

## Alumni Honor Rabbi Katz At Mid-Year Conference

The Rabbinic Alumni of Yeshiva University honored Rabbi Dr. Michael Katz, *rosh yeshiva* in RIETS, at a luncheon held April 3 in the Rubin Dorm dining hall, as part of its midyear conference. The luncheon followed a *shiur* by Rabbi Samuel Belkin upon the occasion of the *yahrzeit* of *Rabbeinu Yitzchok Elchanan Spektor zt'l*.



Rabbi Michael Katz

With "Emergency Situations in the Light of *Halacha*" as its theme, the day-long conference opened in the morning with an address by Rabbi Avigdor Cyperstein, *rosh yeshiva* in RIETS. The speech was followed by Dr. Belkin's *shiur* on *ain adam maddish davar she-aina shelo*.

At the luncheon, which was attended by every *rosh yeshiva* in RIETS, Dean Bacon, and various department heads, Rabbi David Wachtfogel, chairman of the conference, introduced Dr. Emanuel Rackman, assistant to the Presi-

dent, who presented a plaque to Rabbi Katz. In his speech, Rabbi Rackman said that *kedusha* can only be attained through difficulty—indeed, suffering—and praised Rabbi Katz's success in the face of challenges and hardships; Rabbi Katz was the first rabbi ordained by RIETS to become a member of its faculty. This was especially meaningful, he said, since it was among the first traces of evidence of the success of the YU system of *Torah u'Madah*. Rabbi Katz graduated from YC with a major in philosophy—a *nisayon* for an Orthodox Jew—immediately preceding his appointment.

Upon receiving the plaque, Rabbi Katz cited the *mitzvah* of *bikurim*, saying that entrance into the land of Israel depended upon the Jews' fulfillment of this commandment, though the *mitzvah* was a requirement only after settlement of the land. The *Sifri* explains the apparent contradiction by showing that *bikurim* teaches the ethical value of acknowledging the good deeds of others, and upon this ethical basis were the Jews admitted to Canaan. Speaking in Yiddish, stated that he must, in a similar vein, thank Dr. Belkin for twenty-three years of kindness. He, Dr. Katz said, acted not only as a

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## Top Government Aide Speaks On Israeli Finances

The highest ranking Jew in the Eisenhower Administration, Commissioner Bernard Katzen, addressed the student body last night, April 19, in Furst Hall on his 1956 mission to Israel. Mr. Katzen, who is currently Commissioner of the New York State Commission for Human Rights, was a Special Consultant to the State Department during the Eisenhower Administration, has received a Medal of Honor from the City of Jerusalem, and is director of the Ethnic Division of the Republican National Committee.

In 1956, he visited Israel as a special envoy of Secretary of State John Foster Dulles. Under the Informational Media Guarantee Program, the United States had four million dollars or 14.72 million in Israeli banks to dispose of. The program's terms require

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## Hilarious Comedy, Satire Featured At Annual Student Council Reception

By Yaakov Rose

The first Annual Student Council Reception, held Sunday night, April 9, was a worthy successor to its predecessor. It appeared that it would become the highlight of forthcoming school years.

Held at Eleanor Roosevelt JHS the reception was opened by Student Council President Murray Jacobson. After a musical interlude by Mike and Label, MC Drew Kopf set the stage for the feature presentation, the junior class play entitled, *Of Cows and Men*. The play was actually an operetta consisting of a potpourri of show tunes, Gilbert and Sullivan melodies, and snatches of television commercials. It was composed, directed, and produced, all brilliantly, by Alan Rockoff '68.

The plot revolved around the bitter feud between the Animal Sympathizers Society and the *Koutzat Harabanim* D'Arizot *Habrit V'Canada* concerning cruelty to animals. The ASS group, mourning over their heroine, Bossy, who had been "shected to death," swear to malign the Jewish stand by using smear tactics: planting advertisements in the *N.Y. Times* and accusing the Jews of taking bribes. Their motto

was "Extremism in defense of lice is no vice."

Our first view of *Koutzat Harabanim* show them, enjoying the fruits of their widespread *hashgacha* practice ("And kosher lePesach toilet water"). Their



Juniors present successful play at Student Council Reception.

head *Mashgiach*, Rabbi J. H. Rashbo, ably played by Alan Schwartz, gives them advice "So learn no trade and of no use be, and you too the top *mashgiach* of the world may be." Learning of the ASS's advertisement they grope for solutions. The first, "We'll put them all in *cherem*," is re-



Political Science delegations on their way to win coveted award at model U.N. in Milwaukee.

jected as mere heavy-handed rumblings of no real substance. They agree finally to meet the ASS in a court of law.

Proceedings at the court are tumultuous as the ASS's chief heavy, Ahab Fortincranz, convinc-

China at a meeting of the Second Political Committee. Knowing that they would lose a vote, because more Communist countries were present than those with Western leanings, representatives Milton Sonneberg, William Brustein, and Ivan Schaeffer led a nation walk-out that left the meeting without a quorum. This stalled discussion for 3½ hours.

Later that day Mr. Schaeffer and Bruce Bekritsky '68 were interviewed by the student radio station of the University of Wisconsin.

Shabbat

The delegates held their own *Shabbat Minyan* and spent *Shabbat* at the Kenwood Conference (Continued on page five)

## YC Enrollment To Take Place This Semester

Yeshiva College academic enrollment for the Fall 1967 semester will take place beginning May 8. Registration will be, as usual, by classes divided into alphabetical groups each of which will be assigned a specific time period to hand in their forms to the Registrar's Office. Students may then expect to receive approval or rejection of their registration within 48 hours.

Students permission to change programs will be granted without penalty or fee through July 31, when the \$5 Change of Program Fee will be charged and permission of the Dean will be required. Financial registration will take place as usual toward the end of the summer.

Students who fail to enroll at the prescribed time will be charged a late fee and may have to wait until September to register. At the time they may be closed out of courses.

The schedule of courses is posted outside the Registrar's Office. (Continued on page six)

Zambia moved to expel Nationalist China and seat Communist



ingly portrayed by Harold Rabinowitz, accuses the Jews of bribery. It is only by way of the famous "grubber finger" of Farchap, played by David Meyer (an expert at the use of the finger) that Fortincranz breaks down and confesses his heinous crime. The (Continued on page six)



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## Mazel Tov

The eleven members of the Yeshiva College Delegation to the Mid-Continental Model United Nations are to be commended on the excellent job they did in representing the school. By winning the Best Country Represented Award, Yeshiva proved itself superior to delegations from over forty others schools. Even more important, however, was the *Kiddush Hashem* that the Yeshiva delegates performed. Many people at the Model U.N. were unfamiliar with Yeshiva and Orthodox Judaism; but the six minute standing ovation they gave Yeshiva at the awards ceremony proved that their first encounter with Orthodox Jews was a favorable one.

## Restrictions

We noted, with embarrassment, the special precautions instituted by the Dean of Men on the night of the Student Council Reception. Dormitory entrances were locked and the elevators in the basements were shut off in order to prevent girls from entering. When confronted with these unexpected conditions, some students were amused but many others were insulted.

We understand that it is standard procedure to take some sort of precautions, for example, placing guards at entrances to inform the students of the regulations, but to go to such extremes as locking doors and shutting off elevators is an insult to the character of a Yeshiva College student.

There are just as many young women present on any Sunday as there were on the evening of the Reception, yet no "special regulations" are necessary. If the administration wishes to ban females from the campus, let them issue an edict to that effect. If not, we respectfully request that they do not embarrass us further by arbitrary regulations.

From The Editor's Desk

## Theory vs. Practice

By Stephen Bailey

As my term of office draws to a close, I note that during the year I have strengthened some old convictions, altered past views and formed some new opinions. The most striking re-evaluation, however, concerns my concept of *Torah u'Madah*.

In my first issue, last spring, I stated that the Yeshiva College student is in a class by himself. By analogy to chemical reaction, I stated that the YC student does not undergo an  $A+B=AB$  reaction (where  $A$  = traditional yeshiva education;  $B$  = secular education; and  $AB$  = some sort of combination having the properties of both) but rather an  $A+B=C$  reaction (where  $C$  = an integration of  $A$  and  $B$  having unique properties).

Further analysis has shown, however, that the student who falls under the  $A+B=C$  category is, in fact, nearly non-existent at YC. Only an especially gifted intellectual personality can reach a state where *Torah* and *Madah* are integrated into a practical philosophy of life.

The reason for the scarcity of such a personality lies in the present policies and practices of our institution. I refer to the actual practices and not the theoretical ideals which we hear promulgated all too often.

The following three examples best illustrate the kind of self-producing confusion which afflicts the vast majority of students.

