



Opposing Views Clash At Mid-East Meeting

By Norman Alpert

The Sunday evening, December 28, session of the Conference for Democratic Youth sponsored by the Socialist League for Industrial Democracy was to deal with "Peace in the Middle East: Two Views." Actually, only one view was well presented before the audience of 100, which was overwhelmingly Jewish and pro-Israel.

Dr. Joseph Neyer, a philosophy professor at Rutgers and vice president of the American Academic Association for Peace in the Middle East, was first to speak. He explained that American radicals and students were being won over by the extensive Arab propaganda machine for psychological and sociological reasons. Israel is playing a role in a fantasy of enlightened Western men who feel guilty about the history of Western exploitation of non-whites. These seek vicarious atonement by wanting to punish Israel, which is supposedly the contemporary Western exploiter of non-whites. They also choose to see Israel as a representative of "white, technocratic, neurotic, Western middle class" rule which these radicals detest. But, Dr. Neyer argued, one million of the Israelis are Orientals, and it is a commune bred, anti-Western-status quo people who started the state and still runs it.

Forced Denunciation

Sociologically, Dr. Neyer suggested, radicals have to live up to their roles, and therefore even radicals who happen to be Jews have to prove to their associates that they are not more Jewish than they are radical. This entails denouncing Israel.

If one looks at the Mid-East situation rationally, Dr. Neyer concluded, the anti-Israel position is analogous to a situation where a murderer threatened someone with a gun, and the intended victim managed to take the gun away, upon which all the bystanders immediately insisted "return the gun to him. It's his."

David Gelbar, a Jew, managing editor of *Liberation* magazine and a member of SDS, presented the other view of the Middle East. He prefaced his remarks by declaring that he hesitates to speak about Israel

because he feels American Jews must live their political involvement in America, not in Israel or other places, and he does not know that much about the Mid-East, anyhow.

Mr. Gelbar argued that the basic premise of Israeli policy—showing a lot of military might and hurting Nasser enough so he might eventually bring the terrorists under control—has proven to be unworkable. Moreover, Arabs have changed their strategy against Israel from one of total war to a piecemeal war of attrition, which can hurt and is hurting Israel. Peace is impossible for Israel because Israel will not accept even the most limited setback now that they have won the war, and because the Israeli Left has been institutionalized to the point where it offers no real opposition to government policy and has become a kind of cover for Israeli annexationism. Meanwhile Israel is hardening into a garrison state, Gelbar concluded.

Mr. Gelbar's problems began when the discussion was opened
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Cafeteria Institutes Budget Priced Meals

The YCSC negotiators and the administration have at last solved the problem of high cafeteria prices. On January 5, the cafeteria began offering two budget-priced meals at \$1.35 each.

Each meal consists of a main meat dish, two vegetables, bread and a choice of two of either soup, drink, compote or pastry. One of the meals each night will consist of ground meat and the other will be another type of meat dish. There are ten different dishes to be offered each week as the budget meals, so no meal will be repeated within a one-week period. It will also be possible to purchase only the meat dish and two vegetables for \$1.10.

Members of the student council praised the administration for their good faith throughout the negotiations.

Other negotiations concerning the dormitory situation have been postponed until next semester. It seems clear, however, that maid service will remain as it presently is for the remainder of the year.

Draft Counsel Urges Hold On Draft Status

By Norman Turoff

Almost all those involved in the new draft lottery are united in their ignorance of the implications and intricacies of the system. One source of information might have been the news media, but they offered a superficial and somewhat erroneous account of the lottery system. In a school such as ours, which has no selective service information center, a student, hoping to clarify various pertinent issues, might resort to the Registrar's Office. But no agency is more capable of providing accurate advice and assistance than a full-time draft information center in which trained personnel are equipped to counsel those seeking guidance.

