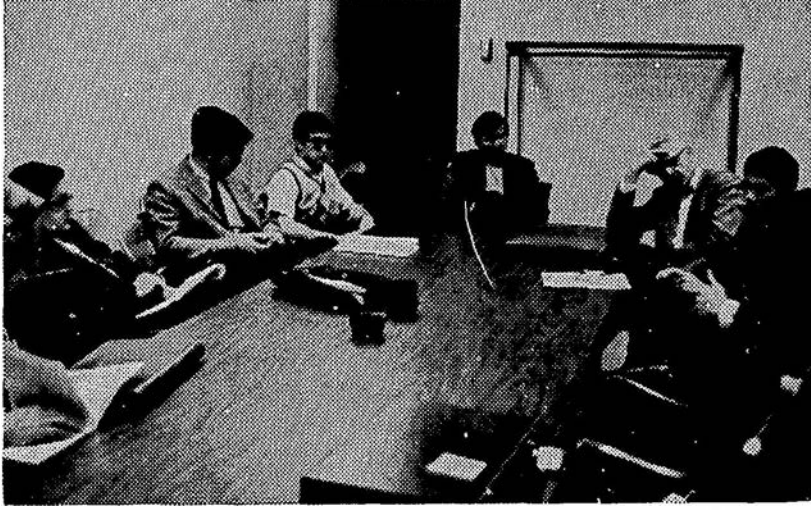


## Rabin Calls For Peace In Celebration Address To Student Assembly

One of the many inconsistencies that has been criticized in the past was the relative apathy in which the holiday of *Yom Ha'atzmaut* was held. However, when it rains it pours, and this year not only did the University cancel classes April 23, but the entire past week has been filled with programs and activities celebrating this important landmark in the history of the Jewish nation. The first of these undertakings was held last Monday evening in Lamport Auditorium when Yitzhak Rabin, ambassador of Israel to the United States and engineer of Israel's brilliant victory in the Six-Day War, spoke in commemoration of the holiday.

The program began with a procession led by flag bearers from Bnei Akiva and Betar Organizations. They were followed by Ambassador Rabin, who was flanked on both sides by Rabbi Israel Miller, assistant of the President on Student Affairs, Norman Bertram and the two other co-chairman of the event, Debbie Fruchter and Yale Butler.

Rabbi Miller then welcomed



Student representatives meet with members of the Middle States Evaluation Team on Tuesday, April 15 in F 101.

## Yeshiva Awaits Verdict Of Middle States' Visit

Yeshiva University's accreditation was reviewed this past week by a committee from the accrediting agency for colleges and universities in the Middle Atlantic States. The seven member committee was chaired by Dr. Ellis, the retired president of Juniata College. The other members of the panel included Dr. Adler, professor of history from the State University of New York; Dr. Berthel, director of libraries at Johns Hopkins University; Dr. Cauffer, Andrew Mellon professor of biophysics at the University of Pittsburgh; Dr. Porter, provost of the State University of New York; Dr. Zytlin, professor of history and law at Dropsie College; and Dr. Stringer, assistant director, division of professional education of the State Education Department, Albany.

The committee visited the university from April 13-16 and reviewed all schools except RIETS and JSS, neither of which offers degrees under Middle States jurisdiction. Members of the committee visited all the university's campuses. Their activities were completely unregulated and they were able to sit in on classes, review all academic records and interview any member of the student body, faculty or administration.

The chief investigator at Yeshiva College was Dr. Berthel. He and the other Middle States members were prepared for their visit

to the college by a self-evaluation prepared by Yeshiva. This evaluation, which took two years to prepare, was praised by the commission as a frank and fair study of the College. The committee also reviewed the catalogues of each of the schools.

Those members of the committee investigating Yeshiva's undergraduate schools met with the undergraduate council, student lead-

(Continued on page 7, column 1)

## Students Hear Dr. Rackman Praise Levi Eshkol At Memorial Services

By Andrew Geller

In an example of what COMMENTATOR editor Morton Landowne called "students taking the initiative," THE COMMENTATOR sponsored a memorial service for the late Israeli Prime Minister Levi Eshkol. The tribute, which was held at the end of the *shloshim* period of mourning on March 27, featured Dr. Emanuel Rackman as speaker. Dr. Rackman has been a frequent visitor to Israel and was well-acquainted with Mr. Eshkol.

Dr. Rackman began by calling this event an indication that Israel is achieving *de facto* recognition by more and more units of the University. He indicated too that this assembly was not to mourn but to express thanks for Levi Eshkol's goodness. Just as the laws of the *karban todah*, the thanksgiving offering, were engineered to include a large number of people in the celebration, so too we make public our gratitude for all that Mr. Eshkol had done.

"Instrument On Earth"

Some, Dr. Rackman pointed out, scorned the Israeli Prime Minister for his lack of a traditional attitude towards religion. To that charge he answered that, in a sense, Levi Eshkol was "G-d's instrument on earth" and we owe him a certain amount of respect.

In praise of Mr. Eshkol, Dr. Rackman cited Eshkol's political activities on the eve of the Six-

## Yeshiva Holds Convocation To Dedicate New Library

By Paul Pollack

The Mendel Gottesman Central University Library, one of the most distinctive landmarks at the Yeshiva College campus, was dedicated at a convocation last Sunday in Lamport Auditorium. Participating in the event were Dr. Samuel Belkin, president of Yeshiva; Dr. Hyman Grinstein, YU Archivist; Dr. Abraham Duker, director of libraries; and Kenneth Hain, President of Yeshiva College Student Council.

The ceremonies began at the entrance of the library with the affixing of a *mezuzah* and ribbon cutting. There was then a procession to Lamport, where Dr. Hyman Grinstein, the Chief Marshal, opened the exercises. The national anthem and invocation preceded greetings by Dr. Abraham Duker and Kenneth Hain. President Hain spoke on how the generation of today is confused by the paradoxes of society. He cited the Vietnam War and its effect on draft conscious students, and simultaneously the many opportunities which are open to today's youth.

After these speeches, honorary degrees were bestowed upon Mr.

Ludwig Jesselson, president and chairman of Philipp Bros. and Ambassador Sol Linowitz, outgoing U.S. Representative to the Organization of American States. Dr. Nathan Pusey, president of Harvard University was unable to attend the convocation. Dr. Belkin sent a telegram to Dr. Pusey in which he congratulated the beleaguered president for his "courage of mind" and said that he was praying for Dr. Pusey's good health in "this moment of crisis." Also noting Dr. Pusey's absence were a multitude of police officers, stationed everywhere to prevent threatened protests against his action during the Harvard crisis.

Ambassador Linowitz then spoke on "The Individual In a Troubled Society." He emphasized the fact that while one has the responsibility to express one's opinions and to try to change unjust laws, we all must obey those laws until they are changed. He decried extremism in any form, stating that we all are responsible for the control of this problem, and we must strive to alleviate the problems which lead to extremism.



Ambassador Y. Rabin

Ambassador Rabin on behalf of the University. Rabbi Miller's speech was followed by a prayer for Israel rendered by Co-Chairman Yale Butler. Cantor David Wer-

(Continued on page 6, column 3)

## Himmelfarb Urges Orthodoxy To "Model" The Ethical Life

Mr. Milton Himmelfarb, contributing editor of *Commentary* magazine, was the guest of Yeshiva College Yavneh, on March 26, at the invitation of chapter president Henry Feuerstein.

Mr. Himmelfarb felt that orthodox Jews are not aware of their relative insignificance within the American Jewish community. Orthodox Jews, he complained, live in a dream world; they deliberately shield themselves against an awareness of how modern Jews really are. Citing a recent study of at-

tendance at houses of worship, which indicated that only 10% of American Jews are synagogue-goers (compared with the 70% of Catholics and 45% of Protestants who are church-goers), he expressed amazement at the "explosion" in the orthodox camp, triggered in reaction to the conservative movement's calling for the abolition of *yom tov sheni*. Don't orthodox Jews realize," he asked, "that the overwhelming majority of Jews have not been

(Continued on page 4, column 4)

Day War. He "moved heaven and earth" to bring all the dissident elements into the Israeli cabinet, even approaching David Ben-Gurion despite the latter's personal vilification of Eshkol. Unity was the Israeli Prime Minister's chief

Even before its establishment he served as treasurer of the Jewish Agency, a job that carried with it grave responsibilities. And only security considerations prevented his burial from taking place at his beloved kibbutz, Degania Bet.



