

# The Commentator

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232

NO. 6

## Senate Discusses P-N And Early Graduation



Beej

By TED MIRVIS

Perhaps as a rest after two of their busiest and most productive sessions, the Yeshiva Senate on April 22 discussed, without reaching conclusions, two issues discussed in previous meetings, professional option and revision of the P-N system.

Regarding the professional option, motion passed at the April 1 Senate meeting, Professor Silverman reported on his correspondence with the state education department. Under the motion, which was proposed by Senator Knecht, Yeshiva College would grant a B.A. to a student accepted to a graduate school after 3 years at YC. The degree would be granted after successful completion of one year in the graduate school.

In reply to Professor Silverman's inquiry about the feasibility of such a policy, the state advised that such procedure is allowed, though its use has declined and is sometimes restricted to superior students. The state also did not deem necessary sev-

eral restrictions that Prof. Silverman drew up on his own which could be added to the procedure. These restrictions would stipulate that the transfer of credit from graduate school be limited to courses of a liberal arts nature taken at an accredited institution. Also, the restriction would require that the student have at least a 3.0 index and, with the transfer credit from the graduate school, have completed all the normal graduation requirements, including the requirements of his major except the fourth year Jewish studies re-

(Continued on Page 6, Col. 1)

## Conference Shows Concern For Soviet Jewry's Plight

By ELLIOTT SINGER

Last week, the Nixon administration held the White House Conference on Youth in Estes Park, Colorado. Held once every ten years, the conference represents the white majority and the

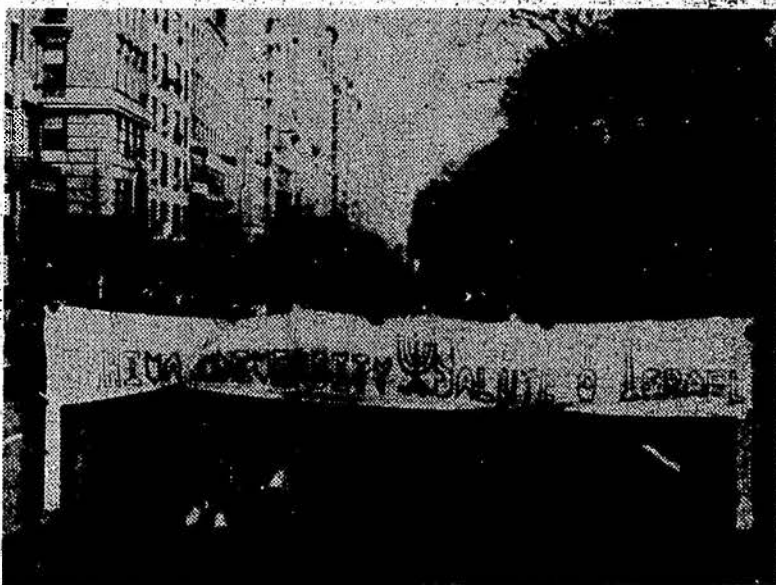
## Singing, Dancing Mark Independence Festivities

By JOSEPH STECHLER

Israeli Independence Day, April 29, was celebrated on the Yeshiva campus with singing, dancing, discussions, exhibits, and special *shiurim*. Students from Yeshiva and Stern, former students, and visitors from other colleges participated in the round of activities.

The spiritual tone of the festivities was set by the visit of Rav Chaim Goldvicht, Rosh Yeshivat Kerem B'Yavneh. The student body greeted Rav Goldvicht at a special maariv service on the evening of Yom Hatzmaot. Many former talmidim of Kerem B'Yavneh in Israel were also present. At the end of the regular service, the minyan said psalms and songs in honor of the occasion.

Afterwards, hundreds of students and several *roshai yeshiva* assembled in Rubin Cafeteria. They heard Rav Goldvicht give a discourse on the importance of striving toward spiritual heights. Torah, he stressed, could only be maintained through concerted and dedicated effort. Rav Goldvicht also explained why he could not agree with those religious sects which advocate the destruction of the State of Israel. He emphasized that the destruction of



Beej

YU at the Israeli Parade.

Israel was not a satisfactory solution to the problem of religious observance among the people there.

As the lecture was given in Hebrew, many in the audience were unable to understand it. Several students lamented that YU should have taught them facility with Hebrew.

Singing and dancing held sway for the rest of the evening. Mizmor Shir, a musical group, provided the spirited tunes, and the festivities did not end till past midnight.

The next morning, the regular prayers were augmented with additions suitable for the holiday. Bnai Akiva and former Kerem B'Yavneh students held their own *minyanim*, at which much singing prevailed.

In the early afternoon, the Israeli Student Association set up an exhibit of handicrafts made in Israel. Later, several experts on tour and educational opportunities in Israel were available in Furst Hall for consultation with interested students.

At this time, Rav Goldvicht gave a *Talmud* *shiur*. In his lesson, Rav Goldvicht explained several of the laws of *karbonot* (sacrifices).

Inclement weather forced the next part of the Independence Day program from Danziger Campus to Silver Auditorium. The walls of this large room had been decorated with various posters depicting Israeli scenes, and a large banner declared: "L'Shana Habaah B'Yerushalaim" (Next Year in Jerusalem). The auditorium (Continued on Page 7, Col. 4)

## Morse Addresses Yeshiva Memorial for Holocaust

By LEONARD DAVIS

The Holocaust Memorial Day Observance under the auspices of the student councils of Yeshiva University was held Wednesday evening, April 21, in Lampert Auditorium. The 500 students attending were addressed by Arthur D. Morse, author of *While Six Million Died*. Mr. Morse described the guilt of the United States government in the World War II extermination of Jews and paralleled that episode with the contemporary U.S. involvement in Vietnam. A taped dramatic production which portrayed the experiences of Nazi concentration camp victims, was also presented.

According to Mr. Morse, German anti-semitic plans were known to the U.S. government as early as 1933. In that year — nine years prior to the systematic execution of Jews — American foreign service officers warned the State Department of German intentions. Yet, despite pleas by Jewish, Christian, legal, and po-

litical organizations for presidential intervention, President Roosevelt remained silent. The State Department stated that they could do nothing; even private protest messages were forbidden to be transmitted by the State Department.

Precedent

However, Mr. Morse related, there was considerable precedent for the intervention of the president and State Department to protect Jews. In 1840, Damascus Jews were released from prison following protests by President Van Buren. President Buchanan and the State Department were directly responsible for the lifting of Swiss residence restrictions against Jews in 1857. Russian pogroms and Romanian discrimination of Jews were also protested by later presidents.

Mr. Morse charged that U.S. immigration laws were also responsible for thousands of Jewish deaths. Although the quota of German refugees was a fraction (Continued on Page 6, Col. 3)

various ethnic and geographic minorities present in the United States. The conference was attended by 1400 delegates — 1000 youth and 400 adults. Of the 100 Jewish representatives, only three were orthodox. Two of these three were adult Lubavitcher chassidim and the other was David Luchins, a *smicha* student here at Yeshiva University. Mr. Luchins represented the Union of Orthodox Jewish Congregations of America.

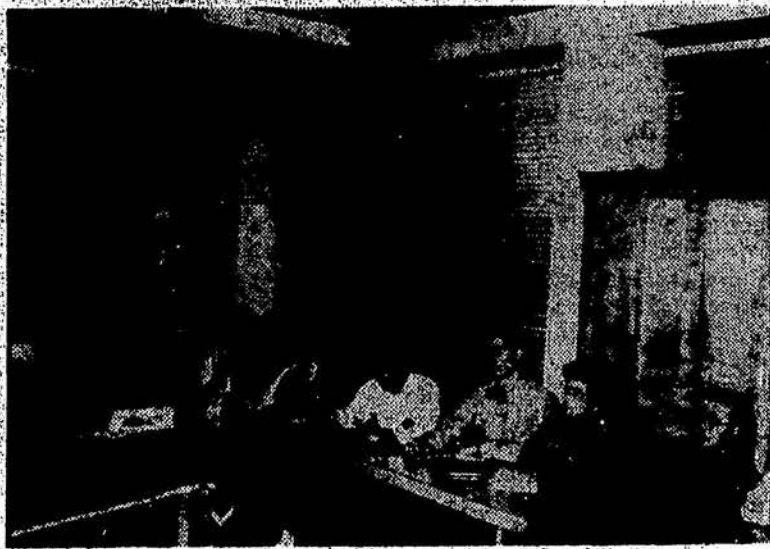
Mr. Luchins, when asked about the general opinions of the other representatives said, "The thing that impressed me most, was the remarkable nationwide upsurge of empathy towards Jewish causes generated by a deep concern over the plight of Soviet Jewry. Blacks, Puerto Ricans, Chicanos and American Indians all showed a surprising knowledge of this issue and all expressed a desire to see the United States take strong steps on behalf of these embattled people."

"Soviet Jewry and the plight of the Blacks in Africa were singled out in the Human Rights resolution as the two priority areas of human rights concern."

A resolution was passed urging the United States to use its offices and those of the U.N. in an effort to alleviate the plight of Soviet Jewry.

A major effect of the wide publicity given Soviet Jewry has been to reestablish the Jew. This re-establishment has progressed (Continued on Page 6, Col. 4)

## Mayday Tribe Asks Council For Money



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One of the Mayday Tribe soliciting support for the Washington demonstrations.

