

The Commentator

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NO. 5

Yavneh Sponsored Symposium Held Here; Problem Of 'Jews For Jesus' Discussed

By MARK KUTNER

A Yavneh-sponsored symposium entitled "Dah Mah Leha Sheev"—"Know How to Respond to the Jews for Jesus"—was held on Tuesday, November 21, at Yeshiva College. A capacity crowd of college students came to hear Rabbis Sheer, Schachter, Wurzbarger, Carlbach and Hecht expound on this issue.

The first of the scheduled speakers was Rabbi Charles Sheer, a former YU graduate and currently the Jewish chaplain at Columbia University.

Rabbi Sheer explained the "Jews for Jesus" problem as an outgrowth of young Jews living in a Christian world while lacking a proper Torah education. He believes that most Jews today know more about Christian theology than about *Yahadut*.

The Columbia chaplain insisted that the underlying problem is not Jews for Jesus but Jews for Judaism. "There's no place for a *baal teshuvah* to turn to get inspired. We, unlike the Jesus freaks, don't have communities to receive people who are coming."

Jewish Identity Center

As to what type of action should be taken, Rabbi Sheer suggested the establishment of Jewish identity centers or free universities (such has been established at Columbia) "which would establish a positive Jewish presence."

The second speaker was Rabbi Melech Schachter, Professor of



Speakers at Yavneh Symposium: (l. to r.) Schachter, Wurzbarger, Sheer, Carlbach

Talmud at YU and former Head Coordinator of the RCA *Bet Din*. Referring to the *meshugenah* Jesus freaks, Rabbi Schachter urged everyone to avoid contact with them.

He quoted Rabbi Yochanan's interpretation of the Mishnaic injunction "Know what to answer

an *apikoros*" as only applying to a Non-Jewish Epicurian, who will at least respect your viewpoint.

Rabbi Schachter noted that "these are the same people who, a few years ago, propagated the 'G-d is Dead Movement' and (Continued on Page 4, Col. 1)

First Soviet Jewry Feature-Film Produced; 'Escape To The Sun' Defines Anti-Semitism

By AYI BITTON

October 31 marked the premiere of the first full-length feature film to deal with the plight of Soviet Jewry. The film, "Escape to the Sun," was received by reviewers with remarks ranging the whole scope of criticism, from the most lavish praise to the most ripping scorn.

An Israeli-German-French co-production, the movie is a cinematic modification of the Lenin-grad Trials and the events leading up to them. The film opens with the trial and sentencing to death of two Jews, ten years at hard labor for two Jewish women, and one Jewish writer to an insane asylum for "rehabilitation." It then flashes back to the plight of Yasha, a Russian Jewish medical student who is not given his diploma due to official anti-Semitism, and his fiance and later wife, Nina. In anger and despair at his persecution, Yasha meets other oppressed and dissident Russian Jews, such as a war hero pilot, a college professor, and author, and a photographer, all of whom band together in a hijack attempt to "escape to the sun."

Time magazine lambasted the movie for its reduction of "a story of particular contemporary urgency" to predictable cliches, as did *The New York Times*. *The American Examiner*, *Jewish Weekly*, which headlined it as a "masterful film," felt that "Escape to the Sun" "offers great understanding" of the Russian Jewish oppression, and ended with the sentence: "If one wants a complete, non-verbal definition of anti-Semitism, this film is a must."

YU Graduation Date: A Disputed Matter

The past meeting of the Committee On Ceremonial Occasions (COCO) was one of a series of discussions over this year's graduations date. Three groups formed the membership of the special November 13 meeting: an executive committee of COCO, specific administrators involved in the graduation exercises and student leaders from both Yeshiva and Stern Colleges.

The final Undergraduate Council meeting of last year together with the work of other committees, served as the background for this discussion. There, the original calendar for this year was set up and later was tentatively accepted by the YC student body. (Stern College did not vote on the calendar's acceptance). The following semester the students requested a change in the graduation date — from June 12 to June 4. This, in turn, was presented to the entire COCO membership where it was rejected with reservations.

Reservations Outlined

At a meeting between students and Dr. Miller (upon the request of COCO) the reservations were outlined. The major objections were: 1. Acceptance of the calendar by students (by Professor Silverman). 2. The graduation brochures and the awards written inside the pamphlet would

not be available should the date be moved up (by Mr. Hartstein). 3. Stern College has finals after June 4 not allowing them to participate in the graduation exercises. However, there can be only one graduation for the entire University. Student leaders once again requested a review of the entire situation by COCO so that they might present their rebuttal.

This meeting took place on November 13 containing those elements already mentioned. Discussion centered on the rebuttal by the students of the major items presented by Dr. Miller in October. First came the dispute over student acceptance of the calendar and the exact statements of Professor Silverman to the Undergraduate Council and members of the EMC student council.

The Professor asserted that the calendar was accepted including the graduation date. Students stated the opposite was true — that there could be renewal of discussion the following term and that the Professor had stated this.

The next debate concerned the time needed to prepare the brochures for graduation. Mr. Hartstein noted that the collation of material must be ended by mid-May and that a change in the graduation date might affect this timetable. Students contended that the actual difference is

(Continued on Page 4, Col. 1)

Fund-Raising Now Taught; A 'Potential' Profession

By STEVEN MANDELSBERG

A program designed to enhance the potentiality of fund-raising as a profession is being developed at four universities. Yeshiva University's Wurzweller School of Social Work, Brandeis University's Florence Heller Graduate School for Advanced Studies in Social Welfare, the University of Maryland School of Social Work and Community Planning, and Case Western Reserve University's School of Applied Social Sciences are all working together with the Council of Jewish Federations and Welfare Funds, which is implementing the project.

Development of a fund-raising curriculum follows completion of a report, "Education and Training for the Fund-Raising Function," prepared by Charles S. Levy of the Wurzweller School of Social Work. Enthusiastic about fund-raising's potential as a profession, Dr. Levy believes that "if the components of the profession are systemized and analyzed," it can realize its aim as "a vehicle for human service."

Important Project

According to Dr. Harold Lewis, dean of Hunter College's School

of Social Work, the project is important because "it is an effort to instill into the curriculum of schools of social work an appreciation of the fund-raising function." Among the topics under study for possible inclusion in the fund-raising curriculum are correlating the raising of funds with accounting, budgeting, and planning; maintaining and improving standards of agency service; and methods of enlisting volunteers.

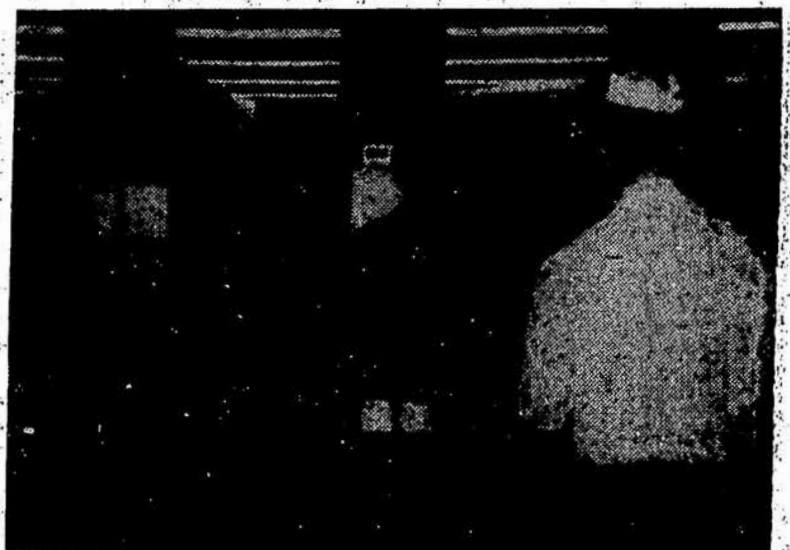
Dr. Levy rebuffed speculation that the fund-raising programs would be confined solely to Jewish needs. "What is applicable to fund-raising in Jewish communal service," he said, "is predominantly applicable to fund-raising under the auspices of other sectarian groups." He added that he considered the fund-raising program "an end in itself" because "it helps persons, groups and agencies to define social responsibility."

Professor Zeides Explains Workings Of The Library

By ALLAN KAPLAN

The Pollack and Gottesman Libraries of Yeshiva University have been the object of verbal attack in the past several years.

In a recent interview with Professor Solomon Zeides, Head Librarian, these problems and the improvements being made were discussed. Professor Zeides



Paul Millman

Combination Circulation Desk for Gottesman and Pollack Libraries

Yet few of the loudest dissenters realize the problems that face the libraries and the improvements and strides made despite these problems.

emphasized throughout the interview that the library is giving the best service it can with the extremely limited funds it re-

(Continued on Page 5, Col. 2)

From the Editor's Desk



Checks And Balances

By Mark Koslowe

One of the most sensitive issues within the school today is the tenure rating of faculty members. Although it was only discussed briefly last year at an Undergraduate Council meeting my impression was that there was (and is) disagreement on this policy between faculty and administration. At the meeting, Dr. Levy related his beliefs that faculty members would not be rehired for their eighth year of employment because [otherwise] the University was bound to give them tenure. This causes severe problems of morale amongst the younger members of the faculty. The Dean replied that there presently is a revision and a liberalization being undertaken by the University of the tenure policy.