Rabbi Dr. Emanuel Rackman addresses students and faculty members at THE COMMENTATOR'S memorial assembly for Levi Eshkol.

goal, and one of his last accomplishments was the "Prime Minister's Conference" which brought together world Jewish leaders from both the left and the right.

Mr. Eshkol was also quite excited about the proposed Yeshiva University "presence" in Israel, and both he and his staff did all they could to facilitate the realization of this program.

Levi Eshkol was one of the pioneers of the State of Israel.

Dr. Rackman quoted the *Sephat Emet* as saying that in every generation Jews must become "specialists" in certain *mitzvot*. Since in these times hatred of the Jewish people is so prevalent throughout the world, we must be especially concerned with *ahavat Yisrael*, the love of Israel. And so, concluded Dr. Rackman, of one who loved Israel as much as Levi Eshkol we must say "may his memory be blessed."

## The Commentator

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## We're Not Joshing

All resident students recently found in their mailboxes the "request for assignment" forms for next year's dormitory space. As has been the case for the last few years, the tripling will continue, even though a few more rooms might be made available in RIETS Hall.

And so, another year has gone by without substantial improvement in dormitory conditions, conditions which as the Cox Commission noted, are so essential to students' psychological well-being. At this time THE COMMENTATOR urgently requests that plans be drawn up—to be implemented over the summer—to make the dormitories more conducive places to sleep and study.

Most of the improvements are needed in Rubin Residence Hall. For starters, the building must have a greater degree of sound-proofing. Sound absorbing panels should be installed on dorm walls, and carpeting placed in the hallways. In addition the virtual cots which are in use must be replaced with something having a greater semblance to a bed.

Morgenstern Dormitory is fairly adequate, and the problems of RIETS Hall have been fully expounded many times in the past. However, one further improvement that is needed is the Centrex telephone system which has been under consideration for over a year. This system which would provide each room with a telephone-intercom, and improve the abysmally insufficient telephone situation, is currently being delayed by the phone company, and the administration must press for

## Letters To The Editor

To the Editor:

Ari Goldman, in his article "Unique Chauffeur Enjoys 'Friendly' President Belkin" (March 27, 1969), has managed to incorporate into five short paragraphs some of the most offensive stereotypes associated with the Black people. The patronizing and paternalistic tone of the article is precisely what the Black community is reacting so strongly to today.

In his article, Mr. Goldman presents us with a profile of Dr. Belkin's chauffeur, a Black man,

Mr. Roy Long. It is, of course, Mr. Goldman's prerogative as a reporter to profile whomever he chooses. However, the implication here seemed to be that we, as Yeshiva University students, may congratulate ourselves on our successful efforts towards integration since our President has a Black chauffeur.

Mr. Goldman compounds this initial condescension by referring to Mr. Long throughout the article as "Roy." Why then didn't Mr. Goldman refer to Dr. Belkin as "Sam?"

Mr. Goldman continues by stating that "Roy had no reaction to questions about the value of Black Jewish education." Since Mr. Long is not an educator this lack of response is entirely understandable but why bring it out in the article? It adds nothing to the article but it could conceivably add to the negative image of the Black man as being blissfully uninformed and happily engrossed in his job.

Mr. Goldman goes on to include one of the most popular racial stereotypes, that of the Black

(Continued on page 6, column 1)

its speedy installation.

Since we must spend three quarters of the year in the dormitory perhaps we can prove that there indeed is some place like home.

## Where Were You When We Needed You?

On March 27, THE COMMENTATOR sponsored an assembly in memory of the late Israeli Premier Levi Eshkol, who died on February 26. We were prompted to such action because of the University's seeming indifference in the wake of the Premier's death — aside from Rabbi Israel Miller's trip to the funeral — and the indignance which many students expressed at Yeshiva's insensitivity. We were fortunate enough to have Rabbi Emanuel Rackman as our speaker, and we heavily publicized the event in the hope of attracting a substantial turnout to pay proper respect to Mr. Eshkol's life and service to Israel.

However, the students who so often criticized the administration for its "neutral" Zionist position failed to materialize. Seventy per cent of room F501 was empty during a club hour when no students had classes. Dr. Rackman delivered an excellent address, and we publicly thank him for it, but it was obvious to all that a small minority of the student body was in attendance.

THE COMMENTATOR condemns itself for having faith in the sensitivity of the Yeshiva College student body. We certainly should have looked at ourselves before attacking the administration.

## No Stultification Without Representation

In light of THE COMMENTATOR's continuing efforts to secure for YC students an academic atmosphere of freedom and intellectual stimulation rather than constraint and stultification, we offer the following proposal: The practice of requiring instructors to conduct a final examination in each course is paradoxical in a school which seems to give so much leeway to its teachers in other areas.

In a college of this size, where class enrollment is usually under 30, a teacher should be free to exercise his or her prerogative to exempt a student whose ability can adequately be judged without the formal process of an examination. We submit this proposal to the consideration of the Dean and the Committee on Examinations for prompt action, and to the College Senate of 1969-70 should action not be taken this semester.

From The Editor's Desk

## Happy Birthday, Adolf

By Morton Landowne

Last Thursday as I was perusing the *New York Times*, I came across a full-page picture of someone dressed as Adolf Hitler, posing with a birthday cake in front of a swastika. The caption read: *April 20 is his birthday. Don't make it a happy one.* The ad, which cost over \$7,000, was placed by the "Committee To Stop Hate," of 40 East 35th St. The ad further stated *Adolf Hitler would love New York City's latest crisis. Black against Jew, Jew against Black. Neighbor against neighbor. . . . This advertisement is a plea to every thinking New Yorker. A plea for peace. A plea for love. . . . It is time to quiet the voices of hate and frenzy. Help make Hitler's 80th birthday a sad one.* Noble sentiments. It was signed by a cluster of community and religious leaders. It was also very naive.

To quote Nathan Glazer in the latest issue of *Commentary*, (Blacks, Jews & The Intellectuals) to combat this type of problem, "we need a good deal of discussion between Jews and whatever Negro leaders we can reach; but we do not need mass publicity." Glazer further pointed out that of all the anti-Semitic statements which have recently been publicized by the mass media, not a single one has come from an elected representative of the black community.

In another section of his highly reasonable article, Glazer points out that while anti-white expressions—expressions of anger, of hatred—are daily becoming more open and more extreme in the ghetto, for most American Negroes there is as yet no reason to equate anti-whitism with anti-Semitism, though an intense concentration by the mass media (i.e. *Time Magazine*) on black anti-Semitism might well succeed in identifying the two in the minds of many Negroes. Such is the power of means of communication.

I certainly do not suggest that this problem does not exist, merely that through such well-intentioned efforts as the "Committee to Stop Hate," we are approaching it all wrong. First of all, when we are dealing with localized problems, and the statements of single individuals, it is foolish to give them the widest possible circulation. As Glazer notes, when the *Black Panther* magazine prints anti-Semitic articles, our aim should not be to broadcast them far and wide; our aim should rather be to inform those who sympathize with the Black Panther party and who might otherwise not know what it stands for; our aim should be to get moral and financial support withdrawn from the Black Panthers. The same is true with the WBAI situation. If black anti-Semites can only reach a small audience (and the farcical aspect is that WBAI's audience is largely Jewish) we should be sure that in attacking them we do not make it possible from them to reach a large audience.

Similarly, Glazer notes, another job which must be done within the Jewish community is to educate those who give so freely to liberal and progressive causes into the awareness that it is suicidal to support irresponsible black demagogues whose chief claim to leadership is their ability to get on television by making outrageous remarks. "When Wilfred Ussery, national chairman of CORE, who has made anti-Semitic remarks, engages in efforts to raise funds to develop black-owned enterprises in the ghetto, Jews should use whatever influence they have to see that these efforts are not rewarded. There are many Negro organizations interested in developing black-owned enterprises in the ghetto, and of these, many are led by people who realize that this country has been built upon, and that its future still depends upon, mutual tolerance among groups. It is they who deserve support."

The "Committee To Stop Hate" and all other would-be good samaritans, would be well advised to reconsider the effects of their "clever" ads with pictures of Adolf Hitler and birthday cakes, and spend their dollars and energies in more constructive ways. And, we at Yeshiva should heed the good sense of Nathan Glazer.