On Monday night, April 26, representatives of the Coalition for Peace appeared before YCSC to request publicity and financial support for the May Day Demonstration to begin May 3 in Washington. The meeting was also highlighted by an amendment to

the constitution, proposed by Bob Benedek, which will require Council to meet every two weeks.

The Coalition for Peace is an umbrella anti-war movement which was formed as a result of dissatisfaction with previous end- (Continued on Page 4, Col. 5)



# Toward Excellence: An Evaluation

It is very easy for critics of Yeshiva College to offer their critiques and prophecies of doom, and to wait for the demise of the College. THE COMMENTATOR, while serving as a vigilant critic of academic and administrative policies of YC, cannot rest so easy; in this editorial, we propose a positive program to help restore to prominence Yeshiva College and the concept of Torah u'Madah.

For Yeshiva to weather the manifold attacks on its existence — unprecedented financial strain, competition from another Jewish college, secularization — it must make a bold effort to distinguish itself, to warrant its continuation as a unique educational institution. And this calls for a complete evaluation of all facets of the college, and, more important, a willingness to change.

**Admissions Policy:** Though theoretically Yeshiva admits only the most qualified candidates, it must now adhere to a more selective system of admission. Whereas until now we wished to enlarge our enrollment so as to expand extensively, we must now limit that enrollment so as to educate students better intensively. While admissions have been down de facto, because of open enrollment at the City University or other reasons, this has not led to a higher calibre student at YC. We must now strive for excellence, not be content with mediocrity.

**Curriculum:** While there now exists a committee which is evaluating the YC curriculum, it might prove harmful for THE COMMENTATOR to, itself, evaluate the curriculum. Rather we propose the implementation of experimental programs to accommodate the better qualified students. Such programs have been elaborated on in previous editorials and columns, and basically call for the isolation of a select group of students and faculty, and a scope centered around reading/research seminars or individual projects. The classical liberal arts background will not have to be sacrificed; rather it will be modified on an individual basis.

**Faculty:** THE COMMENTATOR does not insist upon the abolition of the tenure system. While the system does have its limitations, especially in cases of tenured faculty who no longer teach well, it does serve faculty and college welfare generally. Rath-

er, we propose that given experimental programs, the more qualified and more motivated faculty members would better use their talents; and would face up better to the challenge of educating brighter students. For the less qualified, yet tenured, faculty, they would continue in the general curriculum, until, by natural attrition, we would have an outstanding faculty.

An obvious prerequisite to better faculty is a higher wage scale. And, while we recognize the financial problems of YC, we envision a time when, given our experimental success, we could vie for foundation grants and other such sources of income.

**College Structure:** As an idea, we propose that, instead of our present centralized college, we decentralize, power devolving to the divisions and departments. Given such a format, there could be a cut-back in the central administrative bureaucracy, with commensurately improved decentralized administration. Division heads would be freer in structuring their courses, and could more easily map out inter-departmental offerings. Moreover such a plan would return the task of education to the faculty rather than let it remain in the hands of the administration.

**Relationship to the Graduate Division:** It would be regressive for YU to divest itself of its graduate divisions. Rather, there should be greater contact and academic flow between the various branches. While such a policy currently exists with Belfer, it should be expanded to include Ferkauf and Wurzweiler. Also, the University should plan graduate divisions in more social sciences and humanities.

**Jewish studies:** A ranking commission must be formed to research the whole gamut of Jewish studies, and to propose changes if necessary. We hope such a commission would include a wide-range of educators and viewpoints, drawn from all areas of Jewish life, and not confined to the Yeshiva scene. Our present system resembles too much a make-shift compromise between the European yeshiva model and the requisites of liberal arts education, giving rise to a layer cake program of Judaica and secular studies, rather than an integrated concept of synthesis.

**Guidance:** In this crucial area, the informal structure now existing must be for-

malized and regularized. Every department should designate qualified senior majors to help in guidance, and should assign them to specific underclassmen. And every incoming student should be assigned a regular faculty guidance officer for his college career. The student could thus benefit from the sagacity of faculty and the practicality of fellow students.

This then represents, in outline form, THE COMMENTATOR proposals to upgrade the quality of education at Yeshiva College. We feel these ideas deserve serious consideration by faculty and administration.

## Welcome Rival

After a winter of hibernation, the anti-war movement appears to be alive and well. Last spring, students across the nation as well as at YU were vocal and visible in opposition to our southeast Asia policy. Demonstrations were attended and the moratorium was observed. Fortunately, last year's enthusiasm and activity have not been forgotten. The recent demonstration in Washington was a reassuring symptom of student concern.

This past year has also seen the birth of strong student concern on our campus regarding Jewish problems. The intensity of commitment by Yeshiva students to Soviet Jewry and Israel is a welcome development. While we urge the student body to support the anti-war movement, we must remember that our university is the only educational center which has the ability to mobilize student support for Jewish causes. Those whose time is dedicated to such efforts on behalf of the Jewish people must therefore not diminish their efforts.

The Editor-in-Chief and the Governing Board join the rest of the university in mourning the tragic death of our friend and classmate Harvey Greenberg. Words are inadequate to express the sorrow we feel and the sincerity of the sympathy

be comforted among the mourners of Zion and Jerusalem.

## Letters To The Editor

### To the Editor:

We have seen on campus and around the city during the past year how one man's sick hatred of our institution has led to vilifications and attacks upon our philosophy of Torah u'Madah and against our distinguished mentors and leaders. Mimeographed scraps of paper signed by someone calling himself the "Semicha Student Coalition," seeking to sabotage our existence, have been scattered throughout functions held by Yeshiva University. Their contents have even formed the basis of articles in Israeli newspapers, permed partly by our own "Jordanian Semicha student," denouncing Yeshiva as an institution against Torah learning and scholarship.

It is about time that such distortions were answered and clarified! Before I seek to do this, however, it is in order for me to briefly describe my own personal involvement in these matters since Mr. Coalition has the tendency to viciously attack his opponents, and therefore the least I can do is save him the trouble in my case. I graduated from the College last year, and I am now a member of the Executive Committee of the Yeshiva College Alumni Association. I am currently studying here for semicha while attending the Bernard Revel Graduate School, and I serve

as head counselor of the Yeshiva University High School for Boys Dormitory. My only reason for finally speaking out so openly concerning these problems is my respect for this institution, which has given me an education and a derech ha-chayim a proper and Torah way of life. I am not "stooging" for anyone!

When you love an institution and what it stands for you are able to use not only facts but also emotional and intellectual justifications to defend it. It is therefore easy to reply to such accusations which distort facts and employs propagandist misrepresentations. For example, in a reply titled "Is this the tactics (sic) of a Yeshiva and University or is this the tactics of Soviet Russia?" to a personal letter sent to Jeffrey Silver by Rabbi R. Abernman, the "Semicha Student Coalition" quotes Rabbi Abernman as defending the choice of the psychiatrist since "I know him personally. He is the only one I have confidence in." How many of you have bothered to consult Rabbi Abernman, or other principles attacked in different scandal sheets, as to the veracity of these accusations? You would have found out that Rabbi Abernman never uttered these sentences, and when he asked Jeffrey Silver as to how he could be so quoted, Silver's reply was

that he heard from a friend that Rabbi Abernman said it. Is Silver's friend, be he "Young" or "Appel," or old and feeble, as sick as Silver himself is?—as proven by documented evidence of Silver's seeking to break into and steal (Yes, Silver!—That also happens to be a "lav" in the Torah.) official Yeshiva records and Silver's other irresponsible tactics and attacks; as proven by his insinuations that anyone associated in any way with our institution, such as Dr. S. Furst, is ipso facto professionally suspect; as proven by his charges against two of American Jewry's foremost religious leaders, Rabbi Herschel Schacter and our own distinguished vice president, Rabbi Israel Miller, as to their being "stooges" and promulgators of "Russian methods of justice."

Any student with a sense of decency and hakarat ha-tov—the ability to discern and appreciate the true measure of self-sacrifice made by an individual, would abhor these personal attacks, which are not only disseminated around the campus but are also distributed to friends and backers of Yeshiva as well as to those who detest our presence and seek every pretense to denounce Yeshiva. How are these people to get all the true facts? How are they to realize that our officers and directors, whether they be Pres-

ident or Vice-President of the University or hold any other responsible position, are here to dedicate their lives and resources so that the dream which is Yeshiva University may continue to be realized? It is up to us, the students, to show that fulfilling one's position of responsibility towards the institution within the framework of professional ethics does not in any way warrant the label "hatchet man"

given by a few students whose personal vagaries are not catered to.

This "Student Coalition" has its strength in being able to use the power of words and the tricks of language usage to innocently impart their own prejudices. It is one-sided to proclaim our President a liar and claim that agreements have been broken without stating all the (Continued on Page 4, Col. 1)

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One Man's Opinion



# On Issawi's Laws Of Social Motion

By Danny Kurtzer

1. The Law of the Conservation of Evil:

The total amount of evil in any system remains constant. Hence any diminution in one direction — for instance a reduction in poverty or unemployment — is accompanied by an increase in another, e.g. crime or air pollution.

2. The Course of Progress:

Most things get steadily worse. (Note: This does not contradict 1., for a few things have become much better, e.g. surgery, economic theory, long-playing records.) Particular application: most people get worse with age, because they become more like themselves.