1) The make-up of our religious division faculties is basically cacophonous. There is sharp disagreement on fundamental conflicts which causes confusion among the students. A JSS or EMC *rebbe* may take a firm stand on an issue while a RIETS *rebbe* vehemently opposes the position. The students are expected to solve the debate themselves which inevitably breeds more controversy.

2) The incongruity of Yeshiva life versus College life continually causes perplexity in the mind of the student. We know that one segment of the student body attends YU for the Yeshiva while another segment is more interested in the College and a third, smaller faction, is interested in a little of both. The result is that a general atmosphere of neither is present. The dormitory student especially is subjected to a watered-down version of *yeshiva ruach* and a restricted college atmosphere. He is, by necessity, spiritually uncomfortable.

3) The above problems are aggravated by the absence of an effective religious guidance program. There is an acute need of a dormitory *meshgiach* (aside from a dormitory supervisor whose role is mostly administrative) who would serve as an understanding friend and confidant. Students need a religious parent substitute who would help them solve, or at least compromise, basic questions both personal and intellectual. The threaten-and-punish system should not be the policy of Yeshiva University simply because it is an easier means of control than individual counseling.

To be sure, I have no simple solutions to the first two problems, nor have I a list of prospects for the third. I only wish to make the point that the present policies of Yeshiva University, ipso facto, impede the actualization of the ideas to which the University is committed. I see now that a satisfactory synthesis of *Torah u'Madah* is theoretical so long as the above three conditions exist at Yeshiva.

## Guidance Corner

By Rabbi Joshua Chelietz  
Director of Residence Halls

Education and guidance have met halfway and finally have encompassed each other. Guidance was formerly seen as only a problem-solving service or a "crisis crutch" rather than an integral part of the education process. The goals of guidance now are identical with those of the liberal arts education—to help the student fulfill his potential in every area: intellectual growth, personality development, and moral—spiritual values. Educators have become increasingly concerned with the role of values in the education process. The question is whether and how values are developed and internalized by college students as a direct result of the college experience. This concern is especially crucial at Yeshiva College where our goal is to help students develop a Torah-oriented personality, attitudes, and values.

Many of our students have previously experienced up to twelve years of *yeshiva* education without internalizing the values which are implicit in *Torah* study. Some of the students enter Yeshiva after having had teachers who could not transmit an intelligent understanding of *ta'amei ha-mitzvos* and a positive religious *haskafah*. It is very difficult to

change negative attitudes during the college years since adolescence is a developmental period characterized by questions and rebellion. On the other hand, students usually come to college with an open mind and expecting to change. The relevancy and meaningfulness of our religious philosophy and way of life can be demonstrated by and acquired from *rebbeim*, faculty members, and guidance counselors who can inspire, motivate, teach, and explicate *Torah* value and *haskafah*.

Our residence halls have a unique role to play within the guidance structure of our educational institution.

One of the most important functions of the residence hall staff is to assist in deepening each student's understanding of the knowledge acquired in *shiurim*, religious studies classes, and college courses through informal group discussions, individual counseling, and formal programs such as the *Oneg Shabbat* Series. Residence hall staff are close to the daily living situation and existential concerns of our students and are in a position to serve as mediators between the often conflicting worlds of the college student and the "over 30" community. The college years are a period of question, anxiety, and

searching. The challenge is to develop a self-definition and self-discipline. Away from home, often for the first time, dorm residents have the opportunity to develop their own initiative and motivation in regard to their studies and future goals.

Another important guidance and education consideration in residence hall living is the group situation. Students are greatly influenced by peer group values. Studies by Theodore Newcomb and other social scientists have shown that the educational aspirations of college students are determined to a great extent by one's peer group. Over the past few years, college administrators have taken a strong interest in the educational effects of room assignments. Most universities now devote considerable time and effort to room assignments, as contrasted to the previously prevalent practice of random assignments. We try to create the feeling of an educational community and to minimize potential barriers to relationships by interspersing upper and lower classmen, students from the various religious divisions and different geographical regions. Thus, residence halls are part and parcel of both the educational and guidance framework of our university.

## Letters To The Editor

To the Editor:

Yeshiva is now first in the nation in another area besides "underground dorms." Yeshiva has the distinction of being the only university in the nation to have a music and cantorial department right above a dormitory! Hard to believe? Spend a night in RIETS Hall! The musicians, if one may call them that, start performing at 7:30 P.M., and some nights play until 10:30 P.M. The situation has become ridiculous. One cannot sit down and study under these circumstances. I believe that the University is being unfair by allowing this situation to exist. "They" have been notified by various petitions concerning the discontent of the residents, but so far nothing has been done to alleviate the situation. The time has come to either move RIETS Hall, or move the music and cantorial schools. I think moving the schools would be more practical. Plenty of space is available in Fürst

Hall. I hope some "interested administrator" will be influenced by this appeal, and remedy the situation at least before finals—or else RIETS Hall residents will have to live in "underground dorms."

Norman Bertram '69

### Supplement

Editor:

Congratulations on your Israel Affairs Supplement. I would make only one suggestion—if it is repeated in the future it ought to include some discussion of specifically religious problems within the State.

Rabbi Melech Press '63

Editor's reply:

I would like to thank Rabbi Press for both his compliment and his suggestion. As a matter of fact I am planning future articles to supplement the Supplement, one of which deals with a significant—and little discussed—religious problem in Israel.

Gary Schiff



## Lamm Views Problem of Jewish Relevance; Reviewer Examines Professor's Solutions

By Joseph Kaplan

The survival of Judaism throughout the centuries has been a phenomenon that has amazed many historians. No matter what the external pressures or persecutions were, the Jewish people weathered their problems and endured — perhaps emerging somewhat fewer and scarred; but unbowed and unbeaten. Yet there have been internal problems too, that Judaism has had to conquer. From the time of Korach and his followers, to the Sadducees, Karaites, and up to the Reform and Conservative movements, there have been factions within Judaism that have tried to tear it asunder — tried and failed. Today the situation has changed. It is not an institution or a faction, but rather "a climate, a mood, a spirit of the age," that threatens the Jewish people. Judaism must be made relevant to the age — this is the problem Judaism must solve to be meaningful.

An analysis of this problem and a means of solution are discussed in an article by Rabbi Norman Lamm, holder of the Jakob and Erna Michael Chair in Jewish Philosophy at YU, and Associate Rabbi of The Jewish Center. The article, "The Voice of Torah in the Battle of Ideas — A Program for Orthodoxy" is in the current *Jewish Life*, a bi-monthly magazine published by the Union of Orthodox Jewish Congregations of America. It is based on Rabbi Lamm's speech to the National Convention of the UOJCA in November — when the SCA dinner was the *cause celebre*. For those who attended the convention, the speech was one of the highlights of the weekend, an attempt at reason and understanding in the midst of polemic and party politics. After reading this article, one can easily understand why this was so.

### Presents Problem

Rabbi Lamm first presents, identifies and analyzes the problem; namely, making the Torah relevant to today's world in the face of attitudes "indigenous to modern society" that relegate religion to the area of personal

conscience, and see it only as a collection of rituals and not as a force in daily existence. This attitude can be seen within Judaism not so much in the Conservative and Reform movements, as in the secular Jewish organizations. It is these organizations that represent the "enemy", and it is to them that we must show that Torah has a unique message in the modern world; that one can reconcile true *emunah* with one's right to question or doubt; and that there are answers to the "moral problems" in the Torah that bother so many students.

Our battle must be waged, however, on modern grounds and with modern weapons. We cannot beat an "enemy that hovers in the pervasive intellectual climate," with *issurim* and condemnations. Rather, we must use "analysis, understanding, intelligent persuasion, ethical example and . . . sympathy . . ." This does not mean changing the *halachah* or the principles of Judaism — it means only making them relevant. Of course, this relevancy is not, Rabbi Lamm cautions us, "a test of validity of the Jewish tradition" but this "does not excuse us from the task at hand"

### Dogma of Irrelevance

Rabbi Lamm gives us examples of how we appear "dreadfully irrelevant" to modern society. Members of *kollelim* become experts in *Kodashim* instead of

working on burning *halachic* questions; popular literature seems childish; *yeshivot* shy away from the teaching of *Haskafah* and are becoming "ingrown" and therefore removed from the outside Jewish world; our finest thinkers do not come to grips with such important issues as the population explosion, the question of peace, the war in Viet-Nam, and the contemporary challenges of science. It seems that we have too often "made a virtue, even a

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## The Rising Building

By Edward Abramson

*Banging, banging in our ears  
Meshing, grinding of the gears  
We hear all day, it pounds our brain*

*We close the windows but in vain.  
The building rises higher, higher,  
The workmen never seem to tire.*

*It bothers us, but yet we feel  
Far deep inside a pride that's real  
A building rising from the earth  
A library of real worth.  
We proudly give it sidelong looks,  
But will we contemplate its books?*

*Yeshiva builds, its plans are vast,  
Blueprint for the Sixties cast.  
Pouring dollars into beams  
Fulfilling all our wildest dreams  
We see its bricks, cement and steel,*

*But will we study there with zeal?*

*The Science Center rises too  
With labs and test tubes flashing  
new*

*Men of science there to find  
Formulae to help mankind  
But as there we work so tirelessly  
Will Madah framed with Torah  
be?*

*A building is but stones and wood,  
It's what's within these that one  
should*

*React to with a Torah view  
And turn his thoughts, his actions  
too  
To fill these shelves with burning  
fire,  
That we may raise ourselves much  
higher.*

with these ideals, not to mention the methods of attaining them. Yeshiva students, in fact, are often intolerant of their fellow students on other campuses. Such topics as the Viet-Nam War, civil rights, and others are at best ignored here.