\* \* \*

The Middle States Evaluation Team has come and gone, and most students probably weren't even aware of it. The question is whether or not something positive will come of their whirlwind visit. In the short space of three days, the seven gentlemen attempted to evaluate the entire university at its "four main teaching centers," admittedly a mammoth task.

The task Middle States now faces is to consider the plethora of data they collected (including this year's issues of THE COMMENTATOR) and come up with an evaluation of the school. It is taken for granted that our accreditation will be renewed. It will be interesting to see how the evaluators feel Yeshiva has progressed (or regressed) in the decade since the last evaluation. The Middle States report will be sent to Dr. Belkin over the summer, and it is to be hoped that he will choose to make it public.

Admittedly, no group of outsiders could successfully fathom the complex and unique aims of Yeshiva College in a few days. However, the team was composed of professional educators and trained evaluators, and the suggestions they offer might provide the perfect initial agenda for the College Senate.

\* \* \*

In my last column I stated that I was gratified to hear that the new president of YCSC, Richard Sternberg, was considering appointing Alan Zaitchik and Lou Schapiro to the Senate. Mr. Sternberg has denied saying this, and since I readily admit that it was not Mr. Sternberg who informed me that these men were under consideration, I readily apologize to all concerned.



**Professor Exposed**

# Psychology Prof Offers Unique View Of Israeli Military Setup

By Irwin Mansdorf

Among the new members of the YC faculty is Dr. Judah Rosenberg, on a one year sabbatical leave from Bar-Ilan University where he is a member of the psychology department. Dr. Rosenberg, ordained at Yeshiva and a graduate of the college (class of '59), has been living in Israel since 1950, when he, together with his family went on *aliya*. His father, Rabbi Dr. I. S. Ben Meir ("a Zionist from a long way back") has been a member of the *Knesset* since 1952 and is now serving as Deputy Minister of the Interior.

Dr. Rosenberg has served in the Israel Defense Forces, first as a soldier, then as a civilian consultant and senior research psychologist, and now as an officer in the reserves. During this time he has been engaged in research of the human element in the military. He is also active in the National Religious party and is one of the leaders of the opposition within the party.

**Military**

In discussing Israel's defense forces, *Zahal*, Dr. Rosenberg pointed out that there exists (in Israel) a highly developed military psychological testing program. This personnel testing is found on all levels of classification and is constantly referred to when an individual inductee is considered for advancement or for reassignment.

Officers come from one of three sources: up from the ranks, from the academic reserve or from the military schools. The first type, which make up the bulk of officers, are recommended by their superiors. The second type, the academic reserve, is composed of college students, who, on the basis of their psychological tests, are deferred during the academic year but serve and train for duty for three summers. Following this training, they serve for a full three years as regular officers. The military schools are regular academic high schools where the students live in dormitories on a military setting. They enter these schools

## Community Manual To List Existing Summer Programs

By Isaac Gewirtz

New York's problems are no different from those suffered by other cities during the summer, and Washington Heights is a representative community of the changing American City. Each summer, throngs of teenagers and younger children from lower income families roam the streets idly in search of a relief from boredom. Though we are not here to witness it, the same situation prevails in Washington Heights. Mr. Stein, director of the local Y. M.H.A., has, in conjunction with Mrs. Tova Lichtenstein of the Stern College faculty, devised a plan through which families will avail themselves of the local community services offered.

**Recreational Facilities**

At present, Mr. Stein notes,



Dr. Judah Rosenberg

at the age of 14 and while pursuing their studies together with the other students (who are not part of the military school) devote afternoons and evenings to military training.

The relationship between the

Israeli officer and his soldiers uniquely differs from any other in the world. Dr. Rosenberg attributes this to the relative young age of the officers and to the fact that, like the soldiers, they represent a clear cross-section of the population — most of whom have gone through the same training.

Dr. Rosenberg feels that the high morale in the Israeli army is not due to any psychological gimmicks or manipulations but rather to a deep awareness by every soldier of Jewish history, of the cultural and religious background of the Jewish people and the State of Israel.

Concerning *aliyah*, Dr. Rosenberg asserted that there is a current and definite need for all types of Jews although, he added, it is easier to absorb professionals than any other type.

Dr. Rosenberg emphasized the need for proper preparation, including a proper attitude toward *aliyah* before considering the move. Part of the preparation, he said, is learning the language of the

(Continued on page 7, column 1)

**From the Baer's Lair**

## Dialectical Scholasticism

By Noah Baer



Despite the biblical command against mixing animal species, one progressive Mapai kibbutz decided to try mixing a hen and a rabbit. When asked about the results, the kibbutz representative declared that the resulting animal was, "nisht a hin un nisht a hare."

Yeshiva University has its own type of experimentation among species and, although this type is not biblically forbidden, it results in a problem similar to that of the Mapai kibbutz—a little of this, a little of that and a whole lot of nothing in particular. Take a few grams of Western culture

and a few grams of Judaism and what do you get—synthesis at the oldest and largest. We must be the only school in creation to claim its guiding principle to be Hegelian metaphysics.

Synthesis is the resolution of two extremes into a middle path. Two opposites combine themselves into a middle which combines them both into one. What does this have to do with us? I don't know. I just read PR pronouncements.

At Yeshiva we have Jewish studies and we have secular studies but we don't have anything resembling the union of the two. The fact that the University is divided into different schools belies this claim. Synthesis would be the fusion of all studies. It is difficult to conceive of what a program of this type would entail let alone implement such a program. Is there such a course as Jewish organic chemistry? Courses in literature, history or philosophy deal with their specific topics, whether Jewish or secular, and any interpenetration is necessitated by the nature of the study not our whim. Jewish history uses modern techniques by necessity, not YU edict. Jewish literature is taught as any other literature is. This is done by necessity not synthesis. What does synthesis in our program mean? I don't know. Ask the fellow who thought it up.

Our Hebrew motto itself disposes of this myth—*Torah U'Maddah*, Torah and Science not *To* science and *Scirah*. Each one is recognized as a separate field worthy of independent study. Each one is

## Yeshiva Student Describes Harshness Of Kibbutz Life

By Yaacov Rose

Yaacov Rose is a Yeshiva College junior currently studying in Israel. His impressions of the Kibbutz were gathered from a month's stay on Sdei Eliyahu and a week on Saad.

"If hell," as Sartre defined it, "is other people," I thought not-too-gamely to myself, "bring on the other people." For indeed, to my truly aching body, which had become suddenly a haven for flies, my situation was, to say the least, no lost paradise. A 105-degree Israeli sun beat fiercely on my back, and my usual *sangfroid* was becoming more and more *chaud* as I substituted professors and other targets of hate for the measly green pepper plants which bleated helplessly for my tender touch.

Fresh off the plush El Al, I was learning a new "skill," how to weed and space. Needless to say, I found myself no green-thumbed prodigy. To add to my misery, my kibbutz shorts were five sizes too large and were threatening to become entangled in the very plants which had become so rapidly the focal point of every passion I could muster up.

Passion, being an emotion which presents itself infrequently to me, did not permit me to rationalize. Do I really care so much for the welfare of the kibbutz's green peppers, or whether they are spaced and weeded properly? Isn't my ire raised really at the sight of the Sabra girls going about this same work with a smile on the lips, their tongues flapping away much too quickly to be understood in a Hebrew gibberish of

Applications for positions on the Governing Board, Associate Board, and staff of THE COMMENTATOR must be submitted typewritten to Editor-in-Chief Morton Landowne, MD 205, by May 1. Elevations will take place May 8. Preference will be given to applicants currently serving on THE COMMENTATOR. Applications are to include name, class, religious division, experience, ideas and two choices of positions.

their own, while working two pepper rows to my one at a rate double mine?

The Sabra women were raised on the kibbutz, it will be argued, and will thus take such work in stride. Besides, to a stranger in a new life any physical inconveniences will be amplified in the mind and will present a synthesis of pure misery. What really bothered me, I must admit therefore, was not so much the work itself; one soon becomes as calloused as a sunbaked sabra. It was the basis of the work, an ideal no longer new or dramatically urgent which conjured up for me a picture not so comforting; a pioneer whose white hair seems not the only witness to his age.

