

Mailer Advocates "N.Y.C. State" In Campaign Address At Yeshiva

By Paul Pollack

Lindsay! Wagner! Procaccino! Mailer! Mailer? Yes, Norman Mailer, winner of the National Book Award, is a candidate for mayor of the City of New York. He, along with his running-mate columnist Jimmy Breslin, visited Yeshiva during club hour on April 24, and told why they should be allowed to try their hand at running this city.

Mr. Mailer prefaced his re-remarks with an anecdote concerning his youthful experiences with the Talmud. "Being of an impetuous nature," he grinned, "I quickly deserted *gemara* for the *Zohar*." When the laughter died down he added that he has recently become curious about what he had missed and consequently has gone through the first 17 volumes of Soncino's English Talmud.

The articulate activist then declared that people in the Western Hemisphere, and particularly in New York City have lost something that is possessed by students at YU: "they've lost a sense of having an authority greater than themselves." New York, he stated, as the natural capital of the world, reflects this lost feeling and also suffers most from the effects of the technological revolution.

Mr. Mailer then presented a three-point plan that, he and Mr. Breslin hoped, would ameliorate this problem. First, he said, steps would be taken to make New York City the 51st state. He stated that the residents of New York have no great love for New York City, and that upstate residents probably felt closer to Montreal. This step would render unnecessary the mayor's constant trips to Albany in search of badly needed funds to finance city programs.

The second reform would be to rewrite the city's charter to eliminate red-tape and chances for corruption. Finally, as governor of this new state he would seek to have the five boroughs become cities unto themselves. Within these cities, townships could be drawn up along traditional community lines, such as Flatbush or Washington Heights. He noted that one of the main reasons for the comparatively good behavior of YU students is because they have a very deep-rooted sense of culture and community, something which others do not have. People in this city have lost faith in their own environment and have no sense of community. His plan of bringing government back to the people would do much, he felt, to alle-

viate this problem and reduce tensions.

Mr. Breslin, who was the first speaker, upstaged YCSC President Kenny Hain. Hain, who had invited the duo, had prepared an introduction for Mr. Mailer based on the novelist's Bar Mitzvah speech. He neglected, however, to inform Mr. Breslin who, at the conclusion of his short speech proceeded to introduce his running mate. Mr. Breslin began his re-

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Jimmy Breslin addresses student body as Norman Mailer looks on.

The Commentator

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No. 8

Professor Peli Attacks YU Administration For University's Token Presence In Israel

By Andrew Geller

There is at least one Israeli educator who is not in complete agreement with the proposed plans for a YU "presence" in Israel. Speaking at an *oneg shabbat* pro-

gram on April 25, Professor Pinchas Peli, visiting professor at EMC and YC, discussed the planned *kollel* in Israel. He is disturbed that Yeshiva intends to hide its true image in Israel. It is important for YU to come to Israel not only with a *kollel*, but as a university as well as a yeshiva.

It is extremely important that the Israelis be exposed to the YU concept of "synthesis," or, as Dr. Peli put it, "Torah meeting the challenges of the modern world." Not that Israel possesses no institutions which combine the religious and secular discipline; there is, of course, Bar Ilan University as well as numerous *yeshivot* which also give technical training to their students. However, these schools are dominated by the right wing Israeli rabbinate and are thus unable to produce the type of Jewish leaders that Israel so desperately needs. As an example of this domination, Professor Peli cited an agreement which Dr. Pinkhos Churgin had been forced by the right wing religious elements to sign before the founding of Bar Ilan University. He agreed that Bar Ilan would not confer *semicha* on any of its students, and, to insure this, all Talmud classes would be co-educational. Therefore, Dr. Peli feels, the revitalization of religion in Israel must be directed from outside the country, with a major effort on the part of Yeshiva University, its students and alumni.

Israel Bonds

There is evidence that such a revitalization will succeed. With the establishment of Israel twenty-one years ago, the atheistic atmosphere of the early Zionists began to disappear. Israelis working to save the remnants of their people in Europe and the Middle East began to search for the common bonds which unite all Jews and which can be found only in the Jewish religion. The religious awakening continued during the 1950's. An Israeli sports contingent visiting Moscow saw a synagogue for the first time, and

ashamed by their ignorance of traditional practices and beliefs returned to Israel determined to learn and understand. But nothing can compare to the Six Day War, said professor Peli. This "cataclysmic event" drove home to the Israelis, religious and non-religious alike, their place in continuity of Jewish History and religion. Dr. Peli related that standing at the *Kotel Ham'aravi* some two hours after its liberation, he spoke to a young girl, a non-religious member of the Israeli Army. When he asked her why she was

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Gertel Wins Runoff Election to Become Editor of Masmid

Not to be outdone by Barbra Streisand, Katherine Hepburn and the Motion Picture Academy of Arts and Sciences, the first round of elections for editor-in-chief of *Masmid* ended in a tie between Harvey Gertel and Jay Lewkowitz.

Unlike the Oscar, however, there are not two *Masmids* to go around, and the coveted post of editor-in-chief could not be made



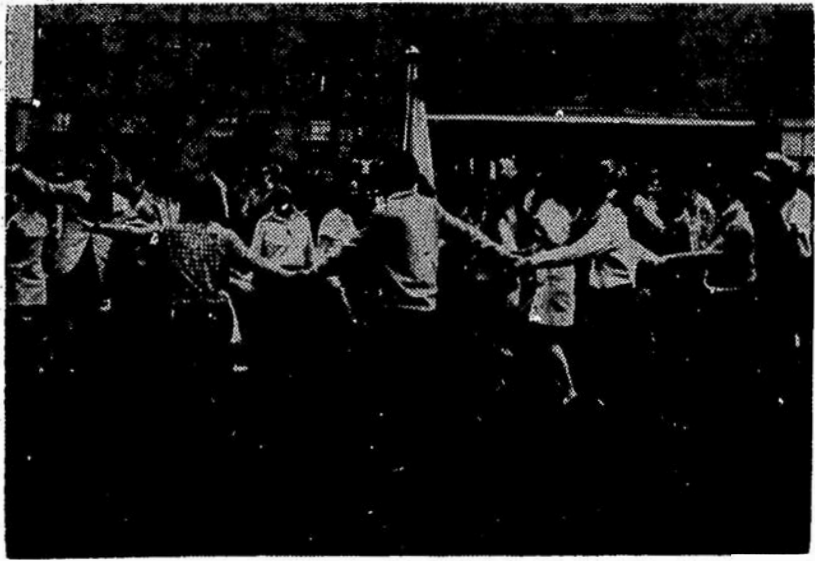
I. Teitelbaum

New *Masmid* Editor Harvey Gertel

into a two-man post. Therefore, a run-off election was held a week later, on May 1, and Mr. Gertel emerged as victor by a slight margin with a vote of 121 to 100.

Mr. Gertel attends Erna Michael College and is a biology major at Yeshiva College.

Undergrads Celebrate Israeli Independence; 'Building Occupation' Marks Joyous Holiday



YUPR

Students celebrate Yom Ha'atzmaut on Danciger Campus.

Yom Ha'atzmaut, 1969, was highlighted at YU by the student "occupation" of Furst Hall, as reported in *The New York Times*. The memorable day, however, was marked by more than the "occupation" of a building. Dancing, singing, discussion and, most important, the Yom Tov spirit were the order of the day.

Many began the morning of the fifth of Iyar with special *Shacharit* services, including the recitation of *hallel*. By noon, students were beginning to gather on Danciger Campus to dance and sing. Chartered buses from Stern College added many more people, and soon the campus was swarming with students celebrating Israel's independence.

Speeches and Dances

Before the program moved to Furst Hall, students were privileged to hear Dr. Mayer Herskovics speak on the significance of the day. Commenting on the verse in *hallel* "Zeh hayom asah hashem nagilla v'nism'cha vo," Dr. Her-

skovics offered two parallel interpretations to explain the He-

Maintenance Workers Protest Stalling In Union Negotiations

Last Monday, May 5th, many students found neither their beds made nor their breakfast trays collected as the maids, porters and cafeteria help staged a job-action sit-in in F024 of Furst Hall. Their aim was to obtain from the university the recognition of Union Local 1199 of the Hospital Division of the AFL-CIO as their collective bargaining agent in future contract negotiations with the University.

This has been the first time that such action has been permitted at Yeshiva. A New York State statute, effective since April 1st, bans the previously held right of charitable institutions, such as YU to prevent their employees from unionizing.

Mr. Waddy Ribera and Mr.

brew object "vo." First, we must rejoice in G-d, for his miracle made the day possible. And second, we must rejoice in the day itself, because it is indeed, a true holiday.

Afterwards, students were provided with an exposition of educational and occupational opportunities in Israel. A discussion of *Sherut La'am* (the Israeli Peace Corps) was led by Dvora Harkavy. Theodore Friebert spoke for the Friends of Hebrew University. Those interested in attending an Israeli yeshiva or Machon Gold met with Rabbi Aryeh Julius, director of the Torah Education Department of the Jewish Agency. Rabbi Daniel Tropper spoke about the Geshet Foundation, while

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Joe Powper, the union organizing representatives, stated that the purpose of the 10:30 A.M. demonstration was to show the solidarity of the employees since close to 100% of them had returned pledge cards to the union. They claimed that the union should immediately be given official recognition because of the pledges and since an official election, which would be run by the National Labor Relations Board, would forestall any bargaining for another four to six months.

Mr. Henry Woicik, Labor Relations Director for YU, addressed the employees and stated that the Board of Trustees was meeting that very evening to discuss the matter and that this has been the

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Well Done, But . . .

The *Yom Ha'atzmaut* celebration staged at Yeshiva on April 23 was a proud and festive demonstration of our feelings for the State of Israel. Both the *Yom Ha'atzmaut* committee and the student body are to be commended for their effort and enthusiasm, and THE COMMENTATOR can only hope that the Independence Day activities will become a regular feature of Yeshiva life. Furthermore, the individual sessions on *aliyah* and work and study in Israel were highly informative affairs which served to illuminate various aspects of Israeli opportunities for a substantial number of students.

However, THE COMMENTATOR believes that the morning hours of *Yom Ha'atzmaut* could have been spent much more constructively, especially since these hours replaced the normal Jewish studies program. Actual events did not begin until two o'clock in the afternoon, and most students used the morning for study or sleep. THE COMMENTATOR suggests that next year a more intensive celebration be planned, including an early morning *minyan* and, possibly, a convocation or symposium. In this way, and only in this way, can we justify the cancelling of religious division classes.

Haidled With Care?

In a year when the Yeshiva College faculty subjects itself to such scrupulous introspection and lays itself bare before the soundings of a Middle States contingent, it seems criminal for the student body not to have exercised its main vehicle of faculty appraisal, a curriculum evaluation.

Although last year's revival of the evaluation left much to be desired in respect to its rigor and phraseology, its necessity as a

major source of faculty critique is agreed upon by all. The faculty, realizing the need for an objective analysis by its students, appointed a committee to note the shortcomings of last year's efforts and make specific recommendations for the improvement of any future curriculum evaluation. Such a report was issued early this semester.

Polling is now under way in an attempt to make a curriculum evaluation available to the student body in September. We were made aware of the fact that the polling was held in abeyance pending the faculty report. This consideration is commendable; however, a target date of next fall is much too late for the evaluation to serve its full purpose. A more practical time schedule for the evaluation's appearance should have been devised and followed.

THE COMMENTATOR therefore proposes that student council resolve to have the report reach each student by August so that fall schedules can be planned accordingly. We have suggested this in the hope that Mr. Sternberg's administration will make every effort to publish a curriculum evaluation in the spring semester of 1970.

It seems grossly negligent for YCSC to have been lax in so vital an area. Although we realize that a committee chairman was named for this project, the ultimate onus for its lateness must be placed on the council administration. THE COMMENTATOR hopes that so vital an undertaking will not be allowed to become the victim of incompetence in the future.

Exemplar Activity

This afternoon the Political Science Department has scheduled a meeting of all majors to discuss curriculum changes and departmental reform. The idea simply is to include students in the process of modernization — not only in a passive manner, but in the actual method of proposing and voting on reforms.

We commend Dr. Ruth Bevan, chairman of the department, for her farsightedness in this matter. Undoubtedly, not only will student power demands be satisfied by such a forum, but better coordination will result and thus encourage a stronger academic atmosphere in that field.

We urge other departmental chairmen to follow the example set by the Political Science Department (Sociology has already done so). No one can deny that YC sorely needs academic reform and departmental restructure. What is needed, however, in implementing change is a strong voice by those most concerned with course offerings — the students.

Letters To The Editor

To the Editor:

The editors of the recent edition of *Pulse* (Vol. II, No. 4) saw fit to commemorate, of all the special dates in Yeshiva's history, the ninth anniversary of the "Graduate School of Education Scandal." Anyone reading the article, available "in our own library," would plainly see that a new school, subject to the expected growing pains, can understandably experience some difficulties which could only serve as a lesson for the future. Does *Pulse* feel that that which all the interested parties considered with the best of intentions and regard can suddenly be-

come a scandal to serve the smut intentions of a few, ingrate students? *Pulse* has consistently and unwarrantably strived to smear our University and its revered president. No, *Pulse!* Rabbi Belkin does not want a scandal. No one, with any sense of decency and respect, could accuse him of this, as well as complications in the murder of Biafran children (first two editions of *Pulse*), among many other accusations. The fact that we are able to attend this yeshivah is testimony to the tremendous *mesirat nefesh* exerted by Dr. Belkin so that the Jewish, general and academic communities

might improve and progress.

While no personal vituperations of any type are intended, in our society, seeking a definition of death, when the heart has stopped pulsating, and the brain has stopped functioning rationally, it is time for the *Pulse* to stop beating.