There are many possible explanations for this. Perhaps, the double program which Yeshiva offers its students makes it very difficult for students to have any interests other than their grades. Or perhaps, as Mr. Levenglick explained in his letter to THE COMMENTATOR, the activities on college campuses lie outside our religious obligation and are, in fact, trespassing upon our religious framework. Or, possibly, the students produced by Yeshiva College are just not on the same par with the students on other campuses—due to the fact that our secular and religious instructors have not taught their students how to apply what they know to anything in the outside world and more basically that there is an application.

Unfortunately, this may be the very situation under which Yeshiva students are going to college. It is unfortunate that these conditions exist here at Yeshiva but it is even worse that the students themselves don't realize it. Until something is done about both of these things we as students are receiving an education that is very much lacking.

### In My Opinion

## Part Two: The Pseudo-Jew And The Pre-Jew

By Ted Miller

(In Part I, I proposed that there is presently a problem of meaning confronting Judaism. The pseudo-Jew practices the religion without being moved by it, and the pre-Jew searches for meaning in his own personal experience. In Part II, I discuss one unsuspected direction from which meaning might spring.)

"I'm pledging my time to you hoping you'll come through too."

The singer here cannot honestly profess to love his new girl because love demands an intimate under-

standing that they have not had time to achieve. Instead, he makes the most meaningful commitment he can—to totally open himself to her in the hope that in time their relationship might blossom into love.

In a similar fashion the pre-Jew can do no more than pledge his time to religion, for he has not yet engaged religion in a meaningful relationship. He cannot simply decide to believe, any more easily than he can decide to fall in love; the most he can do is to confront religious thought and submit himself openly to those experiences reputed to have religious meaning in the hope that his experiment will generate religiosity.

In *The Jewish Observer* (Dec., 1966), Rabbi Irving Greenberg shows how the pre-Jew's initial commitment to experience might lead to a meaningful understanding of Judaism. As bridges to meaning, he introduces conveyor concepts which "are many-layered, so that they reach out and speak even to someone on the margin, who understands it at his level. Then as he deepens his study he is led—as by a conveyor—through new layers of meaning into the heart of the tradition." As an example of a conveyor concept Rabbi Greenberg proposes the covenant idea. A general belief in the imminence of G-d can lead through a belief in a covenant to the understanding of *mitzvot* as the expression of the

covenant.

A similar approach is offered by Rabbi Eugene Borowitz (*Commentary*, Aug., 1966) on an experiential level. He proposes that the covenant idea can become most meaningful by living it (through the practice of *mitzvot*) and, furthermore, that a meaningful experience of a single *mitzvah qua mitzvah* can lead one to a better understanding of his relation to G-d and hopefully to the practice of other *mitzvot*.

Both of these approaches see the development of a world view as a gradual process rather than a sudden leap. Understanding comes only slowly, as the religious traditions and forms take on meaning one at a time. The acquisition of a world view is simply not a package deal.

Seeing faith as a process, then, it is not hard to understand those Jews who find meaning in parts of Judaism and yet do not accept its entirety. Having taken one step beyond the pre-Jew, they are still one step short of a totally meaningful experience.

Seeing that there is at least a little of the pseudo-Jew in all of us—a gap where the traditions fail to speak to us—we can appreciate the struggle of the pre-Jew approaching Judaism. Nor should it be hard to sympathize with the statement of Rabbi Jakob Petuchowski in *Commentary* (Aug., 1966) that he "can respect the Jew whose pattern of religious ob-

servance differs from [his], if only his observance derives from a like desire to hear G-d's commandments."

The very same tradition does not mean the same thing to two generations viewing it from different social and historical contexts. The problem of the pseudo-Jew is that he has accepted an interpretation not grounded in his experience, and so the tradition has

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## America Hurrah Lauded As An Off-Broadway Hit

By Howard Bodner

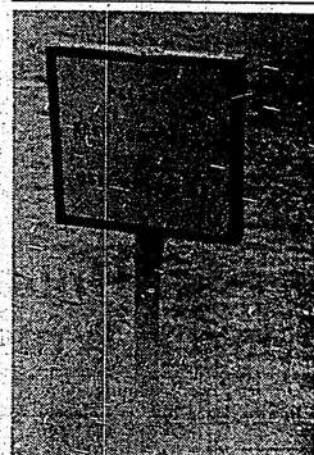
*America Hurrah* is not a riotous play or a moving drama importing a deep message. It is a play that extracts the best characteristics of both types, synthesizes them — each aspect complimenting the other, rather than one detracting from the other (as we are accustomed to at Yeshiva) — and puts forth an intellectual and highly entertaining presentation.

The play as a whole is divided into three subplays, all subtle and obvious. The first deals with people of different walks of life trying to be interviewed for jobs. This portion of the play dissects our pluralistic society extremely well. But it is not merely the ideas expressed, it is the medium

of expression — the acting — that produces the insight so cogently.

The other two divisions of *America Hurrah* becomes somewhat more bawdy, but even the very last two minutes of the play depicting a motel scene cannot be considered obscene though it may be shocking. The play must be viewed in its context. I do not offer an interpretation because each person must explain the happenings relative of themselves and experience and outlook of America.

*America Hurrah* is Off-Broadway. It would not fit the pseudo-sophisticated stage of Broadway, and this is its strong point. The play is real. It is great fun, but also soul-searching.



The picture above was taken with a supersonic telephoto lens from the nearest sidewalk. Without this equipment one can barely make out the bright red border. At last count seventeen people have been arrested for walking on the grass while attempting to read the sign.



## 'Home Of The Brave' Staged Expertly By Yeshiva Players

"Fine day-G-d's in His heaven, and all's wrong with the world." As if to bear double testimony to this, the Yeshiva College Dramatics Society, at two separate showings this past Sunday, April 16, presented Arthur Laurent's *Home of the Brave*, a two-act play—singularly reminiscent of *Captain Newman, M.D.*, *Ship of Fools*, and strangely enough, *Larsie, Come Home*. A step advanced from their previous venture into the theatre of the absurd, the Yeshiva College Players attempted an effect of equally questionable necessity and effect, their much-heralded theatre in three-quarters. An eager audience lapped up the

to show him real friendship as his "buddy", while T. J. (Mitch Heifetz) was an outright anti-Semite. Mingo (Kenny Hain) is the semi-official referee.

The maps of the island were finally drawn, but as was to be expected there were injuries. Mingo was shot in the arm, and Finch was fatally wounded. Perhaps it is ironic that immediately before Finch's injury, in the rush to find the maps among the knapsacks, Finch, totally out of character, hurled a string of abuses at Coney directed at his Jewishness. Even though Finch caught himself and stopped Coney was strongly affected. Faced with the choice of staying with Finch or retrieving the maps, Coney took the only choice open to a soldier—retrieving the maps.

Hours later, on his turn at guard, Coney saw Finch, who promptly died in his arms. Coney broke down and even tried to bury his buddy, but he was pulled to safety by the other three soldiers. Leaving the island, Coney found that he couldn't walk. Brought to a hospital, Coney was shown by the Captain that his "bad feeling" was due to a hypersensitivity about his religion. He proved this by denouncing him racially and challenging him to walk. Coney walked.

Coney, puzzled by the strange momentary happiness that overwhelmed him at Finch's death, was made to realize that "every soldier feels glad at his buddy's" (Continued on page seven)

The Jerome Robbins Memorial Short Story Contest, open to all undergraduates at Yeshiva College, will be accepting entries until May 8. The prize for the best original story, to be judged by the English Department, is a \$25-E bond. Entries should be typed or carefully handwritten on one side of 8x11 paper, with the writer's pseudonym on the title page. A sealed envelope containing the author's identification should accompany the entry, which is to be submitted to the Office of the Dean.

"damns" which characterized the men-at-war plot, and true to form, the play came through unscathed, in its own words, "waiting for something to wait for."