The picture of the kibbutz in the mind of the American is one of a veritable Shangri-La. The gentle morning sun finds bright-eyed workers setting out for the fields in one great hay cart. An all-encompassing sense of true harmony is portrayed and one can just hear these sunburnt pioneers sing "*Yerushalaim Shel Zahav*" in unison!

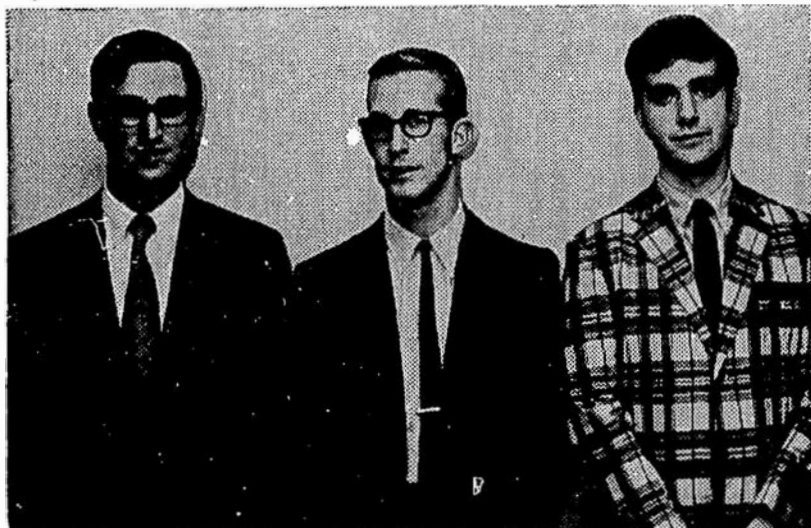
Freshly arrived from the pic- (Continued on page 4, column 1)



I. Toltelbaum

As its second offering during the current academic year, the Yeshiva College Dramatics Society presented three one-act plays beginning on the evening of March 22. The plays were presented in the then just vacated "temporary location of Pollack Library." A review by Dr. Irving Linn, Professor of English, will appear in the next issue of THE COMMENTATOR.

# JSS Re-elects Sacknovitz; Smith And Moche Also Win



I. Tettebaum  
New J.S.S.C. officers are from left to right: Mitchell Smith, Robert Sacknovitz, David Moche.

The recent JSS Presidential elections saw incumbent Robert Sacknovitz in nip-and-run battle with Gandolph Cohen, who ran on a write-in. Sacknovitz, however, was victorious at the polls. The President is a junior, majoring in political science. Besides his JSS activities, he is a member of the YU Neighborhood Youth Corps tutoring program. In looking toward his second year as JSSSC President, Mr. Sacknovitz expressed his hope that more curriculum improvements, begun this year, will be continued and expanded.

In the Vice-Presidential race, Mitchell Smith defeated write-in candidate Harold Zombek. Mitchell, who hails from Newport News, Virginia, is a junior majoring in history. He is co-chairman of the Yeshiva College Weekend Committee, and is active in the tutoring program.

Finally, in the contest for secretary Treasurer, David Moche defeated Phil Solomon. Mr. Moche, who is a member and performer in the Yeshiva Dramatics Society, is a freshman economics major. He comes from Kobei, Japan.

# On The Aisle

That the world is a vomitorium is a major theme in the Horrific Hilarious Humor of "Brother Theodore." That the end of man must be quadrupedism is its lesson. But it is not a philosophy: it is too sophisticated for that. Theodore's bag is the absurd, which, if you go to Yeshiva University, should be right up your alley.

The show has been called many things—grotesque, diabolical, macabre, passionate—but most of all it is mad, fascinatingly mad. Theodore holds you spellbound for nearly two hours while he vents his spleen and bulges his eyes and rants and raves in a voice that matches his face. It is pure entertainment. It is highly refined subtlety in a cultural German accent. And yet it is gross; he will likely as not shine his flashlight in your face, insult you, abuse you and call upon all of Creation to do the same. He will eat your gut, and make you drink a cup of his bitterness.

Perhaps all Theodore really sees in the world is absurdity, possibly because he lived through Dachau. Or perhaps he just finds it a fun way to get his kicks and earn a living at the same time. Certainly, he is a highly intelligent person.

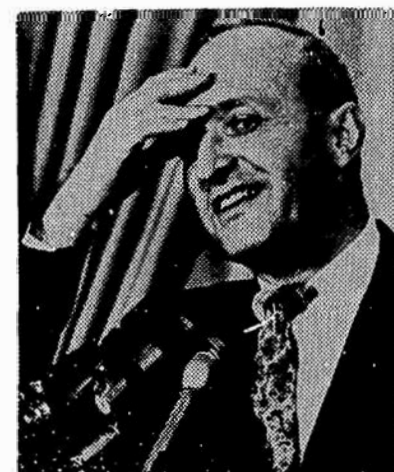
# Himmelfarb Raps Orthodoxy For Living In Dream World

(Continued from page 3, column 2) observing even *yom tov riskon*?"

Pointing to the anti-religious sentiments in Israel, he attributed them to the negativism which the orthodox often inject into Israeli life. The secular Israeli confronts religiosity very rarely in the form of pioneering for social justice. Rather, the Israeli meets the *dati* in what he considers is meddling interference in ritual practice. The *dati* in Israel, Himmelfarb thinks, has come to be associated in the minds of many Israelis as the factor responsible for the imposition of unpopular observances (*Shabbat*, *kashrut*, religiously sanctioned marriage). Why can't the religious Jew pose as the champion of social justice as well, for example, in the fight against exorbitant interest rates? Isn't the prohibition against *ribit* (usury) as severe as that against non-kosher food, Himmelfarb demanded?

Tackling the role of the orthodox Jew in this country, Mr. Himmelfarb felt that the orthodox should not be called upon "to do" but rather "to be." The way to win others' hearts and minds is to live a life that others would want to emulate. There is a real opportunity for orthodox people today to make inroads into the general community, for people to-

day have a proclivity towards unique and even exotic ways of life. If orthodox Jews will live the



Mr. Milton Himmelfarb

"ethical model," the outside community will be shocked out of its stereotypes of orthodox Jews, and become more receptive to orthodoxy's claim.

Although Mr. Himmelfarb stated at the beginning of his remarks that his judgments would be critical of orthodox Jews only because he finds himself with a Yavneh group ("I would not repeat these things to a reform group," he quipped), the questions posed to him reflected the defensive posture assumed by the students.

Some of the students indicated that awareness of orthodoxy's relatively small influence does not mean that protest should not be directed against a movement's veering away from tradition. Resentment was also voiced as to why the orthodox are stereotyped as moral culprits, when the rest of the community fares more poorly.

### TODAY

The Speakers Bureau of Yeshiva College invites all students to hear Norman Mailer and Jimmy Breslin during club hour this afternoon in room F501.

Mr. Himmelfarb was asked why *Commentary* magazine does not project the orthodox community in a more favorable light by pointing to its great development and accomplishments. His answer was two-fold. *Commentary* caters to the tastes of a certain intellectual elite, and its stance must thus be more critical ("we are interested in giving *haskamot*"). He also pointed to the scarcity of orthodox writers willing or able to write for the magazine.

bulence of the sea. After all, no kibbutznik is an island unto himself.

# Israeli Finds Home In Confines Of Kibbutz

(Continued from page 3, column 5) ture-book pep rallies and Fifth Avenue parades of his quasi-Zionist childhood, the would-be kibbutznik finds that his beaming haycart-in-the-sky is neither beaming nor ethereal: it is a very dusty reality, a way of life for the *bnai-meshek* who inhabit a village estate of their own. This very reality, while attesting to the inbred toughness of the kibbutznik, raises doubts in the observer's mind as to what really motivates the feelings of the indigenous *ben meshek* towards his home.

The idea of the turning of a dream into a reality is for the

kibbutznik not followed, as it is for the American, by a vociferous exhortation to donate money which reaches a dynamic crescendo and is followed by coffee, cake and plaque-presentation. The kibbutznik feels for his kibbutz in a manner more personal and interior to himself than is shown through pocket attestations and stomach protestations. If he is young, the kibbutznik treats the kibbutz as a home; a home which, he has been taught, is more important to the Israeli state than others since it has been the physical manifestation of the *chalutz* spirit, but a home in its practical sense none

the less. His Zionist feelings are of a very practical nature; the reality has metamorphosized the dream into the very noble past.

