

# YCSC Discusses Boost In Tuition; Hain Discloses Plan For Evaluation

By Tzvee Zahavy

At the first YCSC meeting of the spring semester, the first order of business was the announcement of the perfect audit of the financial books. Then, however, came the first of the major problems—tuition hike. In February the administration invited YCSC to designate students to participate in the decisions concerning the boost. Mr. Hain and Mr. Sternberg were chosen as representatives. On Feb. 16, before any discussions were held, Dean Miller notified the students that the issue was finalized and an across-the-board increase in tuition was forthcom-

ing. Rising costs, he said, necessitated the raise of 20-25%.

Most council members and many other students were indignant over the manner in which the administration dealt with the students in this affair. Some council members questioned the very necessity for a tuition increase. Under heavy student pressure a meeting with Mr. Hain, Mr. Fruchter, Mr. Sternberg, Dr. Miller and Mr. Socol was arranged to open negotiations on the matter.

### Special Meeting

At a special meeting, a deliberate Student Council unanimously approved a resolution that a letter be sent to SCWSC for cosigning, and then to Mr. Socol, Mr. Levine, Dr. Miller and Mr. Shutz making the following points:

- YCSC accepts their invitation to meet with the administration on the condition that no aspect of the proposed hike is non-negotiable;
- YCSC objects to the treatment of the student body by the administration in this matter;
- The administration should define the respective position of all parties involved;
- YCSC demands a moratorium of one month on further actions.

Mr. W. Gewirtz delivered the report of the dorm committee to

YCSC. He disclosed that he met with Mr. Socol and Dr. Miller in an attempt to solve the injustices of those tripled in the dorms. They told him that under the terms of the current mortgage, the University must pay \$450 a bed. The government, which guaran-

**PI Gamma Mu, the Social Science Honor Society, has announced that the Honorable John V. Lindsay, mayor of New York City, will address the Yeshiva College student body on Wednesday, March 19, at 8:30 P.M. in the Main Center. All students are invited to attend.**

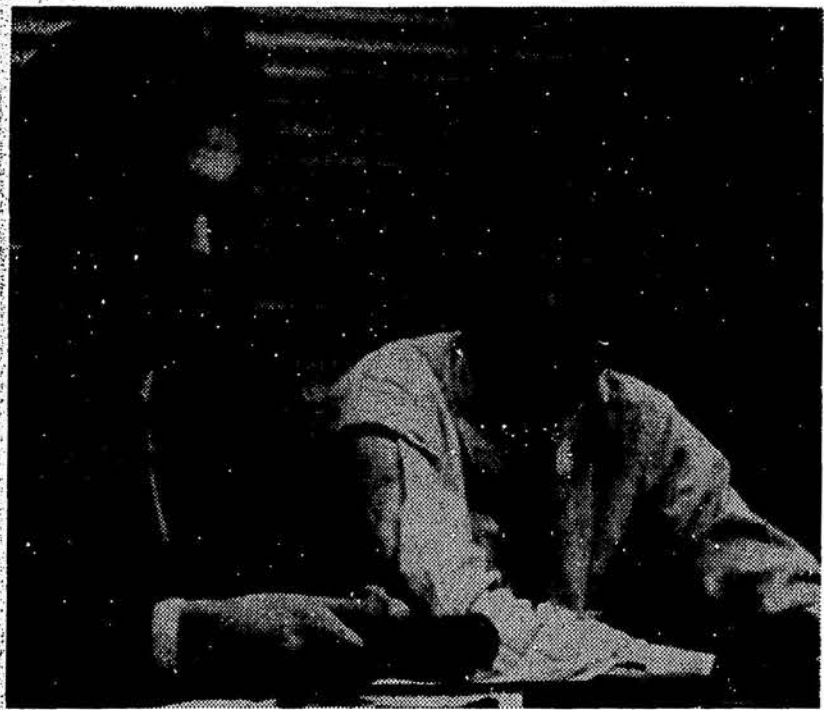
tees the loan, requires the dorm to be self-sufficient, so that a differential for the tripled students is impossible.

The full utilization of the RIETS Hall Dormitory is also problematical, because it involves moving many offices, Gewirtz revealed. There seems to be no immediate solution to the dorm problem, he concluded.

### Good News

President Hain finally had some auspicious developments to report. Unlimited cuts are extended through this term. He also disclosed that the University com-

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Kenneth Hain presides over last week's meeting of YCSC under the watchful gaze of Vice-President Lazar Fruchter.

## The Commentator

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### Dean Rabinowitz Announces EMC Overhaul; New Curriculum, Attendance Policies To Begin

By Michael Wendroff and Joel Verstaendig

Speaking before the EMC student body in a meeting on February 19, Dean Jacob Rabinowitz presented next year's new EMC format. In general, it includes a complete overhaul of the present system. Whereas previously students were required to take a fixed curriculum, they will now have the opportunity to major and minor in a subject or may minor in any three subjects.

The new departments are Talmud, Bible, Philosophy, Hebrew, History, Jurisprudence and Education.

Hitherto, each course met once a week with the exception of Talmud, which met three times per week. Now the work load will be reduced to four courses, whose hours will depend on the course credits. This new plan will enable the various professors to delve

more deeply into the subject matter. Students presently in attendance at EMC will have the option of abiding by the new or the old systems.

### EMC Innovations

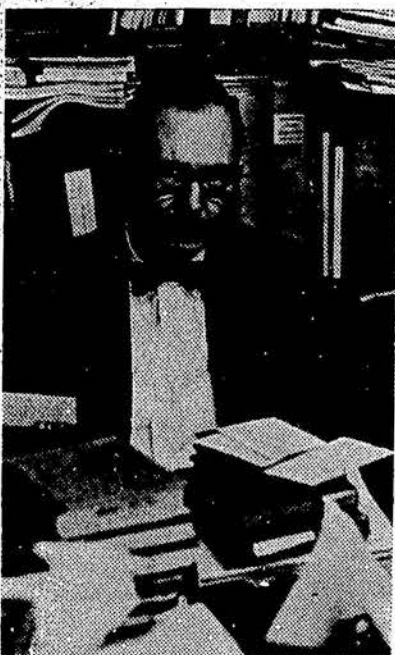
At the urging of this year's council new courses have been adopted as part of the curriculum. Included are philosophy of religion, courses on anti-semitism, modern Jewish philosophy and contemporary Jewish problems.

In order to further reduce the pressures of a double program there will be no regular classes given on Sunday. Only electives will be held on this day and only for students who want them at that time. These classes will begin at 10:00 A.M. instead of the usual 9:00 start.

After much deliberation a new transfer system was developed. As already stated four courses will be taken; one of these will be designed as P-N. The composite of the other 3 courses will be transferred. An "A" will be commensurate to 3.5. Three credits will be transferred per term for three years.

Dean Rabinowitz has informed the council that a new EMC catalogue will be sent to students before registration next year.

### New Library Opens; Expansion Continues



Librarian Solomon Zeides

By Leo Mandelbaum

Although the dedication date is April 20, the new Mendel Gottesman Central University Library is now open to serve Yeshiva students. The new edifice will house the Pollack Library and the Mendel Gottesman Library, as well as the rare book collection of Yeshiva University. It is hoped that the former will be completely moved by the week of March 9th. The Gottesman Library will begin

moving the same week and hopes to be settled by the end of March.

The present procedure of checking student I.D. cards upon entrance is only a temporary precautionary measure, taken to control access of various tradesmen and curiosity-seekers. Presently the basement, fourth and fifth floors are off-limits. The complete Pollack Library has been moved in a remarkable five working days with the minimum inconvenience to students. "I couldn't wait to get the show on the road," Professor Solomon Zeides explains.

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### Rabbi Miller Attends Funeral Of Levi Eshkol; Discusses His Successor With Israeli Leaders

By Andrew Geller

As Yeshiva's students mourned the passing of Israeli Prime Minister Levi Eshkol on February 26, Rabbi Israel Miller flew to Israel to represent Yeshiva University at the funeral. Rabbi Miller, assistant to the President for student affairs, also represented the American Zionist Council.

Arriving in Israel in time for the February 28 burial, Rabbi Miller was impressed by its dignity and solemnity as well as strict

adherence to the dictates of *halacha*. Security was also quite evident as literally thousands of soldiers lined the funeral route from the Knesset to Mount Herzl. Although the ceremonies were simple, they manifested the sovereignty of the office of the Prime Minister.

The Israelis too were aware of Mr. Eshkol's significance as the symbol of his nation's unity. Thus, the mourners in Jerusalem included not only the dignitaries of the



Dr. Isadore Twersky addresses the recent Dean's List Luncheon. At the far left is Dr. Belkin.

For the 190 Yeshiva College and 39 Stern College students who made last year's Dean's List, the Sixth Annual Honors Luncheon-Lecture provided the first tangible reward for their efforts. Dr. Isadore Twersky, Nathan Littauer professor of Hebrew literature and

philosophy at Harvard University, was the guest lecturer at the affair, held in Furst Hall on February 16. Deans David Mirsky and Isaac Bacon also spoke, and the latter introduced Dr. Twersky, who discussed Maimonides' motives in writing the *Mishneh Torah*. Maimonides succeeded in combining diversity without sacrificing profundity, and so Dr. Twersky felt that the Rambam could serve as a model for the students.

The first motive for writing the *Mishneh Torah* lay in the intellectual stagnancy of the area. This resulted from the exile and hardships which the Jews suffered, hardships served as "intellectual depressants." The same motive can be ascribed to Rav Yehuda Hanasi, the redactor of the *Mishneh*. The Karaite rejection of the oral law, which they claimed was fraudulent, also compelled the Rambam to begin his work.

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### Miller Meets Allon

After the funeral, Rabbi Miller and other foreign representatives were received by acting Prime Minister Yigal Allon. Later they attended a luncheon given by Israeli Foreign Minister Abba Eban. At the time, the Speaker of the

(Continued on page 9, column 3)



## Safety First

The recent stabbing of a YC graduate in the Washington Heights area once again raises grave doubts about the effectiveness of the University security force. Lt. Col. Robert Marmorstein, new head of security at Yeshiva, has assured YCSC that a full investigation of the incident has already begun, and we commend him for his efforts and his candor in informing the student body of the events surrounding the mugging. But certain vital questions must be answered in this investigation. First, why was the security car discontinued in December? (One university official maintains that the car was of no use because the guards were sleeping in them). Second, why was there no Interstate man in the vicinity of the incident? And finally, what long range plans are being plotted as a solution to the problem?

As of now, the police department has increased its patrolling in the Yeshiva area, but this can be seen as a temporary measure in nature. Once things cool down, security will certainly relax, and circumstances will be ripe for another incident. THE COMMENTATOR urges Lt. Col. Marmorstein to exercise his utmost power in attempting to maintain twenty-four hour vigilance in the community. Once the threat of stabbings exists there is a logical reason for concern.