Daniel Kramer '70

To Catch A Thief

To the Editor:

Everyone is proud of the new library building. Moving into a new building poses many problems, and I believe it is the general consensus of opinion, that as

(Continued on page 9, column 1)

From The Editor's Desk

A Blessing On Your House

By Morton Landowne

Yeshiva College's Senate is now officially a reality. Meeting with student leaders last Thursday, Dr. Belkin stated that he accepts the Senate proposal as passed by the students and faculty, "because I trust Yeshiva students. I think the Senate is a blessing to the institution." The President, who was in an unusually expansive mood, then related that he had recently been asked by a prominent person what he would do if students invaded his office. "If students invaded my office," he smiled, "since they're learning *Kiddushin*, I'd take out a *gemara* and give a *shiur*."

* * *

Dr. Alvin Schiff, head of the Department of Jewish Education at Ferkauf, spoke to an unfortunately small (less than half of Rubin Shul) group of students last week on "Opportunities in Jewish Education."

One of the major problems which Dr. Schiff noted in his exceptionally interesting talk, was the fragmentation within Orthodox Judaism which hinders the development and staffing of day schools. Despite Orthodoxy's great successes, this stands in contrast with the highly structured bodies which represent Reform and Conservative Judaism, the Union of American Hebrew Congregations and the United Synagogue of America.

Orthodoxy's divisiveness particularly struck me as I was reading the latest issue of the *Jewish Observer*, the voice of Agudath Israel. The lead article, "The Orthodox Student on the College Campus," was billed as a "startling report of a new survey." This survey, which was based on the responses of "a number of yeshiva and girls seminary students, attending City College in New York on a part-time basis," attempted to analyze the dangers facing the Orthodox student on the secular campus. (A much better job is done by Menachem Greenberg in the current issue of *Jewish Life*). The article concludes with the words: "Is it really possible to provide adequate preparation in the light of the present campus situation? Or must colleges be ruled out for the Orthodox youngsters at this juncture? Are there alternatives that can be explored, such as New York State examinations that carry college credits?"

"New York State examinations!!!" What about Yeshiva University??? But the article never mentions the alternative of YU, and by that omission, the conclusion can be drawn that the editors of the *Jewish Observer* would prefer equivalency exams to historic Washington Heights or bustling 35th Street. Well, so be it. Yeshiva University may not have the support of the entire Orthodox community, but it is its finest standard bearer.

For this reason, Dr. Schiff pointed out, YU—its teachers and graduates—must assume the leadership of American Jewish education, primarily in the day and high schools, and secondarily in the Talmud Torahs. However, Dr. Schiff's plea was mainly directed at persuading students to go into *chinuch*. If he, and Rabbi Rabinowitz in EMC are successful, then the future is promising. But for the present, YU must take the lead, through such organizations as *Torah U'mesorah* and the Jewish Education Committee, in formulating curriculums and innovative teaching methods, and by providing more in-service courses for current teachers (a la Belfer).

* * *

The recent pronouncement by Dr. Belkin ordering the closing of the Belfer building on *shabbat* was viewed by one administration spokesman as having "put out the fire." But that really isn't the case, and unless some more constructive action is taken, the problem will continue to persist.

Belfer's massive existence on our campus is a reality, and debates concerning that problem are strictly academic. However, if Dr. Belkin's order is enforced, Dr. Irving Borowitz, associate professor of chemistry at Belfer, asserts that "the future growth of experimental science would be greatly curtailed." It is hard to believe the administration would allow this to happen.

So, granting the reality and complexity of the problem—there is even some work in YC laboratories that requires daily supervision—what is needed is a thorough study of the *halachic* issues involved in this type of research. It goes without saying that such a comprehensive study should have been undertaken before Belfer was even established, but this is no reason for any further delay in creatively confronting this sensitive situation.

* * *

The problems of the residence halls, which were editorially discussed on April 24, were spotlighted again last week at a series of floor meetings convened by Rabbi Cheifetz to discuss the continuing inadequacies. The director, assisted by the Dorm Committee has compiled a floor-by-floor evaluation of dormitory problems, including the recommendation of many of the improvements mentioned in THE COMMENTATOR editorial.

These recommendations have been submitted to Rabbi Miller and Mr. Blazer. Rabbi Cheifetz now views his position as being akin to the proverbial gadfly in attempting to open the proverbial purse strings and effect some of the improvements. As one can imagine, any of the renovations, be it soundproofing, new beds, or adequate desks, entail a huge expenditure, but it is hoped that Rabbi Cheifetz is successful in prying funds loose from the administration as it looks like it will be a number of years before a new dormitory can be built. Now that the Senate has been achieved, student support must mass behind an attempt to improve and expand our facilities.

From the Baer's Lair

YU Is Alive And Well In Argentina

By Noah Baer

This is the issue of COMMENTATOR that tries men's souls — the last one of this year's governing board is a nostalgic stroll down memory lane. Next issue, as a recompense for putting in a year's work, past newspaper editors and council presidents will present columns of print telling us what a wonderful year we have just completed. Next year's officers will indulge themselves in telling us what an action packed, full screen, technicolor year we can expect. Isn't life wonderful?

pared to others? Eh. You win some and you lose some, and all things considered, the rivers still flow down to the sea, and the sea is still not filled. Student Senate notwithstanding, this year contained 12 months and I have it on good authority that next year will contain the same.

Due to the fact that I have now overindulged myself, I have decided to make this copy of COMMENTATOR lighter by cutting my column short. Maybe, I will be remembered fondly.

How does this year rate com-

In My Opinion

If Not, . . .



By Daniel Kurtzer

It has become fashionable recently on college campuses to invade administrative offices in the desire for university reform. Cliches fly back and forth and issues become pawns in the hands of those seeking different ends — usually a total restructuring or total destruction of the university. At Yeshiva we all hide smugly behind "It can't happen here;" I

wonder whether that assertion is correct.

Could YC-SCW students ever strike, ever invade, ever destroy the university? Most of us would answer yes to the first point, no to the others. A strike could be legitimized by an honest desire for peaceful reform — just to shake the authorities from the lethargy of inaction. But there is something

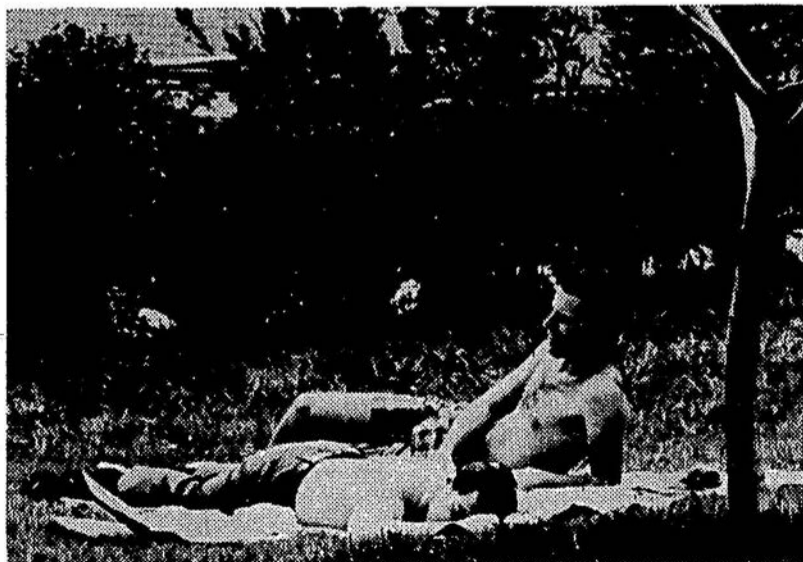
in our heritage and make-up, it is argued, that prevents us from destroying the basis of authority — perhaps the term is *derech erez*, respect and/or deference.

Let us analyze, then, this factor of *derech erez* that prevents us from seriously challenging established authority. I wonder how far we can stretch this axiom while enduring abuse. If we feel literally that *derech erez* takes precedence over Torah, and if we feel that Torah represents our essence, then the answer to that question is — "interminably." If, however, we feel that *derech erez* must work along with Torah, then ultimately we can reach a point where *derech erez* will be sacrificed for different ends — in this case, the uprooting of authority.

Leaving this area of legal implications, into which I am incapable of delving, let us return to the issue at hand. Practically, we find solace in the fact that almost everything we have asked for we have received (e.g. unlimited cuts and a Senate). The problem now is, perhaps we haven't asked for the right things. Perhaps our requests have been so close to what might have been implemented without our requesting, that we have received a minimum of opposition to the implementation of

General expressions of approval
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(Continued on page 6, column 4)



T. Teitelbaum
Taking advantage of the summer weather which has engulfed New York City, YU students have suddenly discovered that their "campus" is good for something — and in most cases that "something" is just plain doing nothing.

Israeli Leaders Speak At Holocaust Memorial; Say Awareness Of Our Foes Is A Necessity

By Joseph Telushkin

The twenty-seventh of Nisan (anniversary of the Warsaw Ghetto uprising) serves as the annual commemoration in Israel of the Holocaust. It is significant that this solemn occasion falls in such close proximity to the celebration of the Declaration of the State (the 5th of Iyar), for while it would be theologically vulgar to account for one by the other, it would nevertheless be naive not to observe the obvious interrelationships. In any case, the *halacha* does provide a suggestive precedent, in its elaboration of the necessity to temper the great joy of marriage by the shattering of a val-

uable glass. If the joy of marriage must be so mitigated, certainly must the joy of a state created while there are yet those with the numbers of the concentration camps etched on their arms.

The major memorial this year was to be held at the Mountain of Remembrance at Yad Vashem (the institution created by the government to conduct research and publicize the nature and effects of the Holocaust) but rain caused the proceedings to be transferred to the *binyanei hauma*, the main hall in Jerusalem. The building was more than filled with an overflow crowd of 3000, and the meeting was attended by Prime Minister Golda Meir and President Zalman Shazar.

What I can offer is not an objective reportorial account of what transpired, but rather just a few subjective remembrances of an exceedingly moving experience.

Solemn Remembrance

The meeting opened with a sort of combination declaration-prayer asserting that "by the will of the President of Israel, by the will of the Jewish people both in Israel and the diaspora, we are uniting ourselves with their memory." The declaration-prayer went on to enumerate the details of the *Shoa*, and of our everlasting resolution to remember the Jews and righteous gentiles of that period. That it was a declaration is obvious, but I call it also a prayer, for the quavering voice of the reader conveyed the

hope that we become conscious of our obligation to remember, and that having been spared death we learn to utilize life.

A number of speakers then addressed the audience, among them members of the *Knesset*, the prosecutor at the Eichmann trial, Gideon Hausner and the Prime Minister. The messages essentially were a simple oath of eternal fidelity to the memory of the dead and a recognition that future survival of the Jewish people is conditioned on the ability to discern the Nazi threat, whether it emanates from Berlin or Fatah; for what characterized Nazism is not a nationality but an ideology that desires to destroy the Jewish people. Meir bitterly recalled the lonely moments two years ago when "we ran from friend to friend, not to ask for anyone to fight for us, but to save us from the need to fight but to no avail, for we were alone." And she went on to speak of a "partner" that suddenly appeared after our victory to encourage us to accept a peace that would endanger Jewish lives, which unfortunately seemed to be valued only by Jews. The world has learned and gained little from the slaughter of 6,000,000 Jews.

From Remembrance to Redemption

An army chorus sang *Ani Maanim* and *Eli Eli*, and the beginning of Ezekiel 47, describing the prophet's experiences in the valley of bones, was read. On stage was

(Continued on page 5, column 2)

On the Alsle

Linn Pans Dramatics Club In Their One-Act Renditions

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

way ride downtown, the overhead of the company is kept low. This leaves the matter of the scripts as topmost priority.

Apparently, Mr. Beukas, for this presentation, made the decision to showcase his boys, a gracious acknowledgment to them for their hard work in the fall semester. But this attractive display unhinged the tightly packed box of the original scripts. How many in the audience were aware of the identity crisis in Pinter's play, or that Joey and Murph, Jewish and Irish loafers looking for an easy roll, combined traditional wits and brawn to make Gotham unsafe even for their own kind? The fragile lines so delicately evoked by the pastoral names of the players in *Aria da Capo* are hardly to be expected to come from once lusty whalers.

But this is not meant to be at all unkind. The audience — at least my family and our friends and colleagues — enjoyed themselves immensely and for the right reasons. But the consensus was that the three "one-acters" did not really approach *Billy Budd* in interest and intensity. Having already shown consummate skill in reducing cosmological abstractions to understandable earthbound realities, the Dramatics Society should capitalize on its uncommon talents and soon give us another evening of unified experience.

Aria da Capo by Edna St. Vincent Millay, *The Dwarfs* by Harold Pinter, *The Indian Wants the Bronx* by Israel Horowitz. Presented by the Yeshiva College Dramatics Society.

22. The three casts performed confidently and without self-consciousness. Mr. Anthony Beukas, of the Speech Department, was wise to experiment and cast his now experienced group in completely different roles from those of their earlier success, *Billy Budd*. Whether as idyllic pastoral types, middle-class neofotics or hoofing New York hoodlums, the members of the Society demonstrated the technical finish to which they had been brought and the versatility they have achieved. For these they are to be applauded.

The one-act play has always been a favorite of what may today be called "instant theatre." The compact unit, contained within the narrow limits of curtain-up and curtain-down, can be cast and rehearsed in independent isolation. With eager hands at the carpentry bench and grease pots, and the theatrical costumer only a sub-

Alumni Find YU Favorable Despite Inferior Guidance

Editor's Note: The following report was prepared for Dean Bacon, in preparation for the Middle States visit, by Dr. Manny Sternlicht of the psychology department.

