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# The Commentator

... Purim  
Issue  
Scrapped

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## YCSC Elections Held; Eisenberg In As Head

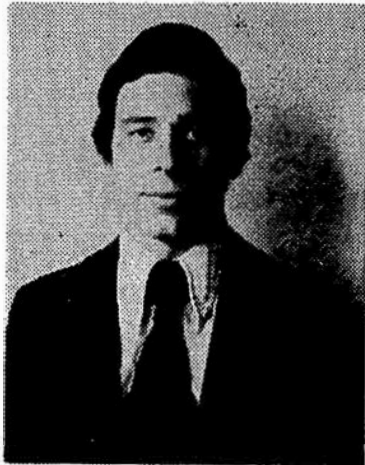
By HOWARD WIEDER

With approximately 69% of all students voting, Larry Eisenberg amassed a landslide victory to become the next President of the Yeshiva College Student Council. Mr. Eisenberg, currently Junior Class President, defeated Glenn Hirsch, WYUR Executive Secretary and Junior Class Secretary-Treasurer, by a 332 (62%) - 203 (38%) vote in the YCSC Executive Board elections held on March 28.

The reason for the overwhelming majority vote may have been attributable to the campaign style of Mr. Eisenberg, a YP student majoring in Pre-med. In an effort to meet each student,

Mr. Eisenberg waged an aggressive door-to-door campaign.

The campaign itself was devoid of any, "burning" issues and unmarred by the hurling of



Paul Millman  
"Laughing Larry"

bruising, personal invectives. The key factor in the outcome may have been the visibility of the candidates.

Mr. Eisenberg's personal approach was embodied in a letter to the student body, issued the day of the election, in which he stated, "... Students are more than constituents or voters, but rather, individuals with personal hopes and concerns. I believe that running for office involves more than plastering walls with flyers: only by building a personal rapport and comradeship can we hope to rally support for issues important to all of us."

— Promises, Promises

Mr. Eisenberg advocated improving and expanding on Council programs of the previous year. He initiated and managed the YCSC Used-Book Exchange earlier in the year and promised to establish a used-book co-op. (Continued on Page 3, Col. 1)

## Buying Kosher Meats And Especially 'Glatt' Costly In N.Y.C. Area

New York City housewives making their pre-Passover meat purchases encountered prices averaging ten per cent higher than those prevalent four months ago, according to a recent kosher meat prices survey conducted by the Metropolitan New York Coordinating Council on Jewish Poverty. This anticipated seasonal rise brought average kosher meat prices close to the all-time peak that had been recorded during the third week of August, 1973.

As in previous surveys, wide fluctuations in prices were reported from the different areas in which the Coordinating Council funds local Jewish Community Councils to ameliorate the plight of New York City's Jewish poor. According to the latest statistics compiled by the Coordinating Council, a total of 357,100 Jews, virtually twenty per cent of New York's total Jewish population, have incomes so low that they may be regarded as welfare risks.

Glatt

Some of the price discrepancies were attributed to the difference in price between kosher and glatt kosher meat. Glatt kosher meat, which is the only kind of meat consumed by certain segments of Orthodox Jewry, is defined by the Union of Orthodox Jewish Congregations of America, a prime supervising body for kashruth throughout the country, as "meat from a kosher animal that has been ritually slaughtered and whose lungs, upon examination, are found to be completely free of adhesions of any type." Such meat is termed "glatt," or perfectly smooth. Today the term "glatt" is commonly used to denote extra care in the inspection.

In general, glatt kosher meat prices tended to remain fairly stable, while kosher meat prices varied widely throughout the city.

Expressing concern about "the continued upward tendency of kosher meat prices," Jerome M. Becker, president of the Metro- (Continued on Page 4, Col. 4)

## Senate Argues On Bible Requirement, A Business Minor

By HENRY ZUPNICK

At the Senate meeting of April 19 Senator Weinstein presented to the Senate a plan for revising the Bible program, which had been devised by a committee consisting of Dean Bacon, student senators and members of the Bible Department.

The plan is similar to the one presented by a group of student senators at the last meeting but provides for two more terms of mandatory one-credit courses in addition to the ten credits to be taken in the first six terms.

However, the plan gives the student the option of taking these 2 last courses p-n, or for no credit. (The only requirement being that he pass these courses.)

Keating Questions Value

In the discussion that followed, Prof. Keating questioned the value of a course where no mark or credit is given, expressing the opinion that educationally it would not be beneficial.

Dr. Kra added that allowing students to take the courses P-N or for no credit is going against the student's original intent to improve the quality and level of the Bible courses.

At this point Senator Kramer suggested that the Bible department in YC be abolished and that it would more appropriately be a part of YP. After the meeting, Senator Kramer told THE COMMENTATOR that he was sure that when he presents his plan to Dr. Belkin that the President will give his approval.

In other developments Dean Bacon announced that by a unanimous vote, the Faculty approved establishment of a business minor in YC. Seven new business courses will be instituted in YC and 18 credits will be needed to fulfill the minor's requirements.

## Next Year's JSSSC Officers Are Elected; Srulowitz, Goldschmidt, Vale Chosen To Lead

By ROBERT KANTOWITZ

In a moderate 65% voter turnout on April 18, the JSS student body elected officers for next year's JSSSC. Incumbent vice-president Mark Srulowitz was elected president; Stanley Goldschmidt was elected vice-president and Richard Vale, secretary-treasurer. The campaigns were relatively uneventful, with few controversial issues being raised.