In observing those *bnai-meshek* who return to the kibbutz after their army duty, however, one notes that "home" is defined as more than a growing up place. Indeed, this definition is more personally relevant to the kibbutznik than is one tied to overused *chalutzik* ideals. Any idealism which prompts these "older-folks" to come and stay on the kibbutz merely shares or is even secondary to the fact that such people would be socially or personally unsuccessful in the city. The ambiguity of the term "success" is not the point; nor is the retort that social success is a relative idea. The city dweller faces a daily struggle which the kibbutznik dares not endure; city life scares him.

The nagging suspicion thus arises that these people cannot "make it" on their own. They need not only the physical necessities of the *meshek*, but its mother-like encompassing warmth. Their closed clique serves to keep out intruders and reinforce their feeling of security inasmuch the same manner as the teenage "in-crowd" gives group identity to its otherwise lost and gawky members.

Is such an observation a cynical one, implying condemnation of the kibbutz as a reality? To be sure it is not, for the psychological comfort of the kibbutz does not stifle self-identity at all; it merely removes from the individual's quest for assertion such obstacles as rejection and aloneness in order to produce a less anxiety-torn personal fulfillment. The same com-

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# Stein Plans Community Manual To Illustrate Summer Services

(Continued from page 3, column 2)

summer planning is a luxury. Since as of this writing no cure for poverty has been revealed, Mr. Stein feels that the best solution would be the mimeographing of a community manual. The manual would list all services and programs offered in Washington Heights and accessible locations in the rest of Manhattan. The city doesn't issue a public list of all its recreational services as don't the churches and private clubs. For the benefit of the Spanish speaking population, the booklet could be bilingual. The city programs have not been to their greatest capacity, and with the issuance of these listings, Mr. Stein is sure that enrollment will increase.

### Community Service

Mr. Stein is undertaking the coordination of this assignment because there are no other community service institutions in the neighborhood. Whereas in the Lower East Side "you can't spit without hitting a settlement house," Mr. Stein noted with some irritation that the nearest settlement house to our immediate neighborhood is on 125th street. Neither is there a Y.M.C.A. or any other community organization. The Y.M.H.A. is placed in the unique position of providing a community service for (in the context of this program) a non-Jewish community.

Mr. Stein estimates that one hundred man-hours will be required to compile the needed information. The men will spend their

hours meeting with city officials and social service directors gathering material. If a large number of students volunteer, the work (which is interesting) will proceed more quickly and efficiently. One orientation session with Mr. Stein will be arranged at the convenience of the student volunteers. There is no question of ego-satisfaction in this project, and Mr. Stein wants the students to feel and the community to know that the operation is being implanted only because of the interest and involvement of Yeshiva's students. If possible, a group of students

proficient in Spanish could translate the English text.

The element crucial to the entire plan is time. The manuals should be distributed by the end of May. This means that work should begin on the compiling of information within the next couple of weeks. All those who are interested in taking part in this effort should contact myself in room 526 or Bernie Firestone in room 613 of Rubin Hall. The work isn't of glamorous or revolutionary nature; but it is a much needed service which will be received with much appreciation.

## HEW Praises Publication Of Jewish-Medical Document

By Robert Stein

A previous issue of THE COMMENTATOR presented an excerpt from a newly-completed work entitled *A Hospital Compendium—A guide to Jewish moral and religious principles in hospital practice*. The *Compendium*, written and edited by Rabbi Dr. Moses D. Tendler, is being published by the Federation of Jewish Philanthropies in response to a demand by many patients and hospitals administrators for some authoritative guidance on Jewish teachings related to medical theory and practice.

Apparently, the *Compendium* will serve its function well. It has already been recognized as a valuable guide in administering the policy of the Public Health Service, which is a part of the Department of Health, Education and Welfare. Although its policy is essentially administrative, not ethical, the Public Health Ser-

vice appears to be well-versed in both medical and theological matters. The *Compendium* was brought to Dr. Chalkley's attention through THE COMMENTATOR.

Dr. Tendler, who of course played a major role in producing the *Compendium*, showed little surprise at the high praise that it received. He called it merely "expected" that the work should be recognized as a scholarly and knowledgeable document.

## Registrar's Office Predicts That Next Year Will Be "Year Of The Overseas Student"

By Aaron Reichel

"There have been more transcript requests this year than any other year," moan the office secretaries as they part with the forms wistfully recalling simpler times. Statistics are not as yet available regarding formal leave of absence requests for the '69-'70 academic year, according to Mr. Hagler of the Registrar's office, but the general feeling on campus is that next year represents the year of the overseas student.

This year one hundred twelve students representing nine and one half percent of the overall Yeshiva College enrollment (which includes transients and advanced high school students) are on leave, most of them involved in some sort of study in Israel. It is traditionally conceded that the ideal year to spend in Israel is the junior year since the first two college years are devoted to required courses; and as Prof. Silverman emphasizes orally and in the forms distributed down in the Registrar's office: "Students are encouraged to take courses in which Israeli institutions specialize, and which are not readily available in the United States, such as Biblical Archeology (Form P6, Page 1)." A senior, of course, is not likely to have time for such luxuries, finding himself much more involved in painstakingly fulfilling his requirements and keeping in touch with graduate schools. Thus the excursion to Israel has been generally left to the juniors who have consistently led the list, this year with thirty nine students on leave, roughly fifteen per cent of the

## SOY Elects Bick President; Frank, Billet Also Win Office



New S.O.Y. officers are from left to right, Heshie Billet, Ezra Bick and Michael Frank.

Elections were held March 27 for the executive position of the Student Organization of Yeshiva. In a three-way race for the Presidency, Ezra Bick emerged victorious over Ellis Bloch and Chaim Pearl. The widely contested post of Vice-President was captured by Michael Frank despite a strong showing by write-in candidate Mark Karasick. Heshie Billet was elected to the office of Secretary-Treasurer.

When asked about his plans for the future, President-elect Bick replied that his primary concern was to preserve the identity of Yeshiva University as a yeshivah.

Somewhat more specific, Vice-President-elect Frank stated that he intends to use the newly-formed University Senate to the best advantage of RIETS and its students. He also outlined plans for instituting some type of Hebrew exemption exam which could prove beneficial to the RIETS student with a strong Hebrew background. In a frank approach to his new position, Secretary-Treasurer-elect Billet said that his essential task would be to execute the responsibilities of his particular office to the best of his ability, by keeping SOY in smooth financial order.

## Who's Whose

### Engaged

- Marvin Fass '68 to Pesal Rand
- Milton Maybruch '65 to Barbara Fishman
- Gerald Weinberg to Bella Hass
- Shalom M. Kaprow '66 to Sheila Weinstein
- Mel Gottlieb '66 to Tobie Brandriss
- Zev Furst '69 to Sandy Saperstein

### Married

- Sheldon David '69 to Marilyn Walker
- Abe Kintslinger '69 to Anita Seigel

### Births

Mr. and Mrs. Allan Friedman '68 (former COMMENTATOR Senior Editor), son, Seth Ira (Schneur Zalman Yitzhak).

Dr. and Mrs. Auri Spigelman '62, daughter, Shari Anne.

Mr. and Mrs. Murray Jacobson '67 (former President YCSC), son, Jonathan.



Rabbi Dr. Moses D. Tendler

vice requires that all institutions receiving grants from it provide an assurance that it will continually review the conduct of work under the grant to insure that human subjects are treated in accordance with the institution's own ethical standards.

### Well Balanced Document

Dr. D. J. Chalkley of the Division of Research Grants of the Public Health Service indicated in a letter to Rabbi Isaac N. Trainin, director of Synagogue Relations for the Federation, that the *Compendium* would serve as an excellent guide for the standards expected of Jewish institutions. He judged the work a "well-balanced document," in that the authors ap-

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# Letters To The Editor

(Continued from page 2, column 3)  
man's attraction to expensive cars. When asked about Dr. Belkin's car "Roy shines with, 'I got a Caddy-better car than this.'" Much could also be made of the use of the word "shine," a traditional slang expression used with regard to Black people.

If this article, well-intentioned as it undoubtedly was, is typical of the Yeshiva University conception of integration, proposals to admit Black students to Yeshiva College become farcical. I cringe at the thought of the condescension which would inevitably meet any Black students who would attend.