If it is possible to characterize any historical period, ours might be called the Age of Contradictions. In a materialist sense, whereas man has never before reached such a level of economic affluence mankind suffers poverty and hunger; and while 'progress' characterizes the activity of a minority of countries, large segments even within those countries, reject the economic system which allowed for their prosperity.

So too in a humanist sense: today we face the paradox of the possibility of unlimited individual achievement countered by ideologies of mass action and resignation, levelling the individual to a lowest common denominator. Morally, while this post-Holocaust age might have been thought to usher in the millennium of universal peace, love, morality, we find instead the de-

basement of values and the triumph of Dionysian over Apollonian virtue.

4. The Dialectics of Progress:

Direct action produces direct reaction.

5. The Pace of Progress:

Society is a mule not a car. One cannot just press on the accelerator and go exactly where one wishes, as fast as one wishes. The animal can be prodded, but most of the time it will go at its own pace, often straying from the path. If pressed too hard, it will kick and throw off its rider.

Progress is a state of mind, consciousness determining existence. When one becomes aware of his position in society, that position is not so much physical or actual as it is psychological and emotional. And as such, it is not ephemeral but permanent, for whereas objective physical environment can be changed or overcome, the subjective state of mind is as permanent as the person wills it.

6. On Reform:

Most people do not go to the dentist until they have a toothache; most societies do not reform abuses until the victims begin to make life uncomfortable for others.

7. On Revolution:

Revolutions revolve 360 degrees.

Our society also loves our fellow man. We spend thousands, millions of thousands, of dollars to watch men play war all week long. And poverty. And disease. And hunger.

Our society does not like crime.

We spend money to make sure people do not crime. We even spend money to watch people before they crime, before they think crime, because they look, act, feel differently than we. Funny, because we really don't know how we look, act, feel.

10. An Operational Definition of Development:

In an underdeveloped country, when you are absent, your job is taken away from you; in a developed country, a new one is piled on you.

13. On the Waste of Labor:

All societies have a mechanism for wasting labor. In underdeveloped societies, raw labor is wasted: people are under-employed, and several unskilled men do the work of one. In advanced societies, embodied labor is wasted: the goods and materials produced by highly productive workers are thrown away.

The story goes that a Russian horse ran against an American horse in a two-horse race, and lost. The next day, the Russian newspapers heralded the Russian horse's second place finish, and ridiculed the American horse for finishing next to last.

If an 8-ounce glass has 4 ounces of water in it, is it half-empty, or half-filled?

If I am not for myself, then who will be for me? But if I am for myself then what am I?

It all depends on how you look at it.

22. The Issawi-Wilcox Principle: Problems increase in geometric (Continued on Page 5, Col. 4)

As I See It



# Reflections

By IRA JASKOLL

It is hard to believe that this is my last issue of THE COMMENTATOR. For almost four years, I have been associated with this newspaper during which time I have seen many changes. I would like to reflect on these four years.

During my tenure at Yeshiva, many administrations, faculties and students have come and gone. The University had risen to new heights with the addition of the new buildings, and fallen to bottomless depths because of the financial crisis. Services had to be cut off just when it seemed that the school would burst at its seams. I witnessed a changing of the charter which led to a rare display of student protest, as well as a suspension of classes because of Indochina.

Despite all of these changes no matter how major they might seem, Yeshiva University has not changed. I do not say this in a derogatory sense because YU cannot change if it is to exist. It is neither a yeshiva nor a university alone but both mysteriously blended by synthesis. If one dominates the other, the total entity suffers. I must, however, qualify the last statement. Granted that YU cannot change — but there are certain necessary and minimum alterations which must be made to maintain the intricate balance.

I have utilized valuable time to try and do something for the school. I was a member of Student Council, THE COMMENTATOR and Yeshiva College Senate. Basically all three try to effect change and all play an important role. Student Council has a nebulous role; it can be massive if backed by student support, or just a lot of hot air. THE COMMENTATOR must watch and listen and when need be, criticize. At times it seems that is all it does, but maybe there is a lot wrong. It is the

ombudsman—the unselfish conscience of Yeshiva.

The Senate serves to air the issues and bring together students, faculty, and administration. It possesses the most potential for change but falls short. People are quick to demean the Senate for being slow and useless, but that is not the case. This illusion is caused by each segment playing out its role: the students want to change everything, the faculty are afraid to give the students too much power, and the administration is just afraid. But each one is serving a purpose and should not be over-criticized for its position. Somehow through compromise and discussion the needed change emerges. One should respect each group for portraying its role with precision and eventually getting something accomplished.

What have I gained in these four years at Yeshiva—an important lesson—don't sit around complaining how rotten things are. Get up and do something about it. Granted there are limitations and one usually cannot fully succeed, but the little done is important. And most of all, you will enjoy your stay at Yeshiva. Some tell how inadequate the school is, but this is because the student lives an inadequate existence. Find something meaningful and the complaints will disappear. Despite all the problems, all the complaints, all my aspirations and limited successes, I enjoyed Yeshiva. I wanted from the day I entered to like the school and would do it all over again. At least I tried.

The annual senior dinner will be held on Thursday, June 10, 1971 at Terrace On The Park in Flushing, N.Y. The covert is \$12 per person. Please contact Mark Karasick or one of the senior class officers.

## Medical Schools Reject Many Applicants; Yeshiva's Acceptance Rate Remains High

By NORMAN B. TUROFF

How big a bet would you wish to wager on a horse at the track if you knew from the start, in spite of its excellent qualifications, it stood less than a fifty-fifty chance of placing in the race? The fact remains that pre-medical students throughout the nation are making a heavy investment both in money and in pursuance of a rigorous academic program in an attempt to gain admission to a medical school even with the fore-knowledge that American medical schools have accepted, on the average, only about 47% of the applicants for the past five years. (It is estimated that medical schools in the U.S. will admit only 45% of those students applying this year.)

The New York Times (February 21, 1971) reported that in the last ten years medical schools in the United States have rejected nearly 100,000 applicants—twice what federal officials say is the current national shortage of doctors—though the admissions committees considered many of those who were rejected to be "eminently qualified" to be physicians. The Association of American Medical Colleges estimates that 75 percent of the applicants are academically qualified to get through the rigors of medical school, judging by their grades and test scores. The dis-

turbing fact remains, therefore, that of the 14,200 who will be denied admission for next fall's class, perhaps 7,500 are qualified to enter.

Admissions

The hard, cold, callous figures account for the present predicament. The Medical College Association reported that 26,000 applicants, up from the record 24,465 last year will compete for the 11,800 places available next fall in the 108 medical schools in the country.

It is because of this shortage of space that medical school admission officers are compelled to turn away more than half of all applicants at a time when competition is becoming increasingly keen for thousands of students whose grades and medical test scores are at "peak levels." Consider a school such as Georgetown, in Washington, D.C., which received 5,000 applications for only 205 places.

The increasing number of applicants year after year attests to the ever growing popularity the medical profession enjoys in the eyes of so many young people. The reasons that students today aspire to become physicians are manifold. Coupled with the strong desire for control over their own destinies, there is an increased social awareness among young Americans. Many students with scientific orientation wish

to pursue their careers in the medical discipline since it can offer a wide variety of intellectually stimulating fields—ranging in spectrum from pure research to full-time clinical practice—in an atmosphere unlike that of a large impersonal corporation. The Ph.D's and engineers displaced from other fields who have suddenly become the new faces on the medical college scene quite clearly underline the fact that medicine still provides for many the lucrative and prestigious life it offered in the past.

In short, this great appeal of the medical profession has precipitated the record number of applicants as well as the near record rate of rejection. At Yeshiva University, where 22% of the students body registered as pre-med majors in the fall of 1970 (making it the largest major in the school) the picture is much brighter. Dr. Saul Wischnitzer's data, which spans the years from 1965 (when he became pre-medical advisor) to the present, indicate that on the average, 84% of our students are admitted to medical schools as contrasted to the national average of 49% for the same period. This high average has been maintained regardless of the fact that the number of applicants at Yeshiva has nearly doubled over the past six years while the nation (Continued on Page 7, Col. 1)

Notes From The Underground

## Glasses And Girdles

By HOWARD DORFMAN



"Somewhere, nestled in a mythical glen, there exists a small yet thriving educational complex, inhabited by happy, secure students. These students, sheltered from the pressures and anxieties of the twentieth century, attend their classes in both religious and secular subjects, troubled not by the divisive forces of their generation. The boys have 20% poorer eyesight than their fellow college students, and many of the girls—gasp—wear girdles. But this is okay, because their campuses are located over 100 blocks from one another, and how often does such a boy have time to make the long subway trip downtown?"

This somewhat nauseating paragraph probably seems like meaningless drivel to the average Yeshiva guy or Stern girl—yet, the essential "facts" enumerated in it are being foisted upon an unsuspecting reading public as the true picture of said YU guy

and Sternlie. Where? Well, the picture of the typical Yeshiva bochur with the poor eyesight and lousy dating habits can be found in The American Jew by James Yaffe, and the Sternlie with the spreading middle in the age of the liberated woman can be found in an article in the April edition of Mademoiselle magazine.

