

Israel's Peace Pilot Attempts To End Hostility In Mid-East

Israel's self-appointed "Ambassador of Peace and Good Will," Abie Nathan, the man who twice flew his plane from Israel to Egypt to dramatize his crusade for peace



T. Borenstein
Abie Nathan

in the Middle East, is in New York trying to raise funds to build an integrated Arab and Jewish school in Nazareth.

Speaking at a gathering of the Sephardic Students Association of Yeshiva University, Nathan discussed his plans for establishing a network of such schools throughout Israel, as part of a greater effort to build ties of peace between Arab and Jew. Because Israel's Arabs have their own schools and their own teachers, he said, their children grow up learning no Hebrew, and remain apart and defiant in a land of Jews, most of whom speak no Arabic. "We can only build our future together with these people," he said. "We can afford to be large with our own minority, especially since we ourselves are a minority everywhere else in the world."

So far, despite a round-the-world effort, his campaign has received

wide verbal support but not much in the way of funds. He has been forced to put his Tel Aviv restaurant, The California, up for sale, but he expects to raise money from yet another project he has.

Plans Radio Broadcasts

Since, he says, the most potent weapon the Arabs have is not tanks, but the radio, which for twenty years has been broadcasting the worst kind of hate against the Israelis, and upon which a generation of Arabs has been raised, Nathan plans to broadcast from international waters his own propaganda of peace and good will and has purchased a ship which he has rigged up as a radio station to fulfill his plan. He has already secured over \$100,000 worth of advertising contracts. The programs, to be in Arabic, Hebrew, English and French, will address the Arabs as equals rather than as losers.

Peace Negotiations

Mr. Nathan proposes that
(Continued on page six)

YCSC Gets Mandate To Act On Grievances From Large Assemblage Of Undergraduates; Gross Calls For Strike Only As Last Resort

"We will ask for a strike as a last resort and only as a last resort," concluded YCSC President Ronald Gross in a December 14 speech before more than 500 YC undergraduates at a student body meeting held in Lampport Auditorium.

The purpose of the meeting was to present before the students a list of grievances, details of action taken upon complaints by the administration and proposed steps to secure student objectives, including unlimited cuts, mitigation of RIETS Hall dormitory conditions, upgrading of the RIETS curriculum, reduction of registration tangles, elimination of compulsory attendance by dormitory residents of morning services, engagement of an expert on the Selective Service System to advise students on proper procedure, and institution of student participation in the formulation of University policies. After Gross' address, ballots were cast on



I. Gata
YCSC President Ronald Gross addresses mass student rally to get mandate to use any necessary means to satisfy student demands.

the question of whether students would support any action the Student Council thought necessary to secure concessions from the admin-

istration. Letters of declaration of the same intent are currently circulating for students' signatures. The result of the balloting was 496 in favor, 70 against, and 14 undecided.

Mr. Gross' report to the student body was essentially the same as his December 12 progress report to YCSC. He stated that the College faculty will vote on the cuts issue at a special faculty meeting called for December 27, at which he and the editor-in-chief of THE COMMENTATOR will present the students' position; that Dean Rabinowitz has agreed to introduce a Jewish philosophy program in RIETS and to offer YC Bible courses on a topical basis next year; that registration by proxy will be permitted next semester; that Dean Rabinowitz and Rabbi Cheifetz, Director of Residence Halls, have agreed to a one semester experiment of non-mandatory minyan attendance this spring, that "the Deans are searching" for an expert on Selective Service; and that subject to Dean Bacon's formal ap-

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Fleisher Moderates Symposium On Viability Of Dual Program

Professor David Fleisher's wry humor as moderator sparked a lively faculty symposium on "The Double Program: Does It Work?" last Monday night in Furst Hall. Representing the faculty were Drs. Irving Agus, Irving Greenberg, Arthur Hyman, Seymour Lainoff, Ernest Simon and Rabbi Yehuda Parness of RIETS.

Rabbi Parness began the discussion by defining the problem in terms of spiritual strain between submission taught in the morning and the spirit of free inquiry stressed in the afternoon. Speaking in forceful terms, he said that while a Yeshiva student can ideally cope with this difficulty, the average YC student is not sufficiently

educationally mature to do so, leaving him in a spiritual dilemma. Secular knowledge can deepen the religious experience, but the main purpose of the College is the pursuit of a career as well as intellectual growth.

"The College is still somewhat behind the times," according to Dr. Greenberg, thus rendering the

religious-secular conflict less acute, but it nevertheless exists. For the school to admit it, he said, is in itself an achievement. Dr. Greenberg agreed with Rabbi Parness that many students do not fully understand what they are learning, but questioned his apparent implication that there is only one set of Orthodox values and that commitment can be taught only in the absence of alternate values.

Dr. Hyman commented that while the problem is disturbing it is not overwhelming. All of life, he said, is full of such tensions; that cannot be avoided and can be coped with. Drs. Simon and Lainoff agreed that not much tension exists

YU Leaders' Seminars Instruct Jewish Youth In Traditional Religion

A series of week-long Torah Leadership Seminars will be held between December 22-28, at London, Ontario; Jekyll Island, Georgia; Cambria, California; and Monsey, N.Y.

The seminar program, now in its 14th year, offers basic instruction in Judaism, leadership, and group skills in a "study-play" atmosphere to a select group of youngsters between the ages of 14 and 18, with the aim to better their understanding of Jewish knowledge while acquiring leadership skills.

The programs function on several levels to suit the varied backgrounds of the participants and their geographical locations.

The seminars are conducted by Yeshiva University Youth Bureau, an arm of the Community Service Division. Since 1955 it has brought together more than 8,000 teenagers of the United States and Canada.

Riskin Examines Attitude Of Jews Toward Warfare

By Walter Herzberger

The first Yeshiva-Stern gathering of Yavneh took place Sunday evening, December 17, in 501 Furst Hall. Rabbi Shlomo Riskin addressed the near capacity group of students on the topic: "The Jewish Attitude Towards War."

He began by speaking about the basic anti-war feelings of the Torah, citing examples from the *Tanach*: The Jews were forbidden to make an altar out of hewn stone, for the sword, an instrument of shortening life should not be used on the altar, an instrument for lengthening life; King David was not allowed to build a Temple be-



M. Friend
Rabbi Shlomo Riskin

cause he had shed blood; finally, Isaiah prophesies, "Nation shall (Continued on page seven)



SUMMIT CONFERENCE: Baron Alain de Rothschild, who visited Yeshiva University to solicit aid in training French rabbinical students, confers with Rabbi Joseph B. Soloveitchik.

Overdue Overhaul

Yeshiva University is not fulfilling the basic goal of its existence—the production of laymen with well-rounded Jewish educations along with their college degrees. One of the prime reasons for this disaster is the present anachronistic structure of two of the three religious divisions—RIETS and EMC.

Both of these venerable institutions are operating under illusions. EMC still maintains the fiction that it trains a large number of Hebrew teachers for the American Jewish community. The statistics have refuted this dream for years. Last year, for example, a mere ten of sixty-five graduates received degrees that qualify them professionally for such careers. Nevertheless, the school maintains its heavy dose of compulsory education courses and has recently added a few corkers like "Camping."

RIETS' curriculum is a hand-me-down from pre-war Lithuania, largely oblivious to the new society and student it must serve. Talmud from 9:00 A.M. to 3:00 P.M., plus a slew of unrelated, ineffective Hebrew, Jewish history, and Bible courses (taught mostly as mere *explication de texte*) are Yeshiva's substitute for an educational program that fits contemporary Orthodox needs. Even RIETS' ostensible goal of producing rabbis to service far-flung communities across America is far from realized.

While RIETS must be revamped, it nevertheless should remain an institution dedicated to the training of rabbis and others who are interested in a primarily Talmudic education; and while EMC needs an overhauling, it must increase its production of Hebrew teachers.

But for the majority of Yeshiva College students who desire to be neither rabbis, Talmudists, nor Hebrew teachers, we propose the creation of a new religious division of Jewish Studies. This program would offer a well-integrated diet of Talmud, Jewish history, Bible, Jewish philosophy, Hebrew language and literature, as well as courses on contemporary issues such as Zionism and Israel, anti-Semitism, assimilation, etc.

The obvious advantages of this necessity are manifold. It would produce the well-educated layman who will lead tomorrow's American Jewry. It would also eliminate the general feeling of malaise and disinterest in religious studies, and would free both RIETS and EMC to pursue their goals free from students not committed to those same goals. And finally, it would make Yeshiva creative and realistic.

Topical Talmud

One of the most desperately needed changes in the area of religious studies, particularly in the present EMC and in the projected new religious division, is the alteration of the method of Talmud instruction. While the traditional method is perhaps indispensable for those who seek a primarily Talmudic education, for the student who studies it for only a few hours a week and yet is interested in exploring that treasure house of Jewish knowledge, a topical sequence of courses would be by far more productive.

We envision a sequence to include such areas as the methodology of the Talmud, jurisprudence of the Talmud, its ethics, etc. to be studied from relevant texts and to be analyzed from Biblical sources up to mod-

ern times. Of course, such a program cannot be taught by instructors immersed in the more customary dialectic of the Talmud from which most students in EMC are alienated and have been since high school. A man of the educational breadth and depth of Dr. Emanuel Rackman is required. He has already expressed his awareness of the necessity for the change and his willingness to participate in its materialization. Dr. Grinstein is also enthusiastic about the plan.

We realize that this proposal touches the vested interests of those who stand for the maintenance of the status quo. We appeal to these individuals to put the students' interest first on their list of educational objectives.

Noted Without Comment

"The cry for 'student power' is being heeded at Fordham University.

"An experimental project will begin at the school's Rose Hill and Manhattan campuses Jan. 29 under which seven administrators, twelve faculty members and nine students will participate in a policy-making 'University Senate.'

"In the initial stages, the members of the Campus Council would report to the college president who would have sole power to veto their decisions.

"Eventually," said Dr. Martin Meade, Fordham's vice-president and dean of students, "only the board of trustees of the 8,000-student university could block policy."

"Meade said that now there is no legal way students can participate in the decision-making process. 'The experiment will last one year,' he said, 'and if that idea doesn't work, we'll try some other structure.'"

—The New York Post, 12-6-67

From The Editor's Desk

The Waning Of The Middle Ages



By Gary Schiff

Student-faculty-administration relations at Yeshiva are characteristic of the medieval age. The theory of the two swords holds sway. The administration, like the Catholic Church of the Middle Ages, claims all but divine power. They alone know what is best for the serfs. Grudgingly they concede that some temporal power rightly belongs in the hands of the other sword — the faculty (comparable to the medieval state).