However, my point is not to debate the pros and cons of a tenure policy. I personally feel that it is better to have such a policy in a college. The real area of contention is whether once a teacher has tenure what checks remain on him.

Presently, a faculty member who has tenure can be dismissed only under extenuating circumstances. In certain cases a student is left with the feeling that an instructor can do almost anything to students without much worry. The brazen attitude of certain faculty toward regulation of attendance in classes despite all rulings to the opposite is but a small (but sometimes significant) example.

To restore the need to improve oneself and prevent stagnation in a course, I propose that at least every 5 years each faculty member (who has tenure) be reviewed by a group of his peers and the administration. However, there still is a second part to this proposal — the additional need for a student evaluation with veto power over the continuation of a teacher's tenure.

Faculty justly complain that a student cannot evaluate a teacher as he is not proficient in the teacher's field of training. Yet, a student can judge his instructor better, in many cases, than the faculty members who evaluate him. Two major categories are: 1. Whether a teacher has prepared for a class or not. 2. If the teacher has succeeded in reaching the student in whatever he had planned.

The student has proven by past evaluations of the faculty that he can be quite honest (maybe too honest) in his assessment. When have a faculty member's colleagues sat in his class to see his teaching method? I submit that for the practical skills of an instructor the student is the best judge of all.

A teacher's prime function is to impart his knowledge or his methods of obtaining that knowledge to a student. If the instructor is failing to do so then an appraisal would be of benefit — but only if it carried weight behind it. Too many times the teacher evaluator has been ignored to the detriment of the students. (Sometimes a casual retaliation confronts the honest student or class.)

Not all Ph.D.s can instruct — their knowledge need not be transmitted to the student. It takes time for a teacher to develop methods of attracting a class's attention, but he must keep that goal in sight.

The Registrar's Wall

Something there is that doesn't love a wall, That sends the frozen-ground-swell under it, and spills the upper boulders in the sun; ...

One on a side. It comes to little more: He is all pine and I am apple orchard. My apple trees will never get across And eat the cones under his pines, I tell him. He only says, "Good fences make good neighbors."

Before I built a wall I'd ask to know What I was walling in or walling out, And to whom I was like to give offense. Something there is that doesn't love a wall, That wants it down.

—Freely excerpted from "The Mending Wall" by Robert Frost.

Symbiotic Relations

The YU Neighborhood Youth Corps program, which provides tutors for young children attending the neighborhood public schools, has recently come under attack for neglecting the needs of the area's Jewish inhabitants. Critics of the program have argued that Yeshiva students would do better to use their spare time to tutor students of the Soloveichik or Breuer yeshivot.

While the disapproval of these critics may indeed be well intentioned, it is also true that it comes as a result of a misunderstanding of the purposes of the Neighborhood Youth Corps. The urban college occupies a unique position among American universities. Unlike other universities located in rural or suburban areas, the college located in the city must exist symbiotically with the entire community surrounding it. The university cannot morally or practically afford to ghettoize itself from its immediate neighborhood.

This is particularly true of Yeshiva which is bordered by a neighborhood in which numerous incidents have occurred pointing to the tension that exists between its Jewish and Gentile inhabitants. Concentrating our community services exclusively upon Jews will lead only to further polarization. On the other hand, it is also true that by not availing ourselves to the local yeshivot *Ketanot*, we are failing to live up to the unique character and purpose of this institution.

The need to aid both the public school and Yeshiva students of the neighborhood is of great significance. However it is not necessary for us to concentrate on just one or the other. The Neighborhood Youth Corps should avail itself equally to non-Jews and the Jews of both the local yeshivot and public schools. Such a program would not only help local pupils with their studies but, even more important, serve as an example to the community of the possibilities of mutual and indiscriminate cooperation.

University-Wide

Continuing a policy begun last issue, THE COMMENTATOR will now be regularly distributed throughout the entire Yeshiva University community. Copies of all issues will be available at Ferauf, Belfer, Wurzelweil Graduate Schools, and Albert Einstein College of Medicine in an effort to bring the college into closer contact with the students, faculty and administration of the graduate schools of our University. This move is the logical accompaniment to our city-wide editions which are designed to bring us into closer contact with other Jewish undergraduates.

Hopefully, this liaison, especially with former YC students, will result in a better understanding and closer cooperation by the graduate schools with the primary manifestation of the ideals of Yeshiva University — Yeshiva College.

The Commentator

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Letters To The Editor

DEEP DISAPPOINTMENT

To The Editor: I feel I must drop you this note to express my deep disappointment in the refusal of the Dramatic Society to perform for the Eastern Torah Leadership Seminar which is taking place December 22-27 at the Monsey Park Hotel.

More than being disappointed, I am deeply troubled that a group of gifted artists view their talents in so narrow a vein that they do not fit to reach a group of 400 young minds and souls who are ripe for the expansive experience of a meaningful production. If students at Yeshiva University cannot make minimal sacrifices to be "mekarev" earnest young people, we need consider the motivations of this group and question their pretensions as members of the artistic community.

So many people outside of the Yeshiva community, receiving no fiscal support from Yeshiva, give long hours and dedicated efforts to the cause of Judaism. It is sad indeed that your group has seen unfit to serve in even

a minimal way and has not even afforded Youth Bureau the courtesy of an official response.

Thank G-d there are others who care. With deep disappointment, I am,

Richard Joel, Head Advisor, Eastern Torah Leadership Seminar.

BOYCOTT PEPSI-COLA

To the Editor: The Pepsi-Cola Bottling Company and its subsidiaries export, sell and manufacture their products in the Arab nations — but not in Israel; Pepsi-Cola has been granted the first large scale concession (under President Nixon's policy of enlarged trade with the Soviet Union) to establish an industrial plant in the USSR. These circumstances, clearly anti-Israel and oblivious to the present crisis confronting Soviet Jewry, necessitate concrete, immediate action by the Jewish community.

I am suggesting no less than a complete boycott of all Pepsi (and subsidiary) products, a massive letter-writing campaign (directed

at the Executive Offices of PepsiCo Inc., Anderson Hill Rd., Port Chester, New York), and similar activities to incite public participation. A network of action will critically affect the sales ratings of Pepsi-Cola on the domestic market. Specifically, in relation to YU: we must abstain from purchasing from the Pepsi soda machines in the cafeteria and throughout the residence halls; better, demand that dispensing machines available no longer be stocked with Pepsi products.

Surely we must organize to promulgate this boycott campaign in the NYC area, and alert family, friends and the "establishment" Jewish Organizations. Crippled sales will indicate to US industrialists that the State of Israel and Soviet Jewry must not be disregarded (or worse, sacrificed) along the road to company profits. The power of the wallet is far-reaching, and we cannot succumb to the lure of a "thirst quencher" that ignores not only a Jewish struggle but a humanitarian one as well.

Michael A. Sablin

The President Speaks

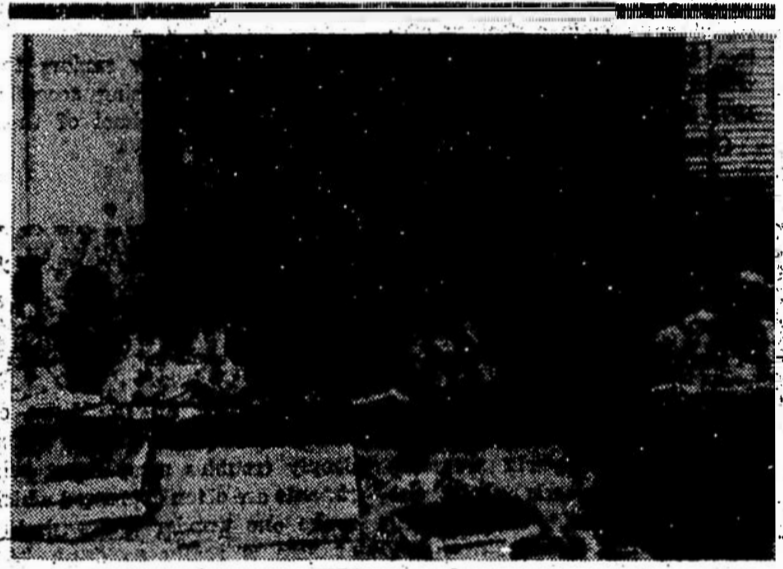
Path Of Least Resistance

By Hillel Davis

I find this a very difficult column to write because in it I reveal truths which I have tried to keep from admitting to myself. Since becoming president of YCSC, I have learned a great deal, but I still have problems adjusting to the bitter lessons of frustration, apathy, and callousness. The frustration is mine; the apathy and callousness belong to that group of students in Yeshiva who are so self-centered and narrow that they cannot see beyond their textbook, nor can they hear outside the locked doors of the Student Union Building. Perhaps apathy is a bad word, since it implies laziness and a sort of "who cares?" attitude. These students are hardly apathetic — on the contrary, they are very much concerned, but not about Yeshiva, nor Torah, nor Judaism. They are concerned totally with their own personal goals and achievements. Hell will freeze over before they help the person next door.