Running unopposed for president, Mark Srulowitz received 99 out of about 120 votes cast. Mr. Srulowitz stressed his accomplishments as vice-president. He promised to supply seforim such as 'Mikraot Gedolot' and 'Gemarot' at the beginning of the year, and to urge the Shabbaton Committee to become even more active. In addition to continuing existing programs, Mr. Srulowitz expressed interest in inviting monthly speakers and in reestablishing the Chavrusa Committee and the weekly Parshat Hashavua Shiur. Mr. Srulowitz also advocates student

course evaluations for JSS and student referenda to determine priorities for JSSSC.

A Real Race

In the only contest of the entire election, Stanley Goldschmidt defeated Morrie Klians by a margin of 73 votes to 49 for the office of vice-president. Mr. Goldschmidt emphasized that JSSSC must consult the student body concerning important issues such as funding of student activities. He also favored continuation of the shabbaton program. In the area of academics, Mr. Goldschmidt proposed that the A-P-F grading option be extended to freshmen or at least to second-term freshmen. Objecting

## Schacter Keynotes YU Holocaust Observance

By HOWARD WIEDER

In an emotionally charged speech marked by a sharp attack on United States Secretary of State Henry Kissinger, Rabbi Herschel Schacter, a prominent leader of the American Jewish community, spoke at the Holocaust Memorial Day Observance on Thursday, April 18 at Lamport Auditorium. Rabbi Schacter was the first Jewish Army Chaplain to enter



Paul Millman  
Rabbi Herschel Schacter

the Buchenwald Concentration Camp after it was liberated by U.S. troops.

Though twenty-nine years have passed since the event, he remarked that the vision of the crematoriums still smoldering with the ashes of innocent Jews and the stench of the lifeless bodies have left an indelible impression on his memory. He recalls running from barracks to barracks only to be flabbergasted and stunned by the sight of hundreds of corpses.

Outside of the crematoriums, he saw many large piles of bodies waiting to be shoveled. He said, "I don't mean to be melodramatic but these are scenes that I will never forget as long as G-d gives me a memory."

Who Are We?

But how, questioned Rabbi Schacter, can we express our memory to those who died for

"kiddush Ha'Shem in a senseless, rootless, Godless world?" Amidst audible cries and sobs in the audience, he continued, "Silence may best express our grief, but dare we be silent? . . . No, we will not forget. No, we will not be silent wherever in the world Jewish life is at stake, wherever in the world Jewish status and honor is threatened. No, no, a thousand no's! We must not only remember who they were, but (Continued on Page 4, Col. 1)

## Harry Fischel School Announces New Plans For Summer Session

By ROBERT KANTOWITZ

The Harry Fischel School for Higher Jewish Studies has announced plans for a 1974 summer session. Courses are to be offered in such fields as ancient, medieval, and Spanish Jewish history; Jewish philosophy; and Talmudic literature.

The primary purpose of these summer courses is to bring together rabbis, scholars, educators and community leaders who are unable to make use of the special resources of Yeshiva University during the regular year. In addition to offering opportunities for professional advancement, this program will permit students to broaden their understanding through an exchange of ideas with recognized authorities.

Furthermore, Y.C. students who are interested in the BA/MA program in Jewish studies may fulfill a good portion of their graduate requirements by participating in the summer program. Classes will be small to assure maximum development of each student and the satisfaction of his specific needs. Students will also be given the opportunity to engage in individual research.

The summer program will be divided into two sessions, the first from June 24 to July 24 the second from July 29 to August 28. Registration for both sessions will be held June 24, 25, and 26; registration for the second session will also be held July 29 and 30.

Classes will be held in Furst Hall, usually two hours a day, three days a week (Monday-Wednesday). Each course will count for three credits. Students may take up to two courses each session for a maximum of 12 credits for the entire summer. Tuition will be \$135 per course plus a \$25 registration fee.

Students interested in taking advantage of the opportunities offered by the summer program should speak to Professor Agus for further information.

## From the Editor's Desk

## The "Who Can Replace Syndrome"



By NORMAN BLUMENTHAL

There is a malady at Yeshiva that is continually growing. There's a malady whose symptoms are of a depressive and pessimistic nature and touch at the very core of the institution's existence. More devastating than the University's financial woes, it reflects doubts about YU's past and future successes.

I have named this malady the "Who Can Replace Syndrome." It finds expression through a prevailing attitude on campus and focuses on a few of the outstanding leaders at Yeshiva. Those afflicted with this malady regard these notables as indispensable to the University's existence. It is felt that Yeshiva can function as the unique entity that it was meant to be only under the tutelage of these great men. Thus, gloomy apprehensions of "Who can replace . . ." and "What will happen when . . ." abound setting a pall of despair on America's oldest and largest.

The fear is, of course, based on reality — in the course of human events leadership has to pass on no matter how revered and great the leaders. However, despite this human predicament, history has shown that the greatest of men have been survived by the institutions they created. It is precisely this historically proven fact that does not arouse faith at Yeshiva.

My purpose is, in no way, to minimize the importance of the contribution that these dignitaries have made to Yeshiva and the American Jewish community. I look upon YU as a mainstay of Orthodox Jewry and have the deepest admiration for its founders scholars and leaders.

What concerns me, however, is the sense of impending doom about any sort of turnover at Yeshiva. This attitude is disturbing on two counts. On the one hand, it seems to suggest that Yeshiva has been a failure. One measure of success for any institution or movement is its ability to perpetuate itself. It may take men of incomparable insight to found these institutions and movements, but their job is incomplete if they have not also created the personalities to maintain their ideals and commitments. In order to have a long lasting impact that spans several generations, an institution must be self-perpetuating and not contingent upon the guidance of rare and unique individuals. Its successors need not be of the same caliber as its founders — but there must be room for successors. Thus, if the Torah U'madah ideal is truly, contingent upon the efforts of a select few, Yeshiva University and all it stands for is, in essence, a failure.