As for the masses of serfs (the students in this parallel) they are accorded no direct voice in the management, planning, or decision-making process of the community. To be sure, there is some degree of condescension to popular opinion. There are also the *shtadlanim*, comparable to student leaders at Yeshiva and a familiar image in Jewish history, who privately manage to wield some influence for the benefit of their constituents. But there are still no regularized channels of decision-making in our educational community which provide for the participation of the vast majority of the people involved—the students.

Just as the emergence of the state from feudalism into democracy is marked by the growing influence and participation of the masses in the governing of the state, so at Yeshiva the growing feeling that students would no longer brook the crass disregard of their demands has brought about a new willingness on the part of the powers that be to respond to these challenges. Witness the suspension of the *minyán* attendance requirement (a practice of religious coercion quite characteristic of the Middle Ages); or the consideration shown to students who wish to take a vacation during their almost non-existent intersession by letting them register by proxy.

The most significant of the questions yet to be faced is one which cuts to the bottom of the issue of freedom of the individual versus a medievalistic forced participation. Just as the transition to the modern age afforded the individual the then unheard of freedom of regulating his own life according to his own needs and desires, so would the policy of what is unfortunately known as "unlimited cuts."

I would prefer the term "unlimited opportunities." The basic objection to the idea (other than the fear of certain instructors that its results would reflect on their competence or popularity) is that students would take advantage of the new found freedom to their own educational detriment. Maybe so. But the concomitant aspects of free-

dom are two: responsibility and opportunity.

Anti-democrats throughout the ages have insisted that the masses are incapable of deciding what is best for themselves. As Rousseau would have it, they must be forced to be free. Yet those who have more confidence in the individual expect that the majority will assume the necessary responsibility of their freedom and not abuse it. But more significant are the opportunities afforded by freedom. Especially at Yeshiva, where a thirty-five hour a week classroom schedule is the rule, the freedom to regulate one's own educational needs is a functional, intellectual, and even physical, imperative. It is no secret to anyone that little or no creative research is conducted on our campus by students, largely because of the sheer lack of time. One of the criticisms of YU noted by an official critique of the institution a number of years back is that many of our students do nothing but study, eat and sleep (in that order, probably). The very quality of studying done under such conditions cannot be too high.

My purpose is not to present my arguments for "unlimited opportunities" here. I will save that for the face to face meeting with our faculty. But one point must be stressed. The medieval structure of student-faculty-administration relations at Yeshiva will not be changed merely by anomic, sporadic demonstrations—strikes, protests, etc. While these actions are influential as implied threats and as real manifestations of student power in achieving specific gains, as we have seen in the last two weeks, the only way to progress to a more equitable system of relationships is by the establishment of regularized, concretized channels of communication and decision-making between these three equal interest groups at the University.

I propose the establishment of a University Senate, similar to the one recently adopted by another religious-oriented, conservative New York institution, Fordham University. (See "Noted Without Comment.") If permanent procedures are not created to give all groups at the University representation in its direction—a mere sop such as a Grievance Committee of some sort is avoiding the issue—we can look forward to greater, more frequent, and more extreme student reaction. To return to a political analogy, the development of constitutionalism in Britain prevented a French-style Revolution from erupting there.

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In My Opinion

With Blood And Fire



By Joseph Kaplan

During World War II, six million Jews were murdered by the Nazis. This is a fact known to every Jew, begrudgingly admitted by non-Jews and comprehensible to neither. Why it happened, we will never know. Exactly how it happened, although becoming more explicable all the time through books like *While Six Million Died* by Arthur D. Morse, will never be fully fathomed. Yet no matter how difficult it might be to understand as much about the holocaust as is possible, and as painful as it might be to remember those horrible days, we must both try to understand and remember. It is essential, I think, for the survival of the Jewish people as a whole, if not for the survival of each individual Jew.

In Israel, memorials like *Yad Vashem* and a *Yom Hazikaron* bring the holocaust into its proper focus. Yet in the United States, while there is, of course, much private memory and sorrow, there is little done in and by the community. A few weeks ago I attended a lecture at the Riverdale Jewish Center with a group of YU men. There was a plaque hanging on the lobby wall that caught the attention of each of us. It read, "The incredible number was six million . . . 40% of the Jewish population of the world . . . all

deserving of life and dignity . . . all killed senselessly because they were Jewish . . . Keep their memory alive for ever. . . ." All of us were moved by this plaque and all the rest of us immediately thought that it would be a good idea to have a memorial like this in each of our own synagogues. Almost none of our synagogues, with all their memorial plaques and honorials, had a special plaque dedicated to the memory of those six million martyrs.

The speaker that evening, while analyzing the religious complications of a Jewish state, also touch-

ed upon this problem. He said that he is opposed to adding the sorrow of the Holocaust onto the sorrow of *Tisha B'Av*. He asked, and rightfully so, if the Holocaust was not serious enough to merit its own fast, its own day of sorrow and prayer. And yet, while we still have a day set aside to mourn the destruction of the Temple two thousand years ago, we have none to commemorate the destruction of over one third of our people just twenty-five years before!

There is some attempt being (Continued on page six)

Speaking Up



It Can Happen Here

By Morton Landowne

"Reaching for greatness," the words have that familiar public relations charisma that characterizes many things about Yeshiva University. Only, in this case, these words were used about Fordham University in a revealing profile, by Thomas J. Fleming, in the *New York Times Magazine* of December 10. The portrait Fleming

sketched of Fordham, which began as a small, church-sponsored college, bears much resemblance to the situation here at Yeshiva.

This similarity is due mainly to Fordham's academic policy which is in many ways comparable to Yeshiva's synthesis concept, and the religious foundations upon which the schools have been built. Fleming writes: "Feeding on the immigrant's passion to educate his children, Fordham burgeoned into a huge urban school . . . even today a majority of the students are sons and daughters of Catholics who are sending children to college for the first time." And, in one of the most striking similarities of the article, the author notes that this background creates a conservative, vocationally oriented attitude in the students. He quotes a student leader as saying "a majority of the kids are apathetic."

Reach For Survival
And, apathy also seems to have characterized Fordham's past acad-

Greenberg Debates Schacter On Disestablishment In Israel

By Ted Miller

There has been a growing controversy in recent years regarding the place of religion in the State of Israel. Even within the religious camp, there has been a call for the re-evaluation of the present religious establishment — the presence of the Religious Zionist (Mizrachi) Party in the government and the government supported Rabbinate.

As part of a weekly adult education series on Israel at the Riverdale Jewish Center, Rabbi Irving Greenberg debated Rabbi Herschel Schacter, president of the Religious Zionists of America on the topic "Should Religion Be Disestablished in Israel." This program, held on December 13, proved to be an excellent representation of the on-

going debate on this serious question.

Rabbi Schacter proposed that at the basis of the problem was a conflict between the religious and secular views of personal freedom: "Absolute human freedom was never a Jewish ideal." Alluding to thinkers like Adam Smith and Jean-Jacques Rousseau, Rabbi Schacter noted that even non-religious thinkers admitted to the need for man to limit himself in order to live in society. As Jews in a Jewish society, he proposed that Israeli's have to make certain sacrifices of their personal freedom to assure the survival of the Jewish people and their religion.

The problem in Israel, said Rabbi Schacter, cannot be seen in terms of the American church-state question, for the division of religious and secular realms is alien to Jewish thought. Nor should the existence of a viable religious life in America be taken to show that religious parties are not needed in Israel to maintain Jewish religious life.

Religious political parties are necessary in Israel because leftist political parties have been trying for decades "to destroy the Jewish religion." Rabbi Schacter expressed hope that in using political tools to defend their faith, religious Jews would use politics in a more moral way than the secularists.

In closing, Rabbi Schacter noted that in fact "religion is not being (Continued on page eight)

Letters To The Editor

To the Editor:

As representatives of a strong but non-smoking sector of the school, we have taken it upon ourselves to notify you about a matter of life and breath. WE CANNOT BREATHE — let alone study — with any degree of success under the oppressing conditions to which we are now subjected.

We realize that we cannot expect people to give up smoking completely. Many of our colleagues would undoubtedly sooner give up their lives for the cause. We do advocate, however, any or all of the following solutions to this stifling problem:

1. Special English comprehension courses so that people might understand "NO SMOKING" signs.
2. Abolition of the King Size in favor of minis.
3. A research grant to manufacture smoke of such a nature that it will be as easy to smell as it is to feel in its current state.
4. A bubblegum campaign to blow bubbles rather than smoke signals.

Many thanks in advance for your kind consideration.

Aaron I. Reichel '71
Bernard B. Klein '71

To the Editor:

I hesitate in writing this letter, as I fear many will misinterpret what I am about to say. Therefore, I would like to preface my letter by saying that this is neither an attack on, nor an accusation against, the faculty of Yeshiva, but rather an appeal to them.

For over two years now I have been reading in THE COMMENTATOR and hearing teachers of Yeshiva attack the apathy of the students. What they say is true; Yeshiva students do not commit themselves to very much. Attendance at most school functions is very low, and participation in the school activities is even lower.

But observation has shown me that faculty apathy is just as great. Only a select few on the faculty have taken stands on major issues and voiced those opinions in class. The students need that kind of leadership. Where teachers have taken stands I have seen and heard students arguing over those positions.

Anyone who has attended the sports events at Yeshiva can tell you that there is virtually no attendance by teachers. How can you charge the students with apathy when the faculty provides them with almost no example?

(Continued on page five)

On The Alsie

'R&G' Production Is 'Blunt'; Play's Timing Lacks Finesse

By Morton Landowne

Why did I find *Rosencrantz and Guildenstern Are Dead* such a disappointing play? Did I expect too much; or did it deliver too little? It's probably a combination of both. Clive Barnes and David Merrick had led me to expect something truly extraordinary, but the play just was not overly engrossing.

When I first heard the premise

of this play, it struck me as a brilliant idea — an existential cross-pollination between Shakespeare's *Hamlet* and Beckett's *Waiting for Godot*. But it didn't take root because the grafting lacked expertise.

The author, Tom Stoppard, presents *Rosencrantz and Guildenstern*, the two minor courtiers who came to Elsinore to keep an eye on Hamlet, as hapless "Every-men," who, for no apparent reason, get caught up in something over which they have no control. The great tragedy which is *Hamlet* is passing them by, and, against their will, sucking them toward their death. And, through *Rosencrantz* and *Guildenstern's* interplay of dialogue, and their exchanges with the band of actors who come to perform the "Murder of Gonzaga," author Stoppard attempts to portray the "Futility of It All."