I originally had a lot more to say on this subject. However, as my objective is not seeing my witticisms in print, but rather an objective and progressive program for the betterment of Yeshiva — at the advice of one who is more informed in these matters, I have accepted the path of least resistance.

The remainder of this column is therefore being held up in the hope that more can be accomplished by its absence than by its presence.



YSC at work

Comment On ...

The Campus Desert and the Thirst



By Lenny Davis

Last week, two small groups of Orthodox college students spent their Shabbat at Weiss' Farm in New Jersey and at Stony Brook College on Long Island. They were members of Yavneh who were there to spend an Orthodox, traditional Shabbat with Jewish college students. Some of the participants came away from the weekend with quite a bit more than a good time.

Who got the most out of it? Maybe the girl from Stony Brook who proudly chanted the brachot she had remembered from Talmud Torah for lighting the Chanuka candles and appeared to out-shine the flames when everyone answered amayn. Maybe it was the boy who asked to be shaliach tzibbur, surprising his own close friends by his request and then shocking them further by his excellent performance. Or, maybe it was the Orthodox students themselves who found added meaning to their own observance and who were spiritually strengthened by the enormous spiritual desires of their 150 new friends at Stony Brook and Weiss' Farm.

Who got something out of the weekend? Probably everyone. Everyone, except the other 99

per cent of the Jewish student enrollment at Stony Brook and the thousands of Jews at other campuses who are being lost to the Krishnas, the Christians or the nether world of no religion at all.

As explained so well at the "Jews for Jesus" Symposium held here two weeks ago, American Jews in high school and college campuses are so dehydrated of the emotional and spiritual elements of life that the first drop of quencher offered — be it even brackish or poisonous — is immediately lapped up.

The threat to Judaism is particularly acute with the inevitable spin-off from garbage like CBS's Bridget Loves Bernie, and more seriously, from Key 73, a continental-wide evangelical campaign designed to "reach every person in North America with the gospel of Jesus" and to begin next year. According to one rabbi, just one evangelical organization, the Campus Crusade for Christ, has a budget of \$18 million!

In reply, some Jewish organizations are gearing up activities to reach students on campuses. The American Jewish Congress plans to provide an "ongoing stream" of information on Jew-

ish life to youth at college. It will help, but AJC is not reading the failures of that other great monolith — B'nai Brith — who

(Continued on Page 5, Col 4)

Canarsie 'Worried'; Community Problem

By BARRY SALTZMAN

What happens to a predominantly white, semi-suburban, Italian-Jewish community when it is threatened by outside pressures? How do these once secure people, the children of the East Side or Little Italy or half a dozen other places heavy with memories, people who have "made good," react when they feel their newly won world of middle class happiness being shaken?

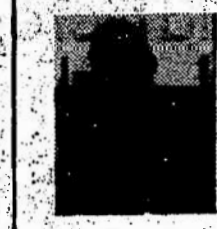
Canarsie used to be a place where parents took their kids to enjoy fresh air, to fish on the old wooden pier pointing across Jamaica Bay to Belle Harbor. With the deterioration of inner New York City, more and more people moved out to Canarsie, soon lining its streets with low, rose-patched Italian homes or more uniform, simpler Jewish homes. Recently, the Canarsie school board received an order from the

central board, headed by Chancellor Harvey Scribner, to receive thirty-one black children from overcrowded Tilden community schools. The board refused and there ensued an ugly confrontation of jeering crowds, frightened children, riot, police, and boycotts. An immediate charge of racism was leveled against the Canarsie locals.

Divided Reaction

The Jewish reaction to this charge, is divided. Irving Schwartz, president of the local Jewish Community Council felt the charge of racism to be ridiculous. The issue is community (Continued on Page 4, Col. 2)

El Cid



The Real Truth

By Sid Rosman

The faculty veto of the medical ethics course proposed by the senate for Yeshiva College has prompted one of my respected colleagues to express his views concerning the pre-professional majors (pre-engineering, pre-medical, and pre-dental) of Y.C. He seems to feel that somehow, having such a major involves destroying a college student's liberal arts education. Many of my fellow students believe the aforementioned opinions not worthy of a reply. For the benefit of those too easily swayed by the printed word, however, it is necessary to clear the air of any possible doubts that might have been raised.

'Jewish Theatre Workshop': The Past For The Present

By ALLAN LOCKSPEISER

In the midst of an apparently dying neighborhood, a small, unpublicized theatre group is desperately trying to recreate life. Operating at the Henry Street Playhouse located at the corner of Grand and Pitt Street on the Lower East Side, the Jewish Theatre Workshop is endeavoring to reanimate Jewish culture, a commodity long ignored within the large list of Jewish-American priorities.

The history of the Jewish Theatre Workshop is relatively short, but interesting. Since its inception in Rumania one hundred years ago by Abraham Goldfaber, a Russian who grew up in Rumania, Germany, JTW has served as a significant instrument for the preservation and transmission of Jewish culture. Following Goldfaber's example, many Jewish Theatre Workshops sprang up throughout Eastern Europe. With the massive waves of immigrants entering America, the Jewish Theatre Workshop surfaced on New York's Lower East Side.

The East Side offered JTW the perfect atmosphere in which to preserve the traditions and memories of the "old country." As one generation often develops the popular culture of its fathers into an art form, JTW, largely through the medium of nostalgia, recreated memories both sweet and sour, unearthed the positive and significant elements of the immigrants' past, and provided a means of enjoying a heritage that was uniquely their own.

In the past two decades, interest in the JTW has practically

wishes. He can choose the fields which best suit his individual tastes and expand upon them to his heart's content. Can this possibly be any more in agreement with "the ideal of college as a mind broadening educational experience?" Mr. Bernstein's solution to the status quo would (Continued on Page 4, Col. 4)

died. With all integration into American society of the new generation of Jewish youth and the consequent disappearance of a significant Yiddish speaking audience, the Workshop lost much of its popular patronage which, till then, had enabled it to thrive. Nevertheless, Ansky, Peretz, Sholom Aleichem and others remain venerable classic authors, pages of whose material, combined with the new creations of modern Jewish theaters in Israel, the U.S., and Europe still form a huge stockpile of material which the Jewish Theatre can still present to modern generations of Jews. The Workshop actors and directors strongly feel that to allow the JTW to die would be yet another tragic testimonial to the general apathetic atmosphere towards Jewish culture of most of American Jewry.

New Presentation

Sometime in January, the JTW plans to present "The First Sin" by Aharon Megged. The actors will be mostly people from the neighborhood. One member of the cast, Hillel Besdin, graduated from YU just last year. All the actors, in the words of Director Moshe Yassur, "are seeking to find a new way of expressing the Jewish classical theater."

Yassur himself, who graduated from the French School of Drama in Paris, was performing on the stage of a Jewish theater workshop at the age of twelve. Yassur regards the revival of Jewish classical culture as usch an important necessity that he feels he cannot adequately express the need for the emphasis which should be placed upon it today.

Under his dedicated and able leadership, JTW meets twice weekly, Monday and Wednesday nights, from five till ten. The Workshop is open to and welcomes any and all persons interested in joining the Theatre's programs. Along with presenting works of already established authors, the Workshop is also interested in producing new creations of Jewish authors on various topics or material written by any author on specifically Jewish topics. Moshe Yassur is leaving his door open to any playwright, poet, or whoever would like to air whatever he has created before the Workshop. The only absolute criterion for participating in the Jewish Theatre Workshop is a strong desire to help shore up what was once, and can still be, a vast, brightly lit stage of Jewish culture and art.

Yavneh Sponsored Symposium Held Here; Problem Of 'Jews For Jesus' Discussed

(Continued from Page 1, Col. 3) now one Heavenly Father is not good enough for them—they want a son and a ghost also." Consistently outspoken, Rabbi Schachter contended that conversions are a sign of mental illness, and self-hatred, and help the neo-Nazi create a Judenrein-world. He then tried to show the Christian misconceptions of the



Paul Millman
Rabbi Walter Wurzbarger

three most famous "Christological passages" in the Bible—Psalms (2:12), Isaiah (7:17), and Isaiah (53). The third speaker of the evening was Rabbi Walter Wurzbarger, Professor of Philosophy at YU, editor of Tradition, and spiritual leader of Congregation Shaarei Tefilah, Far Rockaway.

Reject Isolationism

Rabbi Wurzbarger radically disagreed with Rabbi Schachter's isolationist viewpoint and demanded an all-out effort "to convert Jews to Judaism." He pointed to youths' great need for religion in a science-oriented culture, but claimed that we have failed to meet this challenge. Rabbi Wurzbarger also maintains that there are no leaders to serve as models to guide our people. His plan calls for a concentration on personal contacts with Jewish students in the various universities and an attempt to reach out for all Jews before it is too late.

The next to speak was the colorful and renowned Rabbi Shlomo Carlebach, noted singer and spiritual leader of the Congregation Kehilath Jacob in midtown Manhattan.

In his emotional style, Rabbi Carlebach blamed the Jews for

Jesus' problem on religious Jewry. He said that though eighty percent of our youth is lost, we talk, instead of cry about it, and fail to do anything.

"The reasons for our problems are not because they (non-religious Jews) broke away from us—but because we broke away from them."