Secondly this pessimistic sentiment stands in the way of progress and growth. Rather than facing the challenges of tomorrow the Yeshiva community can only ponder the glories of yesterday. Those afflicted with the aforementioned malady only foresee Yeshiva's imminent decline. They do not trust the University to proceed through succeeding generations. They lack the sense of confidence and reliance in the institution to meet the challenges of a volatile American community.

Apparently, the "Who Can Replace Syndrome" is both stagnating and self-destructive. It plants a seed of doubt in the University's ability to withstand both internal and external change. Is it valid? Is our institution replete with yes-men who can accommodate but not lead? Or, is this pessimism and mistrust a mere outgrowth of an unswerving admiration and respect? If so, can we preserve this respect and yet face the future with confidence? Perhaps, the greatest respect we can extend to our revered leaders is the trust that they have created a viable institution and guardian of an idea that will extend beyond our lifetimes.

During my tenure as Editor of THE COMMENTATOR, I repeatedly heard complaints about our relative exclusivity. Many students appeared to resent our "closed system" in which only Governing Board members can contribute editorials or columns to the paper.

When, in response to these complaints, we decided to open the paper to all those outspoken critics, I experienced that disheartening realization that too many of us find it easier to complain than to act on our complaints. I expected to be flooded with articles especially from the student body. Instead, it took cajoling and a few expressive, but verbose, contributors to fill up the four op-ed pages of this edition. Perhaps writing for THE COMMENTATOR is left to a select few because they are the only ones who do not let their words speak louder than actions.

## NEWS IN BRIEF

**RABBI OVADIA YOSEF**, Sephardic Chief Rabbi of Israel, will lecture to Yeshiva University students on Israeli Independence Day, Thursday, April 25. Rabbi Yosef will deliver a Talmudic discourse at 10:30 A.M. in Silver Hall. Prior to the lecture he will meet with faculty of the Rabbi Isaac Elchanan Theological Seminary and the Sephardic Studies Program.

According to Rabbi M. Mitchell Serels, associate director of the Sephardic Studies Program, which is sponsoring the event, Rabbi Yosef's lecture will be his first public "shliur" outside Israel. The Chief Rabbi's visit to the United States also marks the first time he has left Israel since he was brought there as a child of three from Iraq fifty years ago. Before his election as Chief Rabbi in 1972, Rabbi Yosef was Chief Rabbi of Tel Aviv-Yaffo.

## Rotten Election

The election of this year's senior class valedictorian has been a travesty on many accounts. The fault for the inappropriate treatment of such an important matter lies in both the senior class and the administration. The procedure for voting, which had students walking into the registrar's office to cast their ballot without any check of their class or name left open many possibilities for dishonesty. The person in charge of the voting in the registrar's office was often not around to administer the ballot. In addition, the election and the actual voting procedure were not well publicized. These facts along with senior class apathy account for the fact that so few of the senior students participated in the election. Because of the lack of participation, the election has been in a state of limbo for about a month and at this late date there has been no result announced.

THE COMMENTATOR urges the administration to more widely publicize this election, to set definite hours for voting, and appoint responsible personnel to administer the ballot. It also urges the senior class to take a more active part in this matter. Such an election is important for the choice will represent not only the senior class but all people directly involved with Yeshiva College.

## Without Election

Looking back upon the school year soon drawing to an end, one cannot help but notice the achievements of Yeshiva College Student Council. Among others, four people deserve special recognition for their outstanding programs — Lenny Fuld and Mark Speiser for excellent selection of films they showed as co-chairmen of the audio-visual committee, Marc Hanfling for doing a yeoman's job in organizing the Shabbatons, and Glenn Hirsch for his innovative management of WYUR. THE COMMENTATOR takes note of this effective functioning of Council and can only conclude that organizations can function despite student apathy. In contrast, however, we also take note of the stagnation of the Student Councils of the Jewish Studies Divisions and hope the next year's councils will abandon all lackadaisical attitudes and live up to the student's expectations.

## Personal Elective

Yom Hashoah, Yom Haatzmaut and Solidarity Day, April 28, should all mesh in our minds to form a source of rededication for ourselves as Jews. Yom Hashoah is to be invoked as a call of rededication to our past, our martyrs, and our traditions and ideals for which they surrendered their lives. Yom Haatzmaut is, to a great extent, a day of dedication to our future, to the regeneration of our people and our land, and to the final and complete redemption. And Solidarity Day should witness our dedication to the present, the plight of our Soviet brothers, the urgent need to act now.

The attendance at the Yom Hashoah program last Thursday was dismal. Let us hope that Yom Haatzmaut and Solidarity Day are more successful in bringing with them a sincere and active dedication to our responsibilities and ultimate goals as Jews.

## "Indians" Newest Dramatics Smash

By MARK BRESLOW

I did not guess the murderer. I guessed Blore (Jeff Neiman) and it was Wargrave (Lenny Balanson). This is very bad for a play that would like a favorable review. It could be fatal if the acting was "just fair."

The play itself is set on a remote island to which the ten characters have been invited/hired. The island is then cut off by a storm and the characters find out the real reason for their having come — to

atone for the deaths which each caused and had not been punished by society. They die one-by-one according to an old rhyme about ten little Indians and the play focuses on their psychological reactions.

Nelson Korchak, (Van Claythorne), looking like an ad in the Sunday Times, gave an unsteady characterization to a stable character who remains alive at the end of the play. At its best (the finale with Lombard) it was superb, but at its

worst (looking for bodies) it did not do too much.