Jeffrey Roth, a Yeshiva College graduate (YC '68) serves as a counselor with the University Draft Information Center, located on the campus of Columbia University. He was trained in selective service regulations by the American Friends Service Committee, a national organization that also offers counseling. The purposes and functions of

draft counseling are twofold. First, people subject to induction must be apprised of their rights and obligations as stipulated in the selective service law. This law, Roth points out, differs from any other statute in that an individual waives his rights if he fails to claim them at the proper time. For example, on being reclassified 1A, the registrant is entitled to a personal appearance and an appeal, only if he requests them within 30 days. A second function of the draft counselor is to help the individual clarify his own ideas concerning the draft and the role of organized violence in society.

Draft counseling is imperative for the following reasons: There is a possibility that information issued by the Registrar's Office, for example, may be inaccurate, since those distributing such information have probably never seen the statistics, Army regulations, local board memoranda, operations bulletins and recent Federal court decisions that are relevant. Also important are the attitudes involved. The draft counselor, committed to no institution, has only the interest of the individual at heart, whereas the Registrar's Office weighs these against what it perceives to be the best interests of the school with respect to the federal government. While recognizing that a guidance center is unnecessary at YU, due to the large number of such agencies that are already available in New York, Roth still emphasizes that the University Draft Information Center is independent, unhampered in its work by any affiliation with the school administration or any other organization. It can, therefore, be counted upon to render help and advice on an objective basis. It must, however, be kept in mind that such agencies are not established to assist those seeking to evade the draft; all suggestions are clearly defined within the framework of the law.

Under no circumstances should anyone attempt to cancel any deferment that he has. Regardless of how high a number he is, one must realize that the numbers game played in the national press was based on a White

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Dr. Miller Reacts To White House's Israeli Policy Shift

By Richard Jacobson

The recent developments in the Middle East and several proposals confronting the student body were the topics of discussion at the last Yeshiva College Student Council meeting held on December 25.

The council voiced its disapproval with American policy in this troubled area and passed a resolution calling for the United States to reevaluate its present position. Dr. Israel Miller, in an address to the meeting, expressed concern over the situation and revealed the results of a conference of national Jewish leaders held with Secretary of State Rogers.

In a plea for support, Dr. Miller warned the assembly that we must "keep Israel secure to keep Jews the world-over strong." A suggestion was presented by Dr. Miller to initiate a letter writing campaign at the college as a means of applying pressure to top level officials in the government. This proposal was unanimously supported by the mem-



Dr. Miller addresses students.

bers of the student council, and a committee was appointed by President Sternberg to organize the campaign.

At the meeting, Mark Berkowitz submitted a plan for the renovation of the lounge in Morgenstern Dormitory Hall. The improvements envisioned by Mr. Berkowitz and the committee are newly carpeted areas, furni-

ture, additional telephones, a new television set and a more appropriate lighting system for a student lounge. Dr. Miller approved the proposal pending approval from Mr. Jacob Blazer, director of buildings and grounds. The project is scheduled to begin in the near future, as the result of a \$3000 allocation by the Alumni Association.

In another proposal Dr. Miller responded to a letter he had received from President Sternberg requesting revisions in the dormitory regulations code. Dr. Miller emphasized the commitment of this school to Torah Judaism, "The dorm should express Jewish living. Yeshiva University is not an ordinary school and certain standards must be established." The plan suggested that rules concerning hot plates, refrigerators, television sets, card playing and visitation rights be eliminated from the regulations. Following a heated debate on the issue, Dr. Miller urged a panel of students to discuss the proposition at a later date.

Senate Extends Unlimited Cuts To All But Freshmen

By D. Butler

The main topic of discussion at the fifteenth Yeshiva College Senate meeting on December 25, was the regulations regarding attendance requirements in Yeshiva College. In a unanimous decision, the Senate passed a proposal by the ad hoc committee on Yeshiva College attendance which extended the privilege of unlimited cuts to all students in their sophomore year or above, providing that they are not on academic probation.

Upon approval by the faculty, the new ruling will go into effect in September 1970, and will not require future ratification each semester. For the spring term of 1970, however, the present regulations will be continued. The present regulations give unlimited cuts to all juniors and seniors and to sophomores and upper freshmen providing that they maintain a minimum of a 3.0 average.