## Support Your Local Library

Finally, the Mendel Gottesman Central University Library has opened. Professor Solomon Zeides deserves special praise for his efficiency in effecting the transition as soon as possible. We hope the Gottesman Library will follow Professor Zeides' example when it moves.

The new library is a very impressive structure, but its staff faces a familiar problem around YU—money, or rather, the lack of it. Working with a relatively miniscule budget, the librarians have been unable to adequately stock or staff the library. We im-

ploring the Administration to increase the budget of the libraries, enabling us to benefit from more than just a beautiful building. We understand that the YU Women's Organization has been actively raising money to purchase books. It is hoped that these funds will be channeled to the libraries, rather than to the development budget.

Finally, it is important to note that the library is now in almost perfect physical condition; let's keep it that way.

## Lest We Forget

On Wednesday, February 26, Prime Minister Levi Eshkol passed away. A true pioneer of Israel, the late Prime Minister was one of the architects of the modern Jewish State. Around the world, Jews of many countries showed their sorrow in memorial services and public expressions of grief. At Yeshiva University there was less than nothing.

In a statement demeaned by obvious public relations "plugs" and unseemly in its neutrality, Dr. Samuel Belkin supposedly expressed the sentiments of Yeshiva University. Nowhere was there an indication of the common bonds unifying Yeshiva University and Israel in this moment of sorrow. Furthermore, not a day, an hour, even a minute of our precious school time was diverted to pay homage to the memory of a great man.

Due to this apparent insensitivity on the part of Yeshiva University's administration, THE COMMENTATOR is sponsoring an assembly (on the day following *shloshim*) on Thursday, March 27, at 2:45 P.M., dedicated to the memory of Levi Eshkol. A speaker, to be selected in the near future, will talk to the student body on the life of Levi Eshkol and its relevance to our own community.

We are truly embarrassed for this institution that the initiative for such a program had to come from the student body. We urge everyone who is able to attend to make the effort; let us show the Yeshiva administration that we care, even if it doesn't.

## From The Editor's Desk

## Making It

By Morton Landowne



"Students are niggers. When you get that straight, our schools begin to make sense . . . A student is expected to know his place. He calls a faculty member 'Sir' or 'Doctor' or 'Professor' — and he smiles and shuffles some as he stands outside the professor's office waiting for permission to enter. The faculty tells him what courses to take . . . They tell him what to read, what to write, and frequently, where to set the margins on his typewriter. They tell him what's true and what isn't."

Such vitriolic comments are part of an essay, written by a West Coast college professor, which has been circulating around college campuses throughout the country. Only a few years ago most students would probably have dismissed as both preposterous and puerile its contention that college students lead a life of academic oppression. But today the essay touches a responsive nerve in many students, who tend to sympathize with its basic thesis if not its style.

And, at Yeshiva, it was the realization of the existence of this academic paternalism which led to the milestone which we achieved this week, a Yeshiva College Senate. As I write this article, the Senate has not yet been officially approved, but I am sure that everyone realizes that the Senate is an idea whose time has come, and if it was not approved in its present form, it will soon be enacted with only slight modifications.

Though no one should expect that the Senate will be some sort of instant panacea for all that ails us, if properly utilized this body has the potential to achieve a great deal. The Senate has been granted jurisdiction over most of the academic affairs of the College. So, in effect, students will finally have a voice in the decision making process, even though they will be both outnumbered in the Senate, and subject to two vetoes. It remains to be seen how this will work out, but fairness dictates that this type of Senate be given a trial.

What we must do when the Senate goes into operation is to immediately show the faculty and administration members that we mean business. Committees must be appointed to prepare specific proposals for Senate consideration. Based on past performance, we can't expect too many proposals of an innovative nature from the other constituents of the Senate. And, at the risk of sounding chauvinistic, past issues of THE COMMENTATOR will be one of the prime resource materials for those seeking ideas for reforms which could be enacted by the Senate. All past issues of THE COMMENTATOR (through last December) are available on microfilm in the library to be used for this purpose.

We have crusaded too diligently to allow this Senate to become another committee; it must be a vital force for positive change, and it is up to us to see that it fulfills that role.

## The Commentator

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## Letters To The Editor

To the Editor:

We are writing to request your participation in a project that can be of great importance to the Orthodox Jewish Community.

For some time now, the National Jewish Commission on Law and Public Affairs, has tried to get New York City to give special welfare allocations to observant Jews on relief who must purchase Kosher food. Our efforts have not been successful and we are about to go to court to press the matter.

One of the serious problems we have encountered is that New York officials deny that Kosher food is more costly than non-Kosher food. Unfortunately, no survey has been made of the subject, which we could use as documentation. However, the Consumer Affairs agency of the city has now offered to supervise and certify a study of the question; but it does not have manpower of its own to do it. Accordingly, COLPA has entered into an arrangement with the City Agency whereby the work would be done by volunteers recruited by us and given the official approval of the city.

We calculate that in addition to

attendance at a briefing session to organize the work, each volunteer will have to give approximately twenty hours — spread over several weeks — to the project. We believe that orthodox Jewish college students will be interested in this work and we respectfully request that you give consideration to this matter. Should you wish to volunteer, you can do so by contacting our office at JA 2-2233.

We look forward to hearing from you.

Marvin Schick,  
President

## Keeping Late Hours

To the Editor:

The library facilities of Yeshiva College continue to be the subject of much dispute. Permit me to offer at this time a suggestion regarding the library hours.

All Yeshiva students attend morning religious divisions which extend into the early afternoon hours. Most students do not use the library facilities until evening, once college classes have ended. Students whose classes end late are

often quite disturbed to find but a few hours working time in the library.

If the library would not open until noon, then the hours in the evening could be extended on a regular basis. Perhaps such a schedule would be a significant means of lessening the "double-program burden."

Michael S. Frank

## An Honorable Scoop

To the Editor:

Part of the Jewish moral tradition and COMMENTATOR editorial policy is the giving of credit where it is due. We have noticed a deviation from this policy in a recent COMMENTATOR editorial. The editorial, "In Us We Trust," suggested that YC adopt the so-called honor system in the administration of examinations. The tone of the editorial implied that this was COMMENTATOR's original idea.

It should be noted, however, that Dr. Ralph Rosenberg, distinguished chairman of the German

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From the Baer's Lair

## One Dimensional Movement

By Noah Baer

A spectre is haunting the cities of the world; it is the spectre of the student revolt. In most of the cities of the world, East or West, advanced or backward, these past few years have seen a stirring of unrest in its members under thirty. Whether for civil or political rights, for institutions or against them, the barricades are mounted at the drop of an opportunity.

I have just finished reading another paean to this youthful force for change, and I must admit that it leaves me with a more than minimal sense of foreboding. It is needless to comment that much good change has occurred over the past few years and more will be accomplished due to this unrest. Whether in civil rights, student rights or bureaucratic institutions, student protests assume the role of a countervailing force of great power. Students have integrated the South, protested the Vietnam War and have reached for more self-governing rights. They have rejected their predecessor's title of "the silent generation." All the progress has been beneficial but every step forward has been occasioned by a hidden step back.

Pervading all present student endeavors is a sense of irrationality and intransigence that can be accounted for only by claiming godlike qualities. Protests for integration have been accompanied by mass destruction of property, and the entire civil rights movement has taken on the characteristics of a paranoid personality. Anti-war demonstrations have resulted in the hurtling of inexcusable personal invective against the

### Professor Exposed

## Weidhorn Lauds Rebels In Nation's Universities

By Norman Alpert

Yeshiva faculty members certainly do have opinions about campus related issues. When Dr. Manfred Weidhorn consented to be interviewed, we sought to bring some of these views into the open.



I. Smoll

Dr. Manfred Weidhorn

Dr. Weidhorn, who teaches in the English department, needs no introduction to most YC students.

Dr. Weidhorn is clearly in favor of much of what is cur-

U.S. government. Students' rights movements have lost all perspective. Last week, as an example, Italian students marched for their rights carrying pictures of Joseph Stalin, an anything but enlightened leader.

In the United States, the forces of the disaffected were rallied last year by Gene McCarthy. Senator McCarthy's candidacy was hailed as the triumph of participatory democracy, yet some of those who flocked to his standard had a different definition of participation. Those who agree with them on the Vietnam War are correct and have the right to destroy draft offices, block trains, and harry opposition speakers; those who disagree are obviously wrong and therefore

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As I See It



"Rabbi, what's wrong with intermarriage if two people are really in love? Isn't Judaism supposed to be a religion of love?"

Every rabbi ultimately faces these questions. Some rabbis answer them; some do not. Their response, or sometimes lack of response is crucial. It is so crucial, in fact, that the future of Judaism in America quite possibly lies in the solution to these questions and to the more general one — what is Judaism?

rently happening on college campuses:

"I am excited about some of the things going on in the world; students everywhere rebelling . . . I realize some of them have shoddy motives and resort to reckless actions . . . and I certainly would not justify everything that has happened. But just the idea of young people the world over getting worked up, not about a homecoming football weekend or about a panty raid, but about what kind of world we want to live in — I think this is one of the great things, and I agree with those contemporary social critics . . . who say that this is the best generation of kids that we've ever had. I only wish life had been like that when I was in college. I was part of the "silent generation."

What can all of this student activism accomplish?

What students can best do is inject a feeling . . . of idealism into the body politic. I don't expect them to advance specific

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## Stark Keeping Busy With Urban Corps Problems In Morg Branch Of City Hall

By Ari Goldman

"Little Tammany Hall," on the eighth floor of Morgenstern Dorm, is open all hours of the night to questioners in person or by three unmanned phones, on subjects ranging from income tax returns to student court to most important — the Urban Corps. The coordinator of this operation is Norman Stark, an EMC senior who is director of placement for the Urban Corps in New York City.

Mr. Stark's story of the Urban Corps begins with the initiation of the Corps program by Timothy Costello in 1966, following the deputy mayor's defeat as the Republican-Liberal candidate for city controller. According to Mr. Costello, the Urban Corps is a means of lessening "the growing estrange-



I. Teitelbaum

Norman Stark

ment between the city and the academic community." To this end, 23,000 students from 110 colleges throughout the country came to New York last summer

for participation in the third summer project in the Corp's history.

Mr. Stark sees this program as an opportunity to acquaint students, who generally see government as a "citadel of red-tape bureaucracy," with the fact that "government isn't as bad as it seems." Furthermore, it affords the academicians, a group so eager to reform existing institutions, a chance "to change the system from within." Urban Corps, says Mr. Stark, asks dissatisfied students to "take your dissent and together we'll work to build."

Students are given this unique opportunity through their college work study programs, supplying 80% of the funds and the city, bearing the remainder of the cost.