Abandonment

Rabbi Carlebach sees the Jews' weak spiritual devotion in the abandonment of its youth. "Our Shabbat has stopped being Shabbat; that we feel nothing in our shuls when praying or when reading the Torah—which is the biggest joke in the world. When they (Jews for Jesus) read the Bible, they read it."

In a more mystical note, the rabbi called today's Jewish youth the "six million who came back." He said that we did nothing for their bodies and now they are crying to us to do something for their souls. Rabbi Carlebach condemned the attitude of some Orthodox Jews of looking down upon baalei teshuva.

In conclusion, Rabbi Carlebach

told a story of the Rebbe of Skanovitz who waited three days and three nights on a lonely street corner to speak to a Jewish girl on the verge of converting to Christianity. According to the tale, the girl came to see the Rebbe because she knew he was waiting for her. Rabbi Carlebach said, "If these kids knew that there is one yidai waiting on a

The Editor-in-chief and the Governing Board of THE COMMENTATOR extend their sincerest condolences to the Schild family on the loss of their son, Leroy. May they be comforted among the mourners of Zion and Jerusalem.

lonely street corner, then other yidaias would return."

An unscheduled speaker, Rabbi Sholom Hecht, head of the "Jews for Judaism" movement, concluded the symposium. He urged all concerned Jews to extend themselves to the youth who are not yet brainwashed by the Jews for Jesus movement and still searching.

The Real Truth

(Continued from Page 3, Col. 5)

be to have such a student major in a different field and take his graduate school requirements as part of his elective course schedule. How this can, in any way, better provide for a student's stressing "general undergraduate achievement" by limiting the freedom of choosing his elective credits is a question Mr. Bernstein does not answer.

In the column, a quite slanderous emphasis is placed on the pre-professional's preoccupation with grades and scholastic performance. The pre-meds "principal emphasis of four years at Yeshiva is . . . a single minded obsession with getting into medical school." Perhaps Mr. Bernstein is unaware of the precarious situation awaiting all potential M.D.'s. For every freshman presently enrolled in all the Med schools of the U.S.A., two would-be medical doctors were not admitted, and, as the New York Times (on Dec. 2, 1972) reported, "today's college seniors eyeing medical school face even worse odds than the class of 1972 did."

Competition being so fierce, it

is only natural that students aspiring to a medical career put so high a value on grades and spend so much time trying to achieve the highest index possible. Notice that the Times made no differentiation between a physics or chemistry major "eyeing medical school" and a pre-med major. No difference exists. A science major in a university where no pre-med alternative is available tries as hard to achieve his goal as his contemporary in Yeshiva. It is this goal, not the college major, which determines a student's actions. It is the difficulty in realizing this goal which has created the status quo, not any inherent evil in the institution of a pre-medical major.

The pre-medical major, therefore, is one in which the doors of both the natural and social sciences are open for the student's benefit. The opportunities are great—I hope Yeshiva's underclassmen exploit them to their best possible advantage.

I wish my fellow seniors the best of luck in being accepted to the graduate school of their choice.

The Canarsie Community Is Apprehensive; Self-Preservation Seen As Main Concern

(Continued from Page 3, Col. 4) control, not skin color, he argued. "There's a big difference between Canarsie and Little Rock. There, they were moving in local kids. Here they're taking kids from outside. Now the utilization laws state that they can do this if the schools here are underutilized, as they were a few years ago, or if the local schools are segregated. That's not the case at (J.H.S.) 211. Two-eleven was our model integrated school (thirty percent black). There was no trouble about integration. If something was wrong, black and white kids did it. If a window was broken, black and white kids broke it."

I asked him about Junior High School 68, where the ratio of black to white was 3 to 97.

"Right! We offered Rev. Miller (the leader of the Tilden parents) 68, but he refused (saying the children would be endangered by the huge number of white students)."

However, Mr. Howie Friedman, chairman of the Jewish Youth Council (a division of the Jewish Community Council) felt otherwise. "Of course it's racist. Do you think they'd make so much noise if it were 31 white children?" And countering the fear that if the schools were tipped towards a black majority, the neighborhood would be infested by block-busters, he said: "The community should be able to keep together. If they can't, they deserve what they get."

Self Preservation

Most Jews THE COMMENTATOR talked to disagreed with Mr. Friedman's sentiments. While conceding "Jewish liberalism" to be a myth (bull—was one person's succinct comment), they defended the community's actions as a means of self-preservation. They agreed with the premise that "if the schools go, our community goes." To them, the black children themselves are harmless, but block-busting is not. It's OK if the ratio (of black to white) is 30/70" explained Mr. Rosenbaum, "but when it starts balancing out, 40/60, 50/50, people start getting scared." This he continued, leads to block-busting, and the neighborhood disintegrates.

To prevent such an occurrence taking place, several actions have been taken. An immediate boycott of J.H.S. 211 was organized aimed at resisting a black presence in the community and preventing wholesale panic among homeowners. Most recent, and perhaps more significant, has been the revival of a Canarsie Community Council, consisting of two representatives apiece from the PTA, Jewish Community Council, and the local churches, and one representative from the local Democratic, Republican and civic organizations. It is hoped that the Council will bring together often hostile Italian and Jewish groups and will present

a united front in what they consider the best interests for Canarsie. Mr. Schwartz was extremely enthusiastic about the new organization.

"We're together now. That's why they're shouting 'one, one' (a reference to a slogan of unity used by the Italian Civil Rights League and, recently, Canarsie locals)." He called it "a new era of thinking" in which "Jews are united to support their communities."

Others THE COMMENTATOR interviewed expressed doubts and anxiety about cooperating with certain Italian elements and the council has been having its difficulties at times. At present, though, the coalition has been moderately successful in challenging the central school board's demands and thus championing the dual interests of the Canarsie community.

The common interest of the Canarsie Jewish community bears a two-fold meaning. One interest of the community is property ownership. It is not spoken about openly or with pride, yet remains a key interest nonetheless. Canarsie residents are horrified by what they see in the old neighborhoods of Williamsburg and East New York, and are afraid of it happening here. Having put their money in their homes, "people simply can't afford to move again." The other interest is spoken of more openly. Jews in Canarsie unapologetically defend ethnic exclusion. They want to preserve a "Jewish" neighborhood. "If 5,000 Greeks moved in," said Mr. Schwartz, "I would oppose that take over too." Only if Jews are centralized can fundraising take place on a massive scale, only then can Jewish culture and traditions be preserved. "That's how our people have survived" concluded Mr. Rosenbaum, "and how many Jewish neighborhoods are left? That's something to think about."

Yet, despite all the fears of losing the neighborhood which deeply troubles most Jews, sentiments are often expressed which make one wonder if Jewish liberalism is really so dead. "All these negotiations going on now could have been done before," commented Mr. Schwartz. "Thirty one kids we could have taken. No one would have noticed. But to force them through the front door with riot police..." Mr. Schwartz further contended that the inflexibility of black leaders and city administrators had led to a needless confrontation.

The Jewish community of Canarsie is a worried one. It is worried about losing its hard-won comforts, its homes and property, because of block-busting. It is worried about the loss of other once-Jewish communities like East New York and Brownsville (disturbingly just north of Canarsie). For the present, these worries dwarf the inner divisions of the community. Despite differences, people in Canarsie are prepared to fight for "they have no place to go." The school district is now being redrawn but Canarsie leaders have retained the right to boycott, have solidified their backing both in and out of the local area and threaten that "all hell will break loose" if the central board tries to force any of its decisions on them. Reacting to a threat from the outside, Canarsie has turned in on itself, emphasizing unity and "community control." Canarsie has become, as one outsider put it, "a showcase," a microcosm of the dilemma of a middle class neighborhood which finds itself trapped between the demands of suffering minorities and its own local interests: an arena in which everyday men and women attempt to work out some sane, just solution before the problem becomes too ugly to solve.

YU Graduation Date: A Disputed Matter

(Continued from Page 1, Col. 5) but two to three working days (for the shift to June 4) which would not affect an early collation in May.

Students then shifted to their actual reason for the change in date. Since the graduation exercises need students to attend a graduation after-finals (which will be over in a week) and after Shavuot will find many out-of-town students having left or greatly discomfited by the extra week. New scheduling would call for the last final on Monday morning, graduation that afternoon, and the Senior dinner in the evening. Students would have June 5 as a travel home day before Shavuot.

The key problem remained the finals schedule of Stern College. It was brought out that Stern does not receive reading week as a week of school—forcing their schedule to be extended several days past Shavuot. Furthermore, only the Stern faculty could change this ruling as they had vetoed it the first time. The next Stern faculty meeting will be on December 13, so it was decided to suspend the COCO discussion until after the meeting.

The last items to be cleared were that there would be no problem with speakers should the date be changed and that COCO would check the graduate schools on the change of date.

SOY Conducts Seforim Store For YC-Stern

By HOWARD WIEDER

The Student Organization of Yeshiva conducted a campaign where students and faculty could purchase *seforim* at sharply reduced prices. *Seforim* were made available for Yeshiva and Stern College students as well as YC alumni at Einstein.

The campaign, which lasted from November 13-27, was co-chaired by Marcus Kurtz and Solomon Borg and supervised by Maury Bach, SOY President. More lists of available *seforim* are expected to be distributed by December 4.