The butler and the cook (Stewie Kessler and Phil Bilet) looked and acted like a butler and a cook though not too suspiciously. Robert Zeiger's minister (Brent) did not quite convey the image of a letter-of-the-law - man - except - when - I - do-it whom everyone should dislike but that might be the script's fault. Marston and Dr. Armstrong were well done by. (Continued on Page 9, Col. 4)

## The Commentator

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## Clean Election

One of the interesting sidelights of any Yeshiva College Student Council election is the manner in which each candidate chooses to portray himself. Unfortunately, some of this year's candidates chose to do so by printing an exorbitant number of posters which they conveniently plastered all over the campus. The result was a mass littering of our school.

THE COMMENTATOR feels that in the future candidates should restrict their campaign fliers and posters to limited areas of the school set aside for this specific purpose. First of all this will result in a cleaner looking campus — one not subject to "campaign litter." Second of all, by restricting campaign fliers, less affluent candidates need not be put at a disadvantage in running campaigns and are thus not forced to lay out huge sums of money just to stay within the race. Finally, since at the present time an acute paper shortage exists, by limiting campaign fliers to restricted areas we would be doing our small share in helping eliminate paper wastes.

# Jewish Gays Form A Unique Type of Shul

By DAVID GLEICHER

*Time: Purim night, 1974. Place: mid Manhattan, where a Purim party complete with costumes and gaiety, is in progress. A woman comes to the door, hoping to find a good Purim celebration. She is met by a man dressed as a Chasidic rebbe.*

"Chasid": Miss, this party is being sponsored by the Gay Synagogue.

Woman: So, what's in a name? Gay Synagogue, Young Israel — I'm not that particular.

"Chasid": Miss, I don't think you understand. The Gay Synagogue is a congregation composed of Jewish homosexuals.

Woman (shocked): Jewish homosexuals! How disgusting! That's perverted!

The above scene isn't fiction — it really happened. The Gay Synagogue isn't just a "goof" ad in the Times or Village Voice — it really exists. "Disgusting"? "Perverted"? Maybe so. But for good or for bad, every Friday night almost 100 Jewish homosexuals get together in the social hall of an Episcopalian church in the Chelsea section of Manhattan to celebrate Shabbat in their own unique way.

### No Lisp

The unofficial leader of the Gay Synagogue (and the Chasid of the scene above) is Jon Doestein (not his real name). Like most homosexuals, he does not lisp, or appear "faggoty" in any way in his outward appearance. Jon has a background very different than most gays. He was brought up in a very religious home and attended yeshivot such as Torah Vodaath and Lakewood. Never pressured to date or see girls, Jon didn't begin to think he had a problem until

his parents started nudging him to get married. "I went out with plenty of girls, but they simply exerted no physical attraction to me." For the next few years, Jon "wasted a lot of money" on psychiatric help, hoping to get cured. Then in 1971, he read an article in the Sunday Times Magazine by Merle Miller in which Miller wrote that he was "coming out of the closet" and openly admitting his homosexuality. One of the letters to the editor about Miller's story referred to a Homosexual Counseling Center. Influenced by Miller's openness, Jon called them, and through the Center met other homosexuals at get-togethers and meetings.

By that time, Doestein was no longer the frum yeshiva bocher of his younger days. "It's impossible to be an open homosexual and an orthodox Jew at the

(Continued on Page 9, Col. 4)

# "Voice Of Yeshiva" Celebrates Sixth Birthday And WYUR Plans For Bigger, Better Future

By ALLAN SCHWARTZ

One Sunday at 4:45 p.m., approximately fifty Y.U. and Stern students gathered in Furst Hall, Room 440, and sang Happy Birthday as a cake was cut up.

joyed in the past. Since its birth in 1968, WYUR achieved advances that other extracurricular activities have taken twice the time to achieve. In 1971 the broadcasting studio moved out

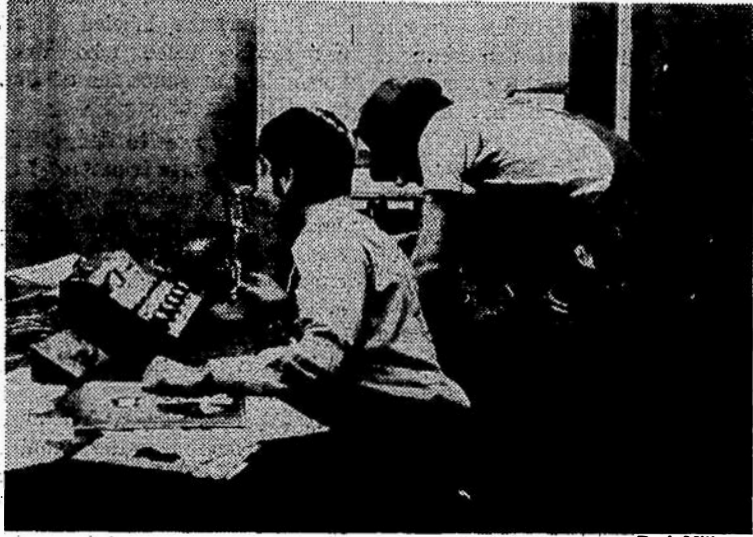
studies works closely with the school's administration and draws up plans for WYUR's future. Being directly responsible for the music recently pumped into the cafeteria during supper hours, Glenn sees a day when WYUR will be a radio station reaching all parts of N.Y.C. Representing WYUR he is working on an intercollegiate delegation to help place various college broadcasting systems on a co-operative AM or FM band that would help them all increase their audience potential.