Working out of what was largely a World War II Chaim-goes-to-the-army plot, the cast endeavored (for the most part successfully) to present a drama which stressed the effects of the Jewish soldier on himself and on others. The spotlights illuminated the opening scene in which the Captain (Sheldon Stern) psychiatrically treated Coney (Alan Schwartz), the Jek, whose mind was closed to memories of a past assignment, one so grueling emotionally that his physical members were affected as well; he was unable to walk. In true meanwhile-back-at-the-ranch style, the plot relied on the captain's sermons to shift to and from the immediate past.

The Major (Solly Dan) announced a special assignment whose objective was to survey and map the terrain of a Japanese held island. Three of those asked to accompany him relied on the "yes" of the fourth, Coney, the different one. Of these, Finch (Jeffrey Schwartz) was the only

## JSSSC Holds Elections; Glazer Wins Presidency

In an overwhelming victory, Elliott Glazer '68 was elected to the office of President of JSSSC in a contest held Monday, April 17. Michael Witkes '68 and Robert Sacknovitz '70 were elected to the respective posts of Vice-President and Secretary-Treasurer.

Eighty-one per cent of JSS turned out for the election, in which Mr. Glazer received 129 votes, defeating his closest oppo-

nent by 89. Mr. Witkes, running unopposed, received 164 votes. In the race for Secretary-Treasurer, Mr. Sacknovitz narrowly defeated Leonard Steinberg in the third ballot by 95-82.

President-elect Glazer, who is currently Vice-President of JSSSC and has been a representative on it, based his platform on his experience and conscientious performance of his official duties.

## Ivan Schaeffer Elected Masmid Editor

In a close election held Thursday, April 13, the Junior class elected Ivan M. Schaeffer '68 Editor-in-Chief of the 1968 Masmid. He defeated David Gitler '68 by 60-58 on the second ballot, using the preferential system of voting.

Sixty-one per cent of the class turned out at the Rubin Dorm



Ivan M. Schaeffer

N. Leist

shul to vote. Elections were held immediately following the candidates statement of their platforms. This marks the first time that the editor of Masmid was elected rather than appointed by the previous editors, as had been the usual procedure.

Mr. Schaeffer, who is President of the Political Science Society, has been a representative to the JSSSC for two years, an associate editor of *Polis*, the journal of the Political Science Society, head of YC's delegation to the Model U.N. at the University of Wisconsin-Milwaukee.

## Stern Loses Intercollegiate Battle of Wits; Epstein Stars As Yeshiva Wins College Bowl



Battle of wits between YC and SCW students at College Bowl.

I. Stein

In a game highlighted by the rapid recall of the Yeshiva team and a determined comeback by Stern, YC downed Stern's college bowl team in the year's second College Bowl April 13, in Furst Hall.

Those in attendance saw Stern take an early 35-0 lead, but Yeshiva recovered and scored 380 consecutive points. Although the contest seemed over by halftime with Yeshiva leading 380-50, Stern did not give up. They outscored the boys in the second half by 70 points, but were unable to overcome the enormous deficit and lost 825-565.

Gary Epstein '69, Amiel Unger '69, Richard Kaufman '67, and David Carmel '67 for Yeshiva and Leah Wiener '68, Josie Seibrow '69, Susan Altschuler '70, and Lila Magnus '69 for Stern were

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## Educator Studies Relationship Of Religion, State, Education

Dr. William Brickman, professor of Educational History and Comparative Education of the Graduate School of Education of the University of Pennsylvania, spoke on "Religion, Education and the State," April 3 at Ferkauf Graduate School. In his talk, Dr. Brickman gave a comparative treatment of the historical, legal, social, and structural foundations of the inter-relationship of government, religion, and education in Israel and the U.S.

There are striking contrasts in the religious characters of both countries. A principle such as separation of church and state, for example, workable in the U.S. would not necessarily succeed in Israel. Dr. Brickman also stressed that education and religion must be viewed from a historical point of view and in addition to the conventional contemporary way.

Comparisons can be drawn in the area of education and the state through a legal analysis. Israel has enacted compulsory education laws, as we have in the U.S., but religion is taught in the school, a practice not permitted in American schools.

As far as the social and structural foundations are concerned, Israel is a modern and slightly socialistic country with religious political parties having a say in government. The conflict of religion and state has brought about many problems, such as the Yosele Case. The U.S., however, has a White Anglo-Saxon Protestant

tradition, and a mixture of religion and the state or religion and education has not been accepted.

In conclusion, Dr. Brickman showed the vast difference between educational systems in Israel and the U.S. and said that neither can impose its system on the other. Possibly the separation of church and state, as in the U.S., lends itself to a democratic government, while the mixture of religion and the state as in Israel is indicative of a state with socialistic learnings.

## Wind Memorial Meeting Hears Mirsky Lecture

The memory of Rabbi Dr. Solomon Wind was commemorated at a memorial meeting April 15 in Furst Hall. A former instructor of Bible and Prophets at TI, and at



I. Stein

Professor David Mirsky

SCW, Dr. Wind died erev Shabbat, Dec. 16 in Israel.

The gathering was attended by Dr. Wind's family, his former students and colleagues. Dr. Siev, representing the faculty, spoke on the close relationship that Dr. Wind had with his students while at Yeshiva. Dr. Grinstein spoke of Dr. Wind's stay at Yeshiva and Mr. Aaron Krumbein, a former student of Dr. Wind, praised his revered teacher.

Prof. David Mirsky, Dean of Admissions, delivered the address "Agnon and Dr. Wind." In his speech, Prof. Mirsky recalled his first meeting with Dr. Wind and remembered him as "an erect, quiet, warm man." In the words of Agnon, Prof. Mirsky discussed the author's position as a teacher of the true belief in G-d. He likened Agnon to Dr. Wind in their spirits which drove them to uphold the unbroken continuity of tradition.

Guest speaker for the meeting was Dr. Isidore Twersky but due to his illness he was unable to attend.

## Fortnite

Thur. Apr. 20, 1:00 p.m. — Tennis vs. Manhattan College. (away)  
Thur. May 4, 2:45 p.m. — Clubs II meet.  
Sun. May 7, 11:00 a.m. — Peter Strauss will address the student body, President of WMCA.  
Mon. May 8, 8:15 p.m. — "The School in the Transformation of Society" — Address by Dr. Jacob Harkins, President of Kingsboro Community College, at Ferkauf.  
Mon. May 8 — Second Annual YC Student Photographic Art Exhibit opens.  
Thur. May 11 — YCSC class elections.  
Thur. May 11, 2:45 p.m. — The Stars to Three and Antonio Gaudi at the Audio-Visual Center.  
Sun. May 14, 8:00 p.m. — YC-SCW Joint Israel Independence Day Lecture.  
Thur. May 18, 2:45 p.m. — Clubs III meet. Joseph McCarthy and The Lake Man at the Audio-Visual Center.  
8:00 p.m. — Harold Miller will discuss "Laymen's Shakespeare" at Stern.



# Club Corner

## Psychology

Dr. Manny Sternlicht, assistant professor of psychology, addressed the Psychology Club on the topic of Hypnosis on April 13. There are presently two basic uses for hypnosis. It is used either as a clinical tool, mainly by clinical psychologists, psychiatrists, and dentists or for entertainment by variety artists. Efforts by professionals to limit the use of hypnosis to trained professionals have thus

Braid, who coined the term hypnosis and said that hypnosis was a psychological rather than a physical phenomenon; Freud, who studied hypnosis but later rejected it as a curative aid in favor of free-association; and Hatfield, who was the first to use the term hypnotherapy.

Today, hypnotism is an integral part of psychology. It usually serves in conjunction with other forms of treatment. It may save time in treatment by improving

lar to behavior in sleep, but psychologically hypnotic behavior is closer to that of one who is awake. For example, measured brain waves while under hypnosis coincide much more closely with the awake state than with the sleep state. It has been suggested that under hypnosis one can act out numerous roles more naturally. Pavlov considered hypnosis to be a conditioned reflex. Another aspect of hypnosis is that the ego function, or conscious state, breaks down somewhat and its function is taken over by a more primitive part of the personality such as the id.

There are three types of hypnotic trance: the light trance which is much like a day-dream, and in which the subject, upon awakening, remembers all that the hypnotist has told him, even if he was told to forget; the medium trance; and the deep trance, after which the patient will not remember what happened under hypnosis if told to do so. This state is characterized by the nodding of the head towards the hypnotist.

As far as actual trance induction is concerned, there are many techniques. The prestige and reputation of the hypnotist is important. Actually, it is quite easy to hypnotize. But, it is difficult to know what to do after hypnosis has been induced. For this reason it is dangerous for an amateur to practice hypnosis. There are dangers in hypnosis such as hypnotizing a potential or latent schizophrenic or homosexual. When the ego function is even partially removed, a psychotic reaction may become possible.