After the initial stage of the campaign, the total amount of orders were approximately \$12,500. After the second stage, the volume is expected to be near \$14,000.

SOY did not subsidize nor profit from the campaign. By a mutual agreement, however between SOY and the RIETS administration, each contributed \$150 toward the purchase of *seforim* for the *Beit-Medrash*.

Maury Bach commented that "the response of the student body shows that there is a great interest in learning at YU. We only expected a volume of \$5000 and the tremendous volume left me flabbergasted."

Chess Club Currently Conducting Tourney, Using The Swiss Random Matching System

By NATHAN VOGEL

In an effort to capitalize on the newly sprung interest in chess at YU, the Chess Club is currently conducting the first of what it hopes will be annual tournaments. The original plans called for each player to play games against every other player. However, due to the overwhelming response on the part of the students, it soon became obvious that such a system could be impossible to implement as it could require the rest of the year to complete all the games.

For this reason, the tournament directors switched to the Swiss system—a system used in international grand master chess. The Swiss system calls for random matching of players in the first round, and matching players

with an equal number of points in subsequent rounds. Players play one game per round against assigned opponents. The scoring system is one point for a win, half point for a draw, no points for a loss.

An added innovation which is meant to make it easier for students to play, is that they can play their games whenever and wherever it is convenient to themselves and their partner. Thus they are no longer bound to the club hour time and place. First round play is currently under way, but students can still sign up with Nathan Vogel, Rubin 306, until December 8th. The Chess Club meets regularly on Thursdays in Furst 213 during club hour.

Zeides Explains Workings Of The Library; Indicates Reasonable Gain On Book Backlog

(Continued from Page 1, Col. 5) ceives. "All books and periodicals have gone up in cost. Proper service can only be maintained with proper funds," Zeides stated that the staff is presently at the bare minimum and any suggestions to cut back on the staff is absolutely out of the question. He also stated that guard service is inadequate because of the

dependence on work-study students to fill this position. These students can only devote a small amount of their time to this work in view of their heavy schedules.

With regard to the Pollack Library, Professor Zeides said that he has found faculty members of other colleges using the facilities. "The reason for this is that we are more a scholarly rather than a parochial library." Zeides feels that the library is strong in all areas except in the natural sciences where improvements are being made. He said that a student has a better chance of getting a certain book at the Pollack library than other comparable college libraries because the ratio of books to students is much higher at Yeshiva than at other universities. "Communication with college faculty is much improved over the past few years. At one time Yeshiva was a textbook oriented school. Now the college is offering courses which involve deeper use of the library."

Professor Zeides realizes the many problems facing the Gottesman Library. "The Gottesman Library has great potential. But until recently it was impossible to find what was wanted, for disorder was a polite adjective for its condition." Since the takeover of the Gottesman by the Pollack Library one and one half years ago, Zeides and his staff have done much to reorganize the library into functioning condition. During the 1960's, the library received cartons full of books through Public Law 480. Since then, Zeides' staff has opened the cartons, processed and catalogued the books and placed them on the shelves for circulation. The staff has taken every book in the Gottesman Library and made sure that the proper card corresponding to the book is available in the card catalogue. Zeides said, "The job will take time; but the largest part of the books should be catalogued and processed by September, 1973." The library staff has also processed and bound many Hebrew and Judaic periodicals which are now available on request.

Duker's Departure

Commenting on the departure of Dr. Abraham Duker, former Director of Libraries, Professor Zeides said that a new, very capable man has been appointed

Campus Desert... Thirst

(Continued from Page 3, Col. 3) despite their money and Hillel Houses have had only meager success in this latest struggle. Jewish students don't need Jewish information and culture; they need yiddishkeit.

The importance of the "Jews for Jesus" Symposium and the Weiss' Farm and Stony Brook Shabbatons is, therefore, paramount. Yeshiva College, Stern, and Yavneh have reason to be proud of these activities.

Not too proud, though. The need for such Shabbat programs at every college campus is all too obvious. Besides the initial Shabbat program where 30 or 40 Orthodox students visit a college once or twice a year, a "continuity program," whereby 10 or 12 students would return to the

same campus once a month for a Shabbat to continue their personal relationships with the students, is essential.

A broad plan such as this requires funding, and while students and student organizations are willing and able to pick up the tab for a few months, ultimately, the financial burden will have to rest on the major Jewish organizations.

Certainly, such a program also requires manpower. The failure to record the name and address of every one of the 700 participants in the recent "Jews for Jesus" Symposium — if not for this Shabbat program, than at least to have on file — therefore, seems inexcusable. Despite that lost opportunity, however, Yavneh and Yeshiva University still have the personnel to accomplish what has to be done.

There exist but few oases; yet the desert soil is fertile and with hard work and nourishment it can be made to blossom.

ATTENTION ALL STUDENTS: Please check the bulletin board for your FINAL SCHEDULE. Some dates have been changed and a conflict might arise in your program. Should there be any conflict please bring it immediately to the attention of Mrs. Dobkin so that it may be straightened out. Thank you for your cooperation.

Guidance Notes

Summer Job Opportunities:

There are a limited number of Summer Jobs available in Federal Agencies. One must apply early (that means now!) to receive maximum consideration. These positions vary from office jobs to park rangers and are located throughout the U.S. With one year of college the weekly pay at grade-3 level is \$112.00.

There are a number of Postal Service Jobs available for which eligibility is based solely on a written test. Information regarding specific employment opportunities is available from the post office where employment is desired.

One may apply for these positions by filling an application for a written test. That application may be obtained at the Guidance office.

However Outstanding Students—students who have completed 60 credits, and have a cumulative grade point average of 3.5 or above are not required to take the Summer Employment Examination. Applications may be obtained at the guidance office.

TEST DATES:

Applications received by December 29 will be tested week of February 10. Applications received by January 26, will be tested week of March 11.

There are also a number of Departments that do not require written tests.

Veterans Administration—write or telephone V.A. Hospital where you desire employment
Department of Interior
Department of Agriculture—Forestry

Summer Program:

The Brookhaven National Laboratory sponsors an eleven week summer student program. This program is open to students who are citizens of the U.S., 18 years or older and have completed their Junior or Senior year by June 1973 with a B average or better.

This program is designed for undergraduates interested in research and teaching in applied mathematics; the physical and life sciences; electrical, chemical and nuclear engineering. It provides a stipend of \$1100 for the eleven week period. Round trip travel expenses up to a limit of \$120 as well as housing are also available. The Laboratory is within commuting distance of New York City.

Applications and details may be obtained at the guidance office or by writing to:

Office of Scientific Personnel
Brookhaven National Laboratory
Upton, Long Island, New York, N. Y. 11973

The deadline for applications is January 31, 1972.

Grants available:

Residents of Cook County, Illinois entering graduate school or a course of study leading to a professional degree (e.g. nursing) contact Guidance office.

Freshmen: The tests taken during orientation week are now scored and available for discussion. All those who are interested in obtaining their results should make an appointment with the guidance office.

For further information on any items listed here, please contact Rabbi Jay Marcus in the Guidance office in the Student Union Building, 2475 Amsterdam Avenue, Room 205.

NEWS IN BRIEF

SEVENTEEN YC STUDENTS have been included in the annual edition of "Who's Who Among Students in Colleges and Universities." Those listed are students from over 1,000 institutions who have excelled academically and participated in extracurricular as well as community activities. COMMENTATOR's editor-in-chief Mark Koslowe along with its executive and managing editors, Edward Burns and Theodore Mirvis respectively, are among those listed. Other Yeshiva students included are Maurice Bach, Robert Benedek, Larry Bernstein, Brian Frohlinger, Marvin Itzkowitz, Neal Levy, Stephen Reinhard, Samuel Safran, Martin Schiffmiller, Yale Shulman, Sandy Srolowitz, Mark Stern, Daniel Wohlgeleuter, David Zwillenberg.



Paul Millman
Rav Chaim Lifschitz

RAV CHAIM LIFSCHITZ, formerly *mashgiach* at Yeshiva Kerem B'Yavneh in Israel, addressed a group of about 100 boys on Monday, November 20. Rav Lifschitz spoke about the obligation of the Jew to mesh objective and subjective views of life and thus achieve spiritual *shlaimut*. The discussion also contained an insightful analysis of today's American society in contrast with that which *Yahadut* promotes. Rav Lifschitz explained that American society has evolved into a "matriarchal society" characterized by a loss of self-reliance on the part of the individual and a lack of open communication. *Yahadut*, according to Rav Lifschitz, proposes a middle road between the "matriarchal" type of society and its opposite, the "patriarchal society," which strongly emphasizes order and individual independence.

Rav Lifschitz is here in America gathering financial support for his newly formed educational institute in Israel. Located in Jerusalem, the institute is designed to train young people to fill the urgent need for Jewish educators and to offer religious guidance to students studying in Israel.