Although that day is still far away, Glenn is currently fighting for the establishment of a Mass Communication major in YU that would help train students, in the professional art of public communications. He would also like a recording booth installed in the studio through which WYUR could record special shows to be played at later air times. He feels this equipment could also be rented out to groups wanting to make demo or record tapes.

However, no matter how cheerful the future may sound, the present is laden with burdens. Like everything else nowadays, WYUR is struggling to keep its financial head above water. While a Yeshiva publication obtains \$9,600 as their slice of the student council pie, WYUR's portion is a comparative crumb of \$1,400. This shoe string budget prevents the station from carrying out many of its plans to serve the college community. WYUR is also suffering from an administrative cold shoulder. In the current catalogue index, the Kol, a Yeshiva publication that has not see print once this year, is written in bold italicized print, while WYUR, the 68 hour a week radio station, did not even receive a footnote.

This administrative apathy, though, is not shared by the student body. Robert (Bob) Simkovic, the station's Program Director believes that he knows why: "We give the student body the variety of shows and disc jockey styles they want." Bob, a three year WYUR veteran, remembers the student apathy towards the station when he first joined. He feels it was the result of the never changing, one style shows WYUR used to produce. "Now there is something

(Continued on Page 4, Col. 1)



Paul Millman

In case you were wondering what goes on in that studio . . .

What these students had in common was that all worked for the recipient of the birthday wishes. On the cake was inscribed "Happy Birthday WYUR."

Everyone in Yeshiva knows of the success WYUR has en-

of its dingy room in Riets Hall and into the current studio located in the Student Union Building. Today WYUR is six years old and still growing.

Glenn Hirsch, the station's general manager, aside from his

## The Morg Sheet

### On Hearing Goosesteps



By Daniel Besdin

One Sunday morning sometime last December, while driving upstate, I was desperately trying to escape the third broadcast of Rabbi Marc Tannen-

baum's Religion Commentary and the concluding portions of that morning's mass. I happened to settle upon a talk show and was greatly relieved to hear an intelligent sounding voice get on the station's line. The man proceeded to apologize at great length for the nature of his forthcoming question which he repeatedly claimed to be asking in good faith. Finally, after a good deal of hemming and hawing, he got to his question. Why, he asked, was the media constantly referring to the Arab oil embargo as blackmail? After all, Arab soldiers were dying for what they believed in even if what they believed in was wrong. What should Sadat say to the mothers of Egypt's soldiers? That we're not trying to win this war as hard as we might for fear of inconveniencing millions of Americans, perhaps forcing some to take a subway? If Israel had the gas would she service Russia as usual? Then why call it blackmail. Let's face the truth. The boycott is simply good strategy, a legitimate trump card the Arabs would be crazy to overlook.

The question itself must have taken thirty seconds and that's all the caller got. The host who seemed so mealy-mouthed and oily ingratiating minutes ago, was now totally transformed. In a voice crackling with self-righteous contempt he abruptly informed his caller that we'd all heard quite enough of this sort of talk and did not want to hear any more. He had made his point and now would he just hang up. The question, apparently, was not to be dignified with an answer. The show immediately reverted back to the lack of fair Puerto Rican representation in the City Water Works Dept. and the total num-

ber of acne blemishes the Andrews sisters had in 1941.

The reaction of that radio host bothered me quite a bit. Because the more I thought about it the better the man's question seemed to be. The fact is that the United States maintains to this day total restrictions on trade with Cuba long after any political or moral justification for it have grown absurdly obsolete with the disappearance years ago of Cuba's Che Guevara-type insurgency programs. And I would like to remind the reader of a United Nations resolution passed overwhelmingly years ago that imposed crushing trade sanctions on Rhodesia designed to bring the apartheid government there to its knees.

I now continue with a lot of misgivings knowing I am treading on dangerous ground. I trust the reader to approach this with a fair mind and to pay close attention to what I am and am not saying.

I am in no way minimizing the plight of Soviet Jewry, nor our obligation to do anything we can to save them. That is why I love Senator Jackson and his amendments to the U.S.-Russia trade bills. But I find it difficult to understand the real difference between his tactics and those the Arabs employ with their boycott. Granted, of course, the cause of Soviet Jewry is painfully right while the Arab cause is horribly wrong. But that is to evade the real issue. For when we rail against the embargo we do not rail against the merit of the Arab cause. We rail against the means used to implement that cause. What all those cartoons of leering, droopy-moustached Arabs greedily rubbing their hands are trying to convey or what Mr. Kissinger is saying when he mutters about

(Continued on Page 7, Col. 1)

# YCSC Elections Held; Eisenberg In As Head

(Continued from Page 1, Col. 2)

Some of his other proposals included: improving communication between YCSC and the Senate; lobbying for business and accounting courses in the curriculum; greater coordination with Stern in arranging theater parties and other social activities, and the development of Cafe Yeshiva into a permanent institution. Throughout the campaign, Mr. Eisenberg stressed that these were "realistic" and "pragmatic" programs.

Glenn Hirsch, also a Pre-med in YP, waged an intensive publicity campaign in his unsuccessful drive. The Junior Class Secretary-Treasurer pointed to his work in achieving night-time parking privileges at University parking lots for YC students and his sedulous efforts to improve WYUR. Mr. Hirsch promised to fight for day-time privileges for students in the parking lots and to improve the athletic facilities at YU.