Sherry Fyman  
Stern College '71

Mr. Goldman replies:

I'm glad to see that social consciousness has finally hit Stern College after all these years; so much so that Sternlies are beginning to see a bigot under every bush.

The more (black) power to you.

## Israel

To the Editor:

I would like to bring to the attention of the student body that there are a number of leadership positions available in Israel this summer. Included in the positions are free round trip fare, as well as room and board in Israel. Applicants must be of strong religious and Israel commitment and should have been to Israel previously.

College seniors and, preferably, graduate and semicha students interested in applying are invited to send a brief resume to the address below.

Gershon Saft  
1540 56th Street  
Brooklyn, New York

## Nirly Correct?

To the Editor:

The outcome of this letter will lead to my making three enemies, but the record must be set straight and the good name of my administration preserved. What COMMENTATOR called the "Nir Fiasco" and what Mr. Firestone alleged as "Prostituted Power" are the topics of my reply.

As was stated in THE COMMENTATOR editorial of March 27, 1969, "There is no excuse for the collapse of Nir." I agree. The editorial further states: "The President of the EMC Student Council and the editor of Nir must accept full responsibility." Since everyone knows who the president of EMCSC is, let me introduce David Anfang, the editor (or so he calls himself) of Nir. The other editor, Mr. Chaim Gross, has resigned in December for reasons which I ought not mention. Let it, therefore, be known, that I accept full responsibility, since Anfang is incapable of accepting responsibility and Gross has resigned. A lit-

tle background: Last May, the Executive Council of EMC interviewed applicants for the position of editor of Nir. Our choice of David Anfang and Chaim Gross was not for personal reasons as Hamashkif wrongfully asserted, but rather upon faculty recommendation, ability, past experience and upon a personal knowledge of the candidates. This was done with the approval of the EMC Student

**Rabbi Dr. Moses D. Tendler will once again offer a seminar on hilchot nidah-taharat hamishpacha, under the auspices of the SOY. The lectures will be held during club hour on May 8 and 15, and are open to seniors and to students who will be married during the coming year. SOY will provide all participants with two free texts.**

Council after they questioned the two.

Thus, at my urging a staff was immediately organized. A business manager was appointed by the editors. At the end of the summer, the business manager, Brian Falk, informed me that he received pledges for \$500 in ads. This amount, added on to the student council allocation of \$1,500 plus, would have been almost quite sufficient on meeting the cost. So money was no problem, since we are as COMMENTATOR jealously called us the "Wealthiest Student Council" wherein lies the fault.

The editors in what now is found out to be a fraudulent progress report (minutes of Oct. 30, 1968 EMCSC meeting) reported that a theme had been developed for the book. At the meeting they also stated that arrangements will be made for photographers and that "articles are coming in." In an about face, Anfang approached me in February and told me he could not publish Nir. One may ask, "Was I not aware of the situation from October to February?" I answer no. Every time I saw Anfang I would ask him how

## Set Theft Is Mourned

There has been no official information as to the whereabouts of Yeshiva University's T.V. set. Often times students have been seen weeping in the lobby of Morgenstern Dormitory, especially during the Smothers Brothers and Mission Impossible time slots Sunday evenings. However, an unofficial survey has shown that attendance in morning classes is up 7½%.

The top-notch, deluxe set was reported missing shortly before the Pesach recess and characteristically

Nir was progressing and he would answer "You are President, not Editor; leave the book to me and do not worry!" Anfang's progress reports were lies! He made a minimal attempt to publish! He misled a student council and a student body who had entrusted him with a responsibility! And both editors used their title for personal advancement and this I state unequivocally!

At an EMC student council meeting on Feb 11, 1969, Anfang informed the EMC council that apathy and a lack of funds were the causes for Nir's failure. In regard to apathy, it was Anfang and Gross who were most apathetic. Concerning a lack of funds, this is a ludicrous assertion for there was a \$1,500 plus allocation (which could have been raised to \$1,800) and \$500 in ads were promised.

Yet as President Truman used to say "The buck stops here." I accept full responsibility for Nir's failure, since Gross has quit and Anfang is incapable of accepting responsibility! I immediately tried to ameliorate the situation by incorporating a Nir section in the Masmid 1969. Anfang did not even help here. It was David Frenkel, Israel Stein and myself who spent some time on outlining our EMC section. Being President of EMCSC is onerous in itself, and then I had to become an editor in chief! This fiasco could have been avoided if Anfang had ad-

mitted his incompetence earlier in the year.

I apologize to the EMC student body, the faculty and the administration. I do hope that future councils will learn from our error, and that people who accept a position will act responsibly. If so, at least a valuable lesson has been learned.

Now concerning Mr. Firestone's article "Prostituted Power," in his column "Fire and Brimstone," which ought to be renamed "Fierery [sic] Anger and Stone-Headness," Mr. Firestone states in a run-on sentence the following: "Each President has the right to campaign for the candidate of his choice and each enjoys the opportunity to express his opinions in written language." Now observe the second half of the sentence with its obvious contradictory, paradoxical and illogical conclusion: "but to represent oneself as council president and to express an obviously partisan view is a misuse of power to the nth degree." If each President can campaign for a candidate, then why the admonition for an "obviously partisan vote?" Is it a misuse of power for a concerned student leader to inform his constituency which candidate he believes is the best one qualified? Is not the President of Erna Michael College Student Council the same person as Norman Bertram? Would not your reaction have been different, Mr. Firestone, if I supported your

candidate? (and "there lies the rub"). Yes, I am satisfied that I have done right and the students electing Mr. Sternberg is just one proof. You call for condemnation of Mr. Safran and myself for being concerned with Yeshiva's future?

I, therefore, have no choice but to find your style authoritarian and obnoxious. Since you are or will be a candidate for next year's editor-in-chief of COMMENTATOR, and have already proved your lack of journalistic responsibility, perhaps this position ought to be denied to someone as reckless as you. Perhaps you should be condemned. Finis.

Norman Bertram '69

Mr. Firestone replies:

Your letter speaks for itself; I have no better defense.

## Churgin Publishes Book On Jewish Horizons In Philosophical Study

Sixteen modern Jewish thinkers are discussed and analyzed in a new book by Dr. Gershon Churgin, professor of Hebrew literature and Jewish philosophy at YU.

Published in Hebrew by YU's Department of Special Publications as *Ofkei Mach'shavah* "Horizons of Thought: Studies in Jewish and General Philosophy," the book is dedicated to Dr. Samuel Belkin on the occasion of his 25th anniversary as President of YU. The first chapter of the volume treats Dr. Belkin, and is entitled "Man of Deeds and Man of Thought."

The philosophers span the 19th and 20th centuries from Nahman Krachmal, Ahad Ha-Am and Jawitz through Martin Buber and Prof. Harry Wolfson. Also included are essays on Prof. Joseph Klausner, Rabbi Israel Efras, Prof. Hugo Bergman and Morris Raphael Cohen. Dr. Churgin, the author of *Currents in Modern Philosophy*, received last year's EMC Alumni's Horeb Award at its Jubilee celebration.

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# Rosenberg Explains Israeli Generation Gap

(Continued from page 3, column 3) country. This is especially important in the case of the educated wife, who being home most of the day does not have the same opportunity to learn the language as her husband who goes to work and pick it up much more quickly. Thus, without a rudimentary knowledge of Hebrew, the wife is cut off from the country, not being able to read newspapers or listen to the radio. This, in turn, can and often does lead to disenchantment with life in Israel.

## Religion And State

The main part of our conversation centered around what Dr. Rosenberg called "Israel's number one social problem," the compatibility of religion and state.

Dr. Rosenberg analyzed the problem in two steps:

First, the problem of religion and state is essentially a social conflict between two sub-populations, the religious and non-religious, who have basic differences in ideas and concepts as to the very nature of a Jewish society.

Second, differences, while existing, are overblown by "supposed exponents of non-religion," and are not as one sided as they are made out to be.

Dr. Rosenberg attributed the prevention of its not growing too great to the "no peace-no war" situation of the past 20 years. Whenever there is an external danger, he says, such as a war, the gap narrows and differences subside in internal affairs. But, he emphasized, there still exists a very real, basic conflict between the religious and non-religious communities.

## Conflict

The religious community, according to Dr. Rosenberg, "see Israel as uniquely different from any

country or state in the world and can't see a separation of religion and state." On the other hand, many of the non-religious population, "want to see Israel maintaining its Jewish character but without a commitment to religious values and beliefs."