Futile Attempt

But the real futility is watching this fine idea go down the drain. The play might have been interesting and hilarious as a one or two act study of *Rosencrantz* and *Guildenstern's* reactions to *Hamlet* from their unique vantage point. How would they have reacted to Hamlet's madness, Polonius' pomposity, or Claudius' treachery? These aspects were (Continued on page seven)

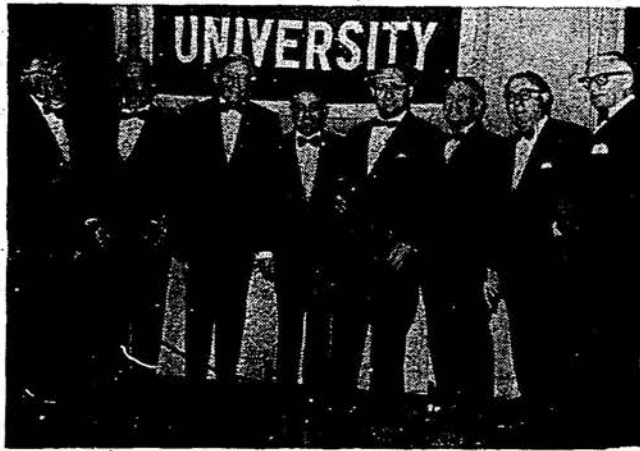


M. Friend
Have you seen all those funny signs around lately? Well, here's our little old sign-maker, pre-med major Avi Rockoff, senior at YC. Rockoff, who was the author of last year's brilliant Student Council Reception play "Of Cows and Men," has been busily composing hilarious posters for Yavneh, SOY, and the Religious Guidance Staff of RIETS. Since he has already been accepted at Einstein, Rockoff was able to give THE COMMENTATOR an in depth interview. His goal, he explained, is to make Chaim Feller a folk-hero. Asked for a quote, Rockoff delved to the depths of profundity and proclaimed, "There will always be a need for good signs!"

Grant Reveals Doctors' Goals

Dr. Lester Grant, associate professor of internal medicine at New York University Medical School addressed the New York Zeta chapter of Alpha Epsilon Delta, the pre-medical honor society, on the subject of "Medicine as a Career." Eminently fitted for this task as a result of his varied background, Dr. Grant stressed that medicine was a profession, rather than a trade. Thus, he indicated that the goal of the medical schools throughout the nation was to educate the mature, sophisticated student, rather than to train the unimaginative medical technician. In passing, he expressed his profound apprehension concerning the ability of our nation to provide the necessary number of doctors to meet the growing demand for medical care.

He concluded by advising all prospective medical students to choose the school that best suits their needs and interests, and to select their college major in any discipline that satisfies their vocational desires. A fruitful question and answer period followed Dr. Grant's talk, as well as an announcement by President Michael Friedman that the next meeting of the honor society will take place on Thursday, December 21, and that the discussion will be of great importance for all pre-medical students.



A scene from the YU Chanukah bash at the Waldorf, where Senator Pastore (short, center) was keynote speaker.

Sen. Pastore Says Russians Hold Key To Vietnam Peace

In blunt, uncompromising language, Senator John O. Pastore (D-RI) declared, at Yeshiva University's Annual Chanukah Dinner held on December 10 in the Waldorf Astoria Hotel, that North Vietnam and the Soviet Union could bring the war in Vietnam to a quick end "if they really wanted peace."

Moscow, he said, is pouring "billions of dollars a year to help Hanoi prolong the torment that is Vietnam . . . If Hanoi really wanted peace—it could have it tomorrow."

peace—the whole world could have it tomorrow."

Nuclear Threat

Pastore, a member of the Senate's Atomic Energy Committee, said that "Moscow respects nothing but power—and that means American nuclear power . . . It is the one power that keeps Moscow in its place."

Pointing out that dissent is not tolerated in Hanoi, Moscow, or Peking, he said that "dissent must be decent and dignified—it must not assault the freedoms dissent demands for itself."

EMCSC President Speaks

EMC Plagued By Severe Overcrowding In Classes

By Milton Sonneberg

On December 10, I had the opportunity to address an open house gathering of parents and prospective Erna Michael College students. I was astounded by the size of the crowd, much larger than the one I was part of as a high school senior. Working on the assumption that the vast majority of those who attended did so out of a strong commitment to make Yeshiva their undergraduate home, it portends another enormous freshman class, especially since it is to be expected that there will be additional admissions.

Apparently upper echelon University officialdom remains unimpressed by obvious inadequacies. Classes in EMC are frequently filled beyond capacity with registrations of well over 30 students. That these conditions, at the very least, hamper proper interchange is beyond question. What is questionable, however, is what is to be done about it. I refuse to believe that the administration is unaware of the problem, and I find it almost as difficult to accept the lack of correction. There is no doubt that if admissions continue on their present grand scale, the situation will become insufferable. Either admissions must be cut, or more

teachers must be hired. This brings us to a more universal problem. To what extent do students play a role in University planning? Since coming into office I have been impressed by the verbal support of this ideal, but I have encountered negligible practical application. For instance, a schedule of final examinations for the religious divisions was foisted upon the students by the Registrar's office, supposedly on the approval of the so-called student leaders. I would like to declare publicly that I had no previous knowledge nor was I consulted as to its publication. Presently, we are engaged in remedying the injustice, but there is no excuse for

The Blood Drive will be held on Thursday, December 28, between 9:30 A.M. and 3:00 P.M. in 024 Furst Hall. See Stuart Weilgus for details.

the inconvenience caused to the students by having religious division and college finals occur simultaneously. The argument is further strengthened by the fact that there are extra days on the academic calendar which more than compensate for the overlap.

The time has arrived for the students to bind themselves together into a cohesive unit for action. It is no longer enough to pay lip service to the high ideals of Yeshiva University, if the institution itself does not live up to its own standards. The solution devolves, of necessity, into the hands of the students. If they wish to maintain their own self-respect, then they must be ready to work and sacrifice for a better school, authority to the contrary notwithstanding.

As I See It

Honesty Is The Best Policy

By Richard Chalfetz

One of the most unfortunate aspects of education in America is the widespread incidence of cheating in the schools. This fact, deplorable though it is, is nevertheless very easy to understand. The immense pressure put on students to succeed by our materialistic society often forces them to either cheat or fail. That they take the path of least resistance is not surprising. What is less easy to understand, though, is the great amount of cheating found in yeshivot.

Logically one would expect that cheating would be minimal in yeshivot. After all both the school and the students subscribe to a standard of moral conduct that would seem to preclude cheating. Persons who have at one time attended public schools usually come to yeshivot with the expect-

tation that here they will find a superior moral climate. Instead, as often as not, they are shocked and dismayed to discover that cheating is more flagrant in yeshivot than in public schools.

It is unnecessary to recount the numerous tales and stories, both true and apocryphal, about cheating in yeshivot. The wide acceptance as true of even those that are untrue only serves to underscore the point. That is, that in certain areas of conduct, we tend to accept without comment actions which at least ought to be condemned, if not punished. Since silence is tantamount to approval the only result of our mute acceptance of cheating is to encourage it further.

But cheating is only one phase of the malaise that afflicts yeshivot. It also involves total disrespect for and maltreatment of teachers and administrators, disregard for the rights of fellow students, and wanton destruction of school property. The general rudeness of students to each other is well known. Tales, too many of which are true, of student brutality to teachers (in a psychological sense only) are legion. Destruction of property scarcely causes an eyebrow to be raised.

All this, though, is only a symptom of the existence of a more general evil among us at all age levels. That is frequent disregard for mitzvot *bein adam lecha'evero*. Why, one could ask, do tongues cluck for *chilul Shabbat* and not for these

mitzvot? Too often one finds otherwise observant people who are guilty of all forms of misconduct towards their fellow men. This is not meant in any way to imply that Jews generally are any less honest than the general population.

But we cannot conduct ourselves according to the standards of others. We must constantly try to improve our conduct towards

Fortnite

- Thurs., Dec. 21 — 2:45 P.M. — Clubs; 8:30 P.M. — Basketball vs. Brandeis at Nazareth.
- Fri., Dec. 22 — 8:00 P.M. — Dr. Irving Agus will speak at the Oneg Shabbat.
- Fri.-Thurs., Dec. 22-23 — Eastern Teenage Torah Leadership Winter Seminar at Monsey Park Hotel.
- Sat., Dec. 23 — 8:00 P.M. — Stern College Chanukah Chagigah.
- Sun., Dec. 24 — 7:30 P.M. — JSS Alumni Association Annual Reunion in Furst Hall; 8:00 P.M. — Stern bowling party.
- Wed., Dec. 27 — 12:00 P.M. — EMC Alumni Association Freshman reception in Rubin Hall; 9:00 P.M. — Movie, "Somebody Up There Likes Me."
- Wed.-Wed., Dec. 27-Jan. 2 — Chanukah
- Thurs., Dec. 28 — 2:45 P.M. — Blood drive
- Sun., Dec. 31 — Chanukah, no sessions.
- Mon., Jan. 1 — Chanukah, no session
- CTI, EMC, JSS, YC.
- Wed., Jan. 3 — Fencing at Brooklyn; 7:30 P.M. — Wrestling vs. LIU home

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our fellow men. Parents and teachers must instill in children a sense of honor to insure that they will conduct themselves properly in dealings with others. They must learn a dignity which will make it impossible to act in a low manner. They must be taught respect for the dignity of others. And most of all, they must be taught honesty, for this is the cornerstone upon which any moral system must be based.

Without honesty how can one
(Continued on page eight)

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Engagements

- Larry Langer '68 to Lucy Langenthal
- David Broth '67 to Nancy Cohen
- Howard Rothman '66 to Brenda Weidenbaum
- Mitchell Kornspan '69 to Susan Katz
- Leonard Steinberg '68 to Cynthia Olenick

Married

- Marvin Waltuch '66 to Rosalie Hiltzik
- Joseph Cohen '66 to Ruth Schutz

Rabbi Neriah Affirms Torah Primacy With No Conflict In Secular Studies

The head of the *B'nei Akiva yeshivot* in Israel, Rabbi Moshe Neriah, spoke to a student audience of over 100 people, Nov. 30.

Speaking in Hebrew, he answered a list of preposed questions. One major point was how the students of the *B'nei Akiva yeshivot* helped Israel during the Six-Day War. He felt that the boys in the *yeshivot* definitely raised the morale of the country with the impressive amount of work they did, including harvesting and watering crops. Indeed, this example inspired numerous non-religious people in Israel to attach themselves to religion and, for the first time, to pray.

Torah and Madah

Rabbi Neriah then traced the progress of the *yeshiva* movement in Israel and its present goals. He emphasized that *yeshivot* exist for the sake of all Jewry—of all the world—not just for religious Jews.

As for secular studies, Rabbi Neriah feels that there is no major conflict between them and Torah

studies. A modern Jew's education in science and mathematics can serve to enhance his knowledge of Torah. But it is important to remember that Torah study is first and foremost.