### Active Involvement

Mr. Stark was actively involved in the Corps' financial aspects last summer, when he organized and administered the loan program. Under this arrangement, any student who had not received his check on time would be loaned one-half of his salary. It was up to Mr. Stark to interview the loan applicant, investigate his case and finally accept or reject his request. Such problems occasionally arose as a result of lagging fiscal payments during the summer months. In such cases involving YU students — for that matter, in any dealing between Urban Corps and Yeshiva—Mr. Stark had high praise for Gary Kornspan. Mr. Kornspan, assistant to the director of student finances at YU, "is one of the most efficient, cooperative, innovative, college coordinators in the city." Mr. Stark concludes his encomium of Mr. Kornspan with "just unbelievable!"

After a successful summer as the loan program administrator, Mr. Stark was appointed director of placement for the Urban Corps. His new job consists of placement of applicants into positions according to their intellectual capabilities and skills. Assignments are made according to their career goals, major fields in college and vocational interests. Mr. Stark pointed out that the Corps tries to create meaningful jobs that give students the freedom to bring their creativity, ideas and energies to the problems that face the city.

### Working From Within

Mr. Stark observed that students who spend their time pro-

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## Judaism West

By Daniel Kurtzer

I recently visited Fort Wayne, Indiana; Dayton, Ohio; and Kingston, Ontario; with the debating society. Besides the actual forensic competition, I was privileged to meet some of our rabbis, who, every minute of their day, fight to preserve Judaism. Theirs is not the enviable task of the spiritual leader blessed with a congregation of hundreds, whose responsibilities lay in leading, rather than establishing. These rabbis — Rabbi Seymour Weller, Rabbi Samuel Fox, Rabbi Judah Mintz — first have to establish Judaism; then, they can lead.

The point of this introduction is to emphasize the central problem of Judaism today — survival. We who live in the sheltered confines of a large metropolitan Jewish population encounter no resistance to observance, face no dilemma of survival. Those, however, in the heartland of America or Canada, far from a New York or a Boston, see daily the unwinding of the Jewish cord of life — one Jew lost today, another tomorrow. They cannot be satisfied that the intermarriage rate in Boro Park is less than 2%, when the intermarriage rate in their communities is more than 40%. They cannot sit and let the congregation flock toward them; they must wander forth, gathering every member with precious delicacy. They must, in fact, make Judaism live.

How do these rabbis exist under such circumstances? What is it like to fight a constant battle against those you are supposed to lead, to have to fight, not for a congregation, but for a single member? How do they view the past, and, more important, how do they see the future?

It is a rare dedication to principle, the spirit of Torah and *avodah*, that causes these and other rabbis to assume posts outside the "secure" Jewish areas.

The need is present; the rabbis bring the knowledge, skill and effort to fill that need. What makes them tick, in short, is a positive view of man — that given a chance, every man can be good. All that is needed is communication, personal and constant communication.

The fight to preserve Judaism is not without reward. It is impossible to describe here the joy on the face of the rabbi who told us about the one who didn't get away, the Jew saved from the brink of assimilation. The rabbis do not view their situation as either a burden or a challenge; it is simply a duty. Judaism is relevant to today, they affirm. Their task is to translate this relevance to reality.

The rabbis see the past basically in terms of Judaism's failure to withstand the onslaught of secularism and to maintain its central position in man's life. Judaism, because it did not relate to people and because rabbis did not relate it to people, lost a vital limb from its anatomy. But the failures of the past do not have to govern the future. Effort, communication, and the desire to fight for Judaism must dictate the calling of future rabbis. Learning is important; communication of this learning is more important. Indeed, the cultural activities of a men's club or the establishment of a strong Yavneh or Hillel house is more important to the immediate needs of future Jewry than is the knowledge by one man of one chapter.

A desire to keep Judaism alive cannot be injected into a person; it must come from within. There are enough men now with this desire; our rabbinical schools must search them out and accommodate them. Perhaps with enough of these rabbis, with more Rabbi Wellers, Foxes, Mintzes, Judaism can, not only survive, but flourish.



## New Security Chief Outlines Added Campus Safety Moves

Lieutenant Colonel Robert Marmorstein, a veteran of three wars and twenty-seven years in the United States Army, was recently named director of security and safety programs at YU.

The new security chief stated that the present security system at YU was being reviewed and evaluated as to its effectiveness, and that both General Electric and the chief engineer of New York City are working with his office to develop a plan to light the YU area. He agreed that many of the comments made about the guards were true, and he assured COMMENTATOR that if any case of negligence on the part of a guard arose, YU would act accordingly. However, he said students should not just complain about the guards among themselves but rather bring their complaints to him with the pertinent data including time and place.

### New Programs

Colonel Marmorstein spoke of some of the educational programs that have been or are being prepared. These programs include a full-fledged fire safety program, establishment of procedures for reporting incidents of theft or assault and orientation for the fresh-



I. Teitelbaum  
Lt. Col. Robert Marmorstein

men on walking to the subway. In connection with the recent rash of robberies in students' rooms, Colonel Marmorstein urged all students to lock their doors and not to leave any money or valuables lying around.

A graduate of YU in 1938, Colonel Marmorstein completed tours of duty in World War II, the Korean War and the Vietnamese War; during his military career he earned two Bronze Stars and two Purple Hearts.

## Fleishermen End "Splash To Greatness" With Coast To Coast Medley Victory

By Paul Pollack

Once again, the doughty debaters of Yeshiva College have sallied forth to do battle with the unsuspecting teams of colleges around the nation, and have once again emerged victorious. They debated the national topic: "Resolved: That Executive Control of U.S. Foreign Policy Should Be Significantly Curtailed;" and also, "Resolved: That the Big Four Should Impose a Settlement on the Middle East."

Traveling to the Mid-West were David Shatz '69, and Daniel Kurtzer '71. At Fort Wayne, Indiana, this pair defeated the boastfully bouncy team from Ball State University. After the victory, Danny Kurtzer declared, "We have just defeated one of the best teams in the Mid-West . . . at least that's what they told us." The two victorious debaters then traveled to Dayton, Ohio, and to the University of Dayton in their annual quest for the valued trophy that resides there. However, the fruits of victory were denied our team as YU lost on points in a heatedly disputed decision. The final stop in the Mid-West tour

was Kingston, Ontario, where our debaters were to meet Queens University. Unfortunately, Queens was plagued with a heavy competitive schedule and was not prepared for the topic. However, a team with members from Queens and Harvard University was assembled and the debate was held on the Mid-East topic. Alas! It was hardly worth the effort as our men lost a very close split decision.

### Western Winners

A more successful tour was experienced by the veteran team of Gary Epstein '69, and Marc Goldstein '69, Captain. The tour began on an inauspicious note with a loss to Loyola of Los Angeles. Rebounding quickly, the pair beat the University of San Francisco and won a big, shiny trophy. Said Captain Goldstein, "We have won a really big, shiny trophy." The two seniors then concluded their tour with a victory and another trophy as a result of a Mid-East debate with one of the major universities of British Vancouver.

The most dazzling performance of all was turned in by the team of Peter Rosenzweig '71, and Albert Milstein '69. In typical YU

fashion, the dynamic duo began its Northern tour by going to Charleston, South Carolina. This strategy worked perfectly, as the Citadel, whose team was previously 10-0, was completely surprised by the appearance of the YU team and lost. Following a more orthodox pattern of travel, the fantastic forensic fighters traveled to Bridgeport, Connecticut, and there they beat the team that had won the YU Debating Tournament held in this winter's great blizzard. Said Albert Milstein, "I knew that tournament was a snow job." Making it a sweep, Pete and Al beat McGill University of Montreal, Canada on the Mid-East topic.

Altogether the team compiled a prestigious 6-3 tour record; which makes Marc Goldstein's "Splash to Greatness" a very big one indeed.

## Twersky Talks At Honors Fete

(Continued from page 1, column 5)

The very nature of the Talmud itself was also a motivating factor. Dr. Twersky noted that, as most Yeshiva students are well aware, the language and succinctness of the Talmud make it difficult to study. Maimonides felt that his codification of the law would somewhat alleviate this problem. Also, the Rambam himself felt the need for an index to the vast system of halacha.

Finally, Dr. Twersky said, the *Mishneh Torah* was written not just to codify the law, but also to "make explicit, implicit ethical concepts." The Rambam took the halacha and from it elicited moral imperatives.

Dr. Twersky is the author of a Harvard University Press study on "Rabad of Posquieres, a Twelfth Century Talmudist." He is completing "A Study of Maimonides," which will be published by the Yale University Press as the introductory volume for its translation of the *Mishneh Torah*.

## Weidhorn Stresses That Secular, Spiritual Can Be Harmonized By Noting Areas Of Agreement Rather Than Disagreement

(Continued from page 3, column 2)

forms of amelioration . . . Even if they talk about overthrowing the system, that in itself can make its contribution to the reform of the system, even though that's not what they intend, and even though any reform which will take place will be looked upon by them as a sellout."

More specifically, and in regard to Yeshiva, Dr. Weidhorn believes that despite the time problem, which is especially acute for students here, there should be more symposia and organized discussion of current affairs and problems. The faculty's role in such activities might involve such things as sponsoring activist clubs, but, he warns, the faculty should not espouse any political philosophy in class.

### Increase Student Burdens

Dr. Weidhorn does have reservations about some of the specific issues over which students at Yeshiva are fighting. He points out that increased faculty power,

which many advocate, would mean increased faculty responsibility and consequently distraction from teaching and research, an undesirable side-effect. Similarly, student power would necessitate increased student burdens, which they may not really want. Moreover, he feels that the Yeshiva administration is not nearly as patronizing as many students seem to find it; the Dean encourages curriculum innovation and seems very receptive to ideas. Indeed, it is often entrenched faculty members with vested interests that resist change in such matters as electives and required courses. Dr. Weidhorn expressing his personal desire for innovation, feels most strongly about changing the sophomore English literature requirement, which he says no longer exists at better schools, in favor of a required great books course.

"It is important to expose every student here to these great works. This is the heart of the Western tradition, and yet most of our students graduate college and get a Bachelor's degree without having read Plato's *Republic* or Homer's *Iliad*; surely Homer's *Iliad* is greater than *Beowulf*, Plato's *Republic* is more relevant than *Piers Plowman*, and so on down the line."

Because Yeshiva is different from other colleges, campus problems cannot be treated as they are in other colleges. Dr. Weidhorn notes the respect for rabbis that exists here and not at other schools, probably precluding any drastic student action against the administration. Many faculty members also have a deep traditional respect for higher Jewish authority, and the College faculty at Yeshiva would, therefore, also side more

completely with the administration in case of a student strike. At any rate, unlimited cuts would be too trivial an issue for a student strike, according to Dr. Weidhorn.