Dr. Sternlicht demonstrates the mechanics of hypnosis at psychology club meeting.

far failed in the face of the very strong entertainment lobby.

The popularity of hypnosis has varied from era to era. At times, it has been well known with many people taking an avid interest in it. At other times, it lacked appeal and was considered charlatry. One of the many contributors to hypnotism was F. A. Mesmer. His style was showmanlike; he used a cape and pointed hat. Others were:

the relationship between the patient and the doctor.

What is hypnosis? A good definition would be a state of heightened or increased suggestibility. In this state one might accept anything the hypnotist suggested without first weighing it carefully. Behavior under hypnosis is very simi-

## Yeshiva U.N. Delegates Win The Best Delegation Award

(Continued from page one)

Center, an early twentieth century mansion near the campus, and had kosher meals shipped to them from N.Y. At an emergency Security Council meeting, later that afternoon, called to discuss the Israeli-Syrian border flare-up, Syria moved to condemn Israel as an aggressor, but the Chinese delegation vetoed it on the grounds that there was insufficient information for such a move.

The Milwaukee Orthodox Jewish community held a *Melave Malka* that night in honor of the YC delegation.

The China question came before the General Assembly Sunday morning. The Nationalists lost their seats after a two-hour fight, in part due to the fact that a number of friendly delegations had to leave the meeting early to return to their schools.

In the afternoon, Model U.N. director Arnold Malmou announced the winners of two awards, arrived at by a vote of the delegations, each one having cast one ballot. The first runner-up was Georgetown University which represented the Soviet Union. Yeshiva University won the first prize, a gold plaque, and a U.N. flag. Mr. Malmou stated that "there was no doubt from

the beginning" that Yeshiva would receive the award.

The representatives of Nationalist China took active roles in the activities of the other three political committees. In the First Political Committee, Isaac Tuchman '68 and Howard Bodner '68 conducted a delicate balancing act on the discussions of apartheid and the Union of South Africa. This was necessary because China receives support on the representation issue from both sides, and could not afford to antagonize either one.

In the Third Political Committee, Mitchell Heifetz '67 and Richard Chafetz '68 were also forced to follow a neutral course in the discussion of Palestinian refugees. On many occasions, however, they found it necessary to aid Israel with its struggle against the Arab bloc because of the militant attitude of the latter, and its ability to railroad resolutions through the committee.

Howard Weinstein '68, Martin Kartin '68, and Bruce Bekritsky, in the Fourth Political Committee, had more freedom of action in the discussions of colonialism and disarmament. They too, however, were forced to take a moderate path in the discussion of Portuguese colonies.

## B'nei Akiva

"What is the anti-Zionist case?" was the topic of a speech given at the April 6 meeting of the B'nei Akiva Club by Dr. Morton Mezumsky, executive director of the American Council of Judaism. The ideal of Judaism, according to Dr. Mezumsky is "a Judaism which is free of Jewish nationalism."

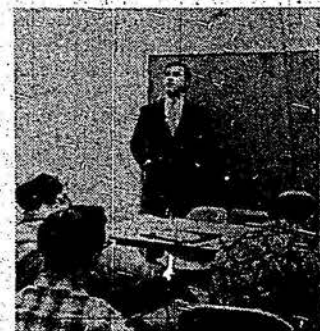
Anti-Zionists are usually non-traditional Jews, but there are also some traditional Jews as well. Neither accepting nor neglecting the Messianic concept and the possible Biblical right that the Jews have to the Holy Land, the anti-Zionist movement believes that the present Jewish state as fought for and created is not the state that is historically promised in the Messianic concept.

Until 1947-1948, Dr. Mezumsky explained, the anti-Zionists opposed the creation of a strictly Jewish state. However, they felt that great need existed for a place where Jews could escape from persecution in the aftermath of World War II. They wanted this state to be a combined Jewish-Arab state.

Since its establishment in 1948, the anti-Zionist movement has sided with Israel in most of its disputes with the Arabs. The anti-Zionists want Jews to regard Israel as a sovereign state and feel no nationalistic ties to her. Dr. Mezumsky feels that, "the Zionist Organization of America should have no influence in shaping the internal policy of Israel."

"The only place where the Jew can usually escape persecution and survive as a Jew in an autonomous Jewish state on ancestral Jewish soil," is not a historically warranted principle, claimed Dr. Mezumsky. The Jews were exiled from the Holy Land in 586 BCE and 70 CE and yet, still managed to survive. The anti-Zionists

feel that an Arab-Jewish state is possible. He tried to prove this statement by showing that Arab anti-Semitism is not documented



Dr. M. Mezumsky

and that many Israelis themselves feel that Arabs and Jews could live together in peace.

Dr. Mezumsky has taught American history and Jewish history at the University of Michigan and the City College of New York.

## Political Science

"Rights of the Student in the Academic Community" was the topic of discussion at the Second Annual Student-Faculty Tea of the Political Science Society last Sunday afternoon in the Student Lounge. Participating were a panel of two students and three members of the faculty.

Representing the faculty were Dean Isaac Bacon, Associate Professor of Political Science Dr. Charles Liebman and Rabbi Morris Gorelik, instructor of Bible. Robert Mark '67 and Milton Sonneberg '68 spoke for the students. Martin Kartin '68 was the chairman of the occasion and Ivan Schaefer, president of the Political Science Society served as moderator.

Dr. Bacon opened the discussion. (Continued on page six)

## Rabbi Milton Furst Leads Israeli Talk

A rather different *Oneg Shabbat* took place April 7, in Rubin Hall when Rabbi Milton Furst, assistant to the Executive Director of RIETS, led a discussion on Israel. After briefly outlining the historical, theological, and sociological import of the establishment of the State, Rabbi Furst opened the floor to the students to freely discuss any aspect of their relationship to Israel.

The discussion moved smoothly around the circle of students. The main point of interest was the function of Zionist organizations. A number of students felt that organized Zionism has not been fulfilling its true function — organizing Jews for *aliyah*. Rabbi Furst noted that this is precisely the problem confronting Zionist leaders in their attempts to redefine the role of Zionism.

Other areas touched upon in the course of the discussion were the shifting relation between Israel and the *golah* and the future of American Jewry. The loose format proved very successful because many of the students had been in Israel and could contribute ideas drawn from their personal experiences.

## Seniors To Pick Winner Of Lieberman Memorial

The chairman of the Lieberman Memorial Committee, Joseph I. Berlin '66, has announced that this year the seniors will select one of their classmates to receive the Lieberman Memorial Award. The award, which is a \$50 bond, is given on the basis of the recipient's character, personality, and special services to the class.

The Committee, which consists of Berlin, Isidore Halberstam, Tobias Feinerman, and Norman Novoseller, has devised the method of selection. Each year the Senior class officers will present a list of fifteen seniors (including themselves) to the Registrar. When the valedictorian is chosen, a special preferential poll will be held to determine the award winner. Presentation of the award will be made at the Senior Dinner. In addition, the winner will be named in the *Masmid*.

In announcing the award, the committee issued the following statement: "Our classmate, Philip Lieberman *a'h*, succumbed to a form of cancer during his sophomore year at Yeshiva College. It was the overwhelming decision of our class ('66) that his memory be perpetuated through an award which would recall his character, personality, and willingness to serve his fellow classmates in any capacity at any time."

Recently, a check for \$1000 was presented to the University to perpetuate the \$50 annual bond award. The funds were collected from donations given by members of the class of '66 over a two year period. Initially, only \$700 was donated and the Committee members supplied the balance of the sum with the hope of being repaid in the near future by those of their classmates who have not yet contributed.



# Rabbinic Alumni Honor Rabbi Katz At Mid-Year Conference Luncheon

(Continued from page one)

President to a faculty, but also out of real friendship and *mesirat nefesh*, always being available as a source of help and encouragement.

Dr. Katz continued by saying that the honor conferred upon him really belonged to all the *roshei yeshiva* and Mr. Abrams, who are constantly striving toward one goal, *harbatat Torah*. Drawing an analogy between education and *bigdei kehunah*, which are listed according to importance, with the basics first and the esthetics last, he emphasized that *chinuch* —

The students, faculty and administration of YU express their condolences to Dr. David Fleischer on the passing of his mother. May he be comforted among the mourners of Zion and Jerusalem.

Torah, the ethical garb — must come first, and only then the embellishments of *Madah*.

Switching to English, Rabbi Katz said that in an age in which the challenges facing science are being broken down at an unprecedented rate, the walls between man and man, and man and G-d are higher than ever. *Madah*, he said, represents civilization, the wisdom of things, of discovery, of the material. Torah is the wisdom of the soul, the spirit, the heart. It is the divine wisdom of *midot*. Yiravim ben-Nevat, the revolutionary king of the ten tribes of Israel, was a brilliant scientist and a great social reformer but lost his portion in *Gan Eden* because he placed *Madah* above Torah. One can create a semi-paradise with *Madah*, but only if it is subordinated to Torah can a true *Gan Eden* be realized on Earth. And in Yeshiva University, Rabbi Katz said, under Dr. Belkin's direction, the two concepts have been forged into a successful whole.