The original proposal by the
(Continued on page 3, col. 2)

Society Stages Striking Show; Moche Brilliant As Lead Actor

By George Jakubovic

After many weeks of long and strenuous rehearsals, the members of the Yeshiva College dramatics society staged four command performances of "Stalag 17" on December 20, 21 and 22. Mr. Beukas, the play's director was ably assisted by stage manager Jeff Schwartz and technical coordinator Itch Zeidel. This play is rated "AU" for "as usual" for the dramatics society has once again performed one of its as usual superb productions.

The play is a comedy melodrama. Its narrative centers around three story devices: mystery, escape, and rejuvenation. These three devices are interrelated in a cause and effect relationship. An inmate accused of collaborating with the Germans in a Nazi prisoner of war camp starts the mystery rolling when he attempts to find the real informer. When the life of a member of the barracks is threatened, the accused informer charts a plan of escape which leads to his own rejuvenation. He is vin-

dedicated and the informer is found.

Mood Important

Through the appropriate technical coordination and stage managing, the mood of this play came to life. The setting suggested the poverty stricken discomfort of the prisoner of war camp. The men, who were a cross section of the American armed forces, faced the camp's boredom, its hardships and its terror. Only when the mood is appropriately set did the humor

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Rocky Thoughts

We have watched with increasing concern the recent erosion of relations between the United States and Israel. A particularly unfortunate role in this matter was played by Mr. David Rockefeller, President of the Chase Manhattan Bank. According to authoritative news reports, Mr. Rockefeller, while conferring with the President, stressed greatly that possible American economic interests dictated a more pro-Arab position and concomitantly, a less pro-Israeli stance.

According to the news media, the economic issue was the sole argument Mr. Rockefeller could muster in favor of limiting the United States commitment to Israel. Perhaps we are naive, but we find ourselves intensely disturbed by this narrow self-interest which finds issues of morality and justice irrelevant to policy discussion.

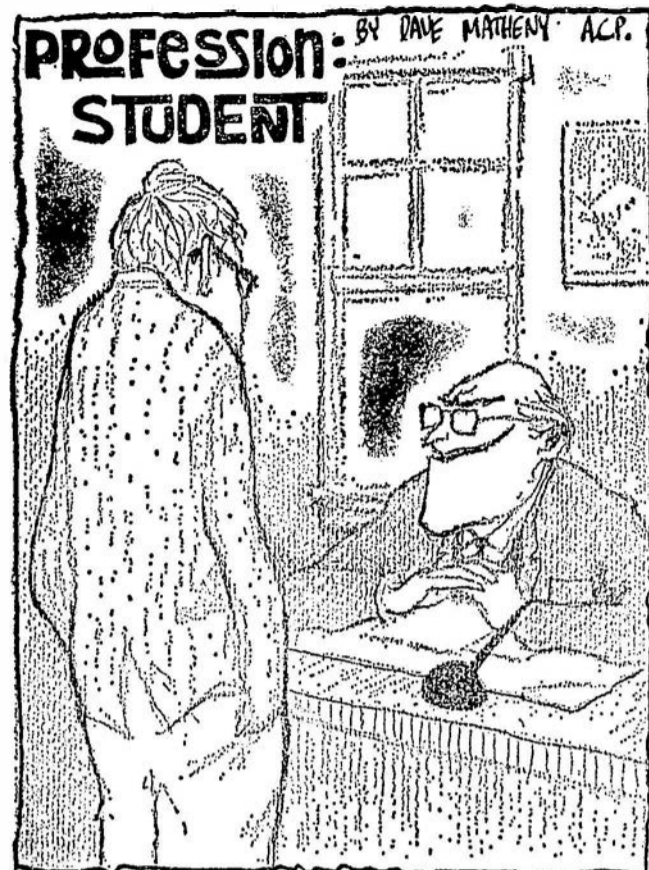
But then again, if Mr. Rockefeller's policy proceeds from economic interests independent of moral considerations, we should

deal with him on his own level of cynicism. Perhaps it would be worthwhile for American Jews and all people to whom justice is supreme to consider a cessation of business dealings with Chase Manhattan (including withdrawal of current funds). It seems illogical to allow individuals who would sell out our interests when it becomes economically expedient, to profit from us while we yet have strength.