YC's double program creates, of course an even more basic difference from other schools—a difference in intellectual and social environment. However, a dogmatic religious world-view is not really incompatible with pursuit of secular knowledge, because the two conflict on very few issues, just as religion and science conflict on only a few issues, and "we should stress the ninety-five percent agreement, not the five percent disagreement." At any rate, the double program should not be blamed for creating any religious-secular intellectual conflict, for the sensitive student would come across the same problems in his own reading. Dr. Weidhorn adds that there are certainly no religious restrictions on what a professor may teach in the college.

### Prefers Mixed Classes

Socially, the double program has made YC a male-only college. While Dr. Weidhorn admits that he would prefer mixed classes for "aesthetic reasons" and because each sex is perhaps then on its best behavior, and while he agrees that co-educational schools are probably healthier socially, he adds that "once one accepts some of the premises of Orthodox Judaism, this segregation follows and makes sense in its own terms." He thinks that the introduction of some non-Jewish students into the school will not change the College, but the exposure to Gentiles on a day to day basis probably will be good for many students. His general appraisal of the double program is that those who survive really achieve something, and there

is no other way that Yeshiva's goal can be accomplished.

When asked about the YC faculty salary scale, Dr. Weidhorn answered that in the past his salary had not been markedly inferior to those of a teacher in the City Colleges only because he had taught extra courses, although this extra work was perhaps balanced by the smaller classes at YC. But with the latest City University raises, Yeshiva pay scales will be clearly inferior, and Dr. Weidhorn is unhappy about that.

### Praises YC Men

Dr. Weidhorn has found YC men inquisitive and generally good students, the good being often very good and the bad very bad. Like most American students, they are overly grade conscious and somewhat lacking in life experience. While students here are interested in moral and religious ideas, he finds that they often display a great naivete about Christian civilization.

Dr. Weidhorn sees one main function of literature and indeed all education to be the revelation of how little we really know about everything, how all beliefs are uncertain. This is important in light of the very positive tone of the creeds and sciences. He sees his own purpose in teaching literature as conveying a persuasive and therefore satisfying picture of the way things are. A writer has a vivid perception of the world, and the teacher "spreads the word." He finds this summed up in the colorful Southern definition of a professor as "a piano player in a whorehouse," where "the whole world is this gigantic whorehouse" of cheapened, stale or distorted values, and the professor comes along with his bag full of beautiful tunes.

## Who's Whose

### Engaged

Michael Koenig '69  
to Regina Mayers  
Daniel Gordon '69  
to Cookie Gordon  
Richard Steiner '66  
to Sarah Rosenshein  
Arthur Rosenbaum '68  
to Phyllis Reinhart  
Jay Schechter '66  
to Debbie Gysler  
Harold Goldberg '69  
to Elaine Silberstein  
Eddie Sonnenblick '67  
to D'vora Goldberg  
Irving Bodner '68  
to Brenda Gelman



The New York Zeta Chapter of Alpha Epsilon Delta, the International Premedical Honor Society, has announced the presentation of its first annual pre-med-of-the-year award to Robert Galbut '69 a former officer of the society. The award is voted by pre-med members of the senior class to the senior who best exemplifies the qualities of a well-rounded pre-medical student.



# Presidential Hopefuls Speak

Martin Birn



The attention and efforts of student council are devoted to the crisis of each moment, be it a tuition hike, unlimited cuts, or a waterfight. Indeed one way of measuring the success of student council is by judging its response to these immediate challenges. Yet, this approach limits the scope and the potential of student council, not only in answering this year's needs but in passing on lasting accomplishments to the students of future years, not only in limiting our efforts to Yeshiva but in furthering the cause of American-Judaism. It is the purpose of my campaign to prove that these goals are within our reach.

Never before have we been given such opportunities for learning; yet never before has there been less of a balance between what we want to learn and what an overburdened schedule permits us to learn. Never before have we built such magnificent edifices; yet never before has the dream of integration of the secular and the holy seemed so far away. But never before have I been so certain that, given the proper executive, Student Council could assume the leadership for these ideals.

It is not enough for the President to act alone. He must make council members responsible to their offices by publicizing their efforts. He must combat student apathy by encouraging class meetings, by speaking to class leaders, and by perfecting publicity. The President must revive the dormant committees by centrally coordinating their efforts and their objectives. Together with the religious councils he must assume leadership over the broader problems which affect the school as an entity.

A presidential candidate's qualities should not be measured by how many elections he has won. For the performances, indeed the accomplishments of the past are not nearly enough to guarantee a successful Presidency in the future. We must avoid the pitfall of choosing the President on the basis of familiarity. The candidate who offers originality, an understanding of the Presidency and its potential, a clear view of the school's problems and a new, clearly defined approach and program to solve these problems will be the next President. I believe that I have these qualities, and I will try to convey this to you in my campaign.

Louis Schapiro

The narrow confines of a three hundred word article prevent me from specifying in detail the programs that I would initiate if elected. Such information can be obtained, anyway, from among the myriads of printed promises (mine included) that will clog our mailboxes and dorm rooms around election time. This article, therefore, is merely a letter of introduction, a brief description of the scope and goals that would temper my leadership of YCSC.

The opening next door of the Belfer Graduate School as a non-strictly-Sabbath-observing institution within the Yeshiva complex will, doubtless, affect the religious make-up of our school. But, more directly, the ever-increasing demands by the Federal government for de facto "integration" and "non-sectarianism" in federally supported colleges might soon force Yeshiva College either to

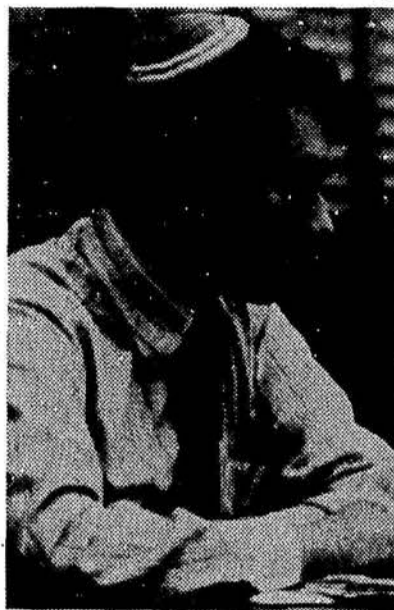


compromise its standards, and sacrifice its identity as a "yeshiva," or to sacrifice, instead, its economic security as a beneficiary of public funds. The academic year '69-'70 will find YU at the proverbial crossroads of its existence. One road lead towards a Brandeis-type college, a Jewish-sponsored institution; the other leads toward maintaining a college that institutes Judaism. The administration, which has shown such little foresight in its physical planning, cannot be allowed to decide alone. What voice the students, who constitute the university, will have in the decision will be conclusively determined by the character of next year's student leadership.

By next year, "Middle States," which polls student reactions in its evaluation of a college, will have come and gone and won't return for a decade. With it will go the administration's apprehensions about rescinding unlimited-cuts, curtailing students rights or cutting back on projects to alleviate overcrowded student facilities. Such an atmosphere of administrative carte-blanche calls for the decisive, dynamic, and dedicated leadership I hope to provide as president of YCSC.

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Richard Sternberg



The two most pressing issues which involve the Yeshiva College student body at this writing are the proposed tuition hike and the establishment of the College Senate.

As one who has endeavored to negotiate with the administration on the tuition issue, I must express my intense dissatisfaction over the fact that, as usual, the administration's policy appeared to be firmly fixed before the meeting. My position is that the only equitable move is a tuition freeze. No justification has been presented for an increase — justification, rooted in facts, grounded on figures, and based on equity — not vague opinions that supposedly draw their validity from the authority that pronounces them. One cannot help but wonder whether the meetings with the students are meant only as a means of pacifying us rather than as a constructive, positive effort at negotiation.

The fate of the College Senate is another example of administrative procrastination, although here it must be said that the student body as a whole was not vocal enough in demanding prompt action.

Somehow, the spirit of last May 22, when the Senate proposal was formulated, has not been manifest since. This is a call to the student body to realize that our responses to these issues may very well determine the results of all our future demands. To be passive or exceedingly moderate would be to sanction the exploitation to which we have been subjected in the past. Experience has taught us that the measures to get what we want are readily at hand. If we make known — consistently — that we will not hesitate to use them — responsibly and maturely, but firmly and effectively — then we will have insured that we will not be treated so lightly in the future.

# Klaperman Urges Students To Study For Rabbinate

By Aaron Reichel

To speak on the provocative topic, "Why the Rabbinate is an Excellent Career for a Jewish Boy," Rabbi Finer's Community Service Division came up with a most qualified spokesman for the rabbinate, Rabbi Gilbert Klaperman, who holds the prestigious position of President of the New York Board of Rabbis. Rabbi Klaperman as an orthodox leader is thus in the unique position of heading a rabbinic organization representing all wings of contemporary American Judaism.

Rabbi by Chance

At the outset Rabbi Klaperman made himself quite clear on the point that he was not speaking as a recruiter but rather as one who had professional advice to impart. In fact, he began by recalling how he originally entered the rabbinic profession — by pure chance! Although accepted on a scholarship to Harvard Law School Rabbi Klaperman decided to obtain his rabbinic ordination first and continue his law studies at a later date. Unforeseen circumstances intervened and upon his ordination he was offered a rabbinic position in Canada which led him subsequently to positions in Iowa and Charleston and finally his current position as the spiritual leader of the Congregation Beth Shalom in Lawrence, New York.

Drawing on his experiences in rabbinic leadership, Rabbi Klaperman began by painting a rather rosy picture. The most prominent laymen in his congregation are not on daily speaking terms with the mayor of New York City. Nobody in his congregation is in a position where he can pick up a telephone and say to Archbishop Terrence Cooke, "How are you?" Yet as Rabbi Klaperman so matter of factly put it, "I can." Rabbi Klaperman also enjoys the security of a life contract, given to him as a tribute a mere five years after he joined his congregation, although he quipped that the standard congregational solution to this sort of development is to "just shorten the rabbi's life!" An orthodox rabbi, depending on circumstances, can now start at \$10,000 compared to the \$1,800 annual salary on which he began; and the successful rabbi is by no means confined to congested New York.

Almost Thankless

In one sense, however, the rabbinate is an "almost thankless" profession. He is on call seven

days a week, often for weeks on end. Even a doctor can make his schedules but a rabbi, never. Rabbi Klaperman then related from experience that every member of a synagogue, "for a hundred dollars, owns the rabbi."

There is no satisfaction comparable to that given to the rabbi when a member of his congregation comes up to him and says, "I have never fulfilled this commandment before; you convinced me; now I am ready."