Though David Gross garnered an impressive number of votes for a write-in candidate, Jack Schachnow easily managed to stave off the challenge in his successful bid to become YCSC Vice-President. Mr. Schachnow, Junior Class Vice-President who attends YP and majors in Economics, was the innovator and organizer of the student lounge located in Furst 024. In his race against Mr. Gross, a YP student majoring in Speech and Drama, Mr. Schachnow received 233

(57%) votes to his opponent's 162 (39%) votes, with 16 (4%) other write-in votes being cast. Abstentions — which are never included in tabulations of the outcomes of YCSC races according to the Council Constitution — were unusually high in the race, totalling 141.

### Loser Wins

Similar to the contest for YCSC Vice-President, the campaign for YCSC Secretary-Treasurer was also low-keyed. Arthur Strenger, a YP student majoring in Pre-med, defeated Stanley Kurtz, an Economics major attending EMC. Mr. Strenger, who was Freshman Class President, was unsuccessful in his bid last year to become Sophomore Class President. Mr. Strenger, who currently co-chairs YCSC's Teacher-Course Evaluation Committee, must certainly regard the 299 (64%) - 169 (36%) vote as a great comeback victory.

The days of hectic campaigning over, the nights of tossed sleep now a memory, the candidates — win or lose — seemed relieved that the annual contests were now over. Mr. Eisenberg's well-wishers gathered into his room in the Rubin Dormitory till the early hours of the morning, toasting the President-Elect with Carmel Sangria and Kedem Champagne.

Messieurs Eisenberg, Schachnow, and Strenger will assume office in mid-May along with the individual YCSC class officers, to be elected earlier that month,

# JAC Aids Jewish Poor And Elderly Prepare Passover

By BARRY SALTZMAN

For many Jews, Pesach is purgatory. It is a time to embrace friends and family, to proudly enjoy a rich meal, to look back on past progress and to praise G-d. But if your family has moved away, if you are crippled or aged or poverty stricken . . . There are such Jews in NYC, Jews trapped by disease, or circumstance, or just plain age, for whom Pesach becomes a heart-rending trauma. Aged, poor and perhaps worst of all, neglected, they debate within themselves whether to suffer silently another hollow Pesach or else swallow their pride and request the assistance which connotes charity.

The Jewish Action Committee (Continued on Page 9, Col. 1)

# Kissinger Is Ripped By Schacter During Holocaust Memorial Talk

(Continued from Page 1, Col. 5) we must remember who we are. Who are we? Why was I spared? Why did we survive and they didn't?"

Rabbi Schacter emphasized that this was his very thought when he was confronted by the sight of hundreds of Jewish bodies. He declared, "These are all flesh of our flesh, blood of our blood. These are our brothers. But we were not really spared. We were spared to insure that Hitler did not win the war . . . How is it possible both to remember the horrors of the Holocaust as we must and yet to live dynamic Jewish lives today?"

Simply because I believe that we are forbidden to hand Hitler a posthumous victory. If Buchenwald is to minimize religious faith, if Dachau is to be used for men to shrink away from Judaism, Hitler will have scored another diabolical achievement. And do not think for one moment that that is not a real threat."

### Treason By Kissinger

In view of the widespread assimilation by Jews throughout the world, he sadly observed that Hitler may have very well achieved his "final solution." Rabbi Schacter then delivered a blistering attack on Secretary of

State Kissinger saying, "The unconscionable, unforgivable act of Jewish treason perpetrated by the American Jewish Secretary of State is enough to remind us that Hitler didn't lose the War." He furthermore labeled Kissinger among those who would "trample the sanctities of Jewish self-respect."

"The only way to deny Hitler this last ultimate triumph," Rabbi Schacter concluded, "is for we Jews to strengthen our faith in God, in Torah, in Israel, and in ourselves. The magnitude of the evil compels us to increasingly proclaim our faith and determination in the moment of our greatest sorrow."

Rabbi Schacter, a YU alumnus and currently the rabbi at the Mosholu Jewish Center in the Bronx, was the former head of the Conference of Presidents of Major American Jewish Organizations and the American Jewish Conference on Soviet Jewry. In 1956, the U. S. State Department appointed him as a special religious advisor to the Hungarian Jewish refugees. Along with other rabbis, he visited the Soviet Union for the purposes of a study of living conditions of Jews in the U.S.-S.R. and in the Communist-controlled satellite nations.

With approximately 250 people in attendance, the memorial began with opening remarks by Michael J. Bloom, Chairman of the program and outgoing President of the JSS Student Council. Cantor Mitchell Weiss, a senior at YC, later led the assembled in the chanting of Psalm 83 which beseeches God to end his silence and avenge the death of

### CORRECTION

THE COMMENTATOR would like to correct the following error which appeared in our March 28 issue. The Alumni Airings column (And All Israel Knew . . .) was written by Doniel Kramer, not Rabbi Bernstein.

his people. A moving candle-lit singing of "Ani Ma'amin" concluded the memorial observance.

The Knesset, the Israeli Parliament, in 1959 established the twenty-seventh day of the month of Nisan on the Jewish calendar as an annual international remembrance in memory of the six million Jews killed by the Nazis and the uprising of the Warsaw Ghetto during World War II.

# Price Of Kosher Meat Keeps On Spiraling Up

(Continued from Page 1, Col. 1)

politan New York Coordinating Council on Jewish Poverty, said "This inflationary spiral is most adversely affecting that segment of our population that can least tolerate these increments . . . the elderly who are retired on fixed and limited incomes. Keeping kosher is a way of life for these individuals that must be perpetuated."

A regional breakdown of the

est prices for kosher rib steak throughout the city were listed in the Concourse, while Far Rockaway reported the highest prices in that category.