Problems In Israel

In Israel it is important for boys to continue their *yeshiva* studies on higher levels because it is more difficult than in America to continue one's religious education after one leaves a *yeshiva*. He cited as an example of the number of people who continue to study Torah in America the time he went to listen to a *shiur* by Rabbi Joseph Soloveitchik. Though it was an exceptionally cold night, when he arrived he found that he could hardly find a seat. He was amazed at the number of people who came to listen to the *Rav*. In Israel this does not happen.

When asked to comment on the new territories of "Greater Israel," Rabbi Neriah said that there were no "new" territories. All the new areas were originally Israel's.

He offered the analogy of a person who threatens another with death unless he surrenders his *teflin*. The law requires that one must



Rabbi Moshe Neriah T. Steil

obey the threatener and not die. But the victim will never concede that the *teflin* belong to the robber. The same applied to the State of Israel. The Jews had been forced to give up part of Israel, but they do not have to say it is the robbers'.

Some of Rabbi Neriah's accomplishments include building ten *yeshivot* and four girls' *yeshivot* in Israel in the past ten years. After the war *Yeshivat B'nei Akiva* was the first one to be relocated in the old city—the real place to learn Torah. Rabbi Neriah hopes to re-establish *yeshivot* in Hebron, K'far Etzion, and other places where great houses of learning used to exist before 1948.

YU Open House Successful; 600 Prospectives Participate

Yeshiva University's undergraduate colleges sponsored an "Open House" for high school seniors and juniors and their parents on Sunday, December 10. Students from out-of-town as well as the greater New York area attended the annual event, which was held simultaneously at Yeshiva College and Stern College for Women.

The prospective students, along with their parents, attended a series of lectures, exhibits, demonstrations, and career counseling sessions dealing with various fields of science and humanities. In the early afternoon a description of the program of required Jewish Studies for all undergraduates was given, after which discussions were held with student leaders concerning various aspects of student life.

Approximately 600 people participated, surpassing the attendance of previous years.

David Mirsky, dean of admissions, has announced that the number of students in next year's freshman class will remain ba-

sically the same as this year's. He emphasized the fact that this is not necessarily due to a lack of facilities, but that present enrollment policy at Yeshiva College calls for an approximate total of 1200 students, a figure which has been achieved.

Good Communication Is Educational Requisite; Quintilian Sets Example For Yeshiva Student

By Ben Rosenberg

Walt Whitman wrote, "Surely whoever speaks to me in the right voice, him or her shall I follow." The Speech Association of the Eastern States affirms this premise by stating that education is far more than a process of "feeding" facts and impressions into the mind.

To be effective, education must somehow enable the individual to learn how to use what he knows in his dealings with other people. Quintilian, a famous Roman rhetorician, expressed this belief when he said, "A truly educated man must know all about science, art, and human behavior—but finally, ultimately, the test of whether he really is educated lies in his ability to communicate effectively to other people. What is known that cannot be communicated is of little value."

Learning to make knowledge applicable to society is the primary

reason for specializing in the study of Speech. Students at Yeshiva College should take particular note of this statement by Quintilian. Unfortunately, many graduate with text book knowledge only. When approached by the public outside of the ivory towers of their college environment, frequently they freeze and cannot express their views. They are not prepared to help others gain greater insights into Judaism, and, thus, their knowledge is of little value. Judaism today is in need of leaders who can communicate with the Jewish people; yet too few are available. "Give me the right word," said Joseph Conrad, "and the right accent for speaking it and I will move the world."

Speaking well is not an inborn quality. Hard work and study in rhetoric and public address, in speech composition and delivery, together with theoretical and historical studies of the process of persuasion and social motivation are needed.

The faculty and the department of Speech, aware of the importance of higher education in this vital field, now offer a speech major and a vast variety of elective courses in this field. The newly revised listing of speech courses is as follows:

Required courses: Speech Fundamentals, Public Speaking and Group Discussion.

Letters To The Editor

(Continued from page three)

At the recent play put on by the school Dramatics Society there was only a very small handful of faculty who attended (and whose attendance we were thankful for). There was a very good turnout of students at the play, but with proper encouragement from faculty it could have been better.

But, as I stated in the beginning, this letter is not to reprimand the faculty; rather, I ask the faculty to look towards the future and provide the students with the incentive they need by coming out and taking stands on important issues, and by coming out to support student sports and activities. Then, perhaps, the faculty and the students — together — may overcome the problem of apathy at Yeshiva.

Jeffrey Schwartz '69

To the Editor:

A gross injustice has been perpetrated by the student court. A dormitory counselor accused a student of tampering with a phone. Following a predetermined policy of being severe with telephone tamperers, the court suspended the student from the dormitory for two weeks. In its effort to make an example of the student, as well as trying to display its power through direct action, it all too quickly found the accused guilty, and all too harshly meted out punishment.

If the accused wanted to appeal the case, what could he do?

Could he have gone to the administration? He probably would have been accused of being lackadaisical in his *minyán* attendance and suspended for a longer period.

The Student Court, with all its integrity, is compounded of ex-campaign managers and roommates of noted student leaders. Having such a manifest concern for justice, they did what they thought was right. Taking a total of ten minutes, they investigated all aspects of the written testimony of an absent witness whose presence could have clarified certain points possibly changing the verdict. No postponement of the case was given or required.

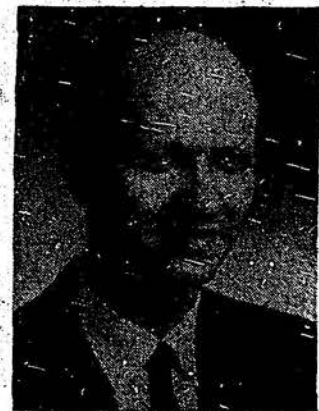
This student's, as well as any other student's, record can be smirched with suspension, but no real avenue of appeal is open to him.

Hyman Gross '68

Fleisher Moderates Faculty Discussion On Dual Program

(Continued from page one) in the study of literature. Dr. Lainoff held that intellectual Judaism is capable of dealing with any problem that arises, and Dr. Simon said that indeed, the College may have more to fear from the Yeshiva than vice versa.

That it is healthy to be exposed to two points of view was Dr. Agus' main contention. The learning process, he said, is borne of conflict. In time, secular discoveries will come continually closer to



Dr. Irving Greenberg

what Judaism considers truth. "Judaism is a little out of place—the world is not yet ready for it."

Electives: Advanced Public Speaking (one semester), Theatre Arts (2 semesters), Oral Interpretation of Literature (1 semester), Communication Theory in Mass Media (2 semesters), Great Speeches (2 semesters), Phonetics of American English (one semester), Argumentation, Debate, and Discussion (one semester), Linguistics (one year course, in collaboration with the English Dept.).

The plans for the future in the area of Speech are plentiful. Among them are:

- A Speech Honor Society—Sigma Epsilon
- Continued publication of the
(Continued on page eight)

Sternly Actresses Debut In "Merchant Of Venice"

America's first independent, secular, *shomer Shabbat* theater group will open its much heralded production of Shakespeare's *The Merchant of Venice* on Thursday night, Dec. 21, at 7:30 P.M. in the off Broadway Provincetown Playhouse at 133 MacDougal St. The controversial drama will also be presented on Saturday night at 8:30 P.M.

The Stage Artists' Inc., production will be directed and produced by Ira Axelrod, who will also play Shylock.

YU will be well represented in the cast by Stern College women Edie Lazarus '71, Becki Fromm '70, Diane Schloss '71, Gail Langgarten '71, Barbara Friedman '71, Barbara Lichy '71, Ruth Gottlieb '71, Faye Appelbaum '68 and Beth Spiegelman '71.

Discount tickets may be obtained from Yeshiva ticket representative Jack Lazarus '69 in room 385 RIETS Hall, and at Stern from Becki Fromm, room 2E.

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FREEDOM OF CHOICE
Some organizations, which provide death benefits for their members, appoint a so-called "official" funeral director. It should be understood, however, that the member-family is NOT obliged to use this "official" director in order to receive the organization's death benefits. Under New York State law, the family may make arrangements with any funeral director of its choice. The law is quite specific: freedom of choice is always the family's prerogative.

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Paretsky Supports Concept Of Synthesis At Yeshiva U.

In the last lecture of the series on *Machshevet Hamusar*, held Monday night, December 11, Rabbi Feivel Paretsky expounded on the commentary of Rashi on the phrases *hatorah hazot* and *sefer hatorah hazeh*. In the first, the word *Torah* is of feminine gender, as indicated by the feminine adjective *zot*. In the second, the



Rabbi Feivel Paretsky

I. Steirn

masculine adjective *zeh* is used, but Rashi says this refers to the word *sefer*, which is masculine.

Torah, Rav Paretsky said, refers to *limudai kodesh* and *sefer* refers to secular studies. At times these are disjointed, as the words *sefer* and *torah* are disjointed in the second phrase mentioned. This leads to sin, punishment, and rebuke. When secular studies are connected with Torah, however, praise and benefit are forthcoming, as in the first case. But the secular studies must be placed on a lower level than Torah and serve to enlighten us in Torah concepts, and not vice versa. In the "synthesis" we speak of at YU, secular studies, he said, "take on the coloring" of Torah.

Science Is Indefinite

With regard to scientific knowledge, we (meaning all scientists) are still naive. Theories come and go. "Accepted facts" are disproved. As an example, Rabbi Paretsky quoted a story in the *New York Times*, about a bronze statue that had been an accepted example of classical Greek art, and was judged to be at least 2400 years old by all authorities. It was recently shown to be a fraud, and

SSSJ Demonstration Planned To Protest Soviet Anti-Semitism

A demonstration in support of Soviet Jewry will be held Tuesday, December 26, the first night of *Chanukah*. The rally, to protest continued Soviet oppression of Jews, will assemble at 42nd Street and 5th Avenue at Bryant Park. It will start at 4:00 P.M. and should continue to about 6:00 P.M. The rally is sponsored by The New York Coordinating Committee For Soviet Jewry and is supported by all major Jewish organizations and the Student Struggle For Soviet Jewry. It is part of an intensified campaign to alert the general public to the nature and scope of the problem of Soviet anti-Semitism.

is really only about 50 years old. Torah, on the other hand, has no such changing theories or ideas.

The *gnitzvah* of studying Torah, he continued, is of two kinds: Talmud, or the process of learning, and *yediot*, or points of knowledge. Torah facts and details must be on the tips of our tongues, so that we can apply what we learn. And we should not say that we will never need to apply certain things and, therefore, do not need to know them, because their knowledge serves as an ethical guide to us in the millions of little things which test us daily; should we overlook a friend's minor wrong doing or be firm? Should we smile at a wisecrack or frown?