Unbelievable

The Office of the Registrar has in the past often been the target for editorial condemnation; recent events, however warrant commendation. The new system of early registration whereby all students with no course changes and seniors with but a few changes can register early is the innovation of Mr. Isaac Hagler. Credit must also be given to the Office of the Registrar and the Dean of the College for their part in the successful institution of the plan. With nearly four hundred students availing themselves of this opportunity, the pressures of "mob control" and mass confusion on registration day should be greatly reduced. The entire process has been streamlined, eliminating the needless waste of time just standing in line and, in addition, students benefit from the extra day of intersession and the security of knowing which courses they will be taking next semester.

Although the process has not yet been completed and, therefore, the true value not fully realized, we daresay that February 3 will prove this plan an efficient and desirable means of cutting the bureaucratic red tape which traditionally surrounds registration. We urge the Office of the Registrar not to rest on its laurels and view this as the ultimate solution to its problems; instead, we hope that they will consider the new registration as a steppingstone to further reform. Extension of this process to Jewish studies registration, expansion to all students and registration through the mail are only a few avenues to be explored.



"OKAY, LEARY, YOU'VE MADE A POINT — SOCIETY IS RESPONSIBLE FOR YOU... SO LET'S SAY IT'S NOT YOU I'M FLUNKING, LET'S SAY IT'S TWENTIETH CENTURY MAN."

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Letters to the Editor

To the Editor:

The first few weeks of law school can be a harrowing experience, marked by confusion and depression for those unaccustomed to the unique methodology and reasoning of the case method study of law. Many of our first-year classmates at Columbia and New York University Law Schools have been broken during these crucial weeks, wandering aimlessly through the huge casebooks and dropping hopelessly behind. Those that have not dropped out, have resigned themselves to poor grades.

While students at Yeshiva, we were particularly fortunate to have taken a course thoroughly revamped just last year to familiarize potential law students with the ins and outs of a legal education. Taught by Rabbi Dr. Michael Hecht, a graduate of Yeshiva and NYU Law School, Constitutional Law stands out as the most helpful course any of us could have taken during our four years at Yeshiva.

Dr. Hecht distinguished himself as a dedicated scholar, eager to prepare us for our legal education by comprehensive analysis of relevant cases and the practical aspects of their study. His insight, which matches that of any of our professors, paid us dividends throughout the semester.

It is with a deep sense of gratitude that we recommend

most highly Dr. Hecht's course to pre-law students at Yeshiva. This is a particularly valuable course, and Dr. Hecht is a particularly valuable instructor. More than any other professor at Yeshiva, he imparts the very essence of what the study of law is all about.

Considering the type of pre-legal orientation offered in many other colleges — a textual rather than case-method approach, and consequently not relevant to law school analysis — Yeshiva's innovation is a far-reaching and welcome step in the right direction. To reap the full potential of this progressive educational concept, Dr. Hecht should be given the opportunity to further familiarize Yeshiva students in other basic fields of law.

J. Harry Weiss
David Frenkel
Marvin Sruelowitz
Frank Mandel

Reaction

To the Editor:

I find it necessary to react in writing to your lead editorial in the most recent edition of *The Commentator*. I do so primarily for two reasons. First, the editorial presented an educational *hashkafah* which is totally inimical to an orthodox *Weltanschauung*. Secondly, an overt attack was made on "Rebbeim who

reacted the way they did" in response to the confirmed and unconfirmed statements dealing with the historicity of the Chanukah miracle.

It is your opinion, as expressed in the editorial, that the free exchange of ideas is fundamental to the Yeshiva students' educational experience. Does this mean that professors at Yeshiva University are entitled to profess atheism, *et al.*, and attempt to influence their students in that direction, of course, all in the name of honest and free inquiry? Does the spirit of academic freedom at Yeshiva allow for teachers the liberty of questioning and doubting the verities of our *Mesorah* based on the "literary" and "historical" approach of the secular world?