Rabbi Michael Katz was born in Grodno, Poland to a renowned

family of *gaonim*. His father, *Harav* Reuven Katz, *zt'l*, author of the famous work, *Degel Reuven*, gave him his first training. While yet a young boy he learned under the *godol*, *Rav* Shimon Shkop, *zt'l*. When he was twelve, his family moved to America, but two years later went to Israel when his late father was invited to become Chief Rabbi of Petach Tikvah.

He studied in the Hebron Yeshiva under the late well-known scholars, Rabbis Moshe Mordechai Epstein/ Isser Zalman Meltzer (*Even Ha'azul*), and Yechezkel Sarna. Even in his youth he was respected by his *roshei yeshiva* for his scholarship. Chief Rabbi Herzog *zt'l* conferred *semicha* upon him, as did the late Rabbis Meltzer and Amiel, Chief Rabbi of Tel Aviv.

At this time Rabbi Katz finished high school after attending evening classes for two years. He also received a teacher's license from the Hebrew University for *Tanach* and Jewish philosophy.

In 1940, Dr. Dov Revel, *zt'l*,

summoned him to America to study at YU with a scholarship grant. While attending college, he also attended *Rav* Moshe Soloveichik's *shiurim*. Rabbi Katz received his B.A. in 1945, with majors in philosophy and psychology.

Upon his graduation Rabbi Katz was appointed a *rosh yeshiva* in RIETS and an instructor of Bible in YC. It was through his efforts that the present system of offering Bible for credit was instituted.

In 1963, the Bernard Revel Graduate School conferred upon Rabbi Katz a DHL degree. His thesis, which has since been expanded, was entitled, *Rabeinu Meyuchas ben Eliyahu, V'zichron Shmuel*. Shmuel was the young son of Rabbi Katz who perished last year in a fire at a yeshiva in Baltimore. The book is prefaced by a memorial to the boy.

Rabbi of Congregation Petach Tikvah in the Bronx for thirteen years, Rabbi Katz plans to give up this post so that he may devote more time to his teaching and to his students.

## Human Rights Commissioner Katzen Speaks To Student Body Concerning Israeli Mission

(Continued from page one)

foreign countries to import books and other informational media from the U.S. and pay the exporters with the local currency; the exporters then exchange the currency for U.S. dollars upon application to the U.S. Information Agency. The local currency funds remain in the banks of the individual nations. At that time, The IMG program in Israel was the largest in the world.

With \$7 million to distribute to aid science, culture, and education in Israel, Mr. Katzen, knowing that there is a close relationship between many American Jewish organizations and scientific, cultural, and educational institutions in Israel, contacted a number of these American institutions, including Yeshiva University, and invited suggestions as to possible recipients for the IMG funds.

Arriving in Israel at a time of heightened political and military consciousness, Mr. Katzen nevertheless found an intense interest in the fields of culture and general learning. In his report to the Secretary of State, he stressed the importance of the institution of learn-

ing in the Jewish way of life and that he found that this tradition



Commissioner Bernard Katzen

continued to exist in modern Israel.

The basic criteria for allocating funds to an organization were that the projects to be undertaken had to be in the scientific, educational, or cultural fields and that they be calculated to create closer ties be-

tween Israel and the U.S. Requests for funds came from social, scientific, and religious organizations, cities, and universities. Some of the funds were used for Fulbright Scholarships, construction of a U.S. information and cultural center, and the financing of chairs in American history, literature, and industrial management in the principal universities. In all, over fifty organizations received grants, including *Peslim* and *Chinuch Atzmai*.

The program was designed to demonstrate the close ties between the peoples of the U.S. and Israel, to help create new institutions; and to appeal to all the major social groupings within Israeli society, as well as to most of the geographic locations in the country. It was also balanced with a few recommendations for primarily humanitarian causes.

By aiding the people directly, Mr. Katzen feels that the U.S. creates a feeling of friendship and good will between the people of both nations. It is also a progressive step in the great American traditional institution of generosity of spirit to our fellow man.

A State Department film concerning the Mr. Katzen mission was also shown. A question and answer period followed the lecture.

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## Political Science Society Holds Discussion On Student Rights

(Continued from page five)

sion by saying that students in an academic community have only the right to learn. Their rights can only be assumed when they have proven their responsibility. Robert Mark, senior advisor to the Political Science Society, maintained that students have rights, but these must be coupled with responsibility. The rights of students, according to Dr. Lieberman, are those held by all citizens. In a community of students, he said, they have the right to do anything they judge to be fitting and proper. Milton Sonneberg held that the rights of students exists regardless of whether or not they exercise responsibility. The question, according to Rabbi Gorelik, is not if, but to what extent the students have rights.

A question and answer period followed the panel discussion. Commenting on the small turnout, Mr. Schaeffer said that students who did not take advantage of this opportunity to voice their opinions have no right to complain about conditions in the

school. On the whole, he said, YC students are apathetic.

### Pre-Medical

"The Medical Aspects of Nuclear Radiation" and "Nephroureterectomy" were the films featured at the April 13 meeting of the Pre-Medical Society. The first movie explained the effects of the different types of radiation, alpha particles, gamma rays, and neutrons on the body. Only the last two can penetrate into the body and disrupt normal cell production. It also showed that radiation can be used to treat cancer, since cancer is an abnormally rapid growth of cells and radiation inhibits their growth.

The second film, "Nephroureterectomy," depicted an operation on a three year-old girl who was suffering from a cancerous ureter. The surgeons removed the ureter in surgery which required two stages since it had to be approached from two different angles.

## Reviewer Finds Lamm's Article Far Too Vague

(Continued from page three)

dogma, of irrelevance."

The problem examined, Rabbi Lamm then presents an eight point general strategy to "encourage an awareness of the Torah's relevance to life today." The relevance of Judaism must be based on authentic Jewish sources which can be known only through Torah study; "we must take a positive, non-apologetic attitude to secular education; our best and most creative thinkers must devote themselves to the problem of relevance; we must "rethink the curricula of our yeshivot" to prepare our students for the outside world; we must attempt to teach all Jews; our literature and periodicals must concentrate on relevancy and not on polemic and counter-polemic; we must be open enough to concede that we do not possess all the answers to every question; and most important of all, "we must be receptive to new ideas, to honest questions, and to novel situations."

### One Criticism

There is only one criticism I have of Rabbi Lamm's article, and that is that it is far too vague and general. Yet Rabbi Lamm realizes this when he tells us at the beginning of the article that "unfortunately he does not know exactly what the Torah has to say about many of the issues that confront modern man, although he realizes that the Torah must have something to say. Because of this, and because we have barely begun to meet the problem, Rabbi Lamm concentrated on "not one specific responses of Judaism to individual problems, but on a general strategy for its campaigns in the battle of ideas, ideals and ideologies." Yet this article should be only a beginning. We would then be meeting the problem—and, hopefully, conquering it.

## Annual Council Affair Heralds Humorous Play

(Continued from page one)

cast would walk off into the sunset were it not for the sudden coming-to-life of Bossy ("Behold, she is resurrected!"). bovinely portrayed by Harvey Werblowsky. All suddenly become friends as the judge packs off on his daily Puerto Rican junket. A waltz is danced and the grand finale sung, bringing the curtain down on a refreshing presentation.

The cast played their parts to the hilt, adding a sense of spontaneity to an artfully conceived script. It must be noted in passing that not a few of the players were freshmen. From among them, Neil Leist, who portrayed Elisha Van Buren, was the most evident, combining voice and action in a woman's part so obviously out of character. A note of thanks is due to Howard Rosner '70, whose fingers were also busy at the piano.

## College Plans Enrollment; Will Offer New Courses

(Continued from page one)

fice, and copies will be distributed to all students after the holiday. The schedule is complete and final, with teachers names listed for almost all courses and sections. New courses include a combined French 40-English 40 course entitled "Humanism in Medieval and Renaissance Literature," to be taught by Dr. Ernest Simon and Dr. Manfred Weidhorn. Also, a new biochemistry course will be offered.

Preliminary registration has been abolished. This early enrollment

will be the actual academic registration for the coming semester.

In an interview, Rabbi Edelstein stressed that early enrollment will enable the college to plan accurately for the coming year, and it will eliminate some of the problems inherent to last-minute enrollment, such as upperclassmen being closed out of required courses or being unable to fit required courses into their program. Student will then know that they must take these courses during the summer or change their programs.



## Frosh Defeated By Seniors; Semicha Downs Soph Cagers

(Continued from page eight)

40-20.