This is not to say, of course, that numerous Yeshiva guys have never made that long trek to 34 Street at one time or another during their four year stay at YU, or that some Sternlies are fighting that battle against midriff bulge with something other than what mother nature gave them. But it seems rather remarkable that such meaningless pap can be printed about college students—in the United States in 1971. It is a sad state of affairs that the students of Yeshiva (Continued on Page 6, Col. 1)



Finance Crisis Claims Audio Visual Library

Council Committee Establishes New Registration Procedures

As a result of the current financial crisis in the university, the Yeshiva University Audio Visual Center and Film Library has been closed. The center, of which most students have little knowledge, was forced to close, when, on November 12, 1970, in effect, the salaries for its employees were cut from the budget.

The Audio-Visual Center opened in September, 1948, under the directorship of Professor Sidney Pleskin, who remained its director throughout the center's 22 years, as an extension department of YU. The first major expansion came in August, 1957, when the university purchased the Columbia University Film Library. By 1960, under the auspices of the Audio-Visual Center, the library became the largest of its kind in New York City.

In July, 1960, the center announced a second major expansion, the establishment of a professional recording studio. This addition allowed the center to develop a pre-recorded tape library of instructional materials for distribution on a national scale. Since that time the center continued to grow, recording over 40,000 rentals in its history to colleges, universities, hospitals, medical schools and other educational institutions.

In speaking about the center's closing, Dr. Pleskin noted the great potential which the department could have developed in such areas as Jewish education and honest publicity for the university. He noted that ten years ago, prior to the university's present financial troubles, an evaluation published by the center pointed out the need for an authorized development program with appropriate funding.

The requests of that report and others were not answered with action by the university. The center's budget from the university was never for more than salaries; all the equipment purchased was paid for with monies acquired from rentals.

Today, the center includes, besides the recording studio, a language laboratory, and an audio-visual lab capable of producing film strips and slides. The library includes 7,000 films as well as pre-recorded tapes of *kriat hatorah* and other Jewish-content materials. According to Dr. Pleskin, all of this equipment, together with the modern booking and filing equipment the center has acquired, will soon be sold and the center will vacate its office on the second floor of RIETS Hall.

**By MARTIN SCHIFFMILLER**

Registration procedures were finalized at the April 22 and 29 meetings of the Yeshiva College Registration Committee. The committee has representation from the student body, and undergraduate deans, and members of the Registrar's Office.

The main concern of all present, was the formulation of a system that would effectively prevent premature or otherwise illegal registration by students, and the "pulling" of course cards. Several proposals were presented at the April 22 meeting, and agreement was reached on the following points. The most effective method of eliminating "card pulling" would be the elimination of course cards entirely from the registration procedures. In addition, it would be advisable to minimize use of work study aides in registration so as to insure fair and equal registration rights to all registrants.

At the April 29 meeting, final registration procedures and dates were approved by the various representatives. With regard to Jewish Studies registration, Deans Besdin and Rabinowitz expressed doubts that a final schedule of courses in their divisions could be prepared before September, due to uncertainty as to the availability of certain faculty members. Therefore, in accordance with sentiments expressed by the undergraduate religious councils, their registrations will be held prior to the beginning of the fall term.

The following are the official procedures and dates for YC registration for Fall 1971:

Registration will begin officially on Monday, May 10. Registration program cards and course bulletins will be made available during this week. On Monday, members of the basketball, fencing, and wrestling teams (whose names will be obtained from the various coaches), as well as juniors with last names beginning with N-Z will submit their tentative programs directly to the Registrar's Office in the morning (official time schedules will be posted).

These cards will be arranged in strict alphabetical order from "Z" backwards and then reviewed.

On Tuesday afternoon, students whose program cards were submitted the previous day will be able to pick up their cards in 501 Furst Hall. If a student's program was approved, then he has completed registration. If, however, he was closed out of any course, he will have the opportunity to change his program to include sections that are still open, at that time.

On Wednesday, May 12, the procedure will be repeated with juniors from A-M submitting their program cards, and so on. Sophomores will begin registration on Monday, May 17, and freshmen on Monday, May 24. After each group registers, a list of closed sections will be posted so that succeeding groups will be able to plan their schedules accordingly.

Students who are closed out of any section will have the option of having their names placed on a waiting list for that section. If openings become available over the summer, students whose names appear on the waiting list will have priority for that section. Waiting list priority will be

based upon class year and alphabetical order. Students who get into a section in September will be charged for a program change even if their names were on the waiting list for that section.

A student's class status will be determined by the official class lists of the Registrar's Office. Any student who is unsure of his class status or thinks that the class lists may be in error as to his standing, should contact the Registrar's Office before registration.

YCSC Denies Financial Aid

*(Continued from Page 1, Col. 5)*

the-war congressional amendments and the violence which has marked previous demonstrations. Its purpose is to stage numerous non-violent disruptive activities against the government, in Washington, D.C. They planned to conduct workshops May 1 and 2, to be followed by the division of those participating into 'divisions' which would strike non-violently at selected government targets.

Due to the vagueness of the Coalition's future plans, and the question that groups under its auspices might be sympathizers to the cause of the Palestinian guerillas, Council refrained from any support other than the distribution of the organization's literature.

During the questioning of the Coalition's representatives by Council members, it was stressed that the immediate goals of the movement are the complete withdrawal of all U.S. forces from Vietnam, except those in a non-military capacity, and an end of the imposition of the Thieu regime on the South Vietnamese people. George Grossberg, Vice Pres. of YCSC, asked if the Coalition could point to support from any notable national political leaders. The group's representatives replied that was an impossibility due to their avowed goal of disruptive activities.

Next on the agenda was a proposal to amend the YCSC Constitution by Bob Benedek, Sec. Treas. of the Sophomore Class. This amendment would require that Council meet every 2 weeks. A few Council members felt that this would tie the hands of the President, and that meeting times should be left at his discretion. However, the majority of Council members, in voting for the amendment, noted the inactivity of Council this year. Chaim Sukenik, defending the amendment, stated that a Council which met every two weeks would be prone to more constructive activity. He pointed out that in the past a proposal presented at the end of one meeting would be forgotten by the time Council got around to meeting again.

Finally, the Council was given a report by its Registration Committee of the new procedures for early registration, which would give YCSC the responsibility of determining which teams could register early and of handling procedures for the waiting lists for closed courses.

Letters to the Editor

*(Continued from Page 2, Col. 5)*

facts — without mentioning the details of a search for a *maah-giach*, since many attempts, unfortunately so far unsuccessful, have been made to find one acceptable to all the involved personalities, including Rabbi S. Belkin and Rabbi J. B. Soloveitchik.

It is wrong to speak derogatorily of Stern College's religious division without accounting for the many hours of hard work and toil which have gone into the planning of a feasible and full curriculum, some of it already being implemented.

It is also wrong to speak of the agreement concerning policy decisions pertaining to the Rabbi Isaac Elchanan Theological Seminary and the *semicha* program without informing the readers of the unsuccessful efforts on the part of *Roshei haYeshiva* to finalize plans for a complete program and of the lack of cooperation by some *rebbeim*. Indeed, if there is one thing to be made clear, it is the fact that a resourceful *semicha* program, fully developed last year by a committee of interested *rebbeim*, concerned and representative students, and knowledgeable administrators is now a casualty of the Student Coalition's demands for a less responsive and responsible program, dependent partly upon the intransigence of some *Roshei haYeshiva*.

Enough has been herein presented to show the *Semica* Student Coalition's statements to be full of lies and distorted half-truths, not to say anything of the ethical and "*halachic*" considerations involved in talebearing and illegal and falsified disclosures.

Unfortunately, the administration has not been totally blameless in these matters either. They have bungled miserably in some areas and a communication gap between various administrative branches has helped to tarnish their credibility. But we cannot allow ourselves to fall prey to the popular feeling that Establishment is all evil. The truth is that financially Yeshiva is hurting very badly and must seek new means of help. (Regrettably, we students and alumni are guilty in part for not extending our full support and loyalty to our Yeshiva.) That such new avenues of assistance, such as New York State Funds, require certain legal preliminaries is well known, and Yeshiva has taken steps to meet such qualifications — in no way sacrificing the unique philosophy and character of our institution. There is no reason for Yeshiva University to try to act in a more extreme *lifnei meshurat hadin* fashion than any other institution of higher learning. Yeshiva is employing every legal means, maybe even valid

loopholes, to meet its specified standards, and we ourselves must understand these changes in legal terms.

For example, the legal definitions of sectarian and non-sectarian have certain connotations which do not wholly confirm to the popular and lay usages of these terms. Even Jeffrey Silver admitted to me that many of his charges concerning the Yeshiva University Scholarship Fund, the various wills, codicils, etc. and the Federal aid programs are based somewhat upon mere conjecture since he does not have full access to many important records and reports. Jeffrey Silver might be correct in claiming that some of the University's actions concerning various wills and bequests are not the most desirable procedures, but they do meet legal and "*halachic*" specifications, and at a time when the life of the institution is literally at stake, we cannot expect the University to take a radical *lifnim mesurat hadin* stand.

If there are legitimate questions concerning various University actions, the students do have the right and duty to discuss these problems with the administration. After all, the University exists only for its students who be tomorrow's teachers and administrators. But such dialogue must be conducted by respons-

*(Continued on Page 7, Col. 1)*

Positions Available in Youth Work

Youth Bureau presently has on active file requests from a number of synagogues and Centers for students who can serve as youth directors. Most positions are effective as of September, 1971, and require some experience.