In an attempt to gain an understanding of the phenomenology of the Yeshiva College experience to its students, an intensive survey questionnaire was mailed to all of those individuals who had graduated from Yeshiva College between the years 1962-1967 inclusive. Of 816 questionnaires that were mailed out, a total of 171 replies were received, making for a return rate of 21%. No provisions were made for any additional follow-up.

In an attempt to make these findings as objective as possible, the data was scored and interpreted by a staff aide who was naive as to the function and purpose of the study.

Of the total group that responded, 53% had already obtained at least one fellowship in their graduate study. The breakdown of the group in terms of major area of undergraduate study was similar to the currently existing patterns. A wide range of graduate schools attended was represented, with the Ivy League institutions being overrepresented.

Positive View

Notwithstanding some specific criticisms and suggestions for improvements, the overall impression that one gains from this study is that the alumni have a very positive view of their undergraduate

experience. Thus, 70% of the respondents felt that Yeshiva College had adequately prepared them for graduate study, and 82% felt that their general knowledge compared favorably with that of the other students in their graduate classes. Sixty-seven percent felt that the teaching at Yeshiva College compared favorably with that which they had encountered since graduation. With a full awareness of the strengths and weaknesses of Yeshiva College, a wide majority of 63% would send their children to Yeshiva College, with an additional 13% being uncertain.

Compendium Analyzes Traditional View On Psychiatry And Religious Observance

THE COMMENTATOR is again 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 has been published 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 the Compendium's chapter on "psychiatry." We wish to thank Rabbi Isaac N. Trainin, director of Synagogue Relations of the Federation for his kind permission to reprint this chapter.

PSYCHIATRY

The Jewish attitude does not distinguish between mental and physical illness. The hazards created by mental illness may necessitate all the religious concessions which

physical illness can necessitate. In grave psychiatric cases, for example, Sabbath or dietary laws are modified for the benefit of the patient. Similarly, interruption of pregnancy may be sanctioned to save the mother, whether the threat to her life is caused by physical factors or by mental disturbances resulting from her continued pregnancy. As with physical illness, rabbinical advice should always be obtained and integrated into the opinion or advice to family and patient when requested.

The welfare of the individual never conflicts with the dictates of the religion. Where religious observance is intimately bound up with the welfare of the individual, both take precedence over the convenience of the hospital. Mind and body are not a duality but a well-integrated unit constantly reacting to internal and external stresses. In those illnesses which are primarily emotional in their manifestations and genesis, conflict is greatest. While the psychiatrist aims at reducing this conflict, he must be careful not to add to the conflict by super-imposing his own values. Where it is important to the patient to observe the precepts of

his religion, the hospital should offer full cooperation in enabling the patient to observe the tenets of his faith.

Attitudes toward procedures which may have to be done on the Sabbath should follow the guidelines set forth for other medical procedures. Where the patient objects to a procedure, it should only be done if there is a great danger to health. The rabbi can be a great help in interpreting the need for treatment to both family and patient. In general, psychotherapy may be done on the Sabbath when deemed necessary since it may relieve tension and is essentially verbal.

In situations where the patient requests the counsel of a rabbi, an attempt should be made to enable the patient to talk with a rabbi of his choice. Yet it is recognized that a patient in a hospital is a sick individual and the ultimate responsibility is a medical one, and therefore the rabbi should maintain liaison with the attending psychiatrist.

Special aspects of Judaism's attitude to psychiatric illness also exist, without correlates in the area

Continued on page 8, column 2)

To Race For The Mayoralty

(Continued from page 1, column 3) marks by asking "What am I doing here?" He promptly answered his own question by stating in a style which is a cross between Edward R. Murrow and Bruno Sammartino, that most people don't



YUPR

Mayoral candidate Norman Mailer know what New York is; that all most people see is a pretty skyline and office buildings. In actuality, he stated, New York is a city of small neighborhoods, and it is precisely in these areas, the body of

the city, that New York is dying. The reason he had come to Yeshiva, he added, was to see how students at the metropolitan universities reacted to his candidacy because "anything that starts today either starts from these kids or it isn't going to start." And, while the cities are dying, the Nixon administration is biding time trying to fabricate a Mafia scare. "The only Mafia groups I've ever seen," Breslin emphasized, "are a group of twenty guys and a man named Sidney who counts."

Mayor Mailer?

During the question and answer period, Mr. Mailer was asked if he would use his office as governor of the State of New York City as a stepping stone to the presidency. He replied that he was interested only in doing a good job for New York City, and that he knew he never should have "come into a room where there are 500 Jewish kups."

When asked what Yeshiva students could do to aid his campaign, he stated that they could help at his headquarters on Columbus Circle and that they could address Jewish groups. He said that he realized that some rabbis might object to him, a bad man, who had been married four times and had stabbed his wife (she didn't press charges). However, with a broad smile he said that he knows that it says somewhere in the gemara ("you can tell me which Rabbi said it") that "yes, he's a bad man and a sinner, but when he sins he has a gleam in his eye."

Prior to the lecture he toured the campus and among other things stated that "the library sets architecture back 30 years." He had nothing but praise, however, for the Main Building, especially Lamport Auditorium.

And with the changes came discussion. Kirk was there no longer, (Continued on page 7, column 3)

President-Elect Speaks

Questionnaire To Aid Senate In Seeking Academic Reform

By Richard Sternberg

We at Yeshiva are concerned because the quality of education has deteriorated over the years due to the indifference of the administration and its failure to maintain any sort of accountability on the part of the teaching staff. With the advent of student-faculty participation in the administrative decision-making process at Yeshiva, progress toward securing student goals has begun.

The establishment of a College Senate affords the student body an opportunity to participate in decisions that will advance the educational process. We are sufficiently responsible and capable to insure the success of this effort. However, we must fully understand that the prospect for effective implementation of our objectives necessitates a far greater commitment than just the establishment of a Senate.

Those who represent us on the Senate must be acquainted with student sentiment on all pressing issues. A thorough and scientifically executed questionnaire is the

best method for bridging any information gap. For this reason I have asked two students to help prepare such a survey. Once your responses and suggestions have been tabulated we will have at our disposal the statistical evidence to acquaint the senators with student sentiment on these issues. Your completion of the questionnaire will give our representatives a definite advantage in terms of the legitimacy of their demands.

The survey will be distributed on May 11th and 12th and will consist of three parts. Among the areas covered are: required courses, Jewish studies, new majors, P-F, P-N, prerequisites and student-faculty relations. Two tables will be set up in the Furst Hall lobby between 12 P.M. and 5 P.M. on May 12th and 13th, to receive your completed questionnaires.

The importance of this study in aiding Student Council and the Senate is obvious. A strong student response will help us achieve success.

SDS Occupies Buildings Now, Not Minds

By Joseph Kaplan

Joseph Kaplan, a 1968 YC graduate, is a student at Columbia Law School.

An analysis of the student protests this year leads one to a number of conclusions: many students and youth are dissatisfied with society; cops are still as violent and brutal as before; legislators still react irrationally and stupidly in connection with youth and student protests; picket lines are out and occupation and "liberation" are in and at Columbia, Spring 1969 is not Spring 1968.

Last year it was all Columbia. Everywhere you looked or listened, whether it was the front page of the Times or Newsweek, articles in all the magazines and columns, Daily News editorials, TV and radio or rabbi's sermons, the Columbia rebels were prominent. And they were successful. The school needed strong police protection; most students were against the administration; the heroes of the day were the rebels; classes

were discontinued; finals were upset. Columbia was, for all practical purposes, shut down.

They tried again this year, using similar tactics. It was another year of demands, leaflets, armbands, sundial rallies, Low Plaza meetings, demands, sit-ins, red flags, demands, strikes, demands, liberation, demands, demands, demands—all, non-negotiable. The tactics were similar, but it didn't work this time. They failed. At Columbia this spring the movement and not the administration had its back up against the wall.

It happened last week after SDS took over two buildings. That part was easy. All that had to be done was push out a few students and faculty and it was theirs. True, there was unnecessary student brutality against faculty and some intra-student scuffling, but when that subsided the radicals were in control. That is, in control of the buildings. Unfortunately for them, that was all they controlled.

They had no control over the rest of the student body. Most of their demands were obviously a sham, ridiculous even to some members of the movement. They could not get the students concerned with vacant apartments and open admissions as they were excited last year over the gym and IDA. The only plausible ones this year dealt with the war, and some of those were being worked on by the administration. The demands were only a cover. SDS didn't want to "open it up, or shut it down." They wanted only the latter but the majority of students did not. The hard core controlled (and unnecessarily damaged) two buildings, but the moderates and conservatives controlled the mood on campus.

They couldn't even control their own movement. Other groups such as SRU which were more moderate took away some of SDS's support, and those who remained were split by disagreement over tactics and dissension. When they started calling each other racists, the end was in sight.

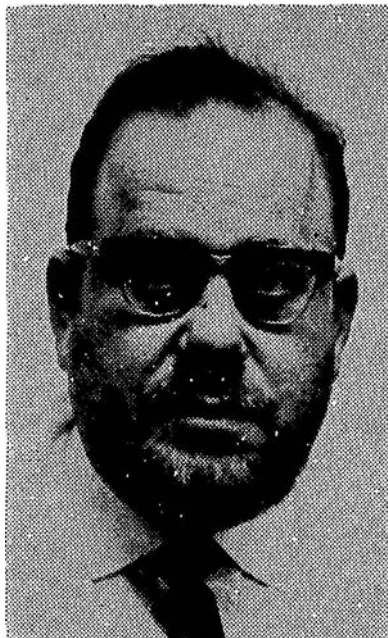
Most important, the administration was in control during the crisis. A restraining order had been issued previously, and thus all occupiers were in contempt of court. There could be no plea of amnesty to Columbia because it was in the hands of the court, and the court was not apt to be lenient as the protesters knew well. The administration would have no say; they would not have to call in the cops. It was out of their hands. They had been reasonable; they had listened during the year and they were moving. The movement, it is true, was slow, and at times almost imperceptible, but it was there. Last year's deafness to stu-



Mr. Benjamin Gottesman cuts the ribbon at the library dedication, as Dr. Belkin and Dr. Duker look on.

Peli Criticizes Yeshiva For Stressing Science Instead Of Humanities

(Continued from page 1, column 5) crying the girl responded: "I feel as if I had been standing on this wall two thousand years ago as Jerusalem burned. I jumped off and have been running for two thousand years; just now I have come home." The Israeli religious establishment, set in its ways and insensitive to the non-religious Is-



Professor Pinchas Peli

raeli population, cannot capitalize on this religious revival. The wall between *dati and lo-dati* in Israel can be breached only by the forces of synthesis, perhaps YU.

Emphasizes Humanities

Professor Peli does not believe, however, that Yeshiva itself has achieved its much publicized goal of synthesis. At YU there is too much emphasis placed upon the sciences and not enough upon the humanities. While forty years ago, at Yeshiva College's inception, it was necessary to prove that one could be both a scientist and a religiously-committed Jew, this is no longer the case. Instead, today it is more important to educate students in the Jewish approach to literature, sociology, theology, and philosophy. Yeshiva should produce leaders not only of the scientific cause but also of the Jewish cause.

Commenting on his first *Shabbat* at Yeshiva, Dr. Peli noted the lack of *ruach*. He feels that if the burdens of the double program force Yeshiva students to study on *Shabbat*, then that burden should be reduced even at the expense of the morning religious studies.

Professor Peli, who is himself a veteran of one-half a year as a Yeshiva College undergraduate, will be returning to Israel this summer to actively resume his duties as editor of the Israeli journal, *Panim el Panim*.

Emotional Services Show Commitment Of Israeli People Toward Future Survival

(Continued from page 3, column 5) part of a quote by the Baal Shem Tov that "it is in remembrance that there is the secret of redemption."

Six candles were then lit by former inmates of concentration camps and ghettos. The six men had been on stage throughout the evening projecting a dignified image, so that it was with a feeling of unreality that one heard it announced "So and so from Dachau . . . from Warsaw . . . from Aushwitz." That from these halls men might have endured to be honored by the heads of a Jewish state struck many in the audience as miraculous and I do not exaggerate, for I heard the intake of breath at the mention of each camp.

Chief Rabbi Unterman recited *kaddish* and the audience together sang the "Song of the Partisans," in which the refrain "Do not say this is my last road that the light of the day is obliterated by the clouds . . . though from our sides they fire upon us: We are here."

And then *Hatikva* was sung. This was such a moment, for the combined effect of thinking about an infinite number of murdered mutilated Jews, in the midst of a vibrant Jewish state, was so powerful, as to make it impossible for it to go unnoticed. The pent-up emotion by those who couldn't cry was expressed in a sort of desperate singing, and by those who couldn't sing in crying. At the conclusion of *Hatikva* the meeting was adjourned.

The Holocaust Reevaluated

Whereas during the Eichmann trial much notoriety was given to the view that there existed vast *Sabra* shame at the lack of Jewish resistance to the Nazis, the past years seem to have caused a general reevaluation by young Israelis in their attitude to the Holocaust. There has been an increased number of documents and works published indicating considerably greater Jewish resistance than had been previously thought took place during the terrible weeks of crisis prior to the June 1967 war. The general reaction of the world has served to remind those who had forgotten, and teach those who never learned, that while the results of indifference in 1967 were mercifully different from those of 1933-45 perhaps the recognition of our alienation and unity of experience helped create an atmosphere more sympathetic to those who had perished. Mrs. Meir alluded to this, and suggested that two years ago the

young generation realized that they were fighting, not only for their homeland, but also for the destiny of the whole Jewish people. In any case Israel-diaspora relations since the war seem to be characterized by a more friendly and positive approach than before it, and though it's been suggested that some Israeli youth can identify only with persecuted Jewry, this would still account for a positive reevaluation of the Holocaust victims. And thus Martyr's Day has become a fully recognized event in the Israeli calendar.