DOCTORS MAYER HERSKOVICS AND ABRAHAM STERN of the Erna Michael College of Hebraic Studies have recently received promotions. Elevated to professor of Jewish studies, Dr. Herskovics has been teaching at YC and EMC since 1961. He has recently authored a book on the *Life and Works of Rabbi Zvi Hirsch Chajuth*. Promoted to position of associate professor of education was psychiatric social worker, Dr. Abraham Stern. Having just returned from a year in Israel, Dr. Stern has done extensive research in the field of therapeutic techniques for asthmatic children. He has the distinction of being the first graduate of Wurzweiler School of Social Work to have received a master of science degree in social group work and has been at EMC since 1950.

Mites Start Season; Predictions Given

By **NORMAN S. BLUMENTHAL**

By the time this article appears in print, the Yeshiva basketball season will have already begun and hopefully it will have begun with Yeshiva on the long end of the score in its first game. The Mites' opponent in their opening encounter is Pace whom they narrowly lost to last year. With the addition of new personnel to this year's Yeshiva team there is an excellent possibility of defeating them this time around.

The new personnel is in the form of freshmen ballplayers and a transfer student. One of the first year men is Paul Merlis

student. Chuck, a senior, is a fine shooter and for a man 6'1" does a superlative job of rebounding. Malsh who transferred to Yeshiva from Rochester is also excellent off the boards at both ends of the floor.

Much of the scoring responsibility will fall on the shoulders of two men, though the scoring should be a little more balanced than it was last year. Last year Dave Wilzig and Ira Scharaga both shot from the outside which in basketball is generally considered a low percentage shot. This year with the advent of a number of plays Ira and Dave will again be taking a considerable number of shots but hopefully will be ripping the cords with more consistency than last year.

Returning from last year's team is Alan Lockspiser a good dribbler and a man with particularly fast hands. Alan may be the playmaker for this year's team as last year, when as only a freshman he led the team in assists.

The above was a brief run down of the core of this year's team but the remaining ballplayers should give them considerable help coming off the bench. My predictions for the first four games based on watching the players perform in practice and attending scrimmages are:

- Game #1 Yeshiva 68 Pace 64
- Game #2 Yeshiva 59 Drew 52
- Game #3 Jersey City 84 YU 58
- Game #4 Hunter 77 Yeshiva 80

The Editor-in-Chief and the Governing Board of THE COMMENTATOR wish to extend a hearty mazel tov to Rabbi and Mrs. Morris Besdin on the marriage of their daughter Penny to Benny Kraut '68.

who may be the key to this year's success. Paul is 6'5" and weighs 240 pounds and gives Yeshiva something it has lacked in recent seasons, a big man. His aggressive play off the defensive boards (because of his bulk) gives him the ability to intimidate people which may cause Yeshiva's opponents to score far less points than last year.

Up front Paul will get help from co-captain Chuck Levner and Malsh Yarmush, a transfer

The Rebbe, The Romantics, And The Label

The urge to conveniently classify everything and assign it to some easily-accessed pigeonhole is a strong one. By tagging people and the concepts with labels we can avoid the pain of analysis and thought that understanding them would require. Nowhere is this better illustrated than in political life wherein the designations "Left" and "Right" have come to replace genuine political thought with an unthinking identification of points of view.

It is against such a meaningless and obscure usage of terms that the Alte Rebbe's warning aims. For personalities are generally too rich and ideas too complex to fit into simplified categories. When a label does not fit a person or an idea, the person or idea is often mutilated until the label does fit—and thus the personality or meaning is effectively destroyed. And even when the label can fairly be said to fit, one should constantly be wary lest the object change and the label, like an old suit, become confining.

The Rebbe's word of caution is certainly in order with regard to the term "romantic," a term which has been defined and used as a label a cruel number of times. As we try to discover a "possible use," we would do well to keep the Rebbe's Wort clearly in mind.

Before reaching the merits of the various possible uses of the term which have been advanced, there is a preliminary question which should be

disposed of, namely, Is there any possible use of the term "romantic" in describing tendencies and achievements so varied as those of Coleridge, Shelley, and Byron?

Arthur O. Lovejoy (1873-1962) would claim there is not:

The word "romantic" has come to mean so many things that, by itself, it means nothing. It has ceased to perform the function of a verbal sign. The new ideas of the period . . . were in large part heterogeneous, logically independent, and sometimes essentially antithetic to one another in their implications. (1)

It is not very difficult to sympathize with Lovejoy's apparent desire to throw in the towel. For as the first three pages of his essay, "The Need to Distinguish Romanticisms," adequately indicate, confusion has enveloped the term. The opinions therein cited document, firstly, disagreement concerning the origin of the romantic age (with Plato, Rousseau, Immanuel Kant, Francis Bacon, the serpent of the Garden of Eden, the Anglo-Norman Renaissance); secondly, a wide range of views about a proper description ("the fairy way of writing," a hostility to social authority, a passion for red waistcoats or Gothic churches); and, finally, a strange assortment of offspring (the French Revolution; Hegel, Schopenhauer, Nietzsche, scientific materialism). (2)

(Continued on Page 7, Col. 1)

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The Beginning Of Wisdom Is The Fear Of The Label-The Alte Rebbe

(Continued from Page 6, Col. 4)

If we are not going to succumb to the admittedly very strong temptation to stop here and conclude that there is no "possible use," we must justify going on. Lovejoy himself does go on, realizing that the truly radical remedy—"namely, that we should all cease talking about Romanticism"—is certain not to be adopted.(3) If for no other reason, then, we can continue in search of a valid usage, always mindful of the Rebbe's—and Lovejoy's warnings.

Logically, there are at least four different ways in which the term "romantic" can be used: as a chronological label, as a description of a certain poetic style or technique, as an indication of subject matter, or as an exposition of the underlying currents which make romanticism a movement. Each usage has some though clearly not identical, validity.

If we use the term to refer to a group of poets who lived within a specific period of time in English history, we have a somewhat helpful but trivial use of the term. We could substitute some nonsense word for "romantic," arbitrarily define it as referring to the same time and place, and we would be none the worse off. If used strictly in this way, the term becomes meaningless outside of English literature; it must be remembered that romanticism was certainly not restricted to England. If at all possible, our explanation of the term should leave room for the ways in which the term is used elsewhere.

A second possible way to use the term "romantic" would be to discern a special style which is peculiar to the poets in question and call it the "romantic style." This style would, of course, have to be unique to these poets and, hopefully, more than just part of a historical development. Yet even if this could be amply demonstrated, the result would be a definition that is valid but of only limited use. For again, the many sides of the term "romantic" which exist outside of poetry would be ignored: the term would have only technical significance.

Analyzing what subject matter is emphasized repeatedly in the works of Coleridge, Shelley and Byron is a third and more promising avenue: the recurrent themes perhaps define what is romantic. Such a definition will certainly be more useful than the yields of the first two proposed approaches. Still, however, the main thrust of romanticism may be missed:

A fruitful source of false definition is to take as primary in a more or less closely allied group of facts what is actually secondary — for example, to fix upon the return to the Middle Ages as the central fact in romanticism, whereas this return is only symptomatic; it is very far from being the primary phenomenon. Confused and incomplete definitions of romanticism have just that origin — they seek to put at the centre something that though romantic is not central but peripheral, and so the whole subject is thrown out of perspective.(4)

We come, then, to a fourth possible usage, namely, as a term which denotes a consistent system of ideas. This usage would imply that "romantic" is more than a chronological tag; that it does

From Dean Isaac Bacon to the student body concerning the Dean's List.

In order to avoid any misunderstandings, errors, and disappointments, I urge all students who think they should be on the Dean's List to come to Dean Bacon's office and have their names checked off before December 15.

This is imperative since:

1. all students on the Dean's List will be invited to the annual Luncheon and
2. the names of all students so honored appear on the official invitation to the Honors Lecture and
3. the printing order must be in the Public Relations office no later than December 15.

more than point to a certain style of writing; and, finally, that it indicates more than the constant appearance of a group of themes. Such a usage could include that to which the three prior possibilities aspired: an understanding of the basic motivations of the romantic movement might explain the choice of subject matter, the choice of poetic style, and the reasons that the movement came about when and where it did. Admittedly, in light of the discord to which Lovejoy has pointed, an attempt to find such a meaningful use for "romantic" seems presumptuous: the discord is sufficient evidence of the hazards of misinterpretation. But since the three prior approaches are simplistic and trivial in comparison, this ambitious attempt seems worth the risk: even if we do err, at least it will be an interesting mistake.

That, it would be the best to choose Irving Babbitt's (1865-1933) use of the term "romanticism" for our further discussion is obvious. With his *Rousseau and Romanticism* (1919), Babbitt began over twenty years of passionate debate. Though much of the material which deals with his views is controversial or even antagonistic, it probably exceeds the amount of commentary dealing with any other modern critic.(5) Hardly a writer in the field ignores him. But most persuasive is the fact that through his works on romanticism, he is credited with recalling an entire academic and critical generation to consider primary questions.