It was then that the freshmen made their move. Led by Mike Friend's all-around play, Krieger's rebounding, and Gottesman's shooting, they outscored the seniors 25-12 through the rest of the game but never got clear than the final score.

Senior high scorers were Pachter (14), Goldstein (12) and Bachman (10). For the freshmen, Gottesman tallied 18 while Friend put in 13.

The second game was a complete reversal of the first. The sophomores, with Sheldon David's passing and Fischgrund's shooting, took the lead, increased it to nine (19-10), and left the floor at halftime leading 25-17.

The main contributor to the sophomores' eight point lead was Fischgrund's fast hand as he pumped in 15 points before the intermission. On the other hand, semicha's outside shooting was below par.

The third quarter provided an omen for the outcome of the game. Rebounding strongly and playing tough defense, semicha stymied the sophomores' attack, and led by Avi Weiss' 7 points, slowly narrowed the gap to one point. By the end of the quarter the

score was 32-31.

Led by David, the sophomores started the period with a burst, and jumped ahead by four. Semicha, however, with Leibowitz scoring 6 points, finally took the lead at 38-36. Matty Shatzkes, who had only scored one basket until then, suddenly caught fire and hit on four clutch shots. These, combined with Weiss' rebounding and foul-shooting, increased the lead to seven, which is how it ended.

Although Semicha played very well, the sophomores caused their own undoing by missing eleven of fourteen free throws.

Semicha's Avi Weiss led the scoring with 19, while Leibowitz added 10 and Shatzkes 9. For the sophomores, Fischgrund netted 17 and David tossed in 12.

With the season nearing its close, the juniors are in first place with a 6-0 record but the seniors, who are 4-1, have an outside chance of overtaking them. Semicha, with two victories, and the freshmen and sophomores with but one, have been eliminated.

## Taubermen Successfully Complete Fencing Season

(Continued from page eight)

which represents the third best record of the season. His dynamic leadership exemplified by fine performances no doubt served as inspiration for his teammates.

Alex Zauderer, co-captain-elect along with Mandel, follows in his brother Maurice's footsteps as one of Yeshiva's finest fencers. His 23-8 mark stands as second best for the season. Norman Seidenfeld experienced varsity action for the first time this year; yet, his 17-10 tally classifies him as a seasoned veteran. Norm has two good years

of service ahead of him and will do nothing but improve.

Since mid-season last year the foilmen have been on the way up and certainly classify now as Yeshiva's toughest fencing weapon.

Epee was the team's disappointment, but perhaps only in relation to the other squads' achievements. They finished the season with a 6-6 tally and a 52-56 bout score. They did produce one star in Jacob Peterseil who amassed a 21-9 mark. David Bernstein, Mauricio Gluck and Co-captain Sol Leifer had 8, 7, and 6 wins respectively.

## Final Fencing Statistics

Y.C. Class	Weapons Fenced	No. Matches Fenced	Bouts Score
Bernstein, David	E	9	8-11
Bieler, Jack	E	6	1-5
Chernofsky, Philip	S	4	1-3
Ettinger, Stue	F	3	1-2
Feldman, Howard	S	10	14-15
Fodor, Thomas	S	1	0-1
Fruchter, Lazar	F	5	1-5
Gluck, Mauricio	E	11	7-10
Hametz, Irwin	S	3	0-3
Kallish, Sidney, Capt.	F	12	24-9
Kopf, Drew	S	7	5-5
Lazarus, Jack	F	4	2-1
Lerer, Sol, Co-Capt.	E	12	6-11
Lipman, Bernard	F&E	7	3-7
Mandel, Adley	S	12	26-8
Nunberg, Samuel	S&E	2	1-1
Peterseil, Jacob	E	12	21-9
Rackovsky, Shalom	E	11	6-9
Schwartz, Jeffrey	S	10	6-6
Seidenfeld, Norman	F	10	17-10
Waltuch, Arthur	F	8	3-8
Zauderer, Alex	F	12	23-8

Score	Clinched At	Clinched By	Sabre	Foil	Epee
18-9	14-7	Feldman	7-2	5-4	6-3
16-13	14-13	Gluck	5-4	5-4	4-5
16-12	14-11	Schwartz	5-4	4-5	4-5
17-10	14-6	Feldman	6-4	5-3	5-5
15-12	14-11	Peterseil	7-2	4-6	4-5
16-11	14-10	Seidenfeld	4-5	6-3	6-3
14-13	14-13	Peterseil	2-7	7-2	5-4
11-18	11-14	—	4-5	7-2	5-6
11-16	11-14	—	4-5	7-2	5-6
14-13	14-11	Peterseil	2-7	7-2	5-4
17-10	14-8	Kallish	5-4	7-2	5-4
15-12	14-12	Lipman	5-4	5-3	1-6

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## YC Baseball Team Reactivated After Twenty Years Dormancy

By Effy Zuroff

With the advent of spring, the baseball club has begun to practice. Practices are held at Inwood Park every Friday from 12 to 2:30 under the supervision of a trio of instructors, Ray Aboff, Steve Fine, and Mike Newton.

This is the first year that Yeshiva is having a formal, functioning baseball club. During the forties YU did field a baseball team that competed interscholastically, but the sport was dropped.

As expected the club has encountered many obstacles. The team has very limited time to practice, has had trouble securing a diamond, has limited equipment and is made up of players with hardly any actual baseball experience. In addition, poor weather has forced the cancellation of many practice sessions. Despite these obstacles, club members have shown a great deal of enthusiasm for the game. Until any actual successes are registered on the playing field, the boys' determination to field a representative



Baseball team begins season with muscle-straining practice.

team has been the most gratifying aspect of the activity.

Having had only a few practices, none of the positions are as yet set. Competing for a starters' role are pitchers Ray Aboff, Mike Newton, Howard Diamond, Danny Kurz and Morty Neuman. At catcher, Joel Fischer, Dave Schenker and Lester Futernick are in contention.

Trying out for infield positions are first basemen Bernie Rubin, Harvey Hollander, and Dave Gewirtz, second basemen Steve Fine and Steve Tokarsky, shortstops, Mike Shmidman and Joe Gelwirt (the only team member with high school experience) and third basemen Heshy Pickholtz. The three starting outfielders will come from among Irwin Hametz, Mike Kose, Dave Flug, Sam Ungar, Stan Ureinberger, Allen Schwartz, and Jack Sutovsky.

## Honor Society Takes Members

The New York Zeta Chapter of Alpha Epsilon Delta, the International Pre-Medical Honor Society, has accepted 23 YC students for membership.

According to Robert Pick, president of the society, the new members qualified on the basis of their scholastic excellence. In addition, applicants had to be at least upper sophomores.

The new members who will be officially inducted into the society on May 11, 1967 are:

David Anfang, Solomon Appel, Harvey Babich, Michael Bashekin, David Diamond, Seymour Edelstein, Joseph Eichenbaum, Ivan Esterman, Joseph Fruchter, Lazar Fruchter, Robert Galbut, Elie Hamoui, Howard Klein, Mark Levin, Barry Lifshitz, Ezra Lightman, Edward Miller, Sheldon Muhlbauer, Paul Palefski, Bruce Spinowitz, Harvey Stern, Gerald Weinberg, David Zigelman.

The club has a few games scheduled for after the Pesach vacation. Its opponents will be mainly fraternities and house-teams from the city colleges. It is hoped that the club will eventually get a greater number of games and will be able to field a team that will ably represent YU.

## Matinee, Evening Showing of "Home Of The Brave"

(Continued from page four)

death" — for it wasn't he who was shot. The moral — everyone is the same in the mind and in the heart — or are they?

The cast for the play was, in most cases, well chosen by the director, Drew Kopf. Alan Schwartz, although acting a role which could be accused of being overplayed, displayed imagination and skill in presenting a dual faceted character; on the one hand, a Dondi-like psychological "case" and on the other, a soldier facing a grim struggle on the military and religious battlefields. Mitch Heifetz, as T. J., showed stage presence and stage art while playing sweaty "villain's" role as the anti-Semite Jeffrey Schwartz and Kenny Hain showed themselves to be no amateurs; their superb execution of supporting roles gained them the spotlight. Sheldon Stern, as the Captain, was a trifle slow for the "action-packed" plot, for though the part did require a somewhat more severe approach than the others, the audience could not help but experience a sense of catharsis at his soul-stirring "Let it all out, son."

Not a few of the comments of this writer can be attributed to a script which perhaps did not do this above-par players group justice. Solly Dan as the stoic, major summed the play up most succinctly with his simple, "Oh, Lord."

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## Frosh Bow To Seniors; Weiss Stars For Semicha



Not exactly the Mighty Mites in form—but the spirit is there.

By Ronny Gottlieb

Monday, April 10, in the latest round of intramurals, the seniors defeated the freshmen 52-45, and semicha beat the sophomores 50-43. Both contests were decided by seven points, but that is the limit of any comparison.

