new niches in the life and in some of the human aspects of the *kibbutz*.

Surrealistic images and paradoxical comment on life fill the poignant stories by Yoram Kaniuk. His most recent novel, *Chimo Melech Yerushalayim*, uncovers the stark and ugly realities of war. The results are shattering and devastating. One reads the novel with a sinking feeling of shame at man's inhumanity to man.

When we go back to the novels of the masters: Agnon, Hazaz, Berkowitz, Shofman, Avigdor, Hameiri, and Bourla, and of the departed craftsmen, Barash, Shenhar, and others, we realize how much Hebrew letters have advanced in the last half-century or so. We are also gratified by the fact that they have in Yizhar, Shamir, Megged, and Bartov worthy successors. Bartov's recently published *Pitsei Ohev (Lover's Arrotus)* is in the best classical tradition, although its tone and approach are modern.

Certainly no serious student of Hebrew letters can overlook the novels of Yaakov Churgin, a gifted portrayer of life in the new Israel as well as of the American Jewish scene; Yehuda Ya'ari, whose vivid stories include a wide range of characters, events, and places. (A selection of his stories, *The Covenant*, has been translated into English). Yehoshua Bar-Yosef, Yochanan Twersky, Zvi Sackler, the late Reuben Wallenrod, the younger David Shacham and David Shachar are names to be remembered and their works to be read.

In a brief review such as this, one can barely do justice to a half-century of the Hebrew novel and to all who contributed to its progress. Hebrew literature has a tradition of 3,000 years of creativity. A few decades are only a minuscule phase of this tradition. The present literary situation in Israel contains the seeds for a new cultural revival. It is hoped that a new golden period in Hebrew letters is in the offing.

## Teacher Encounters Nobel Prize Winner Agnon In Jerusalem

(Continued from page five)

occupation with technology, efficiency and the like?"

"Yes, even in such a time literature is and must be studied by our youth. In my opinion, ancient literature should take preference over all others. A verse in the Bible, a passage in *Talmud*, a fine parable in the *Midrash* are no less up-to-date than the latest "wisdom" of the *avant-garde* writers."

Turning to his own works, I asked the author about those critics who attach far-fetched, imaginative interpretations to his later stories, trying to find bases for the imputed symbolism in some of the mystifying *Midrashim*. On the other hand, still other critics ridicule these efforts, which in their eyes go too far in deciphering hidden meanings in every sentence of the later Agnon tales. Interpretations aside, it is in these very tales that the author leads the unwary reader into the dark alleys of a Kafkaesque world and abandons him there to his own devices.

The story teller thought for a moment, and then answered carefully: "The author himself has many things in his mind. Associations of thoughts, fantasies and intentions float about in his head. It is impossible to attribute but one meaning to the fruits of all these processes."

"And if the critics seek to delve into the depths of the author's mind—why not? Maybe things will become clearer to their creator as well."

"I often wonder which realm of creativity is preferable—that which is rooted in reality or that which gives free reign to imagination. Very often, for me at least, fantasy becomes a part of reality."

Before I could ask further, Agnon asked me if there are really any promising young Hebrew writers in America. He was led to believe so, as there are now so many institutions of learning in which Hebrew is the language of instruction. It seems he had recently met one such young man who had come to study and do research in Israel. He suggested that Hebrew periodicals published in America be circulated in Israel as well. This will create a literary "partnership" between the two centers of Jewish culture.

The sun was setting over the new city to the west casting a bronze aura on the old city on ahead over the border. I had to return to Tel Aviv, and Agnon had a previous engagement with the barber and another at the post office.

## Language Uniformity Vital For Our Culture

(Continued from page two)

course, not all the students and faculty members are able to make such a change at this time, and content must not be sacrificed for language. Yet, particularly in light of the already changing language pattern, we hope there will be more who feel that the most appropriate language for religious study is Hebrew itself.

In addition, emphasis on articulation (oral and written) in the college Hebrew and Bible courses required of RIETS students would be of help.

JSS students provide the greatest and most easily tapped reservoir of articulate Hebrew speaking Yeshiva men. With limited Hebrew backgrounds, often confined to camps and youth activities where the *Sephardic* accent is often the rule and without the habit of the other *miota*, they could most readily benefit from intensive, modern Hebrew training, perhaps along the lines of Israeli *ulpanim*. There again the predominance of content must be stressed—thus the use of English in the lower classes is justified. By the third year, sufficient fluency and command can be acquired to conduct classes in Hebrew.

Urging the use of Hebrew as the prime medium of Jewish culture, while editing an Israel Affairs Supplement in English, I am opening myself up to the serious criticism of "practice what you preach." Actually, Hebrew supplements have been put out before, but because of the state of the Hebrew language here, I suspect they haven't been widely read or understood. Thus, content before vehicle, as I've said. Perhaps some day Yeshiva students will publish a regularly and frequently appearing Hebrew publication, but without the requisite audience, such efforts are in vain.

The specific purpose of this supplement is related to the problem of the Hebrew language. It is to arouse interest in Israel Affairs, another sadly lacking feature of American Jewish youth in general, and our students in particular.

As much of the material for this publications was submitted in Hebrew, necessitating translation, the responsibility for any discrepancies or errors in content or style are mine and not their authors.

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