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## Experiment

# The Sheep And The Pigs

By SHELDON FEINSTEIN

Dawn, at last! After years of organizing student protest demonstrations, the leaders of the anti-war movement have finally decided that their work has been fruitless, that demonstrations, while they may be useful for publicizing an obscure fact are a complete failure when it comes to changing public opinion or achieving political action.

Do you ask why? The answer is as near as your television set. Turn on the news and watch. You see a group of people carrying signs reading "Power to the People" and chanting "peace now." Big deal. They've got nothing new to tell you and unless the police move in and a riot starts, it's actually downright boring. You might as well turn the channel and get tomorrow's weather. At least that's useful information.

Let's admit it. A demonstration is anything but persuasive. It possesses no logic and even its emotional appeal is basically for those participating in it, not for those watching it. Add that to the cliché quality that all demonstrations have achieved by now and you see why a demonstration is hardly likely to change the mind of a voter on any issue let alone a hardened politician. There are claims that the failure of demonstrations to achieve anything is the fault of the system. Ridiculous. Demonstrations, by their very nature, would be ineffective under any system.

In the end, there's just one thing that counts in a democracy. Votes. And now, everyone over the age of eighteen can vote. That includes most of the demonstrators. They can let their feelings be known in the traditional way, by writing letters to elected officials. Sure the President is a politician. But in a way that's a good thing. It means that if he can be convinced that unless he ends the war now he hasn't a chance at being re-elected ever, the war will end now. That's more than all the demonstrations till now have accomplished.

Some people compare the actions of the United States in Indochina with the genocide policies of Nazi Germany. They ask the question, "If you'd been in Nazi Germany at the time of the atrocities, wouldn't you have demonstrated. Or would you have just stood by and watched?" Well, I hope the answer in that case is neither. I hope I would have found a plan of action that would have done more than just clear

my conscience. Can't you just picture yourself in Germany in the 1940's, waiting until the weather had turned to spring and then travelling with a few thousand other students to Berlin, to parade with signs reading "Save the Jews" and "Down with Auschwitz." Very effective, very persuasive. And now your conscience is clear. Six million Jews were killed, but it wasn't your fault. You did your best. You DEMONSTRATED.

If you really believe that the United States' actions in Southeast Asia are comparable to those of the Nazis, then it seems to me that you are morally obligated to drop whatever you're doing and devote full time to the cause. That means to work through the most effective means possible—public opinion. That means persuading the public, through logical arguments that something terrible is happening here. You must not only change their minds but motivate them to action, the action of making their opinions known. Sure it's harder than spending a weekend in Washington. But how can you do otherwise if you really believe that way? If the voters make it clear that they won't stand for any more, then the politicians will catch on. That includes the President.

If you can't succeed in convincing the public of this, then it means one of three things. Either you aren't working hard enough, or your position is wrong. Or the public is too stupid to see the truth. But if you believe that, then what does the slogan "power to the people" mean anyway?

If demonstrations are ineffective, why have they been so popular for so long? Well, for one thing, it's just the fashion. Everyone does it. To a large extent the actions of student demonstrators resemble those of sheep. They blame society for stifling

creative thinking, but their own actions show very little originality. They all use the same catchphrases. And when their leaders say demonstrate, they usually listen.

Then, of course there's the social significance. A demonstration is usually treated as a social event. Then too, your picture might appear in the paper or on television. If worse comes to worse, it's still a day off from school.

Another factor is that warm feeling of belonging to a group. As you shout along with the crowd, you feel yourself riding on a wave of sound, soon you don't even have to think about the words, and your identity becomes one with theirs. Sort of a mass "trip." Few things are

(Continued on Page 7, Col. 1)

## Kurtzer...

(Continued from Page 3, Col. 3)

ratio, solutions in arithmetic ratio.

### 23. On Aggression:

At any given moment, a society contains a certain amount of accumulated and accruing aggressiveness. If more than 21 years elapse without this aggressiveness being directed outward, in a popular war against other countries, it turns inward, in social unrest, civil disturbances, and political disruption.

Nazism was a movement born out of desperation, as was political communism, anarchy, super-nationalism. It took the shock of antisemitism to produce a Herzl, a burning Temple to call forth a Yohanan ben Zakkai.

### 24. And yet it moves...

Not everything has to go wrong and, anyway, nothing is "the end" of anything—it has happened before and will happen again.

The third annual Lag B'omer Exhibition will take place tomorrow, May 6, 1971 during club hour in the YU gym. This year it will feature Yeshiva College Varsity Sports: basketball, fencing and wrestling. A demonstration and explanation of each sport will be given by the team members. It is hoped that a greater participation and interest in Yeshiva teams will be generated. Awards will be given to coaches Ellman, Marcell and Stern for their hard work and devotion. A special presentation will be made to Coach Tauber for his many years of tireless effort to Yeshiva College Athletics. This will be the first time that basketball is represented at the exhibition. All students and faculty are invited to attend this informative yet different event. Try and learn something about your varsity sports before it's too late.

## Typical Israeli Sabra Image Slowly Fading To One Of 'Complacency And Materialism'

By AARON ISRAEL REICHEL

Supposedly hard and prickly on the outside but soft and sweet on the inside, the native Israeli has become a legend in his own time. We have come to think of him as rough, rugged and fiercely nationalistic. Even an avowed irreligious Sabra can accuse an American rabbi of being even less religious than he, for daring to call any place but Israel his home.

After studying this specimen for a year in its own habitat, this reporter has come to suspect that a reevaluation of this romantic image is long overdue. Basically, of course, the traditional Sabra remains the dominant breed, but the Israeli campus is developing its own "anti-Sabra" that can no longer be ignored. He represents a new trend in Israel's future.

Consider the typical anti-Sabra you'll meet in the university cafeteria. As he draws himself to his full height, you will notice that from his sandals right on down he is the perfect picture of the Israeli student you saw on your last visit. His casual jeans, however, have somehow sprouted a pair of bells below the knees, and his coarse khaki shirt has given way to a see-through lace, pink and white, frilled blouse.

### New Breed

Yes, this is a new breed of Israeli, but don't think he's not tough. Any fellow that could serve a six month stint in the reserves with his hair set in a permanent, has to be tough! And if he has the beginnings of a pot belly in half the time it took his middle aged father to develop one, it's all the more testimony to his unremitting drive for accomplishment. Besides, if today's anti-Sabra isn't quite as tough as his predecessors on the outside, he certainly compensates for this by the corresponding increase of the other traditional characteristic of the Sabra, he's soft as a matzoh ball inside.

Whereas his father spoke Russian as his native tongue, the anti-Sabra obviously grew up with the language of the Bible on his lips, and his fluency in the language of his forefathers is truly a pleasure to the ear. Ask him, in your own broken Hebrew, any casual question, and he'll undoubtedly respond, in perfect form, "Hell, why can't you Americans give up with your Hebrew!"

### Mere Externals

But what, my friends, are clothing and speech, if not mere externals. Speak to him about his values, about his goals and aspirations. You're dealing with a young man in a dynamic new country with a glorious ancient past. He'll tell you all you want to know of such historic events as the institution of the first stock car race ever held in the land of Abraham, the finest discotheques and the best-paying rapidly greying back markets between the scenic Judean Hills and the glistening Mediterranean. But ask him where it's really at in his country, and he'll glance

furtively in all directions, and hoarsely whisper: "Yankee go home. But damn it, take me with you!"

The anti-Sabra is not religious, and neither, by and large, are his parents. He remembers no persecution from Europe nor any significant cultural tie to the Jewishness of his grandparents. Rather, he vehemently denies that he is Jewish and insists he's Israeli. He knows the army. He knows his friends and relatives that died in the army. But without his Jewishness, he's ready to sue for peace before his own turn will come. Why insist on a historic cave in Hebron when without it human lives—perhaps his very own—can be saved?

I'd like to be able to assure you that this is only a vision—or rather a nightmare. It is true that this type of Israel is still in the overwhelming minority—but his ranks are growing. Nachum Goldman brought him into national focus, and Israelis can afford to ignore him only as much as we American Jews can afford to ignore our own New Left.

The Yeshiva College Pre-Rabbinic Society is pleased to present Dr. Sidney B. Hoenig, chairman of the executive committee of the Bernard Revel Graduate School and director of the YU Department of Adult Jewish Education (YUDAE), who will speak tomorrow, May 6, 1971, at 2:45 p.m.—club hour. Dr. Hoenig will discuss synagogue adult Jewish education programs in 440 Furst Hall.

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College Senate Meets

Morse Recalls War Atrocities

At Holocaust Memorial Service

(Continued from Page 1, Col. 2)

quirements. Finally, this procedure suggested by the state would grant the B.S., not the B.A., as the courses taken in graduate school are considered "more professionally oriented."

Several senators then objected to the additions Professor Silverman had suggested. Dr. Tauber noted that the intent of the senate motion was not to examine the graduate school courses, but simply to award the B.A. to the student upon his completing the first year's requirements of the graduate school. He further noted that the state did permit this simpler procedure.

Senator Knecht pointed out that the motion that the senate had passed called for the B.A. to be granted, not the B.S. Regarding this point, Dr. Tendler suggested that the student be given a choice of the B.A. or B.S., as the B.S. may be of more value to a student contemplating a career in Israel.