In the opener, the freshmen, with "Hondo" Gottesman notching 5 points, took a short-lived 8-7 lead. The seniors, however, roared back with 8 quick points to capture a lead they never lost.

Exhibiting terrific teamwork, the seniors completely demolished the

freshmen in an eight minute period spanning the first two quarters. Led by Murray Goldstein, who played a great game and was all over the floor, the upperclassmen never let up at either end of the court. Their constant ball-hawking and fast-breaking, triggered by Pachter's rebounding, resulted in numerous layups. When forced to slow down, Bachman's playmaking broke them clear for open shots. At half time the seniors led by sixteen and at one later point the score was

(Continued on page seven)

## Fencers Vanquish Fordham And St. Peter's Bringing Record Season To Successful End

By Bruce Spinowitz

Yeshiva's successful fencing squad brought the season to a close by downing their last two victims. Away, at Fordham University, they trounced their opponents 17-10, and, at home finished St. Peter's 15-12.

The rout at Fordham was clinched at the 22nd bout by Sid Kalish with the Tauberman on top 14-8. Adley Mandel started with a win, his first of three for the meet. After the foilmen had finished their round the score was even at three all. The epee team then broke the match wide open with three consecutive wins.

Sabre continued the pace with two wins in their next set and foil came across with three more. Epee finished the round 1-2 bringing the tally to 12-6.

Mandel picked up his third win only to be followed by two losses. At 13-8, Sid Kalish received his third victory to clinch the match. From this point on, the subs took three of the remaining five bouts.

Competing in their last match of the '66-'67 season, the Taubermen fended St. Peter's to a 15-12 victory, bringing their record to a highly respectable 10-2 mark.

Sabre started with three wins and foil followed with a 2-1 tally. Epee kept pace and brought the first round tally to 7-2. In the next set the sabre and foil squads each claimed two wins. The score at this point was 11-4 and Yeshiva was assured of an early victory. But an overconfident epee trio dropped three bouts and sabre did the same giving our fencers a slim margin of 11-10.

Seidenfeld and Zauderer picked up wins bringing the squad closer to victory. Bernie Lipman then clinched the meet at 14-12 and the Taubermen took their tenth win to finish a most gratifying year.

The Sports page of Nov. 3, 1966 carried a bold-face headline making an equally bold prediction of

an undefeated season for our fencers. They have come close enough to perfection to be dubbed the winningest squad Yeshiva has assembled in any of its athletic endeavors in a good number of years. Their 10-2 mark surpasses the 9-4 record of '65-'66.

The quality of the team as a whole is evident from its great achievements. But fencing is a team sport whose victories are easily divisible into individual successes. The sabre squad received its punch from the powerful duo of Adley Mandel and Howie Feldman. Adley amassed the amazing record of 26-8 and certainly ranks among Yeshiva's all-time best. He has been chosen as Captain for '67-'68 and should spark the team to even greater heights. Howie's 14-15 record, although not as impres-

sive, was, nonetheless, a key factor in the 7-5 tally of the sabremen. Their total victories were 55 against 53 losses. It was expected that this group of fencers would be the strongest on the team. Although their performance as a whole was not worthy of that distinction, they are to be complimented on a winning squad record. Shalom Rackovsky and Arthur Waltuch pitched in with six and three wins, respectively.

The foilmen, who have in the past been the weakest group, closed with a 9-3 record and a 70-38 bout score. This pinnacle of achievement was attained through the efforts of Captain Sid Kalish, Alex Zauderer and Norman Seidenfeld. Sid has a tally of 24-9

(Continued on page seven)

### On The Sidelines

**"But trailing Clouds of glory down come from G-d, who is our home"**



Howard Bodner

I believe that it has been firmly established that athletics is an integral part of the many faceted Yeshiva University program. As such, sports, aside from its inherent value, should also help foster the ideals of our institution. Many articles have been written attesting to the fact that competitive sports do implement the goals of Yeshiva. The views expressed are important, and should not be discounted, but something even more tangible is in order.

During the time of the Purim vacation the debating team represented itself and Yeshiva very admirably. No one disputes the good that the Debating Society does for Yeshiva. Much were the benefits derived from the Political Science Club which participated in the Model U.N. in Milwaukee. The debaters sent eight members to different areas of the United States. These students stayed at the home of orthodox Jews who take great pride in Yeshiva University. The delegates to the U.N. lived in a hotel with other collegiates. Mid-West students became acquainted with Yeshiva men, Yeshiva ideals, orthodox teachings and morals, and Jewish ethics. Rather than only gaining the respect of Jewish hosts as the debaters undoubtedly do, the delegates gained the respect of the Jewish community of Milwaukee, and more significantly, of 450 college students of varied backgrounds.

The achievements of the Political Science Club can become the achievements of the basketball team, wrestling team, and the fencing team. The U.N. delegates proved themselves intellectually, and more important, they presented themselves as personalities. The athletic teams could do the same. They could compete with other colleges, on a common basis — sports, and they could emerge victorious as individuals — Jewish individuals, Yeshiva University students. The Brandeis weekend will not serve this end as it is strictly parochial affair.

Each one team can tour a segment of the country, engaging in a number of games of matches. Next year we are assured of representable teams in every sport. Yeshiva could arrange contests, not with national powers, but with lesser known teams with ability equal to ours. But even the outcome is not the vital issue; it is the ultimate purpose served by these visits. At the expense of \$43 per person air fare, the U.N. delegates overwhelmed students of 35 colleges. The Yeshiva contingent at Milwaukee received a six minute standing ovation. This was due in part to our competent diplomats, representing Nationalist China, but also due to our representation of ourselves as Jews. The athletic teams would meet with equal if not greater success.

My frame of reference for advocating a sports tour was the Model U.N., a difficult forum to set up. Sports competition is relatively easy to establish. Yeshiva has internationally famous coaches. Colleges are eager to match their athletic prowess with another's. And just as the delegates were imbued with the ideas for which they stood, so would the athletes be emissaries of orthodox Judaism.

If sports has been accepted at Yeshiva, there is no reason why they can't be utilized effectively. The traditional argument about sports being a universal spokesman is indeed true. Yeshiva athletes function as team members, and students. In any area in the country they would retain their dual roles, to the advantage and betterment of our institution.

One of the leading administrators and academicians of Yeshiva University acknowledged that the Milwaukee convention could be great *Kiddush Hashem*. He was proven right, with absolutely no chill involved. The same would be said of a sports convocation. This is a project on which Athletic Association and the administration of Yeshiva must be united.

## Tennis Team's Dynamic Duo Conquers Foes But Team Loses To City And Ties Adelphi

By Gary Epstein

After opening the season with an encouraging victory over Pace College, the tennis team has run into some hard times. A loss to City College and a tie with Adelphi have dampened some of the enthusiasm and expectations which accompanied the initial win.

The meet with City College, which was held on Tuesday, April 4, was an example in futility. The Yeshiva netmen could do nothing right and dropped seven out of nine matches, winning only one singles match out of six and one couples match out of three. Co-Captain Donald Zisquit was involved in both of the team's victories.

Thrilling the unusually large crowd of Yeshiva rooters who had come to cheer, Don displayed a dynamic service and strong backhand in vanquishing his opponent 7-5, 6-2. The closeness of the first set is indicative of the fact that Don had more trouble with the

City netman than he ordinarily encounters. From the outset, he was not at the top of his game, though he was obviously the class of the court.

After breaking service to go ahead 5-4, Don blew his own powerful service on a series of netted backhands. From that point on, his serve became even stronger and his ground strokes more accurate. He won two straight games to take the first set and swept easily through the second.

The rest of the team did not fare nearly so well. With the exception of Co-Captain David Shapiro, who teamed with Zisquit to win a doubles match and staged a futile comeback in the late stages of his singles match, the netmen were not at all impressive. City may have the better team, but they were certainly not as superior as the final statistics seem to indicate. Yeshiva did not display its latent power and the early promise of the team was not fulfilled.

The next meet on Wednesday, April 12, was far more satisfying. Adelphi and Yeshiva stood tied at four matches apiece when darkness fell, making further play impossible. Though Yeshiva held a commanding lead in the final doubles match, it could not be completed and the meet ended in a 4-4 tie.

Co-Captains Don Zisquit and Dave Shapiro shared the hero's laurels in the Adelphi meet. Both of the team leaders won convincing victories in single play and, in doubles, teamed together to present an unbeatable tandem. Coaches around the Metropolitan area are shaking their heads in disbelief at the heroics of Don and Dave, Yeshiva's Dynamic Duo.

A lift to the team's spirits was provided by the sharp performance of Morty Lightman, who gave the team its fourth and final win. Morty missed the City meet and may well prove invaluable as the season progresses.