If these questions are answered in the affirmative, then your view of Yeshiva must logically be construed to be that of a "supermarket for intellectual ideas." In such a school the student has the opportunity to pick and choose according to the dictates of his heart and reason. In effect, Yeshiva is viewed by you as a university which includes a bona fide and intensive presentation of Judaism, but in essence is a "university like all universities."

It seems to me that such a view is both a distortion of basic principles of Jewish education and a betrayal of the purpose of

Yeshiva. On the contrary, it is the aim of Yeshiva to convey to its students a commitment to Orthodoxy. In the modern world it has been the understandable and meaningful position of Yeshiva that the inclusion of secular studies along with professional studies will aid and abet the proper growth of the student in an essentially alien society. However, the singular purpose of producing a committed *Ben Torah* has been, and I hope, always will be, the purpose of our institution. Anything less would be to forfeit Yeshiva's birthright.

On the other hand, if these questions are answered in the negative, why should *The Commentator* take such an unbalanced view toward this already notorious incident? I'm sure that were *The Commentator's* editorial freedom in jeopardy, righteous indignation would pour forth from its well publicized columns. How much more so is it proper to raise one's voice when matters touching fundamentals of Jewish faith are put in a somewhat shadowy light? Why should an attack on our *Mesorah* be cast in the light of serious and honest scholarship while a passionate defense of our history be viewed as "character defamation?"

As to the accusation that no attempt was made to discuss the matter with the person involved, let me just say that this is pa-

tently false. I, for one, did discuss the matter with "the person involved" and, nevertheless, still reacted as I did. Perhaps what *The Commentator* really wants is that I, and others like me, not react because it impinges on "academic freedom."

Although I did not subscribe to the type of publicity given the matter, I did feel that for the *Rebbeim* not to have reacted would indeed have made them "culpable, religiously and morally!"

Rabbi Yehudah Parnes

Editor's Reply:

We would assume that much of the difference between our views and Rabbi Parnes' derive from differing conceptions of what the purpose of college is and what it should be. To Rabbi Parnes (based on this letter, but more so from his statements summarized in the previous issue of *The Commentator*) the value of secular studies lies in preparing one for livelihood and not intrinsically in the college educational experience itself. It is thus logical that where scholarly method would raise dilemmas for the traditional understanding he would desire that the question not be raised at all, believing that secular studies and method are not a proper means through which one can achieve

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(Continued from page 1, col. 2) to rebuttal and questions from the extremely well informed and one-sided audience. He could not really give a more humane alternative to the Israeli policy which would also be realistic. He portrayed El Fatah as an organization which could be talked to, since it advocated a democratic secular state in Palestine, with the return of Palestinian Arabs and freedom of religion for all. But it was called to his attention that their program also stipulated that only Jewish families in Palestine before 1917 could remain. And despite their pretensions to secularism and religious freedom, El Fatah went through much trouble to get the Palestinian struggle declared a Moslem Holy War. Gelbar asserted that Israel is at least partially repressive to its Arab citizens, only to have an Israeli Arab in the audience stand up and deny this. The audience cheered Dr. Neyer and seemed somewhat hostile to Mr. Gelbar. He appeared a bit peeved at the end.

Before he left, Dr. Neyer said that he often lectures at colleges after they have been thoroughly convinced by the Arab propaganda on campus, and he faces a bloc of 30 Arab students sitting in the front rows. Lecturing to a totally pro-Israel group was a new experience for him.

But if things are as bad on the campuses as he says they are, which someone at Yeshiva has no real way of knowing, then one wonders whether there is any purpose in gathering Zionist students to hear the Israeli position expertly defended from ineptly presented criticism. There is more important work to be done on the campuses.

Cut Plan Revised

(Continued from page 1, col. 2) committee called for the extension of unlimited cuts to upper freshmen as well. However the exclusion of the upper freshmen from the proposed unlimited cuts system was agreed to following much discussion.