Concluding the discussion, Chairman Kirschbaum asked that Senator Knecht, as proposer of the original professional option motion, meet with Professor Silverman to discuss the issues brought up in the Senate debate.

Dr. Simon, chairman of the scholastic standing committee, then reviewed the committee's report on the revision of the P-N system which had been partially discussed at the April 1 Senate meeting. The proposal has two parts; first, that instructors be informed which students are taking their course P-N; and second, that students be allowed to remove a P in favor of the letter grade they received in the course. Dr. Simon then moved that the revisions be adopted and Dean Bacon seconded the motion.

The reason for the first part of the motion was explained by Dean Bacon. It is so that an instructor who would not want to give an "F," thinking the student is taking the course for a grade, would not be so hesitant to give an "N" knowing the student is on the P-N system.

In declaring himself to be against the motion, Dr. Etkin termed the proposal a "violation of the whole value of education." He further stated that once a student "put his money on a horse, let him ride it," referring to the proposal's allowing the student to switch from a "P" to a letter grade.

Dr. Tendler also declared his opposition to "Orchard Street bargaining" over grades, but noted that he felt a student is entitled to the rewards of his efforts. He, therefore, proposed an amendment to the motion whereby a student getting an "A" or a "B" would receive the "A" or a "B" on his record, while a "C" or "D" would be entered as a "P."

Dr. Fleisher then stated his objections to having teachers know which of their students is taking the course P-N.

Dean Bacon then moved that the motion be referred back to the scholastic standing committee. The vote was 7-6 against returning the motion back to committee, with Chairman Kirschman's vote breaking a 6-6 tie.

The discussion of the motion concerning the P-N system will therefore be continued at the next Senate meeting, scheduled for Thursday, May 6, at 2:45. The second report of the subcommittee on degree requirements which was originally to be presented at the April 22 meeting should also reach the Senate floor at the May 6 meeting.

(Continued from Page 1, Col. 2)

of the number applying for immigration, the annual quota frequently went unfilled. Thousands of Jews — with professions, money, and relatives in the U.S. — were denied visas when the State Department deemed them "people likely to become public charges." Financial guarantees from the American Jewish community were refused by the State Department for fear of "criminals" entering the U.S. Only with certificates of good character from the immigrants' local police (Nazis, of course) would immigrants be permitted to enter the United States. Hitler, himself, reportedly said, "Through immigration laws the U.S. has inhibited emigration of races."

**America's Guilt**

Several cases testify to U.S. guilt in the deaths of thousands of Jews:

A boatload of German Jews was kept out of Florida ports by Coast Guard cutters dispatched by President Roosevelt. Over 700 of the immigrants had fulfilled all requirements for U.S. immigration.

Complying with the wishes of the DAR, SAR, and American Legion, an extension to the German immigration quota was denied. The extension would have permitted increased immigration of German children.

In 1943 a Swedish proposal to the U.S. government for refugee relief was not answered for eight months. In that time the proposals had been retracted.

**More Lies**

Throughout the war, documented Nazi atrocities were labeled as Jewish fabrications by the U.S. State Department. According to Mr. Morse, the United



Arthur Morse

States government today is similarly attempting to deceive the U.S. public. News is manipulated and lies are told to the U.S. people. Mr. Morse claimed that the "moral bankruptcy" of the U.S. government exemplified by World War II inaction to refugees can be seen today in the Vietnamization program where Asian bodies

are replacing American. But the "degeneration of the U.S. moral tradition" is not limited to Vietnam policy. The United States government denied and delayed action on Israeli claims of Egyptian missile build-up and the U.S. government is not doing enough to help repressed Russian Jewry.

What will stop the U.S. moral degeneration? What will stop future holocausts? Mr. Morse believes that the "new generation" will. The new generation asserting itself on college campuses and Prague streets is refusing to be manipulated. The new generation, searching for the commonality of human experience, is immune to hatred and infused with love. Safety from future Hitlers does not lie in the White House or 10 Downing Street but in the young people of the world.

At the conclusion of the Holocaust program, candles were lit and the *chazan* chanted *Kail molei rachamim*.

Conference Shows Concern

For Soviet Jewry's Plight

(Continued from Page 1, Col. 3)

despite the affluence and assimilation of segments of the American Jewish community as a fellow minority group in the eyes of the "recognized" minority groups. It was members of these "recognized" minority groups who objected bitterly to the initial exclusion of a Jewish representative from the Advisory and Implementational Council selected by the conference to meet regularly and implement the conference's recommendations.

**Minorities**

One assimilated Jewish youth asserted that he was a part of the white majority, not the Jewish minority, because religious Jews' life styles were different from his. The other secular Jews present seemed to agree with him that they were part of the white majority. An American Indian girl rose and addressed those Jews saying, "No sell-out Jew can tell a religious Jew that he's part of the white racist, Christian majority." Whereupon Mr. Luchins rose and stated, "I agree with my Crow sister. We both don't eat your food, (kosher food was supplied by the government and only the three orthodox Jews ate it.) we both don't keep your holidays, we both don't worship your G-d and both our people caught genocide for it."

After these remarks, Mr. Hess, the conference chairman, insisted Congress wouldn't accept the Jews as a minority and compromised that the council would consist of 20 minority members, 19 members of the white majority and Mr. Luchins. Thereupon, a Black doctoral candidate got up and said, "Terrific, now there are 21 of us."

It is ironic that it has taken the ethnic reawakening of other minority groups to help gain credence for the traditional position of the Torah community.

**Other Concerns**

Two other areas where the minority groups showed strong concern were the Middle East and government aid to non-public schools. It was largely the minority groups that passed a resolution calling on the United States not to impose a peace on the Middle East. It is interesting to note that many of the Jews present at the conference were pro-Palestinian, or generally apathetic towards Israel.

In the area of aid to education, the entire conference overwhelmingly endorsed both the voucher plan, which gives the parents a percent of the cost, and outright support to the non-public schools and universities.

The council will soon go to Washington, D.C. to meet with the President and discuss the matters brought up at the conference.

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Madmoiselle Creates Controversy

(Continued from Page 3, Col. 5)

University are studied like some sexual, anatomical freaks, with little mention of what YU students have in common with the great majority of college students throughout the country. It seems that the university has drummed into our heads only our "uniqueness" for such an ex-

selves appear to accept these taboos. A Jewish college boy I know was highly skeptical of this until he visited the dormitories of Stern College with an Orthodox friend who was engaged to one of the girls. Several other Orthodox boys were also visiting their girls. To his amazement, the couples sat around all night and discussed the Talmud. Note, not some of the Orthodox couples—all of the Orthodox couples.

The Stern girls are treated no better. In discussing the problems facing the boy in refraining from any suggestive or embarrassing influences on dates, one girl admitted to being "tired of Walt Disney movies." Another girl said, "When we go out with a boy, we don't have to worry about him making a pass at us or stringing us along or anything like that. We know that if he keeps showing an interest, it's because he's got marriage in mind." And, as Mademoiselle points out, many of the senior

Sternles cringe in their room around May on a Saturday night. If they don't have a date—or an engagement ring.

Okay, what do we have? A typical YU guy and Stern girl? If anyone feels that these "types" are in any way a representative analysis of the undergraduates of this University, he or she has had one all-nighter too many. Unfortunately, the cause of this deception can be laid in no small part to the administration and student body. Until the administration stops selling YU's uniqueness as its only selling point, and the student body starts seeking to further its contacts in the intercollegiate areas, the stereotypes will continue, further isolating YU from the outside world. And you ask, who needs a Touro College?

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- Dr. Brian Anziska to Shelley Jaskoll
- Norman Gopin '74 to Jill Rebhun
- Josh Minkove '72 to Niti Deutch

tended period of time, the Yeshiva students at 181 Street and 34 Street consider their social and physiological differences a badge of honor.

In most works dealing with the "average" Yeshiva student, much space is given to social life — a most disproportionate amount of space. For instance, to quote from Mr. Jaffe's book: "The most extraordinary aspect of this (in reference to the strict halachic prohibitions and attitudes towards sexual matters) is that the young people them-

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# Admission Requirements Tighten As More Apply To Med School

(Continued from Page 3, Col. 3) has seen a rise from 18,703 in 1965 to the anticipated level of 26,000 for 1971.

## Few Drop-Outs

Another index of YU's success would be the drop-out rate statistics. Only 22% of Yeshiva graduates were not able to complete their medical education as compared to the corresponding

ing New York schools: Albert Einstein, Downstate, Flower, New York University and Cornell (listed in numerical order). Yeshiva graduates have also studied in other high caliber schools such as Harvard, Yale, Columbia and University of Pennsylvania.

## New Program

With the announcement that Einstein will be instituting a three-year program in the forthcoming year, the size of their class is expected to be increased by a third. As a consequence over twenty students at YU have already received their letters of acceptance from Einstein for the fall semester of 1971. Since 1965 there has been a significant increase in the number of acceptances of our students to the University affiliated medical school.

Various M.D.-Ph.D. programs have attracted YU graduates to schools such as Einstein, NYU and University of Chicago. In programs of this type, a student

will usually receive a stipend as well as having his tuition remitted.