What is suggested is that Israel is the specific representative of all Jewish people, and charged with the obligation to commemorate their existence. While there

Independent Commentary

Writers Present Major Issues For Deliberation By Senate

By Alan Zaitchik and William Gewirtz

Many of the issues which we raised in our frenzied write-in campaign received neither full clarification nor proper amplification, owing to the frantic nature and the tactical realities of the campaign. Inasmuch as these issues are both pressing and complex, they now deserve a more comprehensive treatment. This sesquipedalian discussion is owed the student body as a political debt. The enthusiastic response of students presents a clear directive to all student representatives to deal with what we have labeled *university issues*. We hope this essay will constructively aid next year's effort.

Problems And Issues

We must first distinguish between *problems* and *issues* — a distinction which we emphasized during the campaign. "Problems" are those difficulties which, though serious, are neither points of contention nor topics for argy-bargy; overcrowded dormitories, an ill-equipped cafeteria and a lack of parking facilities are problems for all members of the campus community with the possible exception of Dr. Belkin. It is quite clear that both in terms of YCSC campaign discussion as well as meaningful student-faculty-administration dialogue, these "problems" are simply not moot. They are not contestable. They are not "issues." The student body need not and should not divert its attention, time and effort away from issues, dissipating its energies on technic-

ally soluble problems. Though serious in nature, these problems are of dubious priority. *Issues*, however, are of primary importance. Inevitably, student, faculty and administration interests and rights will conflict. We will be faced both with internal conflicts within the undergraduate college between the various power groups, and with conflicts which will focus on the relationship of the undergraduate college to the university community at large. It was in response to the former, the issues internal to the college, that the Senate was created. If during our campaign we did not devote

(Continued on page 7, column 1)

Pre-Med Students To Publish Journal Of Scholarly Work

Dr. Saul Wischnitzer has announced the forthcoming publication of "YU-Premed," the journal of the New York Zeta Chapter of Alpha Epsilon Delta, Yeshiva's Premedical Honor Society.

This issue will be dedicated in memory of Dr. Meyer Atlas and Dr. Samuel Soloveichik. It will contain four summer research reports by graduating seniors, an article about the YC Premed-Pre-Advisory Program by Dr. Wischnitzer, and an article about the new medical education program at AECOM by a premed junior. In addition, honor is being given to the Premed of the Year, Robert Galbut, and the Alumnus of the Year, Dr. David Maier.

The journal will contain a list of the senior premed and premed graduates and the professional schools which they will be attending well as an extensive section dealing with alumni news. Finally, it will include a listing of the Society's members of the classes of 1970 and 1971.

Dr. Wischnitzer has been serving as advisor for this project. The editor is Howard Klein and his assistants are David Diamond and Robert Galbut. Publication of the Journal, which will be done by an outside printer with funds provided by the Society, will be a significant addition to the program of extra-curricular activities. It should serve to stimulate students to do summer research and also to further the liaison between YC students and alumni who are now physicians and dentists.

Jo Amar Highlights Festival; Singing Lasts All Afternoon



Jo Amar sings his Hebrew melodies to an enthusiastic YU crowd on *Yom Ha'atzmaut*.

(Continued from page 1, column 3) Mizrahi Ha'tzair was represented by Yehuda Henkin. Students interested in the Commission on Manpower Opportunities in Israel (COMOI) were able to attend a discussion led by its director, Irving Green.

At the end of the sessions, students swarmed into F501, where a "standing room only" crowd enjoyed a concert by the renowned Israeli artist, Jo Amar. Mr. Amar sang a combination of popular songs including "Ycrushala-

yim Shel Zahav."

Following the concert, dancing and singing lasted all afternoon. Refreshments and music by the Eilat Duo provided additional *ruach* to the already spirited crowd.

The *Yom Ha'atzmaut* program was prepared by the Student Israeli Independence Day Committee, but its huge success was in no small measure attributable to the unbounded and unprecedented zeal of YU's students for the State of Israel.

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Speakers Praise Abrams At YU Dedication Of Library Seforim Collection In His Memory

The students of RIETS assembled at the *Bet Medrash* on Tuesday morning, April 29 to at-



I. Tettelbaum

Eliyahu Safran

tend the dedication of a library of *seforim* in memory of Mr. Norman B. Abrams, the late administrative director of RIETS.

SOY President, Eliyahu Safran, delivered the opening remarks and stated that the *Bet Medrash* was "the most appropriate place" in which to honor Mr. Abrams, a man who devoted his entire life to furthering the study of Torah. Mr. Safran related that the \$150 used to initiate the *seforim* collection had actually been set aside a year ago by Mr. Abrams himself for the purpose of acquiring *seforim* for the students.

The next speaker was YCSC President, Kenneth Hain, who drew a distinction between the dedication which was held for the Mendel Gottesman Library and the one for Mr. Abrams. Whereas the dedication for the new library, as Mr. Hain stated, was sponsored by the administration on behalf of the entire University this

assembly was called by the students, specifically for the yeshiva. All through Mr. Abrams' years of devoted service to the Yeshiva he had always stressed the fact that students success depends on dedication to the yeshiva. Echoing Mr. Abrams sentiments, Mr. Hain said that the ultimate strength of YU lies in the *seforim* of Torah learning. And finally, the students are the ones who are going to make it for YU.

The last speaker was George Finkelstein, a close personal friend of Mr. Abrams. Bringing to light those aspects of Mr. Abrams' personality about which very few people knew, Mr. Finkelstein said that there were many times when Mr. Abrams, in his capacity as administrator, allowed his own image to be tarnished in order to protect someone else's reputation, be it that of a student or a Rebbe.

But not once in his forty year career, stressed Mr. Finkelstein, did Mr. Abrams ask for recognition or special thanks, neither when he finally persuaded the college to grant credits for learning Torah, nor when he succeeded in establishing the five year program at Yeshiva.

After Mr. Finkelstein's remarks, President Safran called upon Dr. Belkin to personally dedicate the library. At this time SOY Secretary Treasurer, Jacob Hoenig, read the text of the plaque which is to be placed on the wall in the *Bet Medrash*. The plaque dedicated the library as the "Norman Abrams Memorial Collection. His name is immortalized in the *seforim* of the *Bet Medrash* where his guiding spirit as administrative director of the Rabbi Isaac Elchanan Theological Seminary has left.

Senior Relates Varied Accomplishments; Clarifies Recommendations For Future

By Mark Berkowitz

As my days as an undergraduate at Yeshiva draw to a close, I am sad to think how quickly this time has passed. It has taken me almost all this time to get into the swing of things behind the scenes of Council and, moreover, of the Administration. It seems also a shame to know that no use will be made of the knowledge I've gained.

Most of you have seen me somewhere around Yeshiva, whether as a ticket collector at a Dramatics Society presentation, at a film showing, as the face behind the Morgenstern mailboxes, as the person at registration who checked

your information cards, as a name appearing in *Tempo* or COMMENTATOR or your friendly neighborhood *Shatnes* tester. It is through these and other activities that I have been able to keep up with all of the latest news around Yeshiva.

Shtickniks

I have come to the realistic conclusion that each and every administrator has his "shtick" — (some of them being necessary; others being *mishigasim*) everyone from Dr. Bacon to Mr. Breitstein of Buildings and Grounds. I wish it were possible for me to give a mandatory orientation course to all incoming student officers and committee chairmen, a course where they would be oriented as to how to deal with these idiosyncracies so as to prevent any normal administrative obstacle from holding back a student function. An example of this is last year's Spring Talent Show. Before I could go ahead with the show I knew that I had to contact the following: Mr. Blazer to fill out forms requesting use of the campus area, a P.A. system, and moving of the piano; Mr. Breitstein to arrange the time for this to be done; the Vice-President of YCSC to approve the request; Rabbi Rabinowitz (then Dean of Students) for his approval; Professor Adler for permission to use a piano for practice; back to Mr. Blazer to request that the guard be told to open the rehearsal room door; then to Rabbi Besdin and Rabinowitz to "*paskin*" about having it *crew Lag B'Omer*; then to two administrators at Stern to get permission for tryouts there; then to Rabbi Rabinowitz to make sure that all of the acts met with administrative approval. A slip-up anywhere along the way might have prevented the show; but I have been through it before and was prepared for the "shticklach."

Before I leave there are a few suggestions I would like to make.

Poor Mark's Almanac
Dormitories: There has been

The President Speaks

Spring Euphoria



By Kenneth Hain

Spring is traditionally a time for, among other things, cleaning. At Yeshiva, students usually mark the season by clearing out some latent anxieties concerning a few notorious personalities. Last year, in a deluge of student unity, a dean and director had their images severely "dampened." Nevertheless, despite the farcical nature of those cellophane bombardments, there undoubtedly is an underlying sense of deep felt frustration over the Yeshiva College experience.

To many students Yeshiva University just isn't working. They are not able to effectively integrate the "dual program," but rather, select one course of study to the virtual exclusion of the oth-

er. Instead of synthesis one is left in a vacuum of unanswered questions, and any religious commitment is often the result of cultural momentum. And yet, amid this dissatisfaction, much of the YU hierarchy remains in an apparent state of euphoria over what their undergraduates really are. Probing no deeper than the polished image of the Yeshiva student, they see him as a successful student in an even more successful school.

It is this gap between what is and what some think it is that has bred the growing frustration manifested each spring. It has evoked a continuous distrust of the so-called "administration," so that even an honest effort by an official is suspect. Certainly this reality gap is most acutely seen in the area of University planning. While a Graduate School of Science is built, student warnings of the danger of it changing the character of YC go unheeded. The University remains steadfastly assured that this influx will not significantly dilute an already thin religious atmosphere.

What is even more disturbing is the utter lack of educational planning. Long range innovations are non-existent, and as the need for revolutionary ideas heightens the response is nil. Whether Yeshiva is working, of course depends upon the individual, but if it is to work in the future it must come to grips with the issue of what our fundamental goals are. If we do not address ourselves to this concern the gap will widen and YU could easily drift into a secularized oblivion. We need not only a College Senate but a student, faculty, administration commission to formulate real goals and innovative means to make Yeshiva's reality match its image.

There is too much at stake for us to continue this misunderstanding of values and priorities. The direction of this University lies only in meaningful dialogue; any alternative course will certainly prove self defeating.

much damage to furniture in the various lounges, and it is for this reason that Mr. Blazer has been hesitant about replacing chairs, etc. On my floor it was discovered that high school students were responsible for a sizeable amount of the damage and we voted to forbid these students from using our lounge. The fault lies with Rabbi Urivetsky, director of the High School Residence Hall, who has not enforced a supposed directive forbidding high school students from using the dorms. Not only do we suffer from damage to the residence halls, but early exposure to college life is giving some of these high school students "senioritis" when they are still freshmen. I am surprised that the high authorities haven't realized this, and I believe that something should be done to remedy the situation.

Blueprints for a refrigerator system and the costs involved are almost ready for presentation to the Administration. The Centrex telephone system will hopefully

(Continued on page 11, column 3)

Writer Contends That Peace Depends On Academic Reform

(Continued from page 3, column 3) those requests. Perhaps it is not we who are truly joyous at the gaining of student power, but the administration at having pulled a "fast one!"

The reason I raise these points is that I fear we have become so benumbed by daily life at YU that we see nothing wrong with the way we are being educated. Everyone here seems so concerned over the scheduling of finals or the lines in the cafeteria that we all neglect the vital areas of concern. Why do we have course offerings that Middle States preliminarily termed "antiquated?" Why do we have department chairmen, so firmly entrenched in the status quo, that they diame-

trically oppose any design for modernization — even when that design is legitimate? Why do we have departments without fully qualified chairmen or any qualified guidance? Why must we look forward to scoring high on the GRE's in aptitude and low in achievement — isn't achievement based on what is offered by the college for the student's dissection? How long can we remain complacent about attending a second-rate, yes, a second-rate college?

And so I return to *derech eretz*. I promise to maintain mine while the Senate begins deliberations on academic reform. If they succeed, beautiful. If not, . . .

Goldstein, Meirowitz Win Premier Speech Contest

The finals of the first annual Extemporaneous Speaking Contest sponsored by the Yeshiva College Speech Department were held on Thursday, April 17, 1968, in room F501. A select panel of judges chose Marc Goldstein '69, as the winner and Mark Meirowitz '72, as the runner-up.

A total of fifteen students participated in the semi-finals held March 20, 1969. A group of five finalists were chosen from this group of competitors. The rules for both parts of the contest were essentially the same with the general topic remaining "Problems of the Cities." At 1:00 P.M. on the Wednesday preceding each contest, a list of specific topics was posted. Contestants thus had approximately one day to prepare a polished five minute extemporaneous

speech on one of these topics.

Dr. Abraham Tauber served as chairman for the finals. The judges included Rabbi Morris J. Besdin, Dr. David Fleisher, Dr. Israel Miller and Dean Jacob M. Rabinowitz (Dr. Emanuel Rackman, who was also scheduled to judge the contest, was unable to attend because of illness).

At a small collation following the competition, Dr. Miller announced the winners. Marc Goldstein who placed first had spoken on the housing problem, and Mark Meirowitz captured the second place prize for a presentation dealing with student unrest. Dr. Miller thanked all the contestants for participating and noted that the judges were highly impressed by the frequent and relevant biblical references employed by the competitors. Dr. Tauber noted how highly pleased he was with the high caliber of all the speeches and hoped that future contests will continue to bring forth the excellent speaking talents of many Yeshiva students.