Thus, the problem of reconciling these two factions is the problem of how religious values are to be translated into everyday life. While the religious population feel the traditional religious way of life must be clearly felt in the public domain (e.g. the public transportation on *Shabbat*), the non-religious protagonists feel that only certain basic traditions must be related to the community at large (e.g. observance of *Yom Kippur*).

Thus the differences exist in terms of the basic approach to Israel as a political entity. In this Dr. Rosenberg mentions that there is an increasing tendency on the part of many non-religionists to move closer to traditional values

and to want to see Israel embody in its image basic traditional Jewish values as religious values. This is especially seen in the younger non-religious generation.

Among the religious population, Dr. Rosenberg explains, there is a difference between younger and older generations as to the philosophical outlook on pragmatically combining religion and state. The younger generation is especially committed to its position that Israel should be, in essence, a "*Medinat Hatorah*." They believe that if eventually Israel does not become a Torah state, then it will lose its link with the continuity of Jewish existence. The reason for this firm commitment on the part of the religious youth, according to Dr. Rosenberg, is their "sabrah" mentality. Being born and educated in Israel and serving in its army, they, as a result, become more firmly attached to the country itself and become idealistically involved in the more far-reaching aspects of the religious and social goals of the state. The older generation, on the other hand, were more interested in specific religious guarantees to protect their own interests. According to the younger generation, their elders either did not try to achieve the long term goals or they did not believe in them.

Dr. Rosenberg was very emphatic and explicit when asked what YU students can and should do for Israel. He broke down Yeshiva's potential into three categories, each leading to the other.

The first would be for Yeshiva students on YCSC to serve as the leadership in the Jewish student community, to coordinate activities on Israel's behalf.

This, according to Dr. Rosenberg, is urgently needed in light of the rising anti-Israel feeling in the United States. Since most public opinion is formed in the academic community, this student movement would help gain greater and stronger support for Israel.

After the first function has been achieved, the second would be to direct activities toward the entire student and academic community. This would involve putting forth, defining and defending Israel's position.

The third function, and probably most important, would be for YU students to serve a galvanizing role within the Jewish community in terms of *aliyah*. Yeshiva students, who, hopefully, will eventually go on *aliyah*, can serve the country at large and secondly, as "religious intelligentsia" can strengthen the cause and the struggle going on within Israeli society.

## Roving Reporter

By Michael Wendroff

The unlimited cut system has been tried in Yeshiva College for a bit over a year now. Now, it has been proposed to extend it to the religious divisions as well. The Roving Reporter has gone to the students to inquire their feelings on this subject.

The following are their replies:

**JOSEPH COHEN**, (Soph, RIETS, Economics):

I feel that students should be given the opportunity to test a system of unlimited cuts in the religious divisions. It should be made clear that the system is granted for only a semester at a time and can be revoked if the privilege is misused.



**SHELDON ARON** (Soph, EMC, Poli. Sci.):

At the present I am against unlimited cuts in the religious divisions. I feel that students will waste the time given to them. However, because of the

heavy work load, the number of allowed cuts should be increased from 2 to 6.

**STEVEN SINGER** (Junior, EMC, Sociology):

Yes, attendance is probably the best indicator of what the students think of a particular course or teacher. In effect then, unlimited cuts will not only give the students more time for their research work, but will also tell the administration clearly which course or teacher can be improved or eliminated. But if put into effect now, I'm sure the dean would have his hands full just improving or eliminating.

**STEPHEN SADOWSKY** (Senior, JSS, English):

The question focuses attention on one of the crucial problems facing the intellectual community at Yeshiva: that of time. In order for a student to learn fully, to question, and to analyze a course of study — in short, to assimilate an intellectual experience en toto within his own being — he needs time for thought, time for concentration, time for independent study. The requirement of having a student spend more than fifteen hours per week in a classroom hinders the students' educational advancement and, thus, stands in opposition to correct pedagogic technique. In this light, the double-program fails a priori. Unlimited cuts in the religious divisions is one solution to this problem, though personally I do not feel it is the best.

## Middle States

(Continued from page 1, column 3) ers, two students selected by the Student Council and two selected by Dean of Students Israel Miller. The Undergraduate Council is comprised of two students each from Yeshiva College, Erna Michael College, Stern College for Women and Teacher's Institute for Women, two faculty members from each of those schools, and the deans and directors of each school. All of these meetings were arranged at the request of the Middle States investigators. According to Dr. Isaac Bacon, dean of Yeshiva College, the committee was "very impressed" with all the students who were interviewed.

The members of the investigating panel, having concluded their visit here, will now prepare an evaluation of the university which will be submitted to a commission of the Middle States association. This commission will then determine whether to continue Yeshiva's accredited status, grant a probationary accreditation, or revoke accreditation entirely.

Middle States investigates each university only once in ten years and so Yeshiva will not be visited again until 1979.

## Speech Teacher's Ramblings Manifest Hegelian Dialectics

(Continued from page 3, column 4) George Orwell's term describes it better— double think. Double think is the ability to believe in two mutually exclusive ideas without worry about its legitimacy.

Some instructors, nevertheless, make attempts to achieve that term to which we all pay lip service. One comes to mind immediately: I took Speech 1.1 with an instructor who if anything from his crew cut to his white socks—could not be called an assimilationist. "What would you do," he once asked, "if suddenly, without the slightest preparation, you were called to deliver an extemporaneous speech?" All our suggestions were rejected. "The very first thing to do is to have faith in G-d," he told us. "No matter in what situation you find your-

self, have faith and G-d will help you." Often, class sessions would change into pep talks for faith and

Morris S. Whitcup '69 has received a Herbert H. Lehman Graduate Fellowship in Social Sciences and Public and International Affairs. The fellowships, established by the Legislature in honor of the former Governor of New York State, award up to \$5,000 a year for four years of graduate study in a New York State college. There were 90 Fellowship winners in the competition among 1,327 candidates. Among the 90 alternates was Amiel A. Ungar.

confidence in divine intervention. It was all great fun. This fellow was incredibly dense. But, now that I think back on it, I am no longer so sure. He had a method for the practical application of his faith. He managed to bring it into his course. Although I disagree with his method, who is to say that confidence in G-d does not instill personal confidence. Needless to say, his contract was not renewed.

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# Mighty Mites Fail To Break Even On Season; Loss Of Aboff Causes Dip In Board Strength

By Avi Borenstein

The Mighty Mites, after suffering almost a decade of losing seasons and a deteriorating reputation, showed signs, in pre-season play, of reversing their fortunes and restoring their fan's lost faith. Led by brilliant sophomore forward, Stu Poloner and tough co-captain Ray Aboff, the Mites promised an exciting if not winning season.

To supplement Aboff and Poloner, the Mites acquired a dazzling backcourt operative in Rich Salit. Salit's play, daring and precise, clouded memories of Sam Stern. Another freshman, Harold Perl, and co-captain Dave Hershkovits added rebounding strength and ball hawking ability in rounding out the finest starting five Yeshiva had started in years. The bench, however, was an unknown quantity as only Mike Koenig was a capable and experienced substitute. This factor was not of great significance, however, as Coach Sarachek rarely used reserves, and difficulty with score cards was never a problem at Yeshiva games.

The season's opener was an auspicious affair as the Mites defeated a highly regarded Marist College team in their mountain

retreat before swarms of partisan fans. The next three games, however, were a complete reversal of form. The Mites were routed by Pace and Southampton and defeated, though barely, by Stonybrook. Unaccountably, despite shooting power and team speed, the Mites moved sluggishly and without inspiration. (The Stonybrook game was later forfeited to Yeshiva due to an illegal player used by them).

The next game, a 60-47 rout of Brooklyn Poly, was significant only in that Salit tallied 31 points. It was merely a warmup for the highlight of the season—the traditional CCNY game. The Mites, sky high, delighted their shrieking fans with a 57-41 victory. The Blue and White limited the Beavers to 11 first half points. Stu Poloner once again displayed the aggressive style that the fans had come to expect. Leading the team in rebounding, dribbling like a whirling dervish and displaying a keen shooting eye, Stu appeared to have shaken the sophomore jinx that had plagued him during the early portion of the season.