The Metropolitan New York Coordinating Council on Jewish Poverty represents more than three score national and grass roots leadership organizations providing a communal response to Jewish poverty in New York City. In December, 1972, the



Paul Millman

New York City area reveals that the lowest current prices for glatt kosher chicken were to be found in the Boro Park section of Brooklyn, while the prices in the Grand Concourse area of the Bronx rose sharply to become the highest in the city. Glatt kosher chopped meat, however, was lowest in the Concourse and highest in Far Rockaway.

For kosher meats, chicken was cheapest in Rugby-East Flatbush and most expensive in Washington Heights-Inwood. Chopped meat prices ranged from a low in Queens to a high in Coney Island, where prices rose more than thirty per cent since the last survey.

Lowest prices for kosher chuck were reported from the Concourse, while the highest prices were found in Washington Heights-Inwood. By far the low-

Coordinating Council received a grant from the New York City Human Resources Administration. This grant was renewed with a thirty per cent increase in December, 1973, for 1973-74. In addition, the Coordinating Council has been awarded a grant from the Federal Office of Economic Opportunity and receives an annual subvention from the Jewish Philanthropies of Greater New York.

# WYUR Celebrates Six Years; Expecting A Future Expansion

(Continued from Page 3, Col. 5) for everyone." A serious but good show is produced by Aryeh Weil (Monday 11:30-1:00). The Freddy Farkel-Victor Schwartz show (Wednesday 9:00-10:30) is also serious but spiced with a little humor. The Phil Billet-Eddie Tolchin (Sunday 11:30-1:00) and Jeff Strashun-Norm Fershtenberg (Wednesday 10:30-12:00) shows have consistent but good natural feuding between the co-disk jockeys. There is also the "Rapper Al" show (Thursday 8:30-10:30) in which Allan Schwartz follows a Cousin Brucie format.

The D.J.'s have also increased student interest with their student participation policy. Rapper Al has a different question each week where the audience has all two hours of his show to call up with the answer and win a free record. Norman Gold (Thursday 12-1:30) also quizzes his listeners and evokes audience participation. Efraim Goldstein's (Wed. 12-1:30) latin accent (with the fella's of course) and the girls of Stern College (Sunday and Tuesday 7-10:00) add much needed color to the station's program. All disc jockies accept requests and dedications.

At first Bob was wary about giving freshmen disc jockey positions, but, the success of the Arthur Herzfeld (Thursday 10:30-12:00) and the Artie Stark-Elliot Henslovitz (Mon. 1:00-3:00 and Wed. 1:30-3:00) shows have proven his gamble a success.

Bob, known to his friends and associates as Simky, is in charge of the stations D.J.'s and engineers, and must coordinate the time slots for the station's shows. In his position, he knows the station's problems. One of Bob's problems is when a listener calls and requests a selection not homologous with the type of show being played at that time (for example, asking for American Jewish music during an Israeli show), the D.J. or engineer, if they have the time, search for the song and play it. More often than not, though,

they are both very busy, and the listener gets insulted when the request is denied. Sometimes a D.J. may reach a point where bothersome or prankish type calls might lead him to embarrass someone over the air. This is a bad reflection on the station.

The major problem, however, is WYUR's faulty equipment. Only with the help of Chief Engineer David Friedman has WYUR saved over \$3,000 in repairs. The equipment breaks down in a leap frog fashion—when something is fixed something else becomes inoperable, only to be replaced by something else when that's fixed. Bob believes that the patience of the WYUR staff and listeners is the major factor that helps overcome this situation.

YU's radio station is different in many ways from when it first started. Now Jewish and rock music is coupled with classical (Irv Wiesen every other Thursday 7-8:30) and, under the leadership of Lenny Fuld (WYUR News Director) students know of special events in advance, and are about to receive a WYUR news letter (rumor has it with a centerfold).

This year, WYUR expanded the old nightly 7:00-1:00 time slots to 7:00-3:00 plus morning and 9:00 p.m.-9:00 a.m. Saturday night shows. Future expansion is also planned.

The WYUR governing board is partly responsible for this rapid growth. However the real credit goes to its entire staff, dedicated and ready to do anything to improve the "Voice of Yeshiva!"

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# The Commentator Forum

## Thoughts Between Classes

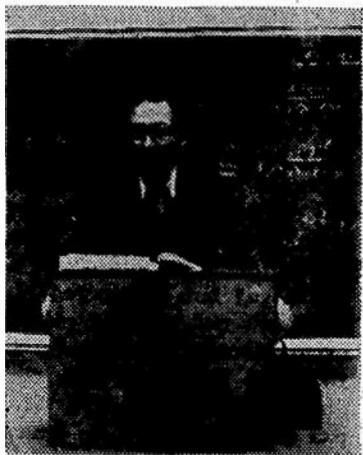
By MANFRED WEIDHORN

**On the YC Community:** THE COMMENTATOR frequently prints student criticism of administration and faculty; the time has come for some reverse criticism. Two things about students annoy me somewhat. (1) One of their common complaints is that the school does not offer a large variety of courses. Yet when such courses are offered, no one registers. I have devoted many hours to help establish 3 interdepartmental courses, and I have ideas for several more, but I am not going to follow up these ideas because I fear from recent experience that my work will be in vain. So, students, either put up — i.e., register — or shut up. (2) Student pushiness with reference to grades is an old lament at YC, but it seems to be getting out of hand. The other day, a student — an intelligent one, at that — said to me during a conference, "Dr. Weidhorn, you have a reputation for giving out" — I braced myself, expecting to hear again what I have often read in student evaluations, and then I nearly fell to the floor when I heard the rest of the sentence — "many B's and C's." Apparently students believe that an "A" is a birthright. The truth of the matter is that the statistics on grades at YC are little short of scandalous; our students are good but not that good.