Prior to their proposition, the committee had done research on the class of 1970 from the years 1967 through 1969. 1968-1969 was the year that students who had below a 3.0 average went from the regular system of attendance ('67-'68) to the present one of unlimited cuts in their junior year. The statistics of these investigations showed that students benefited from the new unlimited cuts system, as their marks had improved under the new system.

The next meeting of the Senate will be held today, January 8, at 2:45 p.m.



Students at new early registration. Most of them were pleased with new system.

(Continued from page 2, col. 5) truth.

To us however, the goal of *Torah Umadah* was not meant to imply "Torah to save your soul" and "Madah to earn your money." Secular studies also contain truth and they should and can be taken seriously on a level other than the pragmatic. If a problem is raised it need not be rejected out of hand and the questioner branded a heretic. We feel that Orthodoxy can be preserved because of its own value, because of its ability to confront the questions, and not because its adherents are ignorant of what anyone else says.

Rabbi Parnes' *reductio ad absurdum* is appealing, but we reject his straw man. We do not think that the logical extension of our position would be to allow a dogmatically atheistic teacher to continually try to influence his students. A dogmatic teacher unwilling to consider other possibilities is not a believer in academic freedom whatever belief or non-belief he is choosing to espouse.

We do not concede Rabbi Parnes' ascription to us of the view that YU should be a "supermarket for intellectual ideas." The mere fact that students come here and choose to engage for four or five hours a day in Jewish studies taught exclusively with the religious slant means that students are not approaching the world with the objective stance (that anything is possible) which Rabbi Parnes abhors. But we feel that scholars have the right to raise openly the questions that scholarly inquiry raises. Furthermore, solely on pragmatic grounds it would be shortsighted to ignore the issues, for as fewer and fewer students go into areas of business where these questions can be ignored and as more and more will live in intellectually vibrant communities, it would be negligent to leave them totally unaware of the outside world to whom the *Mesorah* is but a body of literature; mere self-preservation should dictate a policy where questions are not shunted aside but squarely dealt with.

Rabbi Parnes' *a fortiori* argument is interesting but unsatisfactory. For we find his rhetorical question to be pure rhetoric. We viewed the "passionate de-

fense" as being "character defamation" because it was, for the fact that one is defending a good cause is no guarantee that his tactics will be as virtuous as the cause. And furthermore, if **The Commentator** publishes a misguided editorial it reflects badly only on its editorial board, while if religious teachers collectively engage in a misguided attempt the ensuing reaction reflects badly on Orthodoxy.

As for Rabbi Parnes' last point — if we inaccurately characterized his actions we regret our error. We stand by our objection to those who chose denunciation before clarification.

'Blume' Blasts

To the Editor:

It is now 12:20 a.m. I'm standing at the Nevins St. IRT subway station in Brooklyn waiting for a transfer to the 7 Ave. line, with three other members of the varsity basketball team. What would any YU student be doing here at this hour of the night? It seems that the only gym that our basketball team could practice in during the Christmas vacation is located in East New York, an hour and forty-minute train ride away. Despite the fact that this was the week before finals, every able bodied player participated in this practice, which is indeed commendable. The problem at Yeshiva is not the athlete's dedication, which is remarkably good in the light of the adverse conditions they perform under, but rather the lack of cooperation forthcoming from the administration. Why is our team forced to forego practice during the holiday season? Why must we be at the mercy of other people all the time? Why must our coach run all over New York City to try to obtain access to a gym? How much longer does the administration think the basketball team can continue at Yeshiva at this rate? I hate to sound like I'm making excuses for our poor record to date, but the handicaps we operate under have been practically insurmountable. Granted we are no all-Americans, but at least we should be given a fighting chance.

Captain Alan E. Blumenthal
Yeshiva University
(Mighty Mites?) '69-'70

Golden Words

To the Editor:

As one of "the people involved" who "are well known," and considered by **The Commentator** to be "culpable religiously and morally," I would appreciate the

right to reply to a few points in your editorial of December 24th.