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Issues, Not Problems, Must Face Senate Scrutiny

(Continued from page 5, column 4) ourselves to the college issues, it was not because we felt them to be unimportant but because of the practical limitations of a sixty six hour campaign. We would now like to mention but a few areas to which little attention has been given where we feel the Senate should act:

1. The four semester English requirement is an antiquated relic which must be replaced. Those students who receive an A in English I should be excused from English II. Of course, the Senate would have to be careful to insure that this does not result in a sudden, inexplicable drop in the number of A's received. Students should be allowed to substitute for the English 3;4 requirement a general humanities course covering the major works that have shaped contemporary civilization. Certainly, the works of Plato or Dostoyevsky are more basic to a liberal arts education than those of Bacon or Browning. A detailed description of such a course can be found in the catalogue of Columbia College.

2. *Departmental Organization* — Departments generally do not exist except on bulletin boards and in catalogues. Lack of proper coordination between courses within a department is, therefore, not uncommon. We feel that departments should be given *de facto* existence. Specialized guidance should be the responsibility of a department.

Department members should meet regularly with qualified students within the department in order to evaluate courses and recommend necessary changes.

3. *Registration* — It is our contention that the way things are now, the purpose of limiting registration in a course is not so much to keep the classes smaller in order to allow for closer student-teacher relationship, as it is to forcibly guarantee students to those inferior teachers who do not even meet our normal second-rate standards. It is primarily in upper-level courses that closer student-teacher contact is needed, and it is in lower-level courses that incompetence abounds. While sections of the former are rarely closed, sections of the latter often are. To force some students to take a course with a less competent instructor so that other students can enjoy the benefits of a better student-teacher relationship seems to us to be both grossly unfair and a luxury we can hardly afford.

Any thoughtful student can, no doubt, extend this list ten-fold. The Jewish studies in the college are abysmally poor; certain courses would offend the intellectual capabilities of an intelligent high school freshman. However, for lack of space, we cannot within the scope of this article discuss this and many other equally pressing academic issues which we hope the Senate will confront. The importance of these and many other col-

lege issues notwithstanding, we still maintain that the principal efforts of the student body should focus on *university issues*.

University Restructure

It is our fundamental contention that the problems of the undergraduate schools (Stern included) cannot be solved without some fundamental restructuring of the university at large. These university issues are the conflicts of interest which lie at the root of the difficulties, and call into question the position of the college in the university. These issues are at once financial and religious. Compounding the difficulties of obscure, fiscal maneuvering — the so called financial realities — with the profound anxiety over a Yeshiva University which has not only veered from its supposed direction, but seems to have lost all sense of purpose as well. We defy anyone to point to another university where the caliber of academic excellence its graduate schools have attained outstrips the undergraduate colleges by so wide a margin. We do not need to examine the finances of the university to realize that we have been getting the merry-go-round around University City. The *de facto* reality speaks for itself.

That sooner or later we will have to confront the university issues is becoming more and more clear. Their centrality is unmistakable, for without money there can be no college, and without reassessing our religious *raison-d'etre* there can be no Yeshiva College at all.

To be sure, these complex and staggering issues will occupy our attention over the next few years. Their solution will call for goodwill on the part of the administration, honest fact-finding as well as our continued insistence upon relentlessly pursuing these matters.

At this point, however, two things must receive attention. Part of our problem results from the inadvisability from a religious point of view of centering graduate facilities in close proximity to the undergraduate campus. As a result, unlike other universities we have been unable to draw sufficient advantage from the ever-improving graduate institutions. Inasmuch as Belfer's towering science center is a neighboring reality, to deny us adequate use of its facilities would be to add insult to injury. We must be assured that provisions are made to guarantee lab space for our needs in chemistry and physics.

Second, if internationally outstanding scholars like Alonzo Church and Maurice Friedman teach basic undergraduate courses at UCLA and the University of Chicago, respectively, what possible excuse is there for failing to

draw upon the talent of Ferkauf and Wurzweiler graduate schools? Certainly, a forty minute subway ride is not too much to demand when one realizes that the College provides the University with its reason for existence. Our education, psychology and sociology departments have been described variously as budding or withering, but they are incontestably not mature. A loan program similar to the one now operating with Belfer professors and the math, physics and chemistry departments is a necessary first step that must be taken *immediately*.

These are some of the more simple difficulties tangent to a profoundly complicated area, univer-

sity funding. We admit that much groundwork is yet necessary before specific demands can be made, and at this point we can only make a general cry: "Back to the College!" (Thanks, Edmund) The responsibility of redeeming a university tending towards institutionalization for its own sake devolves upon next year's Student Council. Had we students been more forceful before University City became a commitment, the necessary redemption would have been easier; if we wait until University City is a reality, we may find the college irrevocably relegated to the slum. Now we need a great deal of will to overcome a lack of time. But we must begin.

Gelfand's Speech Expresses Advantages Of Moderation

By Ben Neman

"No mediation under the gun," was how City Councilman Bertram Gelfand expressed his views on the militant takeover of South Campus at CCNY, at a meeting



Gabor Klein

City Councilman Bertram Gelfand

during club hour last Thursday. "Any protest must be done in the framework of orderly action, and the idea of non-negotiable demands is ridiculous."

Mr. Gelfand also expressed the opinion that all Jews should oppose the demands of the Black radicals because their ultimate goal is a reenstatement of the admissions quota for ethnic groups which Jews have so long fought against. Similarly, the demands for separate Afro-American study

groups would separate students into two groups. Commenting on the Columbia protests of this and last year, the 18th District representative of the Bronx stated that he wonders if the "goals can justify the means," and if the seizure of buildings and physical violence could be defended.

On Whose Mind

The recent rash of anti-Semitic incidents, especially the controversial "Harlem On My Mind" exhibit at the Metropolitan Museum of Art can be controlled, Mr. Gelfand said, by the "power of the purse." The city could call for ending of all funds until the resignation of Met Director Hoving. Mr. Gelfand pointed out that this also holds true in relation to the public school decentralization crisis.

The councilman declared that anti-Semitism had to be suppressed by the city before it reached the impressionable common working man. However, Mr. Gelfand stated, force is a bad way to advance the law and is especially harmful for the Jews, which as a small minority need law to survive. Keeping police in front of every synagogue in the city is no answer, he said, for the Jews must live in definite safety.

As for youth's role in society, Mr. Gelfand stated that the youth of today should "express (themselves) forcefully but not forcefully — they must recognize the difference between helping and destroying society."

Perennial Nominee Yields To Will Of The Students

Today is election day at YC; people you haven't talked to since orientation are suddenly your best friends. Pepsodent smiles are plas-



Martin J. Birn

tered on faces made malleable by weeks of campaigning and the usual last minute sniping and haranguing are betraying the tension the "confident" candidates are experiencing. This election day is no different from any other at YC; the same carnival atmosphere, the same cannibalism, and the same chicanery — except for one conspicuous absence: Marty Birn is not running.

Some people must be a bit curious about Marty's masochistic motivations; in the last three years he has run three times and in each instance he has lost. The only thing that stops him from running again is that the voters "might vomit at my sight," — a harsh self criticism considering the Yeshiva voters' peculiar appetite.

Masochistically Egotistical

Of course, Mr. Birn, a junior majoring in political science, is not too humble to recognize his

own worth, as he eloquently analogized to this reporter, "Coca-cola has always outsold champagne." The champagne refers to Marty himself; the Coca-cola refers to all those who have beaten him in YCSC elections, a rapidly growing list as he approaches his senior year.

Marty has still managed to impress his fellow students with his deep integrity and sense of values. Especially in March, when he dropped out two days before the election because of the realization that he would lose and threw his unqualified support behind one of the other candidates, did he earn the respect of those who come to recognize his honesty, a rare quality in any election.

Mr. Birn claims that his role in the latest Executive Council vote gained for him a "folk hero" image. But he still hasn't shirked his political ambitions as he points out in consideration of running for a lesser position: "If I thought I was capable of being Pope, I certainly think I'm capable of being bishop." But it looks as if Marty will have to remain a layman until he graduates.

Maint. Workers Protest Stalling In Negotiations

(Continued from page 1, column 3)

first opportunity they have had to discuss the matter since receiving a letter on April 21st notifying them of the union's intention to move into Yeshiva. He stressed that nothing could be done until the Board acts and urged that workers return to their jobs and wait twenty-four hours for a reply.

But the workers, on the advice of Mr. Powper, voted unanimously to continue the slowdown until recognition is given to 1199.

SDS Strength Is Declining

(Continued from page 4, column 4)

sitting in his office in Low, looking down on, and uncommunicating with the students. This year it was Cordier, the expert diplomat who knows what negotiating is all about. Yes, the administration this year was in control. They learned from their mistakes and

did not repeat them.

SDS finally realized all this in the middle of the first night of their occupation. They decided not to wait for the bust because bloody heads would not get them sympathy — not this year. They knew they had no support. So they left the building voluntarily with con-

tempt orders issued against them; orders meaning probable jail sentences. As they left the building it was clear that it was all over; they were finished. There might be some sporadic incidents but the university would not be shut down. No, Spring '69 is not Spring '68. Not at Columbia.

Writer Reveals Controversy Surrounding Acceptance Of Black-Jewish Conversions

By Jeffrey Silver

With the imminent admission of Black Jews to Yeshiva College, the need to determine their *halachic* status becomes acute. It goes without saying that any person, white or black, who can prove that he underwent *halachic* conversion is treated as a Jew and we must not discriminate against him. The Torah warns against mistreating a *ger* in 36 places.

The problem arises though, for those who claim to be Jewish but cannot prove it, and especially the status of the two most prominent Black Jewish groups: Rabbi Mathew's "Black Jews of Harlem," and the Ethiopian Falashas.

Jewish Or Not?

The case of a person who practices all aspects of the Jewish religion and claims to have converted *halachically*, but cannot prove it is a complex *halachic* problem which requires a *psak* from a competent authority based on the complexities of the individual case. The case of the aforementioned Black Jewish groups is a simple one since their religion is a mixture of christianity and Judaism (plus paganism in the case of the Falashas) and it is clear that no *halachic* conversion ever took place.

Rabbi Matthews believes that Abraham, Issac and Jacob were black,¹ and that all American Negroes are descended from them; therefore no conversion is necessary.² Rabbi Matthews simply tells a new member which of the twelve sons of Jacob that member is descended from.³

Certain Jewish rituals are imitated by Rabbi Matthew's group. He has a list of forbidden foods which includes pork, shellfish, duck and frankfurters,⁴ but includes mixed meat and milk.⁵ His conception of these laws is quite primitive. He once told his congregation, "I didn't get vaccinated for smallpox because there isn't any pork in my blood."⁶ His Passover *seder* includes feet washing and a statement "one of you will betray me"⁷ both obviously copied from the Christian "Last Supper." In addition to being a faith healer⁸ he claims knowledge of "cabballistic science,"⁹ and ordination from "the chief rabbi of the Falashas" and the Coptic Church of St. Michael.¹⁰

Falashas

The Falashas are a much older problem with their claim of being Jewish recorded as far back as the fourteenth century C.E.¹¹ They claim that they are descended from the union of Solomon and the Queen of Sheba,¹² (with Haile Selassie being a son after son). This claim is preposterous since Sheba was in Yemen, not Ethiopia, and the "Queen" had no relations with Solomon.¹³

Two main theories are advanced by the historians to explain the Falasha's origins. Wolf Leslau (in 1951) leans toward the theory that they were converted in the fourth century B.C.E. by a group that did not accept the oral law

(and hence non-*halachically*).¹⁴ The more recent theory (1965) is that of Edward Ullendorf who concludes:¹⁵

"Their cult embodies a curious mixture of pagan-Judaic-Christian beliefs and ceremonies, but the Falashas are neither the only non-Christian and unconverted tribe nor the only sector of the Ethiopian population that has clung to so strange a religious amalgam. Similar claims have been made for the Gafat, the Kemant, and others. The Falashas do not know of any religious prescription outside the Pentateuch; Mishnah and Talmud are unknown to them. They have no knowledge of Hebrew, and the language of their prayers is Ge'ez—as is the case with their Christian compatriots. The feasts mentioned in the Pentateuch are observed by the Falashas in a manner often materially different from that of Jews elsewhere. Post-exilic feasts are not celebrated by them. The Sabbath is observed with considerable strictness, and the prescriptions regarding ritual cleanliness are practised with great zeal—both features which exist among very many other Ethiopians. In common with their monophysite neighbours the Falashas carry out circumcision on boys and excision (a kind of clitoridectomy) on girls. Monks play an important part

in their community (and here, surely, is a fundamental distinction from Judaism), and their literature, though it includes some works peculiar to them, is mostly derived from general Ethiopian sources.

The present writer feels convinced that all the evidence available points to the conclusion that the Falashas are descendants of those elements in the Aksumite Kingdom who resisted conversion to Christianity. In that case their so-called Judaism is merely the reflection of those Hebraic and Judaic practices and beliefs which were implanted on parts of southwest Arabia in the first post-Christian centuries and subsequently brought into Abyssinia. If this opinion is correct, that the religious pattern of the Falashas—even though it will have undergone some change in the past 1600 years—may well mirror to a considerable extent the religious syncretism of the pre-Christian Aksumite Kingdom. It is in their living testimony to the Judaized civilization of the South Arabian immigrants and their well-nigh complete cultural ascendancy over the Cushitic and other strata of the original African population of Ethiopia that we must seek the value and great interest of the Falashas today—and not in their

(Continued on page 11, column 1)

Study Reveals Jewish View Of Psychiatry

(Continued from page 4, column 3) of physical disease. Although the religious attitudes are sometimes erroneously seen as incompatible with psychiatric viewpoints, closer examination suggests that the two sets of views are usually complementary rather than antithetical. The deeply religious patient, for example, cannot be properly understood and treated for any type of serious condition unless his physician understands his mode of thought and life. Important even in physical illness, this understanding may be critically important when mental illness occurs. Religious practices, like other habits of long standing and deep emotional significance, tend to have an emotionally stabilizing effect; enforced departure from such routines may do further damage to mental health by creating new areas of conflict and guilt. Hence, psychiatric institutions should take special care, as a minimum, to make available to those who so request kosher food, regular religious services and routine rabbinical visits to their patients to prevent the psychological harm that violation of deep-rooted religious ideas and activities can produce.