Put briefly, Babbitt's central position is as follows: Classicism and romanticism are outgrowths of two fundamentally different positions concerning the make-up of human nature. The classical view is traced to Aristotle:

Like all of the Greeks, Aristotle recognizes that man is the creature of two laws: he has an ordinary or natural self of impulse and desire and a human self that is known practically as a power of control over impulse and desire. If man is to become human he must not let impulse and desire run wild, but must oppose to everything excessive in his ordinary self, whether in thought or deed or emotion, the law of measure. This insistence on restraint and proportion is rightly taken to be of the essence not merely of the Greek spirit but of the classical spirit in general.(6)

The essence of the romantic spirit, on the other hand, derives mainly from Rousseau. This attitude begins, of course, with the assertion of man's natural goodness and the resultant denial that "man is the creature of two laws:"

Evil, says Rousseau, foreign to man's constitution, is introduced into it from without. . . . Instead of the old dualism between good and evil in the breast of the individual, a new dualism is thus set up between an artificial and corrupt society and nature.(7)

But there is something more basic: the idea of a struggle between good and evil within each person is disavowed entirely. Man, to the romanticist, does not have within him two warring elements:

That deep inner cleft in man's being on which religion has always put so much emphasis is not genuine. Only get away from an artificial society and back to nature and the inner conflict which is but a part of the artificiality will give way to beauty and harmony. (8)

For Babbitt, then, the label "romantic" is properly applied to one who preaches the moral nature of instinct. The romantic moral code is a simple one: want implies ought.

T. E. Hulme in his essay "Romanticism and Classicism" (1924) puts these same ideas clearly if only a bit cynically:

Here is the root of all romanticism: that man, the individual, is an infinite reservoir of possibilities; and if you can arrange society by the destruction of oppressive order, then these possibilities will have a chance and you will get Progress.

One can define the classical quite clearly as the exact opposite to this.

Man is an extraordinarily fixed and limited animal whose nature is absolutely constant. It is only by tradition and organization that anything decent can be gotten out of him.(9)

It remains for us, armed with Babbitt's definition, to inquire how the term "romantic" applies to Coleridge, Byron and Shelley. If we are successful in finding major strains in the three which correspond to Babbitt's usage, then we will have shown that the term has meaning as more than an indicator of time, style, or subject matter. (Babbitt himself, throughout his work, successfully illustrates the basis his definition has in the works of the poets; if due to the limited resources or acumen available here we seem to be less successful, Babbitt should be directly consulted.) (10) Rather than dealing with each poet separately, it will be simpler to handle the three together as we treat the various aspects of Babbitt's definition and seek to find how they surface in the poets' works.

A central point of romanticism according to Babbitt is that were we able to remove all "artificiality," there would be no evil in the world. In his important political work *France: An Ode*, Coleridge indicates his feeling that liberty can be found only outside of society:

Yes, while I stood and gazed, my temples bare,
And shot my being through earth, sea,
and air,
Possessing all thing with intensest love,
O Liberty! my spirit felt thee there.

(102-105)

This is underscored by Coleridge's comment in the accompanying *Argument*:

Fifth Stanza. An address to Liberty, in which the Poet expresses his conviction that those feelings and that grand ideal of Freedom which the mind attains by its contemplation of its individual nature . . . do not belong to men, as a society, nor can possibly be either gratified or realized, under any form of human government; but belong to the individual man, so far as he is pure, and inflamed with the love and adoration of God in nature.

That comment quickly brings to mind Shelley's anti-institutionalism, an attitude that is grounded in the belief in the goodness of human impulse. As Babbitt comments on *Prometheus Unbound*:

This vision of a humanity released from all evil artificially imposed from without, a humanity "where all things flow to all, as rivers to the sea" and "whose nature is its own divine control," is the true religion of the Rousseauist.(11)

Byron's *The Island*, as Babbitt notes,(12) contains this same idea. The tale is of a ship's crew that mutinied and set sail for Otaheite not out of desire for a genuine return to aboriginal life with its rigid conventions, but

The wish—which ages have not yet subdued

In man—to have no master save his mood. (Canto I, II, 37-38)

Here too the contrast is between man in society and man free to follow his inward beneficent nature. The verse also neatly corresponds to Babbitt's comment that romanticism may be defined most briefly as "the despotism of mood" since it enthrones man's instinctual side; thus, we have Mrs. Shelley's remark that at the time of doing anything, Shelley deemed himself right. (13)

The distinction between the internal and external comes through in Coleridge's *Dejection: An Ode*:

I may not hope from outward forms to win

The passion and the life, whose fountains are within. (45-46)

Based on this same source, it has been observed that the attractiveness of nature for Coleridge depends on what is inside of man,(14) a point which suggests a relationship between Babbitt's definition and the whole use of "nature" and natural scenery in the poetry. The lines which follow in the work — Babbitt claims Coleridge here plainly only continues Rousseau(15) — develop this thought:

O Lady! we receive but what we give,
And in our life alone does Nature live:
Ours is her wedding garment, ours
her shroud!

And would we aught behold, of higher worth,

Than that inanimate cold world allowed

To the poor loveless ever-anxious crowd,

Ah! from the soul itself must issue forth

A light, a glory, a fair luminous cloud
Enveloping the Earth. (47-55)

More generally, Babbitt's definition dovetails smoothly with several of the themes which are usually associated with romantic poetry. Here Babbitt is of great use, for he helps explain the choice and special treatment of the subject matter. One example is the glorification of the child, which Babbitt can explain as springing from the child's being still unfettered by society's rules and regulations; the child's inner goodness still determines his thoughts and he is therefore an object of admiration, even envy. In Babbitt's words, the romanticist "is ready to assert that what comes to the child spontaneously is superior to the deliberate moral effort of the mature man." (16)

The romantic attitude toward dreams and the supernatural is also used by Babbitt to indicate the appropriateness of his definition. Babbitt contends that the frequent use of imagery of this type results from the position that man need only turn inward to know what is good. Closely allied to this is the corollary that reflection is to be frowned upon (Babbitt goes so far as to call Rousseau "the first of the great anti-intellectualists" (17)). Babbitt makes the point as follows:

If many Rousseauists have been rightly accused of being "lovers of delirium," that is because in delirium the fancy is especially free to wonder wild in its own empire of chimeras. To compose a poem, as Coleridge is supposed to have composed "Kubla Khan," in an opium dream without any participation of his rational self is a triumph of romantic art.(18)

It is important in conclusion to review what we have done and what we have not. We posited four possible types of uses of the term "romantic" and then chose Babbitt as an example of the fourth type, the first three seeming easier to illustrate but relatively unimportant. A brief look into the works and themes of Shelley, Byron and Coleridge indicated that Babbitt's definition does grasp at least a large part of the poets' message. Still, the Alte Rebbe's aphorism which counsels against certainty and dogmatism must be remembered.

—Theodore Mirvis

FOOTNOTES

- (1) Arthur O. Lovejoy, cited by John B. Halsted, *Romanticism: Problems of Definition, Explanation, and Evaluation*, (Boston, Heath and Co., 1965), p. xv.
- (2) *ibid.*, pp. 37-39.
- (3) *ibid.*, p. 39.
- (4) Irving Babbitt, *Rousseau and Romanticism*, (Boston: Houghton Mifflin Co., 1919), p. 3.
- (5) W. J. Bate, *Criticism: The Major Texts*, (New York: Harcourt, Brace, & World, 1952), pp. 546-547.
- (6) Babbitt, *Rousseau and Romanticism*, p. 16. Note that we will not have occasion—or need—to go into Babbitt's normative views; we use him for the limited purpose of his definition.
- (7) *ibid.*, p. 130.
- (8) *ibid.*
- (9) Thomas Ernest Hulme, "Romanticism and Classicism," incl. Bate, *Criticism*, p. 565.
- (10) Whenever a source used is found also in Babbitt, proper acknowledgment will be made. Also, note that Rebbe's unpublished chap, "The beginning of wisdom is the fear of the quote" is relevant; all that follows is meant less dogmatically than it sounds.
- (11) Babbitt, *Rousseau and Romanticism*, p. 137.
- (12) *ibid.*, p. 180.
- (13) *ibid.*, p. 161.
- (14) Dr. David Fleisher, "Romantic Poetry," lecture delivered at Yeshiva College, February 11, 1972.
- (15) Babbitt, *Rousseau and Romanticism*, p. 303.
- (16) *ibid.*, p. 51.
- (17) Babbitt, *Rousseau and Romanticism*, p. 166.
- (18) *ibid.*, p. 181.

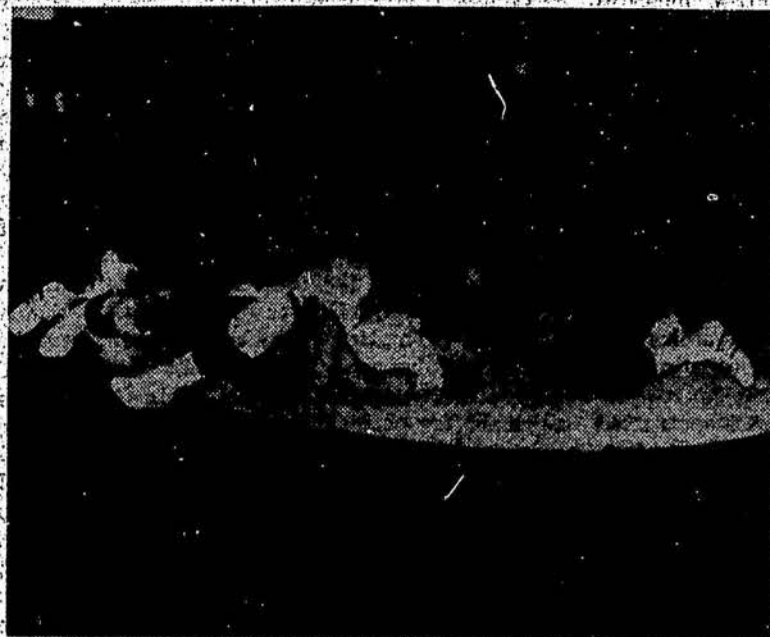
Ellmen Suffer Loss By Hawks; Optimistic Future Still Forseen

By LARRY EISENBERG and ASHER MANSDORF

In the first Yeshiva wrestling match of the '72-'73 season, a superior Hunter college squad exhibited some of the skill that earned them a 7-3-1 record last year. After suffering this devastating defeat at the hands of the Hawks, the Ellmen haven't given up hope for a winning season. While the Ellmen all believe that no excuses should be given, the 54-0 trouncing merits some explanation.