(1) Academic freedom permits a philosophy instructor to present his own views as his own views; it does not permit an instructor to present his own views as the views of Plato, or to teach Hegel and claim that he is teaching Kant: that is shoddy scholarship. Similarly, academic freedom permits a Bible critic to teach Bible criticism and call it Bible criticism; it does not permit a rabbi to teach Talmud criticism and call it Judaism: that is shoddy scholarship.

(2) Jewish history, Bible, and Hebrew are required courses at Yeshiva College. This cannot be justified on secular grounds. Their requirement presupposes a religious factor which overrides normal college procedures.

(3) The same academic freedom that would give an instructor the right to preach *k'firah*, would also give others the right to call him an *apikoros* for it. Academic freedom has two sides.

(4) The facts were clarified and the issues were discussed with the persons involved. (By the way, since **The Commentator** considers it so important to discuss the issues with the persons involved, why did not **The Com-**

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Letters To The Editor

(Continued from page 3, col. 5)

mentator discuss the issues with the persons involved before printing its editorial and calling for condemnations?)

(5) Regarding Mr. Telushkin's request for guidelines on the subject of Halachic limits of intellectual objectivity, I suggest he consult Maimonides, *Hilchot Avodah Zarah*, II, 3, where it is made clear that nothing in the Torah is open to doubt or denial.

(6) Judaism never changed in order to make itself "relevant," either to Canaanite, Babylonian, Greek, or Roman paganism, Christian trinitarianism, or the philosophies of the Renaissance and Enlightenment. It cannot change to be "relevant" to the "new morality" or the secular city theologies of the twentieth century. To a Jew, eternal life is more important than unrestrained intellectual freedom. Secular studies can be very valuable when used for Torah, but are poison when used against it.

Jeffrey Silver '68

Editor's Reply:

A significant assumption underlying Mr. Silver's letter is that Judaism is a monolith that has specifically defined all attitudes and approaches that can be termed Orthodoxy. But precise, universally accepted definitions have not been offered and perhaps cannot be offered, and certainly Mr. Silver does little to

The Editor-in-Chief and Governing Board of The Commentator extend heartfelt condolences to Gary Epstein, 1968-'69, Associate Editor, on the death of his father. May he be comforted among the mourners of Zion and Jerusalem.

ameliorate the situation. For example, the reference to which he refers Mr. Telushkin would be beneficial if it didn't beg the question, which asked "what precisely are the areas open to intellectual inquiry within a Torah *Weltanschauung*?" To answer by asserting that "nothing in the Torah is open to doubt or denial" does little to define what is considered Torah. So too, as regards his first point would one need more exact definitions to designate what is and what is not Judaism. For example, Maimonides felt that one need not believe in the medical prescriptions of the Talmud and that one could understand parts of Genesis allegorically and yet that one could hold these views and still be part of Judaism. Others disagreed and there were "guardians of the faith" at that time who repudiated Maimonides' positions as not being within Judaism. Yet now we happily quote the aphorism, "From Moses to Moses there was none like Moses."

Concerning Mr. Silver's second

consideration we do not necessarily concede the legitimacy of his stance. One requires those Jewish studies courses because they are a necessary part of the resources of an educated Jew. If they are to be given as pep talks and apologetics then we should stop the delusions and offer them in RIETS where there would be less fear that any controversial views would be raised. But if they are given in the College then we see no reason why they should "override normal college procedure." We understand the school's refraining from hiring a professor who will continually espouse a position incompatible with orthodoxy, but once having obtained a staff such as we have we should refrain from imposing intellectual shackles on men who are trying to provide students a framework in which scholarship and orthodoxy are not antithetical.

Point three is interesting but its reasoning is ultimately faulty. Academic freedom means allowing a free interplay of ideas. Designating people as *apikorsim* with the application of a *halacha* such as *cherem* (ostracism) against them would quickly limit the very academic freedom which Mr. Silver for the sake of argument is willing to concede. The intellectual growth which academic freedom should encourage will quickly disintegrate if it descends into name-calling with daily posters informing us which people have just lost their position in the world to come.