## Acceptances

Of the record forty-five premeds who applied to medical school this year, thirty-four have

**The Editor-in-Chief and the Governing Board of THE COMMENTATOR extend a hearty mazal tov to David Minder '70, former sports editor, on his engagement to Ethel Weintraub.**

already been accepted with Dr. Wischnitzer anticipating more acceptances in the near future. The premedal students have also fared quite well. Six out of the nine current applicants have already been admitted to dental schools—including such schools as University of Pennsylvania, NYU, Columbia and Temple.

Yeshiva University's secret of success can be attributed to a number of factors. Those who apply to medical schools comprise a group of high caliber students who have proven themselves to be highly motivated. After all, they must contend with dual curriculum, while their peers at other schools don't.

## New Courses

Yeshiva College has recognized the importance of modernizing the science curriculum and has introduced such courses as biochemistry, research methods, honors research as well as advanced seminar programs. The premed advisory office, working in conjunction with the honor society, offers advice and provides the means by which prospective medical and dental students can obtain information, be it through speakers, field trips and films. College students have been able to test their personal motivations by participating in research programs during the summer (e.g. the American Dental Association Program) as well as by volunteering their services in medical environments provided by such hospitals as Hadassah and Shaarei Zedek.

Finally, as advice to present and future premeds, Dr. Wischnitzer, strongly cautions you not to look upon the success of Yeshiva College premeds and premeds in gaining admission to professional schools as guarantees for the future. You must not become complacent in your academic performance or commitment to support the extra-curricular program that has been developed expressly for you.

**The Yeshiva College Alumni Association is organizing an apartment placement service. All those who would like to rent their apartment for the summer or for next year please contact Mark Berkowitz at 781-8488.**

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# Israeli Independence Day

(Continued from Page 1, Col. 5) um gradually filled till about 500 students from Yeshiva, Stern, and other colleges were present. However, very few members of the faculty or administration were seen.

The highlight of the day's festivities was a concert given by the Israeli singer (and YU student) Tzachi Ben Ari, who had sung in the choir of the Israeli military rabbinate and on Israeli radio and television. For his songs, Tzachi drew upon several popular Israeli tunes as well as a selection of chassidic melodies from the most recent Israeli Music Festival. He proved to be

lasted for more than an hour, and was fortified by refreshments.

Even though they were sorry that the weather had forced the festivities indoors, most of the students felt that the program had been very good. Reactions like "wonderful," "great," "incredible," and "beautiful," were typical. One girl from a Midwestern city, when asked if similar Jewish celebrations took place near her home, simply answered: "Are you kidding?"

After the official activities had ended, several dozen students began dancing on Amsterdam Avenue. With their Israeli flags



Tzachi Ben Ari

a versatile performer, singing with equal skill the brassy and popular "Hoshana Haba'ah" (Next Year) and the poignant "Lamut B'Yerushalayim" (To Die in Jerusalem). The audience showed its appreciation with enthusiastic applause after each number and loud cries of "encore" following the performance.

Afterwards, the room was cleared of chairs and the dancing began. The Ruach Revival, a musical group, sang as hundreds of students formed circles and danced. The students' fervor

waving, the students attempted to explain the significance of the day to motorists whose cars had been jammed up because of the singing and dancing. It was near sunset when the remaining crowds dispersed.

The entire Israeli Independence Day program had been sponsored by the various student councils of Yeshiva and Stern. Yale Butler, Harvey Bennett, Larry Bernstein, and David Zwillenberg did most of the work in organizing the festivities.

# Soccer Is Chief Sport

(Continued from Page 8, Col. 5) more than one club represented in each city, and the clubs are represented in the various leagues. There are other clubs (e.g. Hakoach and Shimshon) which are represented even on the highest levels of competition, but they are not as national as the first three.

Always a source of great interest is the "derby." This is the annual intracity competition between the two most prominent clubs of a city. In Tel Aviv it is Hapoel T.A. vs. Maccabi T.A. In Jerusalem it is Hapoel vs. Betar. Other cities as well have derbies, and the spirit and tension that surrounds these events is fantastic. To the aficionados of both sides, the derby represents nothing less in importance than, say a game between the Giants and the Jets. To the supporters of a team that has fared poorly during previous league play a victory over the city rival can salvage the season.

One last word for those who remember when the Israeli National Team visited New York a number of years back and wonder how the team is selected. A national coach is appointed by the Israel Athletic Committee, and this coach is responsible for the training of Israel's "All-Star" team. In all counties where soccer is popular, a national team is assembled to represent the country in international competition like the Olympic and World Cup games. Israel does not differ in this respect. The coach picks the players from the various teams and they practice together before international matches and when they can get away from their respective teams. The Israelis still savor their "moral victory" in Mexico, when their team, not given much chance by very many soccer critics and fans, rose to place among the top ten. In a sport as world-wide as soccer, this certainly was an accomplishment.

## Letters To The Editor

(Continued from Page 4, Col. 3) ble students, in search of answers and improvements, in a fair and honest manner, and not by self-appointed head-hunters, seeking revenge instead of rapprochement, and desiring destruction in the place of advancement and achievement.

When I queried Jeffrey Silver about his "Semicha Student Coalition," he refused to describe his secretive organization and

said that the name can imply a one-man group. Therefore, I do not respond to him in the name of some trumped-up organization; nor need I go about recruiting backers since gratitude and appreciation to our Yeshiva University and its Rosh haYeshiva and administrators are freely and widely expressed. I reply to Jeffrey Silver on a one-to-one basis, and I am proud to sign my own name in this endeavor.

Daniel Z. Kramer '70

## Feinstein...

(Continued from Page 5, Col. 3) more dehumanizing, it seems to me. But perhaps few things are more pleasant.

Finally, there's the matter of conscience. It gives you a warm feeling inside to know that you are devoting your time to such a worthy cause. Even if you only go once a year when the weather is nice. No wonder demonstrations have been so popular. Even if they accomplish nothing.

The "Mayday" operation is an attempt to combine the popular aspects of demonstrations with "civil disobedience." The idea is to end the war by closing down the government, and this can be accomplished by obstructing the streets to prevent government workers from driving through. Obviously, the plan is not specific for the part of the government which deals with the war. If successful, it would close down just about all government operations. In failure, it still leads to confrontations between the demonstrators and police and to a further polarization of the country. Both Senators McGovern and Fulbright have criticized it. In the end, it will strengthen the President's implication that the

people who oppose the war are, by and large, lawbreakers.

Worse still, however, is the bypassing of the unique institutions of democracy which are available in our society to those who want to bring about change. When Gandhi advocated civil disobedience, he had no other legal options available. His people were ruled by a foreign government and the natives were not masters of their own destiny. Here the demonstrators are breaking laws passed by duly elected representatives of the people. Writing letters to officials, campaigning for candidates, convincing people to change their minds may all be slow processes. However, in the end result they are more healthy and more effective than the politics of obstructive demonstration.

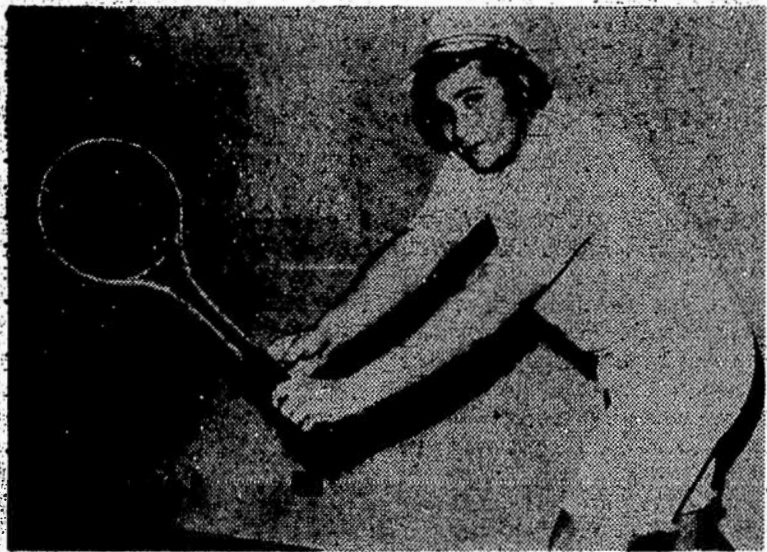
Whenever we ignore the channels of democracy, they atrophy a bit more and the entire American Democratic System is weakened. Wherever force is used in Washington, by either side, freedom has lost ground. While yesterday's demonstration may have been useless, today's is surely harmful both to the cause and to the country it purports to serve.

**A memorial service will be held in memory of the late Harvey Greenberg z"l on Sunday, May 9, in Rubin Shul at 2:30 P.M. THE COMMENTATOR urges all members of the university community to attend.**

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# Tennis Captain Retains Optimism Despite Considerable Difficulties



By RONNIE MASLIANSKY

For twenty seven years, Yeshiva had a tennis team. From 1943 through 1962, the team had only winning records. From their inception until 1968, they had an Olympic coach named Eli Epstein.

Yeshiva no longer has a tennis team; it is officially called a club. Their record no longer is outstanding; last year they won two encounters and lost six. Instead of a coach, they have rather a dedicated captain in Bob Eichenbaum, a sophomore pre-dental major attending J.S.S. Through his endeavors, the ten members of the club will be able to play four matches this year.

Originally it appeared as if no competition would take place this year for the racket squad. As usual, money was the primary reason, as the team's budget was scrapped. Bob turned to Doc Hurwitz, who in turn influenced Dean Bacon to provide \$200 for

the team to operate.