Hunter's varsity squad is one of 2, 3 and 4 year veterans, all of whom practice twice a day, five days a week. Out of their three losses last year, one was by a penalty and the other two were within six points each. Among their victories, was a 54-6 win over the 71-'72 Ellmen.

For the pessimist, a precedent has been set. However, judging by precedent alone, the Ellmen are characteristically slow starters but strong finishers, as evidenced by their 5-6-1 record last year. The reason for



One of the matches against Hunter

A. Jay Shoulson

this, is that each year's new crop of inexperienced grapplers need time and competition to mold into serious contenders. Among this year's starters, Rachi Fuchs, Roy Schmuckler, and Marty Bod-

ner are all wrestling in their first official matches. Furthermore, Howie Rlenitz wrestled in place of injured Nate Schwitzer.

There still isn't anything very pretty about a 54-0 loss. What it breaks down to statistically, is 10 matches for Hunter, 7 on pins, 2 on points, and one by forfeit, and none for Yeshiva. About all that can be said is that this isn't the kind of team Yeshiva is expected to beat at any point in the season.

Coach Ellman commented that he was generally pleased by the fact that nobody on the team quit when they were in trouble. Manny Ruchelsman, a team veteran, also added that the worst thing about this defeat is that there will be difficulty for the team members to get up for the next match.

Bless the guy who said that there is no place to go but up.

Seniors Top Juniors Lead In Standings

By YANKEE POLEYEFF

The recent intramural basketball play has produced some interesting results. In a very close and well-played game, the seniors defeated the juniors 52-43, and took over first place with a 2-1 record.

Making this jump possible was a surprising defeat of the freshmen, previously considered a top-flight team this year, at the hands of the semicha team, which had looked somewhat less than a powerhouse in previous games.

Semicha's objectives in trying to win were to slow and control the flow of the game, to play tight defense, and to dominate the rebounding. They accomplished all with surprising ease. By halftime, semicha had a 23-12 lead, cooling down the good freshmen scorers by controlling not only the defensive boards but the offensive as well.

The second half was no different. Semicha netted six consecutive points to begin the third quarter and ended the period with eight in a row. The semicha defense, led by Stuart Zweiter who was constantly intercepting passes all night, allowed the fewest points scored by one team this year in winning 47-34. Ira Jaskoll led semicha in the scoring column with 13 points, while Dave Mensche was high for freshmen with 12.

A week later, the seniors and juniors squared off to break the league's five-team deadlock. The juniors got off to a quick 6-2 lead, but that turned out to be their biggest lead of the half. It was 10-9 juniors at the end of the first quarter. The seniors enjoyed their fattest margin of the first half, by leading 23-20 in the closing moments of the second quarter before Lenny Friedman's beautiful three point play knotted the score at halftime, 23-23.

The lead changed hands six times in the third quarter, which ended with the seniors holding a one-point advantage, 34-33. But early in the fourth period with the score tied at 36, the seniors came alive with eight straight

points to make it 44-36, and held off the juniors the rest of the way.

Several players were outstanding in this exciting, mistake-free game. Lenny Friedman and teammate Elliot Tannenbaum scored 16 and 13 points for the Juniors. For the victors, Morris Tilson led the point-getters with 14, while Dudi Yammer scored 13 and Mike Smith hit for 12 points.

Intramurals Standings:	
SENIOR	2-1
SEMICHA	1-1
SOPHS	1-1
FROSH	1-1
JUNIORS	1-2

Bowlers Having Successful Year; Excitement Accompanies All Games

By JAY SHOULSON

After three weeks of tension filled competition, Yeshiva has managed a good standing of 14-42. On Nov. 12, when we bowled against St. Francis, the total pin scores ran close throughout the game. After a first game loss, Nahum Swinklin and Mark Breslow got together to bowl a solid 192 and a fantastic 232 respectively. Although the game

was neck and neck, YU still lost by 19 pins. All this time, as St. Francis weakened, YU got stronger and bowled an overwhelming 927 against a S.F. weak 682. Leo Frischman scored highest with a 235 followed by Swinklin with a 196.

On Nov. 19, a sure victory was in sight against the College of Insurance. In the first game Breslow led with a 203, followed by Swinklin's 189 and anchored by Jay Shoulson's 161. The pin count was 803 against T.C.I.'s 749. The other victory came in the third game with Frischman's 162 and Freudenberger's giving us a 797 to beat T.C.I. by 70 pins. This match gave us a standing of 12-37.

Match this year compared to

this past Nov. 26 against Queens College. In the first of the three game series, the team, with three games below 150, lost by a score of 949 to 727. In the second game, however, YU led the score right from the start. In the fifth game the mark count was YU 19 and Queens 17. The game ran into the tenth with YU holding a definite decisive lead. Facing a loss Queens pulled together and in the last frame managed ten strikes in a row, two to a player, and beat the disappointed YU by a mere 50 pins. Swinklin bowled a great 204 along with a steady Freudenberger's 192, and Artie Ellerman's 159.

In the third game the excitement and tension mounted as YU

Sports Analysis—

A 'Conflict Of Interests' Caused By Various Teams

By STEVE REISBAUM

Although many adjustments have been made this year in order to make fan attendance at games improve, the YU coaches may find that they have not considered all angles. Without even considering the usual apathetic students (which automatically excludes 85% of the student body from discussion) the coaches may discover that even those students that would normally attend matches will not be able to do so. A major reason for this is the scheduling, which was made up so poorly this year.

A quick glance at the schedules of the basketball, wrestling, and fencing teams will immediately show many conflicts. The most flagrant of these is the triple conflict which occurred on December 5. There are also six other conflicts between the schedules of the basketball and wrestling teams.

Split Support

Even if every student would attend matches, the sizes of the school is much too small to split the support. This fact is multiplied by the large amount of students who are apathetic toward the varsity teams. To even attempt to divide the minute number of interested students on a given night is only to the disadvantage of everybody concerned. The teams lose out in attendance while the fan is kept from seeing

the few sports events offered.

We realize that there are many factors involved in making a schedule. Such variables as the opposing schools' schedules attempts to schedule games around midterms, finals, and intersession, and attempts to schedule matches on weekends must all be considered. However, the variable of conflicts with other school teams should be one more variable considered by the coaches.

No Check

Both Coaches Ellman and Halpert have admitted that they did not bother to check the other's schedule. Coach Ellman said that he only checks the fencing schedule to see if the gym is free for the wrestling match. He found two situations this year where the fan is deprived of a wrestling match because due to conflicts we had to wrestle away for a match scheduled at home.

It is obvious that it is too late now to do anything about this season's scheduling. We should however try to learn by this mistake and at least make an attempt at not letting it happen again. Since the basketball team's schedule for next year is already made up, we implore the other coaches to meet to check work their schedules around it so that we can avoid such conflicts next year.

The Yucons Play Hofstra; Seek Better Combinations

By ALAN SILVERSTEIN

In a hockey game played at Yeshiva Nov. 28th, Hofstra did two things. First, they handed the Yucons their second loss of the season, dumping them 3-2 and leaving them with an 0-2-1 record. Secondly, sports history was made with this game as Hofstra used the services of Mary Merlow, probably the first girl to play in an official league contest at Yeshiva. Anyway, the Game represented the best performance that the Yucons have put together this

year. Unfortunately, Yeshiva came into the game handicapped, missing two defensemen and then lost another due to injury. The game, though was very well played by both teams, and the referees called a tight, but fair game.

Pressure!

While they applied a lot of pressure offensively, their basic problem was still there, that of putting the puck in the net. Hofstra also played a good offense. They're a big, strong team, but good puck handlers. The defenses, though, were comparatively different. Hofstra played fine defense, sparked by the good play of their goalie. Their fine defensive play showed itself as they played the corners equally well with Yeshiva, something which the Yucons usually control. Yeshiva's defense, though, got poorer as the game progressed, although E. Inzlicht and I. Mozeson did play good defense throughout.

The Yeshiva defensive breakdown could be attributed to the fact that instead of usually shuffling 6 or 7 defensemen, Yeshiva had only 3 or 4 to work with. This caused them to tire more quickly than usual.

But the basic reason for the loss, besides the fact that "someone had to win, and someone lose," was that the team was still experimenting; still trying to find out what combinations play best.