The "Perfect Pastor"

Although with all the responsibilities thrust upon the contemporary rabbi, the perfect pastor does not exist; much less "a perfect pastor and at the same time a *lamdan*," Rabbi Klaperman warned against coming into the rabbinate with a pre-conceived feeling of frustration. There are enough aspects to Judaism for every rabbi to specialize in his own area but this is not to neglect a strong well-rounded foundation of knowledge, for it is this ability to remain a *lamdan* that keeps the rabbi from falling solely into the role of "pragmatic negotiator" and nothing else.

Although "we need good *ball-abattim* too," one who declines the rabbinate "loses a most magnificent opportunity to serve the Jewish people." The rabbinate is not a vocation; it is not only an avocation, but it is a "way of life" as well.

## YCSC . . .

(Continued from page 1, column 5)

mittee on academic affairs will most probably implement YCSC's proposal to revise the college catalogue's provision for dismissal for disciplinary reasons, to have a joint student-faculty-administration hearing precede the discharge of any student.

Mr. Hain also said that YCSC will undertake a new curriculum evaluation this term. It will be conducted using the standards set forth in a faculty committee report which should insure its scientific accuracy and objectivity.

Also announced were plans for this year's YCSC reception, tentatively projected to coincide with the next dramatics society production. A fund raising talent show and concert is slated for Lag B'Omer, proceeds of which will cover some debts incurred by last year's student council. Possible performers include Theodore Bikel.

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# Medical Ethics: The Traditional Standpoint

THE COMMENTATOR is privileged to be able to present some excerpts from an important new work entitled *A Hospital Compendium* — A guide to Jewish moral and religious principles in hospital practice, which will be published later this month by the Federation of Jewish Philanthropies. The Compendium has been compiled by a committee of rabbis and physicians in response to a demand by many patients and hospital administrators for some authoritative guidance on Jewish teachings related to medical theory and practice.

The Compendium was written and edited by Rabbi Dr. Moses D. Tendler, chairman of the Department of Biology at YC and a Rosh Yeshiva in RIETS. In this excerpt we present some of the Compendium's "General Principles," and its chapter on "Hazardous Surgery and Clinical Experiments." We wish to thank Rabbi Isaac N. Trainin, Director of Synagogue Relations of the Federation for his kind permission to reprint these chapters.

## The Interface Of Medical Ethics And Religion

Judaism as characterized by Jewish law, usually does not intrude into the physician's medical prerogatives, provided the considerations in question are purely medical in character. However, modern medicine has moved into areas in which great moral issues are involved. At this point, Judaism has a message; Judaism has an opinion. This opinion is confirmed by thousands of years of empiric evidence, accumulated while maintaining the moral structure of our society. The ability of the physician to truly heal, a new-found ability, now raises many complex questions. Organ transplantation, hemodialysis, abortion, contraception, euthanasia—these are among the greater moral issues of our age. They call for both physician and rabbi. Only through the full cooperation of both the physician and the rabbi can there be established a moral code of conduct that will enable medicine to make its great contribution without violating the fundamental integrity and worth of the individual.

It is not wise to wait for the problem in medical ethics to arise before the physician has occasion to meet the religious leader, the rabbi with whom he will have to discuss the care of Jewish patients. Seminars or symposia should be established in all hospitals so that the physician and rabbi may learn to understand and respect each other, thus facilitating the solution of specific problems. The physician is the expert in medical evidence. He is the one to provide the medical facts from which a moral judgment must be made. But although, like all men, the physician has a point of view about morals and ethics, this is not his area of special competence. He must recognize that the rabbi, through

years of intensive study, has refined both his sensitivity and analytical ability in discerning those aspects of the problem that require further thought, greater or lesser emphasis. His is the task and prerogative to provide for Jews authentic answers to all ethical problems in accordance with the principles and precedents deposited in the inspired writings of Jewish law. It is the function of duly qualified rabbis — qualified by reason both of their expert knowledge and conscientious observance of the law to make the judgment on medical moral problems.

## The Jewish Definition of Ethical Standards

Judaism, the founding monotheistic religion, embodies within its philosophy and legislation a system of ethics, a definition of moral values. It emphatically insists that the norms of ethical conduct can be governed neither by the accepted notions of public opinion nor by the whims of the individual conscience. In the Jewish view, the human conscience is meant to enforce laws, not to make them. Right and wrong, good and evil are absolute values which transcend the capricious variations of time, place and environment, as well as human intuition or expediency.

In its legislation on medical ethics, Jewish law has the advantage of being heir to a rich millennial tradition of intimate partnership between Judaism and medicine. Many of the principal architects of Jewish law — some of the most outstanding authorities of the Talmud, codes, commentaries and other rabbinical writings — were themselves medical practitioners. The literary depositories of Jewish law — from the Bible and Talmud to the medieval and modern rabbinical literature — are replete with discussions on religious and moral problems raised in the practice of medicine, and the conclusions they reached frequently reflect their practical experience in medicine no less than their respect for the medical profession and their infinite regard for human life and health inculcated by Jewish teachings.

## The Infinite Value Of Every Human Life

The first principle in the Jewish approach to medicine is the teaching that the value of every human life is infinite and beyond measure. From this all-important principle stem numerous practical rulings, such as the suspension of almost all religious laws in the face of any danger to life, the duty to heal the sick as a religious precept, and the Jewish prohibition of such acts as suicide, euthanasia and hazardous experimentation on living humans.

Why is Jewish law so insistent

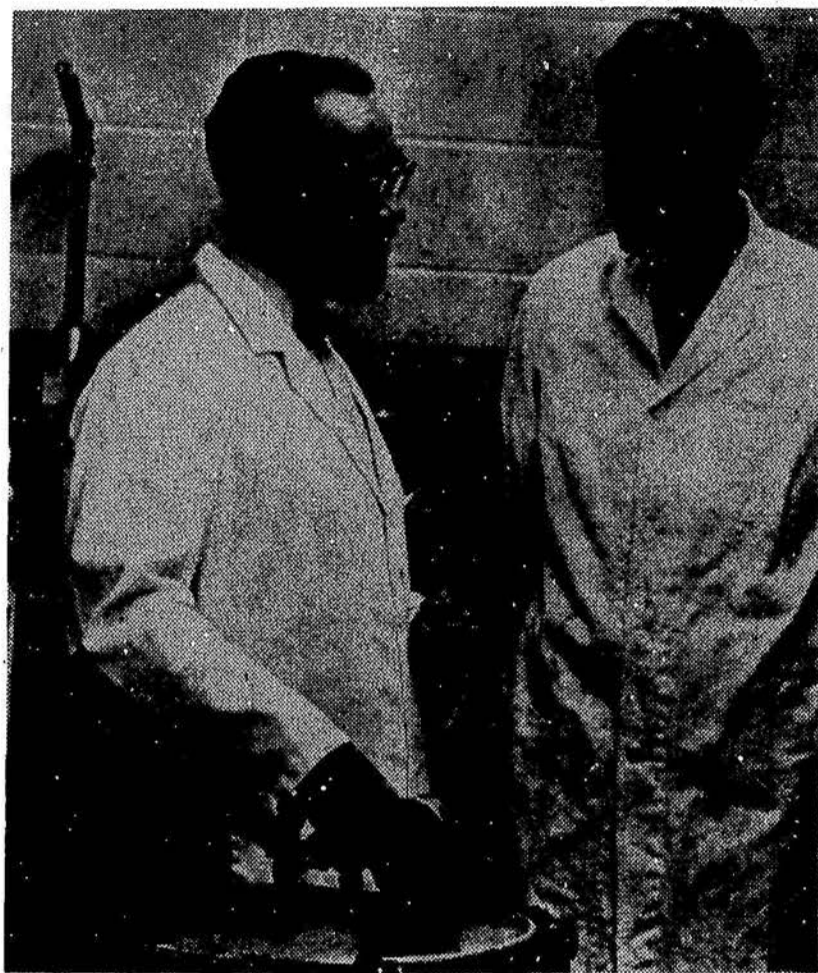
on stressing the evaluation of human life as infinite? Because this is the indispensable foundation of the sanctity of all human life. If a person who has only a few minutes or hours more to live would be worth less than one who can still look forward to seventy years of life, the value of every human being would lose its absolute character and become relative — relative to his expectancy of life, or his state of health or his usefulness to society or any other arbitrary criteria. No two human beings would have the same value; they would all be subject to rating according to one or several criteria used. Such a reduction of human value from absolute to relative standards would thus vitiate the equality of all men; it would be the thin end of the wedge dividing mankind into people of superior and inferior value, into those who would have a greater and others who have a smaller claim to life. There can be no stable and defensible line drawn between the Nazi position of liquidating so-called "inferior" members of society and advocacy of euthanasia. The moment any human being is toppled from the infinitely high pedestal on which he stands, he drags down with him all others, and the whole fabric of the moral order is bound to collapse.

## The Supreme Duty To Save Human Lives

It follows from the above premise that Judaism never condones the deliberate destruction of any human life unless the fundamental ethical structure of our society is being challenged, as in the case of certain criminal acts or in time of war. It does not condone the destruction of human life in order to relieve suffering, or even if the intent is to save other human lives, for example, by fatal experiments on healthy patients, or on patients near death. The infinite value of human life makes it impossible to sacrifice even one moment of one man's life for any purpose. The goal of saving another human life, even if this saving could involve many, many years of constructive living, does not condone the taking of even one moment's life away from a man — an act equated in all its ethical and legal ramifications with murder.

Another consequence of the supreme and infinite value attached to human life in Judaism is the suspension of religious laws if necessary to save life. As the Talmud puts it, the ordinances of Torah were given "that man shall live by them, not die by them." The only exceptions to this rule are the cardinal crimes of idolatry, adultery and bloodshed. These crimes — constituting the principal offenses against G-d, oneself and one's neighbor—are the only ones which can demand the forfeit of life.

Accordingly, the violation of the Sabbath laws, for instance, in the face of danger to life is not only permitted but mandatory.



Rabbi Dr. Moses D. Tendler confers with a student in his laboratory in Furst Hall.

The codes of Jewish law inculcate this duty with every emphasis and urgency. "Whoever is zealous (in setting aside Sabbath laws for the sake of saving life) is praiseworthy, and whoever asks questions is as if he were shedding blood, and whoever is asked is reprehensible (because a religious teacher should have properly taught the Sabbath laws).

This suspension of religious obligations in order to save a life does not offer a carte blanche to medical practitioners. There are many aspects of medical practice, especially hospital administration, which cannot be interpreted as essential to the saving of life. Elective surgery cannot be looked upon as a life-saving activity that must be performed on the Sabbath, and therefore the religious principles of the Jewish patient would be violated were he to be asked to submit to such surgery on the Sabbath. Naturally, emergency surgery may even be performed on the Sabbath and, indeed, it would be a religious transgression to postpone any needed medical activity.