The faith a man lives by, even if undefined, is an integral part of his personality and helps define his goals in life. Judaism has always recognized the supportive effect faith can have in times of trouble, social or psychological, physical or mental. In his discussions with his patient, the psychiatrist must appreciate the importance of the

other's faith, which must be approached in terms best suited to aid his return to health and function, rather than arbitrarily in terms of the psychiatrist's possibly different value system. Although religious delusions—distortions of religion by the patient's pathology—can occur in mental illness, the psychiatrist must not assume that views different from his own are automatically psychopathological, particularly when he is unfamiliar with the cultural milieu of his patient. The psychiatrist who is uncertain about the validity of a patient's beliefs and practices should therefore consult a qualified rabbi who can authoritatively indicate whether the patient's behavior is religiously prescribed or represents the patient's own pathological creation.

Guilt feelings are a problem which seems sometimes to have caused conflict between religious and psychiatric counsel. However, this conflict may be more apparent than real. Deep guilt feelings which incapacitate the patient and interfere with his normal activities are a type of psychological reaction contrary to the Jewish tradition. Guilt feelings over active violations of religious, moral or ethical rules are, however, genuine and can be overcome not by psychiatric absolution—an absolution which is, incidentally, foreign to the Jewish tradition—but rather by correction of the behavior and, insofar as possible, restitution for the offense.

More and more patients come to

Alumni Content With YU; Need For Guidance Exists

(Continued from page 3, column 2) al were accorded for the values that were received at Yeshiva College and for the overall successful satisfaction for most of their undergraduate needs. As examples, 76% of the respondents felt that a sufficient and diverse amount of extracurricular undergraduate activities had been available to them, and 69% felt that there was a very good "esprit de corps."

Poor Guidance

The only program at Yeshiva College that was viewed as being unsatisfactory by the majority of the group, 83%, was the guidance program (less than 1% of the group felt that the guidance facilities were only satisfactory).

Nineteen percent of the group failed to respond at all to the open-ended question, which asked for their recommendations for change, and 33% of the group failed to provide any additional comments.

Concerning the specific teachers at Yeshiva College, many more teachers were named as being outstanding ones than those that were listed as being of inferior quality. Some general dissatisfaction, however, was expressed, concerning the adequacy of the art and speech departments, while major praise was heaped upon the history and biology departments.

Among those specific recommendations for improvements that were made, most of the respon-

dents felt that more and/or better guidance facilities were needed as well as more and/or better teachers. Additional concerns of importance included the following:

1. The need for offering a greater variety of courses.
2. The desirability of more independent research.
3. More student power, especially in the sphere of policy making.
4. More and/or better gym and library facilities needed.
5. The policy of unlimited cuts should be continued.
6. There should be no one-man departments.
7. Less pressure should be placed upon grades.

It should be noted, however, that with but one single exception, all of these recommendations and suggestions were made within a generally optimistic framework and, with the exception of the need for improved guidance facilities, none was considered to be absolutely and immediately essential.

In summary, then, one may reasonably conclude from the data of this survey study that the Yeshiva College Alumni are generally quite satisfied with the undergraduate experience that they had received, but nevertheless, some room does exist for improvement in the pursuit of excellence. At least this is so for those alumni who responded.

psychiatrists complaining of alienation, seeking to find in their treatment the meaning of life itself. Personal experiences may be etiologically significant in such inhibition and depression, and treatment may necessitate that they be understood. The Jewish concept that joy and personal fulfillment are derived from doing what is right and from being useful, may help provide a basis for therapy.

It is becoming evident that the more psychiatric patients are treated as responsible individuals, the more rapidly they become fully responsible once again, and the more quickly they can be restored to social functioning and mental health. Here, again, closer examination reveals a complementarity be-

tween psychiatry and religion; between the traditional Jewish emphasis on responsibility, and the psychiatric focus on the areas wherein the sense of responsibility may be impaired, and on means for restoring the capacity for it.

The instructional material in the Bible, Talmud and rabbinic writings has for centuries shaped Jewish life and also affected, often deeply the lives of non-Jews. Many rules of family and other social relationships have been explicitly defined within this code of conduct. The moral rules under which any of us lives and works have, therefore, been shaped to a significant extent by this material. Psychiatric and other counselors would, therefore, do well to become more knowledgeable about the moral and ethical laws which many may have been using unknowingly for years.

Finally, in treating and dealing with psychiatric cases, it should always be borne in mind that mental patients, however disturbed or regressed, enjoy no fewer rights than other persons. In fact, their often helpless condition entitles them to special consideration and tender treatment. In Jewish law, the protection and compassion to be accorded to a person are directly proportionate to his defenselessness.

There is need for mutual respect and understanding between psychiatrists and rabbis. Continuing cooperation between them can only help improve the effectiveness with which patients are treated.



I. Teitelbaum
Ambassador Yitzhak Rabin as he addressed an overflow crowd of students from Yeshiva and Stern Colleges. General Rabin outlined present foreign policy.

Letters To The Editor

(Continued from page 2, column 3) far as Pollack Library is concerned, we have tried very hard to accommodate the library patrons.

We are told that students have noticed the ease with which they can leave the building without checking out books. I admit such a possibility exists. A person who feels that he is overly clever by taking out books without charging them is a thief, and when caught will be punished. We, at the library, have always felt that our purpose is not to hinder the education process but rather to encourage it. In the former Pollack Library location, a person could steal books just as readily, if he so desired. After 3 years time, inventory of the Library was taken before we moved here and we learned that 450 volumes were missing. Other librarians, when they hear this figure, suggest that we must have angels as our library users since many libraries lose that many books each day or week.

I hope the talk of "stealing books from the library" is more talk than actuality. I won't know for several months what the situation really is. But, if theft has occurred, I would readily welcome the return of these books into the book return slot on the side of the Library just off 185th street.

In the meantime, by the time this letter appears there is strong possibility that students will be asked to show their books as they leave the building and other precautionary steps, including cutting elevator service to various floors, may be instituted. Such policing is distasteful to me, but a society which demands stringent control over itself has only itself to blame.

I, personally, would welcome comment, suggestion and cooperation of students to the point where one student would remind his fellow student of indiscretion.

Prof. S. Zeides,
Pollack Library

November 14, 1968

To the Editor:

Within the confines of the expanding Yeshiva campus a small building marked 2521 shyly sits slumped next to Morgenstern Dormitory. It serves as the residence hall for some 100 students of Yeshiva University High School. These students have been subjected to injustices ranging from not being admitted to the Rav's *yahrtzeit shiurim*, to being deprived of the right to vote on television program selections in Morgenstern lounge. Therefore it came as no surprise when high school G.O. cards were not accepted as official YU identification for admission to the new Gottesman Library.

However on Sunday, April 20, the day of the dedication ceremonies for the new library, when Lamport Auditorium was half empty because of student indifference, the Administration went so far as to call off scheduled *shiurim* in requesting the presence of high school students to come and

save face for them by filling the auditorium to respectability.

This policy of recognizing the existence of the high school only when the college finds it convenient will not be tolerated. We demand recognition of our status by both college student body and their administration.

Aver Zussman
YUHS '69

Tennis Anyone?

To the Editor:

We would like to congratulate Mr. Koslowe for his COMMENTATOR article of April 24 concerning the varsity tennis team and Coach Epstein. It is probably the greatest masterpiece of needless vilification and abject stupidity that has yet been put into print. We hesitate to proceed in this vein, but we find that Mr. Koslowe has written from complete ignorance, rather than an objective and well researched journalistic standpoint. We are amazed that a sports editor could, in good conscience, write an article about a team which he has seen play only once in four years. Are we to construe this as Mr. Koslowe's interpretation of "dedication" to an enterprise which one has undertaken?

Mr. Koslowe states that since the tennis team practices only once a week for an hour and a half that, "this therefore appears to indicate a lack of desire or dedication on the part of the team members." If this worthy editor had done the slightest bit of research he would have surely found that the team can give no greater time for it has no place to practice. YU simply will not provide funds to rent courts for any additional desired and badly needed practice sessions. Let it also be understood in this connection that all teams against whom we play have their own home courts with scheduled practices up to five times a week. This practice is continuous throughout the winter and the playing season. Yeshiva's team has no more than ten weekly practices for the entire year, including the period of official matches.

Secondly, Mr. Koslowe's attack on Coach Epstein not only demonstrates his fundamental misconception of a coach's duty toward his team, but also a lack of understanding of tennis itself. Our coach strives to teach certain basic principles of strategy and play. From then on the responsibility rests on the player's conscientiousness and willingness to devote time to practice. Must I reiterate that we are *not allowed* this time? We do not lack guidance, for surely Coach Epstein is a superior mentor. Rather, what we lack are the means to put this into effect.

From our own observations, personal experiences and talks with players from other colleges, a

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background in which we are certain Mr. Koslowe is deficient, we find the difficulties to be not in the ability or ambitiousness of our fellow players and Coach Epstein, but rather in the disadvantages under which we must labor. Much more could be said of Mr. Koslowe's attitudes as to the goals of a team sport. However, the preceding should be sufficient. We trust that this will be printed if from nothing other than common decency and respect for journalistic truth.

Joseph Eichenbaum '69
Herbert Berezin '69
Co-Captains
Varsity Tennis Team

Must Be Related

To the Editor:

We read several college newspapers in our home, but your paper has the most appeal and relevancy. I adore your sports columns especially; perhaps it dates back to the days when I became sentimental over a hockey game. Good luck.

Mrs. Bette Cohen

P.S. Regards to Coach Epstein wherever he is, and new glory to your tennis team.

JSS Slight

To the Editor:

It would be instructive for those members of the administration concerned with student affairs to take note of the following incident that transpired last Thursday, when Dr. Belkin addressed the student leaders of YU. In an introduction to the program, Dr. Israel Miller, assistant to the President for Student Affairs, briefly commented on the JSS Student Council evaluation of the University which appeared on April 24 in a *Hamevaser* supplement. He noted that Dr. Belkin graciously provided student leaders with an opportunity to discuss with him major problems facing the University. He went on to say that the "impetuous young people" of the JSS Council couldn't wait for this opportunity before publishing the report, and dismissed the issue by stating that this impetuosity is characteristic of anxious young people. It is clear that this reference is to the passage in the report which states:

"The committee enjoyed the indulgence of every administrator and faculty member directly concerned with its research, with the exception of Dr. Belkin. Although Dr. Belkin's secretary originally promised the committee an appointment in December, various delays have resulted from admin-

istrative considerations and demands upon Dr. Belkin's time and health. We were recently informed by Rabbi Miller that we would have an appointment with Dr. Belkin before *Pesach*; we have since been told the appointment will have to wait until after *Pesach*. Although we await the appointment, we have decided to report at this time."

Rabbi Miller committed an obvious misuse of the word impetuous to describe a committee which had the patience to wait for a single appointment from December until April but could not wait any longer. The facts, to the contrary, indicate a desire on the part of the administration to minimize discussion with students concerned with vital problems facing the University. Surely Dr. Belkin could have found one hour in the space of five months to devote to those serious problems raised in the JSS report.

If Rabbi Miller wishes, furthermore, to deal publicly with the report let him confront the issues found therein and not resort to the patronizing rhetorical device of dismissing it as a product of impetuous young people. In this way he would better reflect an administration which is sincerely interested in improving the University rather than one merely interested in saving face.

Michael Bashevkin '69

Tennis No One?

To the Editor:

I note with great dismay that the article "Stranger in a Strange Land," which appeared in last year's final issue of COMMENTATOR, has gone unanswered. I had hoped that some silver-tongued *bochur* would by now have refuted the rather faulty arguments presented in the article. As no one has, I feel myself obligated to take the author to task.

In his column, "On the Side Lines," Mr. Koslowe writes, "... synthesis is still merely an ill-defined term." This remark manifests an ignorance of those definitions of synthesis offered by many *rebbeim*, notably Rav Lichtenstein in his article in *Gesher*, "Synthesis from a Torah Viewpoint." Paradoxically, (or perhaps inconsistently?) Mr. Koslowe seems to imply that he understands the term synthesis. "If there is a guiding philosophy behind Yeshiva University, it is the concept of synthesis. Secular studies can be pursued in Yeshiva's unique atmosphere. Activities that are not of a religious nature can be elevated through the application of the philosophy of Judaism. This is as true of sports

as it is of any activity in Yeshiva College. . . There is a lack of understanding on the part of the administration that synthesis must enter all aspects of University life, including sports."

Mr. Koslowe seems to be saying that we can, as it were, transform non-religious activities by waving over them the magic wand

On Thursday, May 15, 1969, The Health Education Department will present a *Lag B'omer* exhibition of personal combat skills for self defense. Represented will be fencing, judo, karate and wrestling. The event will take place during club hour in the YU gym. All students are urged to attend.

of "synthesis." Synthesis, however, is not a pandemic panacea; it can elevate only those activities that will enhance or enrich one's understanding of Torah. It can hardly be argued that sports enhance or enrich one's understanding of Torah. Sports, therefore, have nothing whatsoever to do with synthesis.

If we cannot, so to speak, "synthesize" sports, then what is the justification for including physical education in Yeshiva's program? The answer is rather obvious; the importance of physical well-being and development can not be over-emphasized, and a regular program of exercise is a prerequisite of this. As Myron Edwards states, "A sound mind in a sound body; if the former is the glory of the latter, the latter is indispensable to the former." It is therefore incumbent upon the administration to provide a regular program of exercise. (To the administration's credit, it does offer a varied and adequate physical education program.) Varsity sports, on the other hand, are designed primarily not as physical development, but rather as the concrete manifestation of interscholastic competition. One gets sufficient exercise playing basketball in Yeshiva's basement "gym" (although it does not carry the same prestige as playing in blue and white bloomers against another school).