All knowledge of the Torah, however, is worthless without fear of G-d. Rabbi Paretsky mentioned the analogy of knowledge being the key to the outside door of observance, whereas fear of G-d is the key to the inside door. Without fear of G-d, details do not matter to a person's mind; we should never let this happen. Fear of G-d is also the preservative that keeps Torah fresh and enables it to serve its purpose of leading us in the right path. Intensive study of the Torah is exhausting, and without fear of G-d, no one could immerse himself in it properly.

Jews Must Learn The Lesson Of Inaction And Protest Persecution Of Soviet Jewry

(Continued from page three) made to study the impact of the Holocaust. In the Summer 1967 issue of *Judaism*, there was a symposium "Jewish Values in the Post-Holocaust Future" with Emil L. Fachenheim, Richard A. Popkin, George Steiner and Elie Weisel. Yet this is only one small step, and unfortunately our halls of education do not help fill the remaining gap. In Yeshiva College, where one would expect to find serious study being done about such a tremendous theological and historical issue, there is also a void. There is no course concerning the history of the Holocaust and reactions to it, although one faculty member has already suggested the implementation of such a course. This would be a good beginning—an essential and overdue step to fill the vacuum.

The problem of not taking the Holocaust seriously is a major one in itself. Yet it becomes larger and more immediate in face of the plight of Soviet Jewry. Another holocaust is taking place in the USSR, both physically and spiritually, and most Jews are sitting idly by watching. It is as if we were divorced from the problem and do not realize the tremendous danger that is befalling us. If, perhaps, we would remember what

Ambassador Of Peace Distributes Ice Cream As Sign Of Good Will

(Continued from page one)

Israeli troops withdraw 500 meters from the Suez Canal as a gesture of peace, thereby freeing Nasser to reopen the waterway and to regain much needed revenues. Except for Jerusalem, he says, all the conquered lands should be considered negotiable. "We don't need a million and a half hostile Arabs." A dark, handsome man of 40, Abie Nathan was born in Persia, grew up in India, and flew for England's RAF. In 1966 he attracted world-wide attention when he flew to Port Said, Egypt, as a good-will gesture in his plane, with the words for peace in Arabic and Hebrew written on it. Since then he has led two peace marches, established the Shalom School Foundation, visited India in an unsuccessful attempt to get Prime Minister Indira Gandhi to mediate a peace between Israel and the Arabs, and lecture-toured the major cities of the world.

Ice Cream For Peace

He was ready to take off this June on a second trip to Egypt when the Six-Day War broke out, at which time he enlisted in the Air Force. After the war, though, he did make the flight and again visited Port Said and was again well-treated. He recently took a truck with 40,000 ice cream cones to children in Arab refugee camps on the West Bank of the Jordan. If never before, Abie Nathan was convinced that what he was doing was right when the children, who had never seen ice cream before gleefully took the cones and stuffed them in their pockets.

happened twenty-five years ago and its consequences, we would then wake from our lethargy and rise to action. If we would realize what happened in Europe, we could not simply sit by and relive such a tragedy. As Santayana said, "Those who do not learn from history are destined to relive it."

There have been some exceptions to this inaction on the part of world Jewry. In the last issue of *THE COMMENTATOR*, there was an article about a lecture given by Hillel Levine, who was just expelled from the Soviet Union. Mr. Levine spoke about the dire situation in Russia and the immediate need for protests in our own country. Elie Weisel, who is one of the most sensitive of contemporary Jewish observers and who has been called a "modern day Job," has written in his book *The Jews of Silence* that almost every Jew he saw and spoke to in Russia asked him why there is not more protest in the United States. Listening to their words, a concerned group, the Student Struggle for Soviet Jewry, has been active for a number of years in the United States in the field of action and protest. It is about time they receive the help they deserve.

I speak not as a staunch work-

YCSC Representatives Look For Solutions To Grievances

(Continued from page one)

proval, College students will participate in YU planning policy sessions.

After about 90 students heard Gross report and urge for restraint at a December 12 Council meeting, junior class President Kenneth Hain then warned, "the attitude

Council Vice-President Isaac Tuchman replied: If we have a strike for one day, but it fails on the second day or in the second week, we would lose any coercive force that we may now have. My position is a mitigation of Kenny's . . . I am going to offer a compromise. He suggested the possibility



I. Steirn

Newly elected freshman representatives Jaskol, Orbuch, Lauer participate in Council deliberations.

has been 'Let's appeal to the administration.' Some of the faculty seem to say, 'Let them make noise for four years. They'll be gone; we'll be here forever, drawing our salaries.' You [Mr. Gross] say, 'Let's wait three weeks. I say let's protest. I don't trust them [the administration]; I think it's a stall, I'm tired of their acting and our reacting. I say let us act and let them react. I don't think the fact that there's a vote in the next three weeks precludes any form of protest.'

of a day-in day-out, "legal" demonstration in front of Dean Bacon's office, a proposal later voiced by Gross at the Lamport student body meeting.

Hain countered, "I am not saying, 'Go strike,' I was trying to see if we're satisfied. The fact that all these students are here should show us something." Heretofore this semester, attendance at YCSC meetings has been extremely poor.

President Gross continued his soft line: "Student Council has built bridges with the administration." In his address to the student body on December 14, he cited the recent WYUR charter as a breakthrough against administration obstruction.

Senior class Secretary-Treasurer Mauricio Gluck asked Council to take the initiative by asking the faculty to meet and vote "right away." Freshman representative Philip Orbuch concurred with Mr. Gluck and said that "waiting would dissipate student sentiment for imminent protest or strike." Dissenting, freshman Ira Jaskoll argued that it is a concession that any sort of faculty consideration is forthcoming and that it would be rash to leave faculty with the impression that if "we are given a finger, we will take a hand." It is in bad taste, he said, for Council to demand changes in faculty balloting policies, since faculty does not interfere in YCSC affairs.

The Council also met a week earlier on December 5. Barry Eisenberg '68, Jeffrey Roth '68, and Milton Sonneberg '68 were appointed to the Student-Faculty Judiciary Committee. Freshman officers were installed. Council requested a more complete report on President Ronald Gross' and Secretary-Treasurer Sheldon David's visit to the Associated Student Governments' San Francisco convention. Up to \$550 was earmarked for the Pre-Med Club's participation in the Pre-Med Honor Society Convention in New Orleans.

I am not trying to rationalize my own inaction. I know it is wrong. I am merely trying to understand how it came about, and how it can be prevented from happening again. For those of us who are old enough, we must begin to act immediately. And just as important, we must also educate the uneducated about what happened in World War II and why we must never let it happen again. A true understanding of the past will give them a proper perspective for necessary action in the future.

Fordham Overhaul Can Serve As Stimulus To YU Reforms

(Continued from page three)
Laughlin puts it, "anyone in touch with the kids of this era knows that an attempt to sell mediocrity plus religion is doomed. If Fordham fails in its 'reach for greatness,' so what. It was going to fail anyway."

To accomplish the upgrading of Fordham's educational standards, McLaughlin has raised faculty salaries to the top rating of the American Association of University Professors, and has succeeded in recruiting a number of outstanding teachers. In addition, Fordham has upgraded its admission requirements, and redesigned its curriculum.

Work Load Eased

In the curriculum overhaul, students will be required to take four required subjects each semester, instead of five, and, hopefully, spend more time and effort on their choices. "Previous generations at Fordham," the author reports, "took staggering amounts of scholastic philosophy and theology" (Six hours a day?). Under the new four-subject system, students will be required to take only five courses in theology and philosophy

of alumni letters protesting moves to make Fordham less Catholic, by introduction of such radical innovations as a course in sex hygiene. There is also a hard core of resistance among some of the Jesuit priests teaching at Fordham, just as there is a cadre of people at Yeshiva who see Orthodoxy through Lithuanian lenses. McLaughlin admits their existence. (Do we?) "I'd be foolish not to admit it," he says, "I feel sorry for them. Nothing in their previous training has prepared them to face a future as totally uncertain as the one we are confronting here." And an old guard faculty member told Fleming that he feels the school is trying to throw away the values upon which the school was founded, and in trying to compete with schools like Harvard and Yale, "the school could become completely secularized." (Do they have a Science Center yet?)

Whither Yeshiva?

This, then, is the story of Fordham's "reach for greatness," in which it is striving to come into "meaningful contact with the vital, dynamic American society," and by which it is slowly abandoning the reasons for its existence. Is the same fate in store for Yeshiva University. I hope not. Yeshiva has to prove that a "striving for excellence" (does it have a nicer ring, or have I been brainwashed?) does not have to mean a rejection of a school's *raison d'etre*, does not have to mean that Yeshiva must become secularized to become a first rate institution. On the other hand, excellence will not be achieved by maintaining outmoded means to the desired ends of *Torah u'madah*.

We certainly have a need for many of the reforms that have been instituted at Fordham, such as upgrading of faculty salaries, curriculum revision (both in religious divisions and in the college sphere), and higher admission standards. But the challenge to Yeshiva, and the failure of Fordham, is to accomplish these changes within the framework of synthesis not by stasis and not by radical destruction. Rev. McLaughlin may be right when he says that an attempt to sell mediocrity plus religion is doomed, but there is no reason why the mediocrity can not be eliminated without subtracting the religion. How to provide excellence in both is the challenge which faces Yeshiva.

The Student Affiliate Chapter of the American Chemical Society is planning to publish a chemistry journal this year. All students are invited to contribute. For information, see Jack Deutch, Rn 521; Mark Levin; Paul Fein; or Paul Fuchs, MD 419.

over the entire four year period, and these may be selected from a wide spectrum. (While such a watering-down would be unacceptable at YU, a more integrated, streamlined religious curriculum is needed.)

Along these lines, President McLaughlin has stated that "Fordham will pay any price, break any mold, to achieve its true function as a university." Fordham's vice-president goes further by saying "what we are after is more of a university and less of a religious institution." As a sidelight to these remarks, the author notes that student leaders have estimated that fewer than 50 per cent of Fordham's students are practicing their Catholic faith. (While the percentage at Yeshiva is probably higher it is no secret that religious observance is not uniformly high.)

Resistance

Of course, there has been resistance to many of Rev. McLaughlin's actions. There has been a flood

Rabbi Schoenfeld Describes Spiritual Development Of Chassidic Movement

"Chassidism—An Analysis, Contemporary Interpretation, and Evaluation" was the topic discussed by Rabbi Fabian Schoenfeld at a Yavneh meeting held Wednesday night, December 5, in Furst Hall. Rabbi Schoenfeld is the spir-



T. Borenstein

Rabbi Fabian Schoenfeld

itual leader of the Young Israel of Kew Gardens Hills and a former president of the YU Rabbinic Alumni.