## Judaism's Perspectives On Patient Care

The supreme contribution Judaism can make towards attaining the highest standards of medicine is to help in producing dedicated physicians. A spirit of reverence, humility and complete devotion is indispensable in medical practice. The constant awareness of God's presence and scrutiny will increase devotion and conscientiousness.

Judaism also helps to enhance the personal element in the relationship between the physician and his patients. A doctor imbued with religious idealism as the inspira-

tion for his work is more than a mechanic or technician. He is a human being serving as God's messenger in bringing succor and comfort to his stricken fellow-man. He treats persons rather than cases. He supplies sympathy and understanding where these are more effective than simply prescribing drugs. He deals with organs as live constituents of the total personality rather than as machine parts to be repaired. Such a physician grieves with his patient in pain and rejoices with him in recovery.

Nurses and hospital attendants in their relationship to the patient can also constitute a sustaining reservoir of encouragement and understanding. They should be sensitive to the patient's religious scruples and needs. Their dedicated ministrations often play a major role in the recovery process.

All who minister to the patient must be careful to maintain the dignity of the patient at all times. Many medical procedures are undignified, but the humaneness of treatment must take into account the psychological impact of the medical procedure. There is little excuse for undue exposure of the patient. If the patient must be examined, proper draping of the patient permits him to maintain his self-esteem and serves to reinforce his will to live. Many patients are seriously disturbed often discouraged to the point of despair, when they realize that those who minister to them are unaware of the position they hold in their daily life, the courtesies they were accustomed to, and the dignity that they brought with them to the hospital.

Finally, Jewish thought and observance render the physician and his staff powerful assistance in countering the negative aspects within the influences to which

(Continued on page 7, column 1)



# Study Explains Jewish View On Organ Transplants

(Continued from page 6, column 5)

they are exposed. The constant sight of blood and suffering may harden the most tender heart. Intimate association with both men and women places a moral burden on the physician. The emphasis upon the spiritual and moral counterparts to the physical elements in the human personality, the stress upon maintaining the dignity of the patient and strengthening the moral fibre of the doctor, are among the basic contributions of Judaism to medical practice.

## Judaism's Spiritual Aids To The Sick

Sick people, often undergo a profound religious experience. They know that their recovery may depend on a Power beyond the skills of the most competent physician. Indeed, for many people divorced from religion as long as they had been healthy, serious illness may occasion their first truly religious confrontation. They begin to probe into their conduct, searching for reasons to explain their suffering. They are brought nearer to the reality of His Presence. At the same time, the sudden discovery that their health has broken down may have shattering psychological effects.

The task of the healer is to help these patients regain their spiritual

strength and confidence, as well as their physical well-being. Anything that strengthens the will to live facilitates the patients' recovery. Consequently, during this trying period of illness, the religious needs of the patient assume particular importance.

People, whose religious conscience is awakened by the experience of illness, require the benefit of religious ministrations which should be recognized as part of their therapy. For those whose lives are dedicated to their religion, these spiritual comforts are particularly indispensable to their fortitude in suffering and their faith in recovery. A pious Jew, who spares neither trouble nor expense to uphold the precepts of his religion every day of his life, could be seriously disturbed if at the time of crisis his spiritual supports were taken from him. To subject him to violations of the tenets he treasures, may well amount to sheer cruelty. To have sympathy with a patient when one is oneself afflicted with illness is easy and natural; but to have the fullest empathy with a sufferer when one enjoys the best of health oneself, that is noble. It demands an effort at identifying oneself with the spiritual and physical needs of someone else.

## Hazardous Surgery And Clinical Experiments

Jewish law is categorically opposed to any form of experimentation in which the human organism serves as an experimental animal, if there is the slightest hazard to the individual taking part in the experiment. Even the informed voluntary consent of an individual does not suffice to permit the physician to subject him to possibly hazardous medical procedures. Suicide, in whole or in part, is equally abhorrent to Jewish law and to our philosophy of life.

The evaluation of new surgical procedures, or the multi-phase study of new pharmacological agents, can occur only within a therapeutic protocol. If a patient is suffering from an illness for which there is no known medical treatment, he may then be subjected to new procedures if there is valid expectation of benefiting this patient. A careful evaluation of experiments done on animals should enable the physician to present for review, the expected beneficial results as well as the potential hazards of a new medical procedure. Only if the expectation of beneficial results exceeds the danger of causing harm to the patient can this new treatment be instituted. It is axiomatic in Jewish theology that the physician performs his duties under Divine license. In a world governed by natural law, the physician must always be cognizant that this natural law was decreed by Divine will. There is a usurpation of Divine prerogative in the activi-

ties of the medical profession. The physician serves as a mortal intermediary. Whenever the physician cannot recommend, on the basis of sound scientific principles, a specific experimental procedure, he is forbidden to offer it as "a one chance in a million." It is a fundamental tenet of our faith that the personal G-d does not permit a patient to be "left to chance."

When specific treatment cannot be recommended because of inadequate information as to the potential hazards, then such treatment is forbidden by Jewish law. Under these conditions, the physician must sense that he has no license to function. He is relieved of his responsibilities which are assumed directly by the Healer of all flesh.

These considerations compel the following conclusion. When a hazardous procedure is proposed because death is inevitable unless there be medical or surgical intervention, the actual risks of therapy must be evaluated against the possibility of restoration to good health. Often this evaluation involves great subjectivity. The physician, mindful of the great responsibilities which he is assuming, should consult with competent colleagues so as to benefit from their advice, and then present to the religious guide a coherent medical statement of the pros and cons of the new procedure. In joint consultation, the rabbi and the physician will then be able to reach a definitive judgment as to the propriety of the proposed treatment. Under Jewish law, a physician who in error prescribes a drug that is harmful to the patient, nevertheless is judged as one who has committed manslaughter. Failure to personally check the literature sources because of a busy schedule of professional activities is no excuse under our law. Informational enclosures prepared by the manufacturers of the specific drugs often do not provide sufficient information for the physician to make a competent judgment as to the validity of a treatment. It is far better to abstain from initiating an unknown treatment than to institute active therapy as an act of desperation.

## Transplantation Surgery

Transplantation surgery presents a problem not encountered in the previously discussed considerations about hazardous surgery. In addition to the hazard to which the recipient of a transplant is subjected, the protection of the rights and integrity of the donor is an overriding consideration. Under Jewish law, imminence of death in no way weakens the inviolable rights and privileges of the donor. One who is in extremis has the full protection of the law. Shortening his life by one second is an act of murder. The dying life "is likened unto a flickering candle. If one but reach out to touch it, the light is extinguished." It is, therefore, categorically prohibited to prepare a critically ill donor for transplantation surgery

if this preparation in any way may hasten his death. Donation of an organ can only occur either from a healthy living patient who may, after careful deliberation with medical and religious authorities, donate a nonvital organ, or from a donor who has died. Under Jewish law, death is determined by cessation of all independent respiratory and circulatory activities for a sufficiently long period of time to make resuscitation medically impossible. If it is indeed true that a man who is not breathing for five consecutive minutes and who shows no sign of any pulse or heartbeat for the same length of time can not be resuscitated, it is then permitted, and possibly even required, to use his organs so as to save the life of his fellow man. The current practice of assigning the "time of death" determination to a team of phy-

of our standards for determining donor death.

## "A Time To Die"

Modern medicine has given the physician new weapons to temporarily ward off the Angel of Death. This ability to stimulate circulation with pacemakers; to assist respiration with mechanical respirators; and even to substitute the heart-lung machine for the individual's own respiratory and circulatory systems requires controlling guidelines. It is to be used when it is part of a therapy scheme that the physician hopes will lead to the recovery of the patient from the present crisis. Under Jewish law, if the physician with his mortal intelligence concludes that there is no treatment that can benefit this patient, but that the institution of these heroic measures will prolong the life of the patient for several hours or days, he must then recognize that he is no longer functioning under Divine license. The license of the physician is limited to healing. A patient who has but a moment to live has all the rights of a healthy disease-free human being. The physician cannot shorten his life by one second. But when the physician views the patient as no longer responsive to his ministrations, he should withdraw from any further activities. Prolongation of life, with the distinct possibility of prolongation of pain or even its intensification, is not the proper role of the physician. Under these conditions, the physician once again turns to the Healer from whom all health must ultimately come, and with humility declares, "I have done my best." The patient, born in G-d's image, does have the right to die with dignity.

A most perplexing problem is the question of "throwing the switch." If a patient was put on a respirator and on a pacemaker in the hope of achieving a cure, but it is subsequently determined that this is not to be, should we stop the mechanical assists? Convinced that their continuation will not reverse the process that led to this critical stage, the physician must now decide whether to continue these attempts to support the patient's life processes. The consensus of rabbinic opinion, is to instruct the ethical physician to abstain from all activity that either prolongs or interrupts these residual life processes. The machines are kept running, but no additional therapeutic measures are instituted.

Providing the patient with intravenous saline or dextrose, and providing the patient with oxygen should not be viewed as heroic measures fending off death. It is deemed proper to differentiate these basic needs of all biologic organisms from the more heroic measures referred to above. Every patient is entitled to oxygen and fluid intake, especially since these often serve to relieve the patient from additional discomfort.

Immediately following the Passover vacation, the Youth Bureau will launch a new program to be known as "Torah Tours."

"Torah Tours" is designed to bring teams of Yeshiva and Stern students to Jewish communities across the country to engage teenagers in give and take around their Jewishness. The program will operate in a given community for a weekend and will include an Oneg Shabbat, symposia and discussion with the young people.

During the current semester, "Torah Tours" will be offered on an experimental basis with a larger number of commitments to congregations in the fall.

An orientation program will be held this Sunday at 5:30 P.M. in room F410, for interested students who will thereafter be assigned to a specific team and a particular event.

Undergraduate students are invited to participate. Applications and particulars may be obtained from Mr. Joel Paul at the Youth Bureau, Furst Hall, Room 430.

sicians not involved in the transplantation procedure, is to be highly commended. The assumption, of course, is made that the hazard of transplantation surgery for the recipient will be so minimized as a result of medical progress as to give the recipient a decidedly increased chance of long-term survival.

The use of electroencephalogram as a sole criterion for determining the time of death cannot be condoned by Jewish law. The donor's right to live is not abrogated by a flat electroencephalogram tracing. The right to live is abrogated only when the One who gave it life removes the two cardinal signs of an integrated living organism: respiration and circulation. The numerous well documented clinical histories of patients with EEG tracings and pupillary responses indicative of brain death, yet recovering fully in time, further argues against any lowering

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# Roving Reporter

By Michael Wendroff

In the last issue, THE COMMENTATOR attempted, successfully, to wrest out from a sample portion of the student body, their opinions on a most controversial topic, namely, what they thought was the main problem at Yeshiva. Once again, another important issue was put to the students—what they think of Mayor Lindsay—a most important question, since we all live in New York for most of the year.