**On the American Community:** What radicals and liberals have been saying about Nixon for a quarter of a century ("Would you buy a used car from this man?" etc.) and what conservatives discovered in 1971 (via his resort to wage and price controls, his praise of Keynes, and his hobnobbing with Mao, Chou, and Brezhnev) the rest of Amer-

ica is now finding out — that he is one of the most unprincipled, devious men in American political history.

But wait; let us undertake a little mental exercise or experiment. Let us suppose that he really is innocent and that all his assertions are truthful. The resulting picture simply shatters the mind. Here is a leader who, directly or through his underlings, misplaces important documents (like a deed); defends in court the right to withhold certain tapes only to dis-



Paul Millman

Dr. Manfred Weidhorn

cover that the tapes do not exist; decides to record his conversation for posterity but does so on an unsophisticated tape recorder, allows hums and noises to spoil some conversations and the tape to run out on others; has faithful secretaries commit mayhem which a 19-year old (Continued on Page 8, Col. 1)

## Holy Masquerade

By HAROLD TEICHMAN

Having been at YU for 3 years I have come to know though not love the ubiquitous apathy editorials that appear in THE COMMENTATOR, Hamevaser, and Tempo. If that's not enough more apathy a la Stern's Observer is dished out and imported here. The ironical thing however is that these editorials are in fact cop-outs themselves. Rather than giving some insight on where shortcomings of these projects are, which don't attract sufficient response, these editorials level a common denominator charge at everyone who doesn't respond. Sometimes these editorials seem to be written in collaboration with the project leaders who are possibly trying to legitimize their position of power.

Anyway, there are many reasons for not joining up and therefore to lump everyone together to award lumps collectively is not constructive criticism but 99% pure arrogance. For instance there are commuters who cannot stay every night for meetings. A step in the right direction might be to give these commuting students prior class registration in order that they can arrange their time to be able to participate more. (I hope you don't think I have any ulterior motives just because I happen to be a commuter myself.) (Continued on Page 6, Col. 1)

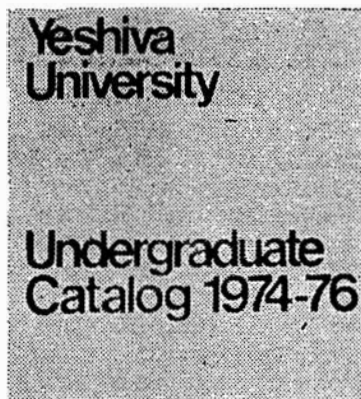
## Exegeticus Catalogicus

By MOSHE SOKOLOV

As the YC Bible curriculum goes before the Senate for possible revision, I think it might be appropriate to address several comments towards the general state of Jewish studies at Yeshiva. As both a student and "practitioner" of that discipline, I hope my remarks will contribute towards a positive and constructive re-assessment of the current of "Jewish" affairs.

Towards this end I have decided to treat the subject by textual-exegetical means. The text which I have chosen to

analyze is Yeshiva University Undergraduate Catalog (1974-76) p. 32, column a, paragraph 3, and I quote:



Paul Millman

analyze is Yeshiva University Undergraduate Catalog (1974-76) p. 32, column a, paragraph 3, and I quote:

"In addition to these (liberal arts and sciences) curriculums leading to the degree of Bachelor of Arts, students participate in programs of Jewish Studies providing intensive analysis of classic texts in the Hebrew and Aramaic originals.

Designed to deepen ethical and philosophical insight and values, they also afford valuable supplementary training in research methods and independent work."

Clearly we must begin with the words "in addition." Anyone with a minimal knowledge of Rabbinic hermeneutics (may we presume such an acquaintance for the author of the catalogue?) knows that "all additions are amplifications" (*Ethim ve Ga'im Ribuyim*). Consequently we have our first conclusion: The catalogue paragraph in question re: Jewish studies is an amplification of the goals and values of the college as set out in paragraphs 1 and 2 (*Catalog*, op. cit.). That is to say it is not in juxtaposition — implying contrast to show unlikelihood or differences (*Webster's Unabridged*, p. 318 col. 2, p. 776 col. 3) but is an expansion for purposes of clarification.

The implications are clear. Anything which — in due course of investigation — can be shown as applicable to the "wide range of educational programs . . . combining broad training in the liberal arts and sciences with specialized preparation for advanced work in a specific discipline or profession" (*Catalog* op. cit.) will automatically and axiomatically apply to Jewish studies.

What, you may ask, is the *nafka minei*? Credit per semester for one. The Catalog (p. 28-29) defines 1 credit as 45 academic hours, each 50 minutes long, which, in an undergraduate lecture-recitation course, are divided into 15 class hours and 30 in home preparation. Since every Bible course (i.e., Heb. 71-78) meets for 1 hour and forty minutes, being 100 minutes or 2 academic hours. (Continued on Page 7, Col. 1)

## Parking Around Yeshiva

By TSVI BERMAN

During my past nine years at Yeshiva, I have seen the parking situation go from bad to

worse to almost impossible. The sight of meter maids in their cute blue hats with pen and summonses in hand and a quota that they must fill, has also done nothing to alleviate this situation. As I have never seen this done, I think that it is about time that someone wrote an article giving some tips on how to beat the parking dilemma around Y.U.

Firstly, the most logical solution would be for YU to buy up some land and built a parking lot or building. The reasonable charges that Y.U. could collect, and to which I am sure that the students and faculty would not object, would pay for the most of this facility, and be of great benefit to the students and neighborhood as well. The advice of