He began his talk with a short resume of the history of the movement. During the 16th and early 17th centuries the Jews of the Ukraine were accused of active collusion with the enemy, whether Russian, Turk, or Pole and were subjected to extreme persecution. The Baal Shem Tov at this time began spreading his philosophy,

George Kahnt, 76, Dies; Construction Engineer Leaves Estate To YU

George Kahnt, Yeshiva's steel-helmeted "clerk of the works" at the main center, had always been a familiar figure on campus. But it came as quite a surprise that the 76 year old construction engineer, who died last October, had bequeathed more than \$100,000 — virtually his entire estate — to the University.

Kahnt, a Lutheran, began his Yeshiva career in 1928, when he served as a construction worker on the main building. He supervised the construction of the Rubin Residence Hall, Furst Hall, and Morgenstern Residence Hall. He was also in charge of construction at Albert Einstein College of Medicine and supervised the building of the medical school's dormitory, its new hospital, and its Ullman Research Center for Health Sciences.

At the time of his death he was also "clerk of the works" of the Gottesman Central University Library and the Science Center of the Belfer Graduate School.

providing "renewed hope for the Jewish community." Before long, Chassidism spread and established firm roots in most of Eastern Europe.

Appeal to the Unscholarly

The Chassidic movement appealed in a large measure to those people who were unlearned and unscholarly—the common folk, generating a "rebirth of purpose and feeling of life" in these people. Scholarship, while important, was of secondary importance. If an individual can best express his devotion to G-d in prayer and deed and in pure emotion, then his purpose in life can thus be fulfilled.

"The hippy movement today has religious connotations," Rabbi Schoenfeld said, "for in Jewish terms it might symbolize rebellion against the emptiness of Judaism as seen through the eyes of modern youth." Chassidism does not tell these people to don the black caftan but rather to "feel the inadequacy within oneself" and then to try to make today's relationship with G-d a bit closer and stronger than it was yesterday. The preparation and state of mind prior to the actual execution of a *mitzvah* is of more importance than the actual act itself, for it is one's attitude that leaves the lasting impression. It is analogous, Rabbi Schoenfeld said, to studying for an examination. It is not the test that is important but the knowledge that remains.

Lasting Spiritual Qualities

In describing the lasting spiritual and emotional qualities instilled by Chassidic thinking into its followers, Rabbi Schoenfeld concluded his talk with an anecdote from his rabbinical experience. A man, recently moved into the neighborhood, who had been attending

'R&G Are Dead' Disappoints; Tragedy, Comedy Mix Poorly

(Continued from page three)

only marginally treated. Or, the play might have been very moving as a study of the agony man faces as he matches wits with his destiny. But Stoppard's juxtaposition just doesn't hold water; his timing lacks finesse and his treatment is too blunt. One situation always seems to be bumping into the other, just as the other is getting interesting.

Redeeming Factors

I must emphasize though, that

Shabbat services regularly, stopped coming on Friday nights when *Shabbat* started early. The man admitted to Rabbi Schoenfeld that he no longer was *shomer Shabbat* since he worked late on Fridays. Yet he continues to come on Saturday mornings. "A Sabbath observer I'm not—but a Chassid I still am," he said. "I can never leave completely. The *Shabbat* spirit which I observed in my father's house is still a part of me."

YU Admissions Soar To Highest Amount In University History

A record 7,500 students from 34 states, Puerto Rico, Israel, Italy, Panama, Japan, Argentina, Bolivia, Peru, England, and Africa are enrolled presently in the five undergraduate and five graduate schools of Yeshiva University, the largest portion attending Yeshiva College which has an enrollment of 1,100.

In acknowledging this rapid growth, Dr. Samuel Belkin praised the increased desire of Jewish youth to "secure an intensive education in the arts and sciences and Jewish learning." He noted, however, that "unfortunately many applicants must be turned away because of lack of classroom and dormitory space."

To help alleviate the problem of overcrowding, the university is in the midst of building a \$170 million Midtown Center at Stern College, a new science center and library at the Main Center, and a \$120 million medical science building at the Albert Einstein College of Medicine.

there are many clever scenes, filled with riotous word games, innumerable puns, and snatches of dialogue showing talent of the highest order. This is especially true in some of the dramatic interludes, for Rosencrantz and Guildenstern, especially as they accompany Hamlet to England, make a very pathetic and tragic pair. But it was a constant annoyance to have the two moods of high tragedy and low comedy intrude upon one another. If this is black comedy, then it is merely a smokescreen.

Perhaps if I had entered the theatre not expecting too much, I might have found the play more enjoyable, for the acting, staging, and many of the scenes were first rate. But I did have high hopes, and they were dashed. However, if you don't expect more than a fairly interesting play, you will find *Rosencrantz and Guildenstern Are Dead* intermittently stimulating.

Riskin Terms June Arab-Israeli War Obligatory One Discusses Halachic Implications Of Vietnam Conflict

(Continued from page one)
not lift sword against nation." Thus, it would seem that it is always forbidden to kill. However, Rabbi Riskin continued, not only is one permitted to kill in certain instances, but one is required to kill in others, as in the case of self-defense.

Rabbi Riskin also discussed the war in Israel, differentiating be-

tween a *milchemet r'shut*, a voluntary war, which according to Maimonides must be approved by the king, the 71 members of the Sanhedrin, and the High Priest, and a *milchemet mitzvah*, an obligatory war, which according to Maimonides was typified by the war with *Amalek*, with the seven nations, or any defensive war saving Israel from the hands of her enemies.

Using the last argument, Rabbi Riskin halachically justified the Six-Day War as a *milchemet mitzvah*, stating that it was a kind of "defensive-offensive war" to save the people from destruction.

After discussing the June war, Rabbi Riskin discussed the halachic implications of Vietnam. The basic question is whether the Vietnam War is an offensive or defensive

one, for it is forbidden to participate in a purely offensive war. Since no one except President Johnson and his advisors have enough knowledge to answer this question, one cannot decide whether the war is offensive or defensive; therefore if asked whether to go to Vietnam, or not, Rabbi Riskin said he would answer "Stay in Yeshiva."

Wettstein Calls For Undergraduate Help In Search For Gym

(Continued from page ten)

the program are to condition the students, give them ample opportunity for athletic competition and prepare them to be able to engage in sports in their leisure time after graduation.

Lack of Facilities

In these respects, the program has been successful; however, it is severely handicapped by the lack of facilities. A gym is sorely needed, both for varsity competition and for the gym classes. Gym instructors must search for different gyms year after year and must literally beg, borrow or steal suitable equipment. In addition, the double program at Yeshiva makes it difficult to schedule gym classes while students are still fresh. Thus the Prof calls the program "adequate and inadequate" — it is doing an adequate job under the present circumstances but it is inadequate to meet the growing needs of the student body.

YU Needs Gym

Professor Wettstein feels that the future of the physical education, health and recreation program depends on the construction of a gymnasium. It is his contention that the student body is largely responsible for the failure of the administration to build a gym. If they would put pressure on the administration, perhaps some progress could be attained. Until that time when the gym is built, Yeshiva athletics will continue to try to make the most out of what might be the worst physical education facilities in the whole country.

YU Swordsmen Win Inaugural Match; Mandel Contributes Decisive Victory

By Ronny Gottlieb

On Wednesday, Dec. 6, the Yeshiva fencing team opened its season in a meet against the Newark branch of Rutgers University.

Adley Mandel, captain of the team, led off for the sabremen and lost in an upset. Artie Waltuch won his match and Leo Brandstatter lost to put us behind 1-2. The story in foil was the same as we fell behind 2-4. Our epee men, however, rallied to bring us to 4-5 as Jack Peterseil and Bernie Lipman beat their opponents.

The sabremen then returned to the strip, and Brandstatter and Mandel followed Waltuch's loss with victories to tie the score at 6-6.

YU fell behind immediately, however, as our foil men dropped two out of three, but we quickly tied it as epee men Jack Peterseil and Bernie Lipman each won again.

Sabre Sweeps

With the score tied at 9-9 we seemingly, locked up the match as our sabremen swept their three opponents. Leo Brandstatter was down 0-2 and 2-4 but then brought the score to *la belle* (4-4) and beat his man on a *fleche* (dead run). This gave us the lead for the first time in the match. Following this breakthrough, both Mandel and Waltuch beat their men and Yeshiva took a commanding 12-9 lead. Since there were six matches left and YU needed only two wins to clinch the victory, it seemed doubtless that they would win.

The lead and hopes were short-



Fencers lunge in exhibition of prowess and grace.

I. Stein

lived, however, as Yeshiva's foil-men went out and proceeded to drop all three matches.

By now the pressure was overwhelming. The crowd, which was very large, could sense the tension and some of the spectators became unruly. The director asked them to leave, at which time Coach Tauber protested.

Mandel Clinches It

Our chances for victory were now in the hands of the epee men. Bernie Lipman led off and worked the score to *la belle* before losing 5-4. Jack Peterseil then won his third straight to tie the score at 13-13.

At this point all Yeshiva's hopes were on Frank Mandel. He had lost his previous match but this time he beat his man 5-3 to give the meet to the Taubermen 14-13.

In a seesaw battle such as this it is easy to point out crucial performances. Special mention, however, must be given to Jack Peter-

seil who won all of his matches. Three of our fencers started for the first time—Lazar Fruchter, Bernie Lipman, and Leo Brandstatter. All were impressive, and Brandstatter and Lipman each won two matches.

Dr. Tauber Lauds Enriched Speech Program At Yeshiva

(Continued from page five)

student-edited speech journal, *Sounding Board*.

A Speech Club (Forum or Speech contests)

Yeshiva College is proud to note that many students have taken advantage of the language laboratory to aid them in improving their speech. Films and tapes are also frequently used. In the future, a closed circuit television facility may be established.

Yeshiva University can now

Observance Of Law Must Govern Policy Of Honest Conduct

(Continued from page four)

have honor? For what is honor other than to deal properly with others?

Without honesty how can there be dignity? For what is dignity other than meanness of conduct?

Without honesty how can there be respect? For what is respect other than dignified conduct?

We must spare no effort to teach and enforce honesty. Its importance must be stressed at every turn. Only in this way will our conduct be raised to a level of conformity with the dictates of our faith.

The observance of this often neglected part of our law could lead the way to a more perfect society in which each man will treat his fellow with respect and dignity. Perhaps it is wishful thinking to entertain such a hope, but I hope not.

boast of four full time teachers of speech. Their talents in the various fields of speech are known throughout the country. Special mention must be given to Dr. Abraham Tauber, head of the Dept. of Speech. He will address the Speech Association of America in Los Angeles, in December 1967, as he did in 1966 in Chicago. Dr. Tauber has been given the high honor of being re-invited, and this year will deliver two papers.

Asked to comment on the Speech program, Dr. Tauber stated:

"We have reorganized our Speech program and offerings at Yeshiva College — and will continue to do so — to vitalize and enrich them. Four years ago, we revised the 35 year-old curriculum of four courses, inherited from the City College of New York model.