As to point four, we indicate a crucial distinction. We demanded discussion of the issues by Mr. Silver with the persons involved because he was choosing to make public declaration on a matter that had essentially occurred in the private domain. Thus, before representing the facts (or misrepresenting them as the case was) it was necessary that precise clarification be made. We, however, were commenting publicly on statements made in the public domain. If President Nixon chooses to attack a private individual for views he heard ascribed to him then we assume he would speak to him first to ascertain what was said. But once Mr. Nixon expressed himself publicly on the issue *The New York Times* need not confer with him privately before expressing its editorial opinion.

We don't precisely understand the reason for the inclusion of the last paragraph. No one is demanding that Orthodoxy change solely to become "relevant." We are only asking that intellectual inquiry be allowed so as to find out what the truth is for "the signature of the Holy One blessed be He is Truth" so that if one is interested in Orthodoxy he need not fear the truth.

FREEDOM OF CHOICE

Some organizations, which provide death benefits for their members, appoint a so-called "official" funeral director. It should be understood, however, that the member-family is NOT obliged to use this "official" director in order to receive the organizations' death benefits.

Under New York State law, the family may make arrangements with **any funeral director of its choice**. The law is quite specific: freedom of choice is **always** the family's prerogative.

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RIETS '49

Coach Plans Future Schedule For Promising Soccer Team

By Ira Oster

With an increased interest in soccer, the YU team is planning an intercollegiate schedule for the near future. At the present time the group of twenty boys is under the tutelage of Coach Wettstein. However, more boys are needed to give an hour a week of their time to bolster the ranks and thus help field a formidable squad.

The group currently practices at George Washington High School which is not sufficient since there is only an indoor gym there. Manager Arnold Eliasov suggested that in the second half of the spring term, Wednesday night scrimmages be substituted by either Friday or Sunday afternoons and thus outside practices would be possible. Currently there is no schedule since the team is not ready for regular competition and therefore Coach Wettstein has planned several practice games for next semester. The main problem is time since Friday afternoons are short and other schools are reluctant to play on Sunday.

After several months of workouts, Manager Eliasov sees quite a few gifted players especially on the offense, but still lacking is a synchronization of the overall



"Soccer it to me!"

teamwork. The first half of the upcoming semester will be devoted to concentrating on individual skills and the elucidation of the rules of the games. As far as equipment is concerned, Coach Sarachek, the director of athletics, promised that the university would provide most equipment. The soccer team could be very successful since the talent is there, and all that is needed is the players' time to put into practice. If anyone is interested

in joining, the squad practices every Wednesday night at George Washington High School at 8 p.m.

"Stalag 17"...

(Continued from page 1, col. 5)

about the latrine, sexual hunger, bad food and personal insults take any real meanings.

The main character, Sefton, played superbly well by David Moche, was a surly Bostonian with a grudge against life. It was he who was accused by his

Roth Stresses Maintaining Present Deferment Standing

(Continued from page 1, col. 5)

House Fact Sheet that accompanied the Executive Order instituting the lottery. The figures of the fact sheet represented national manpower statistics, whereas the draft calls are themselves apportioned locally and a particular local board's proportion of birthdays does not necessarily parallel the national projection. It therefore stands to reason that the cutoff points (based on thirds) have absolutely no practical application locally and no one can be certain of not being drafted. Many of those

having low numbers will obtain deferments and those with higher numbers will thus be more susceptible to the draft. This will have undermined the original intent of the new system, which was conceived in an attempt to add a degree of certainty and give those subject to the draft a more definite idea of how to plan their future.

All interested persons can avail themselves of the free services of the University Draft Information Center which is located in 605-B Dodge Hall, Broadway at 116 Street (Columbia University campus). Counselors are available between the hours of ten and six, Monday through Friday (no appointment necessary) and Monday, Tuesday and Wednesday evenings (by appointment only). Further information can be obtained by calling 280-3578.

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