The following are their replies:

**STEVEN WINTER** (Freshman, EMC, pre-med)

I feel that Mayor Lindsay has been to some degree a victim of circumstance. We must all be aware of the mess he inherited from Robert Wagner and the disadvantages to a Republican mayor working with a Democratic City Council.

**JOEL VERSTAENDIG** (Soph, EMC, psychology)

It is very difficult and perhaps unfair to evaluate Mayor Lindsay's administration in three or four lines. If one were to conduct a thorough investigation of the past four years one might find some favorable aspects; however, on the surface, the miserable plight of New York City seems to have worsened.

**PAUL POLLACK** (Soph, RIETS, pre-med) — So far Mayor Lindsay's contribution to New York has been the same as John Kennedy's was to the United States; he has given hope to those who need it most. He is not responsible for the rising cost of living that necessitates constant pay hikes; he is not responsible for the decadent educational system he inherited from previous administrations; nor is he responsible for the errors of NBC's crack meteorologists. He is responsible for opposing exorbitant pay hikes and for trying to institute the decentralization system that is New York's last hope for better education.



**JEFF BLEICHER** (Senior, RIETS, biology) — Just because New York is a fun-city doesn't mean its mayor must indulge in political onanism.



# Aberman Speaks At Shloshim Services; Reaffirms Iraqi Jews Died With Faith

Commemorating the end of the *shloshim* period of mourning for the nine Jews murdered last month in Iraq, Rabbi Reuven Aberman addressed a memorial assembly of the student body on February 26. Rabbi Aberman, administrative director of RIETS, spoke in place of Rabbi Israel Miller, who had left that day for Israel to attend the funeral of Levi Eshkol.

Beginning with a post-Six Day War story, Rabbi Aberman told of his meeting with an Arab attorney who lived in Ramallah in the West Bank. The attorney declared that had the Arabs won the war, they would have killed every man, woman and child in the city of Tel Aviv. "There would have been no mercy." So it must be recognized that the slaughter of nine Iraqi Jews could easily have been the destruction of two and a half million Jews, and it is in this perspective that

the tragedy in Iraq should be viewed.

Rabbi Aberman discussed the *Medrash* which details the first use of the *shema*. Yaakov asked his sons if they believed, as he did, in G-d. The brothers answered their father with the first line of the *shema*, and Yaakov responded with the second. Rabbi Aberman also quoted a similar *Medrash* in which, at the foot of Mount Sinai, the Children of Israel reaffirmed their faith in G-d with that same line of the *shema*. And so, Rabbi Aberman said, when the Iraqi Jews said *shema* as they died, they reaffirmed the chain of faith which stretches through the millenia.

We too must trust in G-d and believe that he will put an end to our suffering. Rabbi Aberman quoted Deuteronomy 32:43 which tells of the day when G-d will revenge His people and all the nations will praise Israel. The time will come when all people

will recognize the persecution to which the Jews have been subjected. And because of the violence they have brought upon Israel, Egypt and all the Arab nations will be destroyed.

## Stark . . .

(Continued from page 3, column 5) testing for civil rights might do better working in the human rights commission; those appalled by poverty conditions might work on welfare cases. Among other opportunities available are aides to case workers, computer programmers, Head Start instructors, women's houses of detention aides and interviewers for various agencies.

In addition, lectures and educational seminars, some for college credit, are made available for Urban Corps interns during the summer months.

For YU students, a group generally more sheltered than their peers on other campuses, Mr. Stark offers a chance not only to get to know government but to know and experience people outside their isolated communities. Stern College women have worked in women's houses of detention, teaching former prostitutes how to become more acceptable members in society; and Yeshiva students from down South have worked with black youths, in Head Start and similar programs. In working together with students from Yale or St. Peter's College, YU men and women have exchanged ideas and outlooks with other students.

The enthusiasm with which Yeshiva students have responded to the Urban Corps is evidenced by the large percentage of YU participants. According to Mr. Stark, "Yeshiva has been one of the most active schools" with participation percentages equalling those of Columbia and NYU.

Up until this coming summer the concept of the Urban Corps has been unique to New York City. As a result of the success it has met here and through the generosity of the Ford Foundation, the Corps will now be spreading to many major American cities. Students from all over the country will be accommodated in an experimental National Urban Corps with bases in New Haven, Dayton, Boston, Minneapolis, Atlanta and San Francisco, as well as New York. Any interested YU students will find it worth his while to visit "Little Tammany Hall" for information. Just ask for Norm.

# Writer Contends That Student Groups Must Be Continually Observed For Radical Changes

(Continued from page 3, column 2) have forfeited any freedom of speech or assembly.

The Civil Rights movement has spawned just such a Frankenstein. Originally founded to give equality to all society's members it now acts as if all its actions are beyond criticism. Moderate civil rights leaders are to be assassinated; school offices are to be destroyed and public officials subjected to extortion. The goal justifies all.

The student movements which distinguished themselves so greatly in the past are now capable of trying the way of previous movements known more for their de-

struction than productivity and more for their intolerance than liberality. Student movements in the past have taken on fanatical overtones. It must be remembered that youth groups were integral parts of Hitler's and Mao's methods of maintaining discipline.

I don't wish to claim that student movements are evil or repressive but just that there is always the possibility of their being led or guided along wrong paths. They have not always been known for their enlightenment. The probability of danger exists and must be recognized, and those liberals who see the millennium ushered in by these move-

ments are either naive or are participatory in one of their favorite pastimes — here it came around the corner.

While watching President

**The Yeshiva College Blood Drive will be held on Monday, March 17th, between 9:30 A.M. and 3:00 P.M. in Room 024, Furst Hall. See Nathan Nelson, chairman, or Martin Stein, co-chairman for details. P.S.: Students who donate blood on that day will be excused from all classes.**

Nixon's inauguration a strange thought came to mind. Many young people felt that society had no place for them. It was irresponsible to their needs and wishes. The final proof of this, they felt, was the election of Richard Nixon. Maybe or maybe not. In any event, I for one, feel safer under a government headed by Nixon than by one under the more vocal of my contemporaries.

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RIETS '49



# Letters To The Editor

(Continued from page 2, column 5)

department, and member of the faculty for more than three decades has been actively promoting the institution of the honor system at YC for many years.

Dr. Rosenberg's progressive ideas have always been at the forefront of constructive and innovative thought at Yeshiva. It is indeed sad that Dr. Rosenberg's inspiration has gone unrecognized for so long.

We hope that COMMENTATOR will realize its editorial responsibility in the future.

Israel Moskowitz  
Tzvee Zahavy

## Sixth Floor Plan

To the Editor:

In your issue of February 20th, in the item, "New Gottesman Library To Open Shortly . . .", Mr. Sheldon S. Miller wrote, "As yet plans for the sixth floor appear to be somewhat vague, but it may be the site for general archival material." I do not know where Mr. Miller got his information. The plans for the sixth floor are not vague. They will house the general archives of YU. We are planning not only the processing of our current accumulations and archives—and we do have some important

collections—more than that, we hope to embark upon the expansion of our archival collections as soon as we will be ready to handle them. Professor Hyman B. Grinstein is the University Archivist.

As always, I shall be glad to meet your staff members and to make sure that they obtain the right information. All they have to do is call me up for an appointment.

Abraham G. Duker, Ph.D.  
Director of Libraries  
Professor of History and  
Social Institutions

## Really?!

To the Editor:

Many a truth is often said in jest. I don't know whether to take the "booklack" connotation of Pollack Library as a Purim jest or whether it is felt that the Library does lack books and, as a result, does not serve properly.

I would deem it a personal favor if you would advise me in writing the intent of this article. If shortcomings do exist, please feel free to detail them.

Prof. Solomon Zeides  
Librarian

(Ed. Note: We don't concede that the Purim issue was entirely in jest, but we are printing this letter to let students know that you are aware of the serious problems of the library and are concerned with their resolution).

## Miller At Funeral

(Continued from page 1, column 4) Australian Parliament formally expressed the dignitaries' condolences to the Israeli people.

On Shabbat, Rabbi Miller joined several other guests at the home of Mr. Zalman Shazar where they and the Israeli President reminisced about Mr. Eshkol's political career in Israel. Paying a condolence call at the Eshkol home on Saturday night, Rabbi Miller was pleased to learn that, although Mr. Eshkol had left no sons, the Israeli rabbinate had arranged for a *minyán* to be held in his home both morning and evening during the *shivah* period.

While the Israelis mourned the loss of their leader, Levi Eshkol did not have the charismatic per-

## Balanced Hoopsters Win Three Matches, Lose One

(Continued from page 10, column 5) on the court at any one time (i.e.—three 5's, a 7 and a 3).

Yeshiva's squad is composed of the top intramural players while the other teams in the league rely heavily on their fraternity basketball teams. The other teams in the league are Manhattan, Fordham, NYU, Iona, CCNY and Lehman. Yeshiva has defeated Lehman, CCNY and Manhattan, while losing to Iona. The two remaining opponents, Fordham and NYU are the toughest teams in the league.

The Blue and White's first match of the year was a romp over Lehman College. This game established the basic makeup of the Yeshiva team. For scoring the squad depends on Sheldon David, Joel Friedman and Larry Shiffman. The top rebounders on the team are Shiffman, "Stretch"

(and first loss) that was most indicative of the team's future in the league this year. At Iona, Yeshiva faced its first opponent with a strong fraternity program. The result was a twelve point loss. The remaining two contests will pit Yeshiva against teams with good fraternity squads and therefore, Yeshiva's hopes for the league championship are not overly bright.

## Library . . .

(Continued from page 1, column 2) "Mid-terms were near and the move had to be completed for student use." An error by the contractor in ordering shelving hardware has held up the stocking of magazines for a few days, and in addition, many tables were found unacceptable and had to be returned.

### What's Inside

The basement will be shared by both libraries and there will be no open access to students. Pollack will stock the bulk of its magazine collection there. A private elevator and an extra staff of two will serve students ordering magazines. Floors 2, 2a, and 3 will be for general circulation with 3a offering current magazines and periodicals. Gottesman Library will occupy floors 5 and 5a. The 4th floor will contain seminar rooms and house the rare book collection including the recently acquired Boruch Strauss Collection of Judaism. A special consultant has been appointed to aid in setting up the museum planned for the ground floor.

The Pollack library has increased its circulation in four years from 60,000 to 103,000 volumes; 17,000 in the last year. The rapid growth can be attributed to the organization and leadership of Professor Zeides. In reference to the new building the director has stated, "Please bear with us but that doesn't mean don't complain." He hopes that the student body will offer constructive criticism and that all complaints will be taken into account. Prof. Zeides hopes that the library will serve all the needs of the students efficiently, adding, "The building may be high-hat, but the staff will not be."