It is said, "What goes up must come down," and the Mites did, with a hard thud, as they lost to

Sacred Heart 64-51 on the next evening. Rebounding again, the Mites beat Pratt at NYU, the newest of their collage of home courts.

The following week the Mites squeaked past a hustling quintet from New Paltz State, as Polon-



Jump Ball! I. Stein

er scored 25 points. Salit, in this game, scored a last second basket in what would prove to a prophetic evening, as Salit often led the team with hot play and a cool disposition in the closing moments of games.

Against Hartford, a powerful bruising team, Yeshiva, despite a stylish well played game, lost 71-61. The loss proved to be Ray Aboff's last varsity game as he soon fell ill. Ray averaged 14 points and 7.5 rebounds per game; his muscular frame providing offensive and defensive ability. As the season wore on, his absence became increasingly conspicuous. The bench was now left woefully inadequate, as Mike Koenig was elevated to a starting position.

The Mites dropped their next three games to powerful Monmouth, Knick Conference Champs Lehman, and MIT. The latter two games were tightly played, with rebounding proving to be the deciding factor.

On Saturday, Feb. 8, the Mites faced Drew at NYU. The Rangers hadn't beaten the Mites during the leanest of years and with an improved squad, were looking forward to a victory. With most of the starting team fouled out Salit coolly scored five points in the final minutes to lead the Mites to a 75-72 victory. Rich accumulated 37 hard earned points.

Following a loss to Adelphi and an easy victory over recently franchised Hunter College, the Mites faced Queens. The Mites opened

up a first half lead and played well. As was often the case this year, however, the Mites lost it in the second half. The Mites came back though on the brilliant shooting exhibition by Rich Salit and a key defensive play by Mike Koenig. Yeshiva went on to win in overtime, Salit scoring all 11 of the team's points. Both Salit and Stu Poloner scored 30 points eclipsing in significance the 45 point performance of Yeshiva All-Time great, Sheldon Rokach, in a double overtime victory against the same team in 1965. Harold Perl earned his season's high of rebounds in the contest.

The remainder of the season was harsh and unsympathetic. The Blue and White were run off the court by Brooklyn, then threw away the game to Paterson State and lost close contests to Kings Point and Brandeis, lack of rebounding strength in each game contributing to the losses.

The final season's record was 9-12, the best record since 1959-60 when the Mites compiled a 10-10 record. Poloner again led the Mites in scoring with a 19.1 average. Salit averaged 18.1 with an astounding 21.7 in league play. Harold Perl was Yeshiva's top rebounder, gathering them in at a 7.5 per game clip. Co-captain Dave Hershkovits provided experience and desire while Mike Koenig admirably filled the position vacated by Aboff's illness.

The loss of Aboff was clearly a blow to the squad, as they were 6-4 in the tougher first half of the season, with him at center. Only a minimal amount of conjecture need be employed to see that with him for a full season the Mites would have had a winning season. The accomplishment of 9 wins, however, is not to be negated.

## On The Sidelines

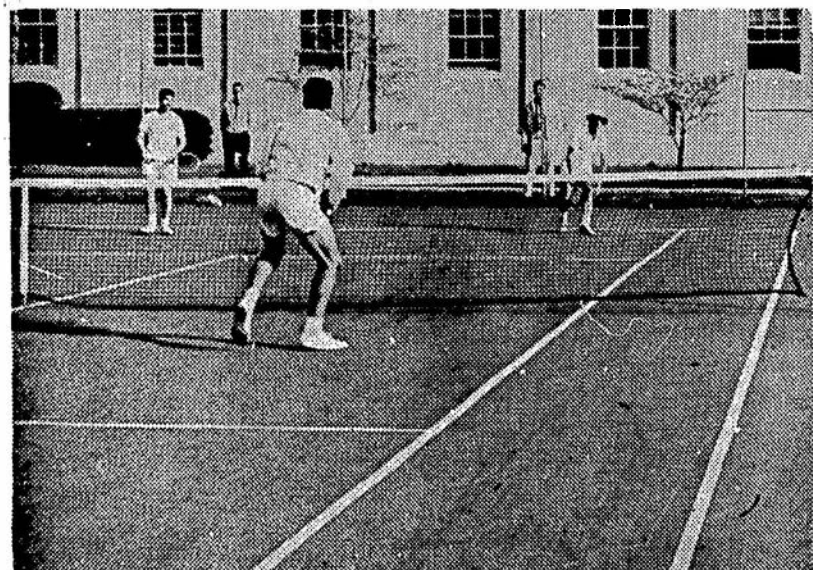
# Epstein



By Kenneth Koslowe

While this column has often praised the quality of the coaches and players of Yeshiva's varsity squads, it also recognizes the responsibility to criticize when such is called for.

The specific difficulty that must be considered is the situation that the tennis team presently finds itself in. The first indications of the problems that it will encounter for the rest of this season, was in their being totally defeated in their first match. This match was not merely a defeat, it was a wipe out. However Yeshiva teams have lost in the past (occasionally) and success has never been the major ingredient in Yeshiva's varsity sports program. The major difference in this case



is that this defeat could have been predicted months ago and its repetition is almost assured.

There are two reasons for this, a lack of dedication or time on the part of the team and on the part of Coach Eli Epstein. The team can be faulted in the area of practices. Whereas the wrestling team practices three nights a week and the basketball team at least two nights a week, the tennis team met only once a week, for an hour and a half, since they began practicing in mid-winter. While the excuse of excess school work and the double program is no doubt valid, it is no more valid for the tennis team than for either of the other two teams. This therefore appears to indicate a lack of desire or dedication on the part of the team members.

There is a second aspect to the difficulties that the Epsteiners have had with their practices and that is Coach Epstein himself. While it is well known that the coach has many outside interests that take up much of his time, it is also evident that some minimal amount of time must be spent here with the team in order to fulfill Coach Epstein's obligations to Yeshiva. This is not a reference to salary obligations since the salary paid to Yeshiva College coaches is well known. However when Mr. Epstein accepted the job here he committed himself to spending whatever time would be necessary to fulfill the role of coach.

Thus far this year, Coach Epstein's presence at practices has been noticeable only in its infrequency. While some of these absences might have been necessitated by business or trips to Israel, it was Coach Epstein's responsibility to see that Yeshiva was taken care of also. This was not done. At the first match of the season, while the opposing coaches were evaluating their team's performance and advising players on specific strategies, Coach Epstein was again absent.

While some may view this as an unwarranted attack on a man who has given much for Yeshiva, this is not its intention. This column realizes the contributions that Coach Epstein has made to Yeshiva and the star performers he has produced. It is most true that when he is present, Coach Epstein is unsurpassed as a teacher. If, however, an excellent teacher is absent, the students receive no more than if a poor teacher were present.

In case it is thought that the situation has been exaggerated, some of the feelings expressed by team members should be aired. One such feeling has been that Yeshiva should drop out of its present league since if neither the team or the coach is willing to make the necessary sacrifices then we will continue to suffer these embarrassing defeats occasionally relieved by the appearance of a "super-star." Other members of the team have completely despaired of there ever being any change in Yeshiva's tennis program. A senior member of the team said that these things bothered him in his freshman year but now he no longer bothers to bring them up. It is this acceptance of the status quo which must be changed.

It is for these reasons that the following request is made of Coach Eli Epstein: either fulfill your duties as coach of the team or find someone who can. The present situation is unfair to the team and is also unfair to Coach Epstein. The team should not have to suffer the embarrassment of unnecessary defeats and the coach need not find himself the target of criticism in the school newspaper.

## Sports Shorts

By Danny Kurtzer

Jerry Steinberg, coach of the YU wrestling squad, has been named coach of the United States wrestling team that will compete in the Maccabiah games in Israel this summer. The Maccabiah, the Jewish equivalent of the Olympics, is held quadrennially in Israel.

Coach Steinberg assumes his job with much optimism—in his second year of coaching at YU, his team broke .500.

\* \* \*

The Freshman Fencing squad lost to Brooklyn Poly, 19-8 . . . Sabre leads team with four victories . . . The Tennis team has dropped two matches and is heading for more of the same . . . Balanced Basketball team (3-1) is at least tied for league lead . . . Coach Tauber hopes to enter his fencers in the NCAA tourney next year . . . Wrestler Bob Westle is out for year with torn cartilage . . . Athletic dinner next week to honor Coach Sarachek on 25 years of service.