Since varsity sports have no relation to synthesis and are not the prerequisites of physical development, it is quite appropriate that the administration does not regard varsity sports as an important phase of life at Yeshiva.

Harry Zvi Davis '71

(Continued on page 10, column 1)

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Letters To The Editor

(Continued from page 9, column 5)

EMC's HTD

To the Editor:

There is something fundamentally wrong with the present policy of granting the Hebrew Teachers Diploma (HTD) in the Teachers Institute for Men (EMC). This year there are approximately eleven candidates for the Hebrew Teachers Diploma, an appallingly low number given the extreme need for Hebrew teachers. We hear constantly from various Jewish educators of the critical shortage of Hebrew teachers, and yet EMC is turning out only about a dozen teachers a year, hardly enough to contribute towards an amelioration of the situation. One must also bear in mind that of these eleven teachers not all will enter the field of Jewish education.

It would seem that the reason for the low production-rate of teachers is due to too onerous a program required of candidates for the HTD. Also, there is an overly rigid enforcement of requirements. A candidate for an HTD must complete satisfactorily at least the following: 110 credits of Hebrew studies, 5 comprehensive examinations and practice teaching in a local school. The scheduling of the comprehensive examinations and of the practice teaching is a major problem. Not only must a candidate for an HTD take a full program of courses at Yeshiva College, not only must he take a full program of courses at EMC but also during certain periods, of a month's or two month's duration, he must in addition to the dual program simultaneously be practice-teaching at a Hebrew school or preparing for and taking the comprehensive examinations. The practice teaching must be done in the first month of the spring semester and the comprehensive examinations must be taken before and during exam time of the spring semester. It is, therefore, no wonder that the candidates for the HTD are few.

Another point deserves mentioning. Some students because of superior preparation, are admitted to class 5 on advanced standing, thereby skipping class 4. Yet they are not automatically given the advanced standing credits for class 4, even when the granting of these advanced standing credits would make them eligible for an HTD.

In summary, then, the continua-

tion of the present programs and policies will not lead in the future to any increase in the rate of production of Hebrew teachers. Something must be done to eliminate the aforementioned obstacles to the qualification of more students per year for the HTD.

Barry Kohn '69

More Power To You

To the Editor:

Having enjoyed, and even agreed with, most of your unusually perceptive personal editorial columns this past year, I was disturbed at reading "Happy Birthday Adolf" in the issue of April 24.

Your critique of the mass media and the role they play in fanning racial tensions is, of course, quite true. But the extension of this critique to the advertisement you alluded to is, at best, a dubious one.

It is all too symptomatic of the age we live in that you choose to see this advertisement as highlighting Black anti-Semitism, and thus felt justified in comparing it to the WBAI and Black Panther fracas. I would suggest, rather, that the advertisement's message was intended to reach, not the Black, but rather Jewish community of New York.

The ghetto militant probably does not read *The New York Times*; the Jew, especially the middle and upper class Jews of New York, usually does. The choice of Adolf Hitler in the advertisement may affect a few blacks, but obviously the invocation of the spectre of Nazi Germany was intended to shock a complacent Jewish community.

"We are all so concerned about Black anti-Semitism," the ad seems to say, "What about Jewish anti-Black feeling." \$7,000 is a small price to pay for helping to calm the racial madness that has infected a large part of the Jewish community of New York. Glazer is probably correct that Black-Jewish dialogue is best carried out quietly, but to see this ad as an example of such is to ignore its obvious implications to the Jewish community.

Miss Fyman may have been a bit carried away in her letter that began on the same page as the Editor's column; and yet her point is only strengthened by this coincidental placement. There is a serious problem of racism here at

Yeshiva, and if Mr. Goldman's article wasn't motivated by such considerations, his answer certainly gave no evidence of this. Birthday cakes for Hitler may be "naive," but racial quips ["The more (black) power to you"] are downright sickening.

A recent survey (*New York Times*, April 20) reported that while only 36% of American Gentiles were firmly opposed to discrimination against Jews in social clubs, 91% of American Negroes were opposed to such discrimination. Of course this is only one survey and social club discrimination isn't the be-all or end-all of the American Jewish experience, but these figures suggest a need to place Black anti-Semitism in a perspective of reduced proportions.

I shudder to think what the results of such a survey here at Yeshiva would be if it were to measure anti-Black feeling. Let's try to have a little more understanding for Miss Fyman's point of view, or else Adolf's 81st birthday may be a happy one.

David Luchins '68

The Nir Controversy

To the Editor:

In the Thursday, April 24, issue of COMMENTATOR, Mr. Norman Bertram in his letter to the editor stated that his choice of David Anfang and Chaim Gross was not a decision based on personal considerations. However, I feel that the YU student body should be informed of the true circumstances of the choice of these two as editors-in-chief of *Nir*.

The last issue of *Nir* appeared two years ago. Last year, Mr. Milton Sonneberg, former president of EMCSC, appointed Mr. Milton Markowitz and myself as the editors of the next *Nir*. This was done after consultation with the previous staff of *Nir* who recommended that we be appointed as editors in light of the contributions we made to the last *Nir*.

Mr. Markowitz later decided that he was unable to devote the necessary time to *Nir* because of other work, and therefore resigned his post as one of the co-editors. He fully expected that I would continue as editor-in-chief since he felt that I was the more qualified person for this position.

Subsequently, Mr. Markowitz

and I spoke to Mr. Bertram after his election and he stated that he would affirm my appointment. I scheduled a meeting on the last Friday of May, 1968 in order to decide upon the method to be used in assembling a staff. Mr. Bertram brought Messrs. Anfang and Gross to the meeting and told me that they were his choices for associate editors and that I had to accept them. These people may now be, to quote Mr. Bertram, his "enemies" but then they were his friends. To this first meeting I brought the last issue of *Nir*, for neither Messrs. Anfang and Gross nor Mr. Bertram had seen a *Nir* in their lives. They had never worked on the staff of *Nir* nor on the staff of any Hebrew publication at YU. Therefore, how can Mr. Bertram state that he chose them on the basis of past experience!

I realized then as I know now that Mr. Bertram's estimation of the ability of Messrs. Anfang and Gross was completely wrong, but I was forced by Mr. Bertram to accept them anyway as associate editors.

One week later Mr. Bertram informed me that I was no longer editor-in-chief of *Nir*, for he doubted that I was qualified to hold this position. However, had he checked my previous Hebrew literary work or consulted with the former staff of *Nir* his doubts would not have been confirmed.

During the year I kept my peace. But now is the time for EMC students to know why they do not have *Nir*.

The full blame for the *Nir* fiasco lies squarely on the shoulders of Norman Bertram.

Michael Eres '69

He Had A Dream

To the Editor:

In assuming the presidency of EMCSC, Mr. Bertram had a dream and a vision. He dreamt he

would be the Messiah who would rescue the EMC students from the abyss of their apathy and lack of interest, and envisioned to lead them to new heights of activity and production. He planned a yearbook, a newspaper and a senior dinner among other undertakings. He failed, however, to realize one very important thing. He did not understand the nature of an EMC student. As is commonly known (except to Mr. Bertram, it seems), an EMC student is self-centered, refuses to give up five minutes of his own time to work on an EMC project such as a yearbook or newspaper. This problem is compounded by the fact that if a student does want to work, he participates in the activities of *Masmid*, COMMENTATOR or one of the other YCSC undertakings.

The fact of the matter is that there will be neither an EMC senior dinner, nor a *Nir*, and *Hamashekif* is not coming out as originally planned. To single out one individual and shamelessly blame him for the failure of *Nir* is, to say the least, completely unfair. Rather, Mr. Bertram should blame the entire EMC student body for the failure of *Nir*, as well as the other activities, for only with their support would success have been possible.

As I said, Mr. Bertram had a dream; now it is a nightmare.

Israel Farkas '69

In Reply

To the Editor:

I would like to nominally reply to Mr. Bertram's letter which appeared in the April 24th issue of THE COMMENTATOR. Concerning the failure of the appearance of *Nir*, Mr. Bertram blatantly states that he has accepted "full responsibility, since Anfang is incapable of accepting responsibility and Gross has resigned." His responsibility should be reflected in his

(Continued on page 11, column 1)

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Black Jews Require Proof Of Legitimate Conversion

(Continued from page 8, column 3) rehabilitation as a long lost tribe of Israel (which is historically quite unwarranted). Like their Christian fellow-Ethiopians, the Falashas are stubborn adherents to fossilized Hebraic-Jewish beliefs, practices and customs which were transplanted from South Arabia into the horn of Africa and which may here be studied in the authentic surroundings and atmosphere of a Semitized country." "In conclusion, proof of a *halachic* conversion is usually necessary before we can accept a claimed *ger* as a Jew in any respects. In those rare cases when one claims a *halachic* conversion, practices all aspects of *halacha*, but cannot prove that he was converted, a *gadol* must be consulted who will rule based on the intricacies of the particular case. Members of Rabbi Matthew's congregation or descendants of the Falashas who do not claim a subsequent *halachic*

conversion, are to be treated as non-Jews. Since YU has never been known for excessive concern with the demands of *halacha*, we should be on guard about those admitted next year until we know that they are Jewish; if they turn out to be Jewish, then we must treat them as equal Jews in all aspects.

Footnotes

1. Brotz, Louis: *The Black Jews of Harlem*, The Free Press of Glencoe, 1964, p. 20.
2. *ibid* p. 57.
3. *ibid* p. 36.
4. *ibid* p. 27.
5. *ibid* p. 50.
6. *ibid* p. 27.
7. *ibid* p. 40.
8. *ibid* p. 28.
9. *ibid* p. 31-34.
10. *ibid* p. 22.
11. Leslau, Wolf: *Falasha Anthology*, Yale University Press, 1951, p. XXXIX
12. *ibid* p. XLIII.
13. See Bava Basra 15b.
14. Leslau, Wolf op. cit. p. XLI-XLIII.
15. Ullendorf, Edward: *The Ethiopians* Oxford University Press second edition, 1965, p 112-113.

Writer Says That Exemptions Must Be Instituted At Yeshiva

(Continued from page 6, column 4) be installed as soon as the Telephone Company engineers give the go-ahead. I urge the Student Council to continue these efforts for which I have worked a total of three years.

In the academic field I believe that Council should make a super effort to have exemption examinations instituted for courses such as art and music. This has been a campaign issue for years but nothing has been done. Now that we have the Senate, maybe more tests will be made possible. Could it be that the administration fears that so many would take the exemption that no one would be left to attend the classes? We who have had art and music know just why they may have this fear.

Institution Of Courses

I would also like to see an effort on the part of the Dean to see that all groups of students

who request the institution of a reasonable course should be supplied with an instructor for that course. There are times that students cannot get into *our own* graduate schools because certain courses are not offered here. I am now taking 9 credits at Lehman in order to meet requirements for admission to Ferkauf. To make a long story short — when I posed this problem to Dr. Bacon he said that this is a Liberal Arts college and therefore no guarantee is made that you will be able to get all the courses you will need for graduate school. — Hogwash!

As a final point I would like to stress the need for more outlets for student tensions. As things stand now, if one wants to swim he has to risk his life and go uptown to G.W.; to see a "home" basketball game he must go to whichever school has an opening for gym rental; for relaxation he

has a T.V. which must be shared with dozens of other students (what if two good shows are on simultaneously?).

What I am getting at is that a furious effort must be made by students to press the administration into building a Student Union building — not just a gym, not just a pool, but a complex which would contain enough activities for the easing of student tensions — all in one building. This building would be off limits to all non-students and under *complete* control of the students. With the way waterfights have been nipped in the bud this year, students have no choice left but to climb the walls or create their own entertainment.

I sincerely hope that some of my suggestions take hold, and that as an alumnus I might be able to watch their fulfillment.

Letters To The Editor

(Continued from page 10, column 5) lack of discriminatory powers and sophistication of communication. I fail to understand why Mr. Bertram has to be so crude in his apology as to denigrate others for the sad, sole motivation of preserving the "good name of his administration;" his mode of action is diametrically opposed to the very ethical foundations of Judaism.

I really doubt that he has preserved the good name of his administration; maybe he has embarrassed it a bit. Even so, Norm, I still consider myself your friend. I understand, and sympathize.

Chaim Gross '69

From Anfang With Love
To the Editor:

Before I proceed to answer the charges made against me by Mr. Bertram in the April 24 issue of THE COMMENTATOR, I question the good judgement of the Governing Board in not notifying me of such a scathing and libelous attack prior to its being printed, and not having allowed me to answer it in the same issue. Nevertheless, by replying to Mr. Bertram's irresponsible article at this time, I hope to shed light on the series of events surrounding the failure of Nir, and to clear my name from the unwarranted and brutal series of lies in Mr. Bertram's statement.

Firstly, I would like to reassure Mr. Bertram that I have not become his enemy as a result of his letter. I am as good a friend of his now as I have ever been. In reciprocating, however, I hope that Bertram does not become an enemy of mine, because what I will say is true, and the truth sometimes hurts.

Mr. Bertram argues that he wants the "good" name of his administration preserved. Bertram would do himself a favor if he stopped floating in his world of fantasy and returned to the world of reality. The word "preserved" implies that his administration has had at least some measure of success in its endeavors in the past. A look at the facts will reveal, however, that Bertram's statement is completely untrue. An EMC senior dinner was planned; it failed miserably. *Hamashkif* was to be published regularly; to date, only two small issues came out. And Nir will not be printed.