The Editor-in-Chief and The Governing Board of THE COMMENTATOR extend sincere condolences to Dr. Eli Levine upon the loss of his father. May he be consoled among the mourners for Zion and Jerusalem.

Strulowitz and Larry Jacobs. Steve Singer and Ira Jaskoll are the squad's ball handlers, while Barry "Shot" Mandel is an able substitute forward.

In their second game, Yeshiva faced a strong CCNY quintet and narrowly emerged victorious. However, it was their third game

sonality which would make his death a personal tragedy. By Saturday evening most Israelis talked not of Mr. Eshkol, but rather of his successor. Speaking briefly about this, Rabbi Miller indicated that the race for Prime Minister was not a two-sided one. While Moshe Dayan and Yigal Allon are perhaps the strongest contenders for the post, Rabbi Miller indicated that either Golda Meir or Pinhas Sapir might be elected in November as a compromise between the Dayan and Allon factions.

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## On The Sidelines



## "A Good Time Was Had By All?"

By Kenneth Koslowe

Yeshiva's three major sports teams recently spent a weekend in the Boston area for a series of contests at Brandeis University. For a number of years such a trip was promoted in this column. The assumption in the past was that the administration thought that the students were not ready for such an activity. The Brandeis weekend aptly proved that the reverse was true. For it was the administration and the athletic department who were not prepared for the trip.

At the outset, plans were complicated by a heavy snowfall, but, this didn't excuse the mismanagement and inefficiency that plagued the weekend. The athletic department showed a total disregard for its responsibilities by acceding to almost any request made by the athletes in regard to housing and transportation. Students were allowed to make their own travel arrangements and those who requested were also permitted to find their own sleeping accommodations.

There are many bases on which these decisions can be faulted. One major factor is the safety of the athletes. To allow students to drive by themselves to an area with a reported snowfall of 30 inches, while representing their school, is inexcusable. No team travels this way and no team should. A second consideration is the total lack of supervision afforded by allowing students to arrange their own accommodations. This does not mean to imply that Yeshiva's reputation was harmed, nor does it mean to imply that our students must be under surveillance at every moment. All that is intended is, to show that the athletic department seemingly took great care to allow a potentially dangerous situation to occur.

Once the teams arrived in the Boston area there was only slight improvement. Although the Jewish community was attentive and friendly, the same inefficiency was present. A social gathering that was on the schedule distributed to the students would have been more enjoyable had it actually existed. While this does have its humorous aspects, it was not at all funny to those Yeshiva students who travelled through the snow to attend it.

Sunday, the day of the three contests typified the haphazard planning that went into the entire weekend. No method of transportation was afforded to any of the athletes and they were forced to improvise their own. The various coaches had no idea when their players would arrive at Brandeis or if they would come at all. Due to the aforementioned housing arrangements the coaches also had no idea where some of their team members were or if they had arrived in Boston to start with.

It was only fitting that the weekend ended with the same inefficiency with which it began. After the three games were over the Yeshiva athletes went directly to their bus to eat "supper" (for many it was their first meal of the day). The sumptuous meal that was placed before them consisted of two dry meat sandwiches and a totally undrinkable lemonade. This was truly ridiculous since kosher food was available on campus. An ex-varsity athlete from a mid-western college expressed his incredulity at the entire lack of planning of the weekend and stated that the eating arrangements alone would have caused a major revolt by any college team. It is a sad commentary on the students of Yeshiva College that they have become so inured to administrative inefficiency that no protests were heard during the Brandeis weekend.

## Mighty Mites Lose Annual Traditional Rivalry To Powerful Quintet From Brooklyn College

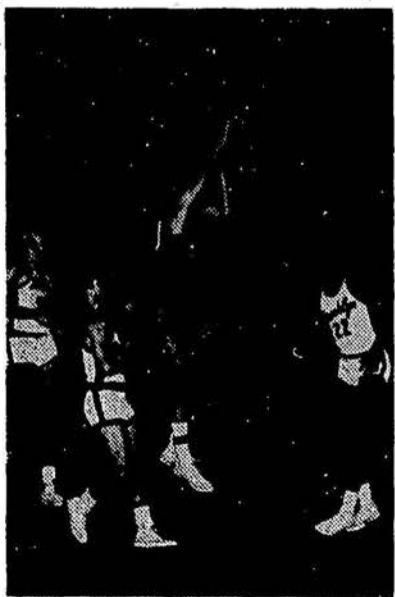
By Avi Boronstein

On Feb. 22, the Mites opposed traditional and league rival, Brooklyn College. The Blue and White disappointed the overflow crowd as they were unable to score consistently. At the same time, the well drilled B.C. squad freely moved the ball and won convincingly 63-46.

The first half, though not evenly played, was kept close by the spectacular play of league All-Star candidate, Rich Salit. The freshman, in as fine an individual effort as seen this year, amazed the fans with a wide variety shots.

Mike Koenig gave Yeshiva an early lead, but the boys from Flatbush, utilizing their fine big and little men gained an 11-5 lead. The Mites, spurred on by the crowd, fought back determinedly. Brooklyn never relinquished the lead but Salit kept the Mites close and at the half the score was 29-28.

Salit had scored 19 points in



Poloner scores again.

the first half and B.C. was determined to curtail his scoring. Relying on the impotence of the remainder of the Yeshiva Squad, Brooklyn used a box and one defense, guarding Salit man to man and covering the rest of the club

## Fencers Beat New England Champions In Annual Pilgrimage To Brandeis U.

By Bruce Taufman

On March 2, the Taubermen faced their most important opponent of the season, Brandeis University. Brandeis with a 6-0 record, was the New England Conference champion. Two years ago the Taubermen were 7-0 when they travelled to Boston where they suffered their first defeat of an eventual 10-2 season. In a heated and emotional match this year Yeshiva won 15-12.

The match began with both illustrating the strategies that they intended to implement. Brandeis switched the order of weapons so that their strong foil squad could lead off the match and hopefully give them an early lead. This fit in excellently with Yeshiva's strategy, which was to win big in foil while hoping to win sabre and break even in epee.

### Battle Of Wits

This strategy battle was won early as the Taubermen swept all three foil bouts and won two of the three sabre bouts. Captain Norm Seidenfeld utilized his excellent sense of distance and beautiful legwork to easily outpoint his opponent. Then Co-captain Lazar Fruchter engaged in what was surely the most unusual bout of the match. In a seemingly interminable endurance contest, Lazar won two touches to one. Irwin Hametz made the score 5-1 by exhibiting a surprising and well-timed offense. The epee squad won only one bout as Larry Gelb showed a tight offense combined with excellent legwork.

In the second round, Seidenfeld and Fruchter won while Krantman lost. Seidenfeld utilized an excellent second attention offense, while Fruchter completely dominated his opponent. An interesting factor in the foil squad's success (7-2) was that they are all lefties while Brandeis had no lefty foilmen. It was at this point that sabre

faltered with only Hametz winning to make the score 9-6.

### Comeback

However, epee made an excellent comeback from their disappointing first round performance with both Frank Mandel and Charles Sprung winning 5-4. This was the turning point in the match and Yeshiva entered the third round with an 11-7 lead.

Norm Seidenfeld overwhelmed his opponent 5-1 to complete a perfect (3-0) day. Although Fruchter lost, Herb Krantman came back with a beautiful 5-4 victory. After dominating the early part of the bout, Krantman became

overly cautious and the bout went from 3-0 to 3-3. Coach Tauber then called for time and advised Herb to return to his earlier aggressive role. He did this and the result was a quick victory that left Yeshiva one point away from a win. This one point was immediately provided by Leo Brandstatter in an aggressive sabre bout, clinching the victory at 14-8.

While Yeshiva's reserves managed only one victory, scored by "Murphy" Rothman, there was no detracting from the pleasure the Taubermen felt at beating the formerly undefeated New England Conference champs.

## Matmen Lose To Brandeis; Finish With Winning Season

By Danny Kurtzer

Yeshiva's matman finished their season on Sunday, March 2, by losing to Brandeis University in Waltham, 29-10. The Steinberger's final record is 6-5, thereby giving them the second winning wrestling season in the history of the sport at Yeshiva University.

The match began on a fantastic note as Captain Arnie Weiss,



I. Teitelbaum  
Spero spurts against City.

wrestling in his last collegiate bout, pinned his man in 4:46. Taking control from the outset, Arnie never let up, finishing this year with a fine overall record of 7-4.

At 130, Bob Weiss lost his match 7-1. Finishing off his season with this hard fought but disappointing loss, Bob was 5-4-1 overall. Gary Rubin, at 137, tried valiantly but vainly to wrestle with his chest injury and succumbed to a pin at 1:04. Gary's overall record this year was 3-6-1.

### We Lost

With the score 8-5, Brandeis on top, Senior Marc Spero stepped up. Marc fought hard, but lost on points 12-2, bringing his record to an even 5-5-1. Morty Finkel, at 152, never got started and was pinned at 4:28. His record for the year was 3-7. With Noah Nunberg's (3-7-1) absence adding five more points for the Brandeis Judges, the score stood 21-5, thus making it impossible for the YU matmen to win. But the match wasn't over yet.

Captain Marty Twersky, 167, stood determined to finish his care-

er on a winning note. In his way, however, stood Brandeis' Ron Ratner, New England champion and a veteran wrestler with a 28-1 overall record. For a while it looked as though Marty could do the job, but he was finally pinned, thus ending his career with an 8-3 record this season.

Lew Cohen, at 177, held off veteran Art Zinn, losing by a decision 7-1. Freshman Lew's record thus stood at 4-6. Finally at heavyweight, stood Freshman Moshe Engel of Miami Beach. The crowd looked on with sympathy, for he was about to face Gene Phofsky, Brandeis' top-notch, only once defeated heavyweight.

### Moshe Engel Pins

The score was 29-5; no one expected the final score to be anything but 34-5 — no one, that is, except Moshe Engel. Starting off a bit hesitantly, nearly getting pinned, Moshe suddenly sprang to life, and remembering Coach Jerry Steinberg's words of wisdom, reversed his man. Moshe jumped on top, and as the few but vocal YU fans shouted encouragement, he turned Phofsky on his back. At 2:53 of the match, Engel had won his first varsity match by a pin, nailing the defeat shut for Yeshiva 29-10.

## Yeshiva Five Impress Opponents With 3 Wins In Balanced Basketball

While the record of the Mighty Mites may indicate to some that Yeshiva already has enough trouble with intercollegiate basketball competition, Yeshiva College has recently added a new sport, balanced basketball, to its schedule. The results have been pleasant, as the balanced basketball team has so far won three of its first four games.

As the name implies, the object of this league is to place equal teams in competition. The reference to balance here is to balanced height. Each player is assigned a point value reflecting his height, for example a player who is 5'11" has a point value of five. The team is then allowed to have no more than 25 points

(Continued on page 9, column 4)