"The present arrangement of two basic courses, an interdisciplinary Speech major and a broad complement of electives, has gained praise from many quarters, and reflects healthy growth and support by the faculty and administration of the College. This is true also in the areas of personnel — four full-time staff where three years ago there were two; in equipment, with the language laboratory serving as well, and exploration of audio-tape and closed circuit T.V. systems, to be added to library, film and film-strip use and resources.

"Student reactions and suggestions have been both critical and enthusiastic, both of which we welcome. An on-going Dramatic Society program, the student publication *Sounding Board*, the new Speech Society — all augur well for the future.

"Especially should Yeshiva College students seize the opportunity to improve their speech and become good speakers for effectiveness in their professional lives and as leaders in the Jewish and general community."

Schachter Argues For Religious Establishment In Israel Dr. Greenberg Demurs, Calls For Separate Government

(Continued from page three)

forced down anyone's throat" in Israel. All the laws governing religious behavior have been passed by democratic means in the *Knesset* by the same give and take process as any other legislation.

Identifying himself as a long time supporter of the Religious Zionist movement, Rabbi Greenberg stated that he had come to favor separation only in the last few years as a result of personal experiences in Israel. Political compromises and scandalous in-

trigues within the party and Rabbinate give religion a bad public image. Moreover, elections for the chief rabbi make a mockery of the institution in the eyes of Israelis.

Talking with Israelis made Rabbi Greenberg recognize the irrelevance of the Israeli Rabbinate. Not secularly educated and acting as government functionaries they have little or nothing to say to the non-religious Jew on the street. Even those intellectuals disillusioned with secularism do not find religion an appealing alternative be-

cause of the cultural gap separating them from the religious leaders.

The Rabbinate is unable to reform from within the present structure, according to Rabbi Greenberg, because it is directly responsible to the party and not the people and is thus protected from any pressure to serve the spiritual needs of the people. Its strength is thus illusory since it is not based on the popular support of Israelis. Indeed, Rabbi Greenberg expressed great fear that the next generation

of Mapai leaders would be less sympathetic to considerations of Jewish unity and would repudiate the present arrangements.

In order to salvage as much as possible of the status quo, Rabbi Greenberg proposed that the religious parties gradually de-escalate politically. A first concession to the bitter feelings of the non-religious should be to allow civil marriages that can't be performed under religious law. Then, after gaining assurances in certain areas, such as the continuation of state supported religious education, the Religious Zionists should disengage politically — possibly remaining a watchdog for a while as a block within one of the major parties. Once free from political protection the rabbis could devote their efforts to dealing personally with the spiritual life of the Israeli people.

Acknowledging the problems involved in his plan Rabbi Greenberg repeatedly stated his belief that this is the only possible solution for saving religion in Israel. Whether we like it or not we live in a democratic world; people will not be forced, rather they must be convinced. Every act of religious coercion is another nail in the coffin of the religious establishment.

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Hoopsters Come Up With Too Little, Too Late But Rallies Enliven Mighty Mites' Four Defeats

(Continued from page ten)

To the throb of a big bass drum, the Mites took on a strong Pace quintet Dec. 4.

The White and Blue quickly fell behind 4-0 and were never able to take the lead. With the score 9-5, Stu Poloner came in to play. The Mites began to click and tied the score at 14 all.

Pace quickly retaliated by opening up the middle, and Yeshiva haplessly watched their opponents fly through in an endless parade. When the layups were not made the accompanying fouls were, and at the half the Mites were down 44-34.

Following the second half tap the Mites rallied to within five, 45-40, but they could not keep their hands on the ball and off their opponents as Pace methodically built up a 16 point lead, 77-61. The lead was built mostly from the foul line as five Mites fouled out during the course of the game.

Heroes' Again

At this point, Larry Shiffman (12 points) combined talents with Ray Aboff (16 points) and Stu Poloner (22 points). During the ensuing uphill fight the Mites outscored Pace 19-5. Aided by a clutch three-pointer by Norbert Stern the Mites closed to within two, 84-82.

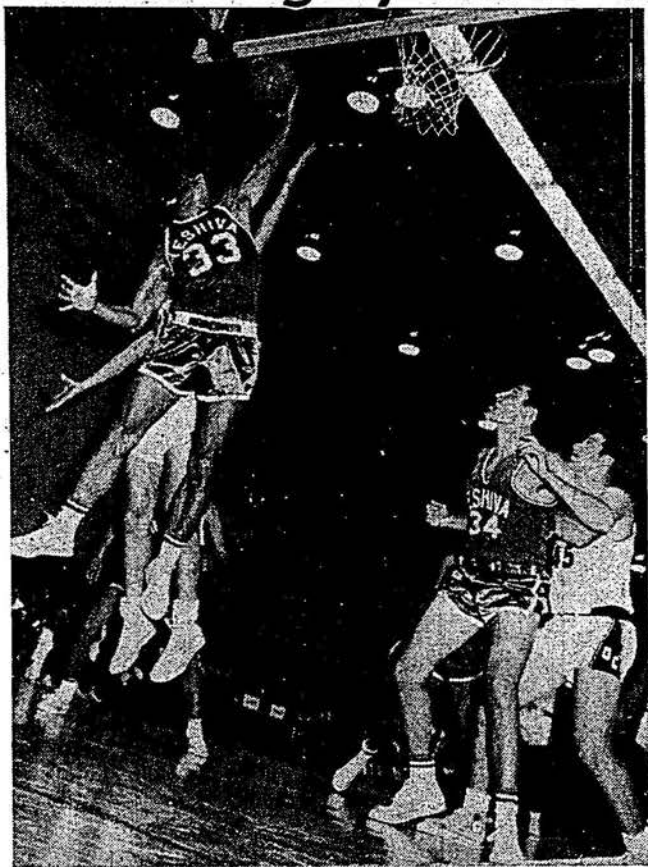
With 21 seconds left Jeff Kelly missed a foul shot and the Mites brought the ball downcourt. However, the Mites lost the ball and never scored again as Pace scored two more points, ironically enough, from the foul line, to win 86-82.

Much credit must be given to Joel Fisher (15 points) who held Pace star Jeff Kelly to ten points, but in this game the sum of parts were not equal to the whole. The whole lost.

Kings Point

Surrounded by five hundred black-uniformed cadets and drowned out by a brass band, fifty hardcore Yeshiva fans did their best to cheer on their team against the Kings Point Mariners, Dec. 7. They went home disappointed, however, as the Mites went down to their third successive defeat, 75-56.

The game started off well for Yeshiva as Ray Aboff and Stu Poloner scored to put YU ahead, 4-1. The lead was short-lived, however, as Kings Point began utilizing their height advantage, sending their big men in for easy



Big Ray A. pulls down a big one off the boards.

layups. Kings Point gradually increased its lead to 30-19, with about five minutes left in the half. At this point Yeshiva began to come back and with Joel Fisher and Larry Shiffman doing the scoring, the Mites closed to within one, 35-34.

Injuries Hurt

Yeshiva then suffered two costly injuries. Fisher hurt his leg and Shiffman was sidelined for the remainder of the game with a sprained thumb. Kings Point

scored five quick points in the last minute and led at the half 42-36.

When the second half began, Ray Aboff once again put in the first tally for Yeshiva, but Kings Point proceeded to outscore the Mighty Mites 20-11, taking a 62-47 lead. Yeshiva's ineffectiveness in scoring was due to its inability to handle the Mariner's zone defense.

No Heroes?

For a moment there seemed to be hope, however. Yeshiva scored

six straight points and with 3:50 left trailed by eleven. Expecting to see Yeshiva come from behind as in the two previous games, the fans were cruelly disappointed as the Mites could not beat their opponents' press. The Mariners scored ten points consecutively and won going away, 75-56.

C.W. Post

Tuesday, December 12, against a high powered squad from C.W. Post, the Mighty Mites unveiled two surprises: a deliberate offense and a zone defense. Both were successful — to a degree; Post scoring was controlled — but the Mites scored less.

The Pioneers opened the game with a quick bucket and never relinquished the lead. The Mites moved the ball slowly and tried to work for the good shot. The outcome of the game was never really in doubt as Post controlled the boards. The Mites quickly fell behind 24-13.

Stop Fast Break

At this point the slow pace began to pay off as Post was prevented from fast breaking. Yeshiva began to hit their out-side shots and with the help of a phenomenal last second shot by Stu Poloner they brought the score to 30-25 at the half.

In the second half the Mites continued with the game plan, but the physical superiority of the Pioneers helped them control the boards despite a gallant effort by Ray Aboff. With the score 53-37, Joel Fisher erupted for three straight buckets and brought the score to 55-44.

Lose Fourth

Post refused to let up and only a last ditch effort against the Pioneer's second team brought the final score to 65-59.

Stu Poloner scored his season's high of 23 points and continued to be very impressive. Ray Aboff tallied 15.

Seniors, Juniors Win Over Frosh, Semicha In Intramural Games

(Continued from page ten)

Defensive Battle

Both teams settled down in the second quarter and the half ended with the Seniors in command 36-28.

In the third quarter the upperclassmen opened the game with excellent shooting by Gene Korn and Marty Eidenbaum. With Cary Sprung out on fouls, the Freshman cause was greatly hindered. As the third period ended, the Seniors continued to lead 55-38.

Rally Falls

Down by 17 points, the plebes had to play "catch up" ball. The tactics worked as the upperclassmen were outscored 14-10. This, however, was not enough, for it only closed the gap to 65-52, the final score. Marty Eidenbaum led all scorers with 21 points followed by Gene Korn's 17. The Freshman assault was bulwarked by Philip Wachsmen's 14 and Cary Sprung's nine. The win put the Seniors in a two-way tie for third place.

Juniors Win

The Juniors downed Semicha 53-46 Monday, Dec. 11, bringing their record to 1-2.

The game got off to a slow start with the defense pacing the game. However, the Juniors emerged from the first period leading 12-9.

The grads broke open the second quarter outscoring their opponents 16-11, to take a small 25-23 half time lead. Bennie Leibowitz of Semicha and Sheldon David each had 6 points for their respective squads. In the second half, Sheldon David and Charlie Gottlieb teamed up for 18 points as the fifth-termers pulled away to win by seven points.

Yeshiva's Wrestlers Split First Two Contests; Beat Brooklyn Poly After Losing Marist Match

(Continued from page ten)

an encore, Neil initiated a fall against Poly at 3:57.

Milty Sonneberg, wrestling in the 145 slot, has had problems getting untracked, losing his first two matches on point decisions. However, it must be said in Milty's defense, that he has been hampered by a torn knee cartilage, forcing him to alter his style.