Bertram introduces me as the editor of Nir; he would do more service to the school and to the student body if he would introduce Nir itself. A random survey, even among EMC students, reveals that very few even know what Nir is. Contrary to Bertram's remark, I am capable of accepting responsibility, but I will only take the blame for that which I could have done and did not do.

An editor of a yearbook is the leader of a team. If he has no team with which to work, he might as well give up. A yearbook requires articles, photos, organization, coordination, etc. This simply could not be accomplished by one or even two people. When I realized that there was no one to help work for Nir, I had no choice but to abandon it.

To correct a few blatant lies by Bertram, I was never interviewed for the job. I was asked by Bertram on many an occasion to become the Editor-in-Chief. When I kept insisting, I did not

want the job, he managed to persuade another individual to accept it. Within a few days, however, the editor resigned. Bertram this time begged me to bail him out, and I finally accepted on the condition that another Editor-in-Chief be appointed and a staff organized. The latter, however, did not materialize, contrary to Bertram's flaccid assertion. Posters were posted on bulletin boards notifying students of available positions on the staff of Nir. No students, however, seemed interested enough to accept them. The only help the editors received was an effort by Bryan Falk to collect money towards financing the yearbook, which brings me to my next point.

To publish the yearbook would have cost \$2900. Bertram states that the business manager raised \$500 in pledges at the end of the summer. I am sorry to inform Bertram that a yearbook cannot be published on pledges alone, and the fact of the matter is that only \$200 was actually raised as of February 1969 — not September 1968. Mr. Bertram also told me on many an occasion (when EMCSC was not as yet the "Wealthiest Student Council") that we could not get a penny over \$1500 from him. This represented half of the necessary funds, but since we will now no longer have a senior dinner, a yearbook and a few other planned activities, the council is suddenly \$3000 richer; therefore, he is now a big sport and states that the allocation "could have been raised to \$1800."

However, lack of money was not the major problem. Even had we the money, it would not have fil-

led up the yearbook; articles and photographs were needed, Bertram states that at the October 30 meeting "the editors reported that a theme had been developed for the book, arrangements will be made for photographers and the articles are coming in." All this is true! During the first semester, the editors solicited articles and photographs, and we developed a theme for the book. Photographs were consequently taken at the Chanukah *Chagiga* and at other events. Articles did come in from Dr. Carmilly and Dr. Havazelet, but not one line came in from a student. At the beginning of the year Mr. Bertram requested that the editors leave a page blank for his countenance and for his inspiring words of wisdom to his fellow EMC seniors. After receiving countless replies from him to the effect of "I will have it next week" for two months, I gave up asking him. All I could say is that Bertram, as President, leader and sport did set an example for the rest of the student body — that of apathy and cynical indifference. And yet he has the nerve to state that "it was Anfang and Gross who were most apathetic."

All Bertram wants, needs and craves is glory for himself, as most of us witnessed at Lamport auditorium on April 21 when he delivered his "eloquent" Hebrew address and then posed at the podium with Ambassador Rabin while the camera lights were flashing. I will tell you one thing — if the Ambassador did not gain anything more from his visit to the University, he got to know Bertram for what he really is.

Bertram did not care if Nir was published or not; neither was he concerned if there was a senior dinner. In the contradiction which is characteristic of his administration, all he wants and cares about is portraying an image of his administration as being a productive one.

No one wants Bertram to make himself a martyr and accept full responsibility for Nir's failure; he has enough problem accepting responsibility for all the flukes and failures of his administration. Suffice it for him to take the blame for what he could have done and did not, just as I take the responsibility for that which I did not do. On the other hand, Bertram, being a sport, must learn one of the basic rules of any game: "Give credit where credit is due," and, conversely, take it only where it is deserved. For someone who did absolutely nothing on the EMC supplement to *Masmid*, he surely takes an undue amount of credit by calling himself its editor.

Mr. Bertram wanted to set his record straight. I, however, hope that I have set the record straight.

David Anfang '69

1. Is Kosher Slaughter at the present time, really Kosher?
2. Would U. S. Kosher slaughtered meat be considered Kosher in Israel?
3. Why doesn't New York State have a slaughter law?
4. Does all slaughter legislation interfere with Schechita?
5. What kind of Slaughter Legislation would be Anti-Schechita

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Fencers Prove Their Point With Sharp Winning Year



Coach Arthur Tauber of the fencing squad accepts gift from Norman Seidenfeld as Mrs. Tauber and assistant-coach Lorand Marcell look on.

By Sheldon Feinstein

Led by very strong foil and sabre squads, Yeshiva's fencing team finished the 1968-69 season with an 8-4 record, once again the best of any of Yeshiva's major teams. This was achieved despite the fact that only three members of the team were returning starters.

Captain Norman Seidenfeld feels that a lack of practice hurt the team, particularly those new members with limited match experience. At best the team only practiced twice a week, due to the totally inadequate gym facilities.

The lack of practice was evident in the first match, a 18-9 loss to New York Community. The only bright spot for the Taubermen in this match were three victories by sabreman Larry Rosman. Following this loss, the swordsmen bounced back to defeat Rutgers (15-12), Fairleigh Dickinson (19-8, St. Peters (19-8) and Fordham (15-12). The victory over Fairleigh Dickinson was certainly an impressive one, and was clinched at 14-1.

This string of four victories was characterized by very strong performances from sabre and foil,

YUAA Honors Red Sarachek

Bernard "Red" Sarachek, celebrating his 25th year as coach of Yeshiva University's varsity basketball team, was honored at the 19th Annual Athletic Award Dinner of the Yeshiva University Athletic Association, Wednesday, April 30.

One of basketball's most colorful figures, "Red's" career began with NYU's Violets in 1931. Since then he has gone on to coach and also to develop some of the country's top ballplayers and coaches. Four outstanding "students" of Sarachek took part in the tribute to him: Lou Carnesecca, head basketball coach at St. John's, who spoke on behalf of the Metropolitan Basketball Coaches; Sam Beckman, coach at Thomas Jefferson High School, Brooklyn, presenting the Sportsman Awards; Nat Militzok, formerly of the New York Knickerbockers, presenting the Yeshiva University Athletic Association Sportsman Award to Judge Franklin Morton, Jr., Justice of the Supreme Court of Brooklyn; and referee Lou Eisenstein, presenting the Circle Athletic Award.

Rosman (24-8) and Irvin Hametz (23-11). Foil was placed by Seidenfeld (21-8), Lazar Fruchter (16-11), and Herbie Krantman (20-8). Both Krantman and Rosman showed great talent in their first starting seasons.

Against Brooklyn College, the Taubermen sustained their second loss of the year, losing 16-11. In this match, all three weapons showed losing slates. However, the team came back against Jersey City State to win 16-11, with epee showing 6 victories. Despite its inexperience, the epee team had really improved at this stage of the season, and led by Frank Mandel (13-12) and Murphy Rothman, came through with some surprising victories against Brandeis and Brooklyn Poly.

The match against Brandeis was the climax of the year for the Taubermen because of the fierce rivalry between the teams. Our fencers went into the match as underdogs, because of Brandeis' reputation as New England Champions and be-

cause the judges of the match were all from Brandeis. In an attempt to gain a psychological advantage, Brandeis used their strong foil team first, instead of leading off with the sabre squad. The strategy backfired, however, as Yeshiva swept the three bouts, and never lost its momentum, clinching the match at 14-8, and winning, finally, 15-12. Norman Seidenfeld led the team with three victories.

Against Brooklyn Poly, a team which boasted a U.S. Olympic fencer, epee won 5 bouts, but the team lost, 14-9. Foil's 8-1 mark paced the team to an 18-9 victory over N.Y. Maritime in a make-up match, but the final match of the season went to a strong St. John's team, 15-12. The St. John's score, was an improvement over last season's 17-10 loss.

Other factors besides the fencers contributed to the success of the team as well. The first of these was the arrival of the long-overdue athletic equipment, for which the Athletic Office must be commend-

ed. Another important factor was the attendance at matches of a few members of the Administration and faculty. Singled out for praise in this regard by the captains of the team were Rabbi Israel Miller, Mr. Morris Klein of the biology department, Coach Jerry Steinberg of the wrestlers, and Mrs. V. Owgang, secretary to Rabbi Miller.

By far the most important factor in the success of the team, however, is Coach Tauber himself. In March, a long overdue luncheon was tendered in honor of his 20 years of service to Yeshiva University. In tribute to his influence on the men he coaches, alumni who had fenced for him fifteen years ago made it their business to attend. The present fencers feel the same way. Says Seidenfeld, "Those who participate in fencing meets do not desire to win only for themselves or the school but also and especially for our coach. This man was, is and always will be the spirit and heartbeat of the team."

combined with a poor showing by the epee squad which reached its low point in the Fordham match, winning only one bout. Leading the sabre team were Leo Brandstatter (19-14), sophomore Larry

On The Sidelines

Responsa



By Kenneth Kosiowe

In this issue of THE COMMENTATOR there are two letters to the editor that deal specifically with comments that were made in this column. One refers to the critique of the tennis team and its coach, while the other questions the applicability of the concept of synthesis to varsity sports at Yeshiva University. While both express some valid arguments, it is necessary to point out the areas in which both letters are in error.

In relation to the letter written by the Co-captains of the tennis team one point must be acknowledged. One of the reasons that the varsity squad does not practice more often is that the athletic office will not provide the funds necessary to obtain further use of indoor courts. However, discussions with the Co-captains show a surprising willingness to accept this situation. In the short period of a week, two suggestions were made to them which they had obviously not taken the time to explore. It is interesting to note the reaction of the wrestling team to inadequate practice and match facilities and compare it to that of the tennis team.

When faced with a similar situation, the wrestlers took unified action to bring the situation before the student council, the Alumni Association and the Administration. Demands were made and the team did not cease to make a nuisance of itself until they were granted. In contrast with this, the desire felt by a large segment of the tennis team that the squad should drop out of its present league and seek opponents on a level closer to its own, is one of the best kept secrets at Yeshiva University.

This desire is one of the reasons that have prompted the writing of this column. An attitude of this nature exhibits what is wrong with the approach of tennis to its many difficulties. Such a course of action has only one logical conclusion; the cessation of varsity tennis at YU. The basketball team has found out that after a certain amount of time opponents who were once patsies and were placed on the schedule to present a more balanced season, have become too much for Yeshiva to handle. To say that because of the faults in the athletic program Yeshiva must aim for a lower level of competition is the first step in the deterioration of the program.

The second section of the letter deals with Coach Eli Epstein. While again it must be said that Coach Epstein is unsurpassed as a teacher of all aspects of the sport of tennis, some references must also be made on this issue. One confusion that has occurred is that in conversation with the coach, he stated that the tennis team actually gets eight hours of practice weekly and more would be impossible, while the Co-captains admitted to one hour and forty five minutes of weekly practice and said that the only reason more is not given is that the money has not been forthcoming. An explanation for this is that Coach Epstein has counted his tennis gym classes as practices. This is no more true of his classes than it is of Coach Sarachek's basketball gym classes.

Another point that has been made by the Co-captains is that no more is needed of a tennis coach than what Professor Epstein has done. It is necessary to realize that the letter was written by two senior members of the team to understand what is wrong with this statement. Perhaps the senior members of the team do not need more than occasional guidance but it is the younger squad members who will suffer

from the absences of the coach. In this context it is interesting to note that Co-captain Eichenbaum stated to a member of THE COMMENTATOR sports department that he too was concerned with these problems as a freshman but now no longer considers it.

In closing this section of the response it is hoped that its purpose is understood. This is not to castigate a team or a coach but to offer the constructive criticism of an observer of the YU sports scene.

The second letter dealing with sports is as important as the first; for if the line of reasoning put forth in the second letter is true then the issue behind the first letter is totally irrelevant. Mr. Davis claims to show adequate reasons to justify the lack of concern the administration shows to varsity athletics and actually proposes the abolition of the entire program.

In answer to his arguments one only has to look to the administration for guidance. Recently there was a dinner honoring Coach Sarachek for his twenty five years of service to Yeshiva as basketball coach. Dean Bacon was in attendance praising Coach Sarachek's achievements and Rabbi Dr. Samuel Belkin, president of the University telegraphed his regrets at not being able to attend. Is this how one speaks of a program that has no value or place at Yeshiva University?

However, this tacit approbation on the part of the administration cannot be the final or major justification of the varsity sports program, if such is needed. The major justification lies with the concept of synthesis, as it has been applied at Yeshiva University. It has been shown at Yeshiva that synthesis does not mean a total merging of the secular and the religious. One does not always study Talmud or Chumash with Physics, Mathematics or basketball in mind. Neither can the participation in a varsity sport be elevated to a religious experience.

The religious and the secular coexist at Yeshiva University. This is done through the utilization of the Jewish religion to guide our lives and to direct us in the application and usage of secular activities. Varsity sports are an extension of the secular needs of the student body and they do not exist in conflict with the religious goals of the institution but rather are guided by these goals. The statements brought out by Mr. Davis can be used as an argument not only against varsity sports but against almost any secular activity that is pursued in Yeshiva University.

The issue should not be reduced to the ridiculous level of comments such as, "Playing in blue and white bloomers," for it is a serious one. When Mr. Davis speaks of synthesis it is necessary to understand that after spending eight years at Yeshiva University, it is possible to evaluate synthesis as it is practiced in deed at Yeshiva, if not by word. When the statement is made that synthesis has not been explained to the students at Yeshiva this does not mean that explanations of synthesis have not been given. It refers to the fact that a unified view of synthesis has not been taught to the students so that there should not be the wide gap that exists between the feelings expressed in this column and those expressed by Mr. Davis. Synthesis must include activities that are not in themselves a religious experience, or something that can be raised to a religious experience, or Yeshiva University will exist merely as a contradiction in terms.