## Financial Considerations

The financial problem also led to YU's resignation from the five-team Metropolitan Tennis League, in which they finished fourth last year. This year's matches will be played against Adelphi, Brooklyn, Poly, Maritime, and St. Francis. One factor here, though, highlights the second problem facing the club: there is no home court. As a result, all matches will be away. The bouts are held during the day, which makes it doubly hard on players, who must not only travel but miss all of their afternoon classes.

Also, the lack of a home court prevents the varsity from practicing. "We had two workouts in March at the Stadium Tennis Club in the Bronx. Actually, we should have ten before we even step onto the court for a match," Eichenbaum complained. "The gym is not available to us at

reasonable hours, and there isn't enough money to rent the courts in the neighborhood."

One item that does excite the captain is the players' over-all enthusiasm. "Twenty-five guys tried out for the team, which is amazing considering the fact that tennis is no longer listed as a gym at YC. As a matter of fact, I would like to see a full-time coach hired and the sport reinstated as a gym. I myself would be willing to teach it. Tennis today is an extremely popular game, and the lack of exposure here hurts the students."

## Much Potential

The team itself is young with much potential. The top six players selected participate in the match, which consists of six singles and three doubles games. Eichenbaum and co-captain Senior Charles Ramat start, along with Junior Lewis Rubin and Sophomores Jay Nadlebach, Joel Baum and Joseph Morgenthau. Freshman Alan Bressler is close to breaking into the upper rankings. The rest of the club is formed by Juniors Shelly Kohn and Steve Weiss, and Freshman Harold Fruchter.

All possess the vital elements of tennis as professed by Eichenbaum. "I like to see hustle on the court, but most important is concentration. The members of our team might not have as much work as those on the other squads, but concentration can always make up the difference."

The prospects for next year are bright. Nine varsity players are returning. Jud Zisquit, whose brother Donald was city champion for Yeshiva in 1968, will attend here, and the dean has given his full support to the team. A winning record for this year's strong squad seems possible, but not likely. This momentum should carry over to next year. All the team needs is a coach, lots of money, and the ability to overcome the pressures of no home court, no uniforms, no fan support and little practice. They are dedicated, though, and perhaps this along with their ability will reinstate tennis as a major sport at Yeshiva.

## On The Sidelines



# Parting Shots

By Billy Schechter

## The Poloner Era

In the September of 1967, I entered Yeshiva College and in those four years, I have seen the athletic department crumble. Four years ago the basketball team was entering the "Poloner Era" which was supposed to be the start of a rebuilding program. No longer would Yeshiva be the easy prey of other schools. The Mighty Mites would be able to compete on the same level.

Stu Poloner delivered everything he was supposed to. He broke every scoring record. He became the talk of the Knickerbocker League. But with all his talent, Poloner was unable to make Yeshiva a winner. One ball-player cannot transform a loser into a winner. However, the people who run things at Yeshiva College thought Poloner could perform the needed miracle. As far as they were concerned, Poloner needed only Poloner to make the Mighty Mites into a real team. When the dream did not become the reality Stu Poloner was partly blamed. The word was out that Poloner let the school down when he went to Israel for a year. Rumor had it that Poloner was "dodging it" on the court.

To set the record straight, it was Yeshiva College who let Stuart Poloner down. When Stu came to Yeshiva, there was a golden opportunity to build a truly good team. But the supporting cast just never came. A student does not have to play basketball for his college. And thus when Poloner went to Israel, he had no obligation to Yeshiva. A student would be out of his mind to pass up a year in Israel to play basketball for Yeshiva College.

The truth is that Yeshiva College never deserved to have an athlete as gifted as Stu Poloner. This school does not know what to do with real talent. In fact Yeshiva is quite good at being mediocre, as the school always seems to retain the garbage and throw out the gems.

Yeshiva College will never have a decent basketball team until it is willing to support one. Nothing short of full administration support

never help anything that has to do with college athletics. Athletics is only a method to have prospective students think that this is a regular college.

Stuart Poloner was the most talented athlete ever to wear the blue and white uniform. Public Relations got every inch of utility out of him. No stone was left unturned in the producing of the package for public consumption.

The "Poloner Era" has ended at Yeshiva. An enormous talent has been wasted. The Mighty Mites are a shambles. And Public Relations has printed a lot of press releases.

## The Truth

During the past school year, I have been asked why COMMENTATOR SPORTS has accepted the worst side of Yeshiva College athletics. I could once in a while give a positive picture. However, there is no real positive picture to Yeshiva College Athletics. Athletically, Yeshiva is a disgrace, and no one really cares. People at Yeshiva are willing to let the same crap go out and compete year after year. After all, Public Relations can always do a hell job and turn the leper into a Greek God.

I did not wish to be a part of this charade. Maybe if the truth is presented often enough someone will listen. People have started to listen; the Yeshiva University women are donating the wrestling mats for the wrestling room. They have found someone who is willing to donate new uniforms for the basketball team. However, the women can only do so much before they exhaust their funds. Hopefully my successor will continue to "rock the boat" and keep the lousy truth flowing.

# Karateka Advocates Avoiding Encounter

By FREDDIE MARTON

During my two year study of karate under Master Sober, I have on numerous occasions been asked, "What do I do if I'm attacked?" This is a very difficult question to answer since every situation is different. There are, however, a few main ideas which can apply to almost any situation, and I would now like to share them with you.

Firstly, one should always remember who he is. That is to say we are Jews living in a somewhat civilized society. We have all been taught and know that the most precious thing in life is life itself, and that it should be treated with respect. Therefore, if one senses danger or feels trouble in the making he should if at all possible try his best to get out of the way. If this means he has to run, then that's exactly what he should do. This avoidance of a confrontation spares injury to all who have been involved. I, myself, laugh at those who feel it to be an act of cowardice to run. It is much better to avoid a confrontation in any way possible and escape unscathed, than to fight and really never win. I know of no practitioner of any Martial Art who really understands and respects his Art, to think differently than this.

There are, of course, situations where there is no escape. This means that every possible way,

including verbally and psychologically, to avoid the fight has been sought, and there is no way out. In this case, the best thing to do is confront the opponent fully with everything you have, making use of anything that can be used as a weapon. The heel is the strongest part of the foot, and the elbow is the strongest part of the hand. These two bodily weapons can be used readily. Remember, however, that if you are in a fight, and you are wearing a "kipah," you are not only fighting for yourself as an individual, but you are fighting for the Jewish people as a whole. Be confident and try not to show fear. At the moment you show signs of fear or weakness, you have lost the fight.

Unfortunately, humility and confidence are not enough to win a fight. A knowledge of self-defense can help. Be it Akido, Judo, Karate, or any of the others; they are all good. One must be trained to use his mental and physical being to protect himself. This cannot be gotten from a book or a lecture or a newspaper article. It can only be gotten through training. Through past experiences, we as Jews should know by now that self-defense is no longer a hobby or a pastime, but rather a necessity.

For those of you who take this article seriously, I hope you never need to use it. For those of you who do not look out for the guy in front of you,

# Israel Parallels U.S. As Sports Hot-Bed; City "Derbies" Highlight Soccer Schedules

By HAROLD STEINBERG

Interest in sports in Israel is as avid as in any of the major sports hot-beds in the world. And it is soccer that attracts the interest and attention, clearly, of most Israeli fans. The games usually take place on Shabbat (the only day off for most Israelis) and usually attract capacity crowds. This is both a reflection of the great Israeli interest and the very limited space of Israeli stadiums. Most of them hold no more than a few thousand spectators, although Tel Aviv can boast a stadium which can seat 18,000 fans. Known simply as "Bloomfield," it is the Israeli Yankee Stadium.

Israel has a system of major and minor leagues that resemble what we are accustomed to in American baseball and football. The top league is known as the National League. Its member teams make up the cream of Israel's crop. Beneath the National League are leagues Aleph and Bet, the former higher in per-

formance level than the latter. Here is where the similarity to the baseball/football systems of major and minor leagues ends. For, in the U.S., no minor league team rises beyond that status. In Israel, however, the leagues are organized so that the last place team in the National League at the season's end is dropped down to the Aleph League, and the champion of the Aleph League moves up to take its spot in the National League for the following season. This system is one which can provide much excitement at both ends of the standings toward the end of a season.

There is no such thing as "professional" soccer in Israel. At least there isn't in theory. All players hold down regular jobs and supposedly compete for the various teams in their spare time. So much for the theory. In practice, neither the fans, nor the players, nor the management take that seriously. Players are "subsidized" and given outside work by their respective teams.

That they don't show up regularly doesn't seem to bother anyone. To be completely fair, though, one must realize that this is basically the way the amateur system works in Europe, South America and, for that matter, all over the rest of the world. It is only in the U.S. that such a strict definition of amateur status is in effect. And that is so, primarily because the U.S. has such a well-developed professional set-up.

Another interesting facet of Israeli sports is the system by which teams are fielded and sponsored. In the United States, we are accustomed to the system whereby a city will sponsor one or more teams. These then compete with other city teams. In Israel, teams are usually sponsored by one of the three main athletic clubs: Maccabi, Hapoel and Betar. Thus, in Israel one finds names like: Hapoel Yerushaim, Maccabi Tel Aviv, Betar Tel Aviv, etc. There is usually

(Continued on Page 7, Col. 1)