Continuing to display fine wrestling spirit, Harry Aronowitz is still seeking a winning combination. Pinned in the Marist match, Harry bounced back to wrestle gamely, losing on points against Poly. With his continued devotion and increased experience, he will start contributing toward team victories.

Rolnicki Injured

Paul Rolnicki, at 160, must be classified as the most inspirational varsity grappler. Against the Marist captain, Paul, wrestling with a

pulled muscle, held on to gain a 1-1 tie. It must be noted that with the score 16-5 in favor of Marist, a Rolnicki defeat would have clinched the match. If anything, Paul sparked a spirited comeback.

Against Poly the same story held true. In a great display of physical courage, Paul wrestled with a broken finger. Although he was eventually forced to forfeit, his intense desire sparked his teammates on to victory.

At 167, Co-Captain Jeff Trodler split his two decisions, overwhelming and pinning his Marist opponent, and falling in a tough match at Poly. Jeff's display of fortitude against Marist was crucial as it brought Yeshiva within striking range at 18-12.

Marty Twersky, at 177, gained two winning decisions. Both were crucial, as his 36 second pin of a Marist opponent brought Yeshiva within one at 18-17, and his Poly victory tied the score at 16 all.



"I sock you blahd." — C. Dracula '68

Yeshiva's First Win

No one is more individually responsible for Yeshiva's victory than heavyweight Harry Bajnon. Coming off his defeat against Marist to a heavier and stronger man, Harry sought revenge against Poly. With the stage set, the score tied at 16-16, "Baj" filled the hero's

role. After four minutes of tenacious, see-saw battle, "Baj" saw his opportunity; sinking the half-nelson and pinning his man, Baj brought Yeshiva its first conquest.

Coach Steinberg was provided with bench strength as Steve Singer and Louis Cohen wrestled well in exhibition at Poly.

MIZRACHI HATZAIR

Sunday, December 31
Rosh Chodesh Tevat

8:00P.M.—Aluf Mishne AV-
RAHAM EDEN

D.O.C. Israeli Tank Corps
Kumzitz, Israeli army films

11:15 P.M.—Geder nisim
sheb'derech hateva
Y. Henkin

Midnight—TIKUN CHATZOT
(Tikun Leah) with explanation,
bring sidurim.

At Lincoln Square Synagogue,
150 West End Avenue
near 66th Street

Basketball Season Starts Dismally As Hoopsters Drop First Four Games

By Kenneth Koslowski and Avi Borenstein

The Mighty Mites opened their 1967-68 season with a Knickerbocker Conference game against Queens College, Dec. 2. The fine play exhibited by Yeshiva throughout the game was all that the most optimistic fans had hoped for. All, that is, except for a victory. After an amazing rally, the

rebounding of Ray Aboff. Stu Poloner played an excellent offensive game while Hershkovits and Palefski constantly forced Queens to make costly turnovers.

Offense Sputters
The Yeshiva quintet continued their fine team effort during the first three minutes of the second half and were only losing 52-49. Then Yeshiva's offense sputtered

game the Knights led 76-67. This set the stage for Yeshiva's most dramatic rally since the triple overtime victory over these same Queens Knights three years ago. At 3:07 Queens scored on two foul shots to make the score 78-67. These turned out to be the last points that the Knights would score in the game.

In the next minute and a half Yeshiva scored six points on a layup by Danny Weiner, a beautiful drive by Joel Fisher and a jump shot by Ray Aboff.

Palefski Defensive Star
Then with 45 seconds left, Paul Palefski made his sixth steal of the night and passed downcourt to Joel Fisher. Joel missed the shot, but Ray Aboff tapped in the rebound to make the score 78-75 with 40 seconds to go.

Yeshiva recovered the ball on a charging penalty and Stu Poloner scored on a fantastic drive with 11 seconds left. Unfortunately, a charging penalty was called after the shot. Queens missed the foul shot but Yeshiva threw the ball away, losing the last chance for a victory and capping a fine effort with failure.

(Continued on page nine)



Larry Schiffman eludes pursuers in hot pursuit.

L. Steinhilber

Mites tossed away their chance for success in the final seconds and lost 78-77.

The Mites opened the game with an impressive show of strength, as 6'4" Ray Aboff rebounded well and Stu Poloner scored six quick points. Paul Palefski and Dave Hershkovits played aggressive defense and when 11 minutes of the game had gone by, the score was knotted at 18 apiece. The shooting of Larry Zolot (19 points) enabled Queens to pull away and, at the half, the Knights led 43-39.

The Mites were led in the first half by the fine shooting and

and Queens spurred to a 69-57 lead with nine minutes remaining. The Mites fought back but were hampered by the loss of Joel Fisher, Dave Hershkovits and Larry Schiffman, who were all on the bench with foul trouble.

With 5:30 left in the game Yeshiva closed the gap from 12 points to seven, 74-67. Queens was stalling for time on offense and only fine defensive work of Paul Palefski and Freshman Danny Weiner enabled the Mites to regain even these five points.

Late Heroes

Queens continued its stalling tactics and with 3:50 left in the

Sports Profile

Wettstein Holds Many Jobs In University Gym Program

By Effy Zurloff

It is common knowledge that Professor Hyman Wettstein coaches the MTA Lions, but how many students are aware of the fact that he is also Yeshiva College's director of intramurals, in charge of YU's corrective physical education program, and a liaison between the MJHSL and our Athletic Association? These are just a few of the functions that Hy Wettstein has fulfilled in his long association with Yeshiva athletics.

Prof. Wettstein, second to Doc Hurwitz in terms of longevity among YU physical education personnel, joined the athletic staff in 1938 as the first official YC basketball coach. He served in this capacity for three years until he entered the service in 1941.

First Athletic Director

Upon returning from the service, he relinquished the coaching reins to Red Sarachek and devoted himself to physical education *per se*. In 1950 he was promoted to assistant professor and became the University's first athletic director, bringing Coach Tauber to



D. Leibman

Prof. Hyman Wettstein

YU in 1951. When Red Sarachek became athletic director, Prof. Wettstein assumed his present jobs.

Lists Goals

Due to his long association with the YU physical education program, Prof. Wettstein is in a position to reflect on its functions, problems and future. He feels that the main functions of

(Continued on page eight)

Grapplers Lose First Match, Then Win; Ellman Spearheads Team With Two Pins

By Marty Twersky

In a game where the key factor is physical conditioning, the Yeshiva wrestling varsity has achieved remarkable success. Despite the well known lack of facilities and the inability to practice long hours, the varsity men have managed to battle their opponents to wire finishes. With the outcome of each match decided in the last minutes,

the team has split its two decisions—edged by Marist 23-17 and nipping Brooklyn Poly 21-16. "Guts," the ability to drive the body beyond the point of fatigue by redoubling one's effort in the face of defeat, is the dominant plus factor.

The Weiss brothers provide discernible evidence of such ability. Against Marist, Co-Captain Arnie Weiss relentlessly pursued his op-

ponent, only to lose a five point lead and fall before a pinning combination. Arnie, shrugging off the disheartening effects of his defeat, renewed his efforts against Poly. Displaying complete wrestling proficiency, he slapped the first of three Yeshiva pins, contributing to an early lead.

Wrestling at 130, Bob Weiss, in his initial varsity appearance, lost a close point decision against Marist. Perturbed by his lack of stamina, Bob put in extra practice, with the result that against Poly, he outthrust a tough opponent, taking a decision on points.

Ellman Pins Two

Suffice it to say, that there is no praise adequate to laud Neil Ellman. With the pressure on Neil—the team constantly depends on his victories—he picked up where he left off last season. "The Chattanooga Kid" demolished a Marist grappler, pinning him at 1:44. As

(Continued on page nine)

Seniors Beat Frosh, Juniors Top Semicha In Intramural Game

From the opening jump of the game it was apparent that the Seniors were on the way to their first victory in the intramurals race. The upperclassmen combined fine shooting and a tight defense with a great deal of hustle in order to defeat the Freshmen, 65-52 on Wednesday night, Dec. 6.

The first quarter was fast-paced with both sides sinking their share of baskets. The Seniors were led by Marty Eidenbaum and Gene Korin, whose fine outside shooting paced the attack.

(Continued on page nine)

On The Sidelines

Alice's Restaurant



By Bruce Spinowitz

Throughout the years, so much has been stated decrying the adverse conditions under which our athletes function, that the cruel reality of these inadequacies has been suppressed by the lighter side of their existence. It is now commonplace to joke about the Mighty Mites' "home court" ("courts," to be accurate). The problem facing potential spectators is not *whether* to go, but *where*. Some astute observers may have wondered why, at the Queens game, our number four had his number four off center. He started out as number fourteen, but so did Larry Schiffman.

This incident is certainly something to smile about, along with many other similar problems. But one problem which has become unbearable and demands immediate rectification is the condition of the wrestling mats. This equipment was graciously donated to Yeshiva College through the efforts of former coach Henry Wittenberg. The mats were "used" then, and are nothing short of dangerous now. Our wrestlers finish their matches more bruised from mat burns than from their opponents.

There are a number of methods of repairing these mats. The surface may be painted, but this may ultimately ruin the mats completely. An alternate method would be to cover the surface. This, however, would hamper the footing of the wrestlers, since a second surface would be added. Either of these could cost between \$500-\$700 and neither would completely solve the problem.

The true solution, obviously, is the purchase of new mats. The only obstacle would be raising the money. The wrestling team made an appearance before a session of Student Council and convinced them to allocate \$700 to the "cause." But mats cost some \$3,000. The Office

of Student Finances certainly would not consider making the purchase. The only other sources of income are students and alumni.

It has been the policy of the wrestling squads not to have the spectators charged for their viewing, and *rightly so*. But the existent situation requires the use of all resources. Thus, as a token payment, not as an admission fee, each spectator should be willing to donate a quarter at each home contest. This would amount to some fifty dollars each match. Admittedly, only a few hundred dollars could be raised yearly; yet, this effort on behalf of the students would exemplify the immediacy of the problem. This effort, in turn, would help foster the main part of the campaign.

The interested alumni of our school contribute, each year, the greater part of the Athletic Association's working budget. This same group could be made aware of the desperation of this situation and the efforts of the students to alleviate the problem. This program would be undertaken by the Sports Department with the backing of either THE COMMENTATOR or Rabbi Avrech's office. Each alumnus would be requested to contribute whatever amount he desires. These three sources—Student Council, the token admission, and alumni contributions—would make this goal of new mats an attainable reality.

But underlying all these efforts is the sad realization that, in fact, our athletes have no one to turn to when in need of assistance. Student Council, in practice, should not have to channel money into such basic needs of athletics as wrestling mats; nor should the students or alumni be requested to aid in this purchase. This indifference is the real problem and it is towards its solution that all our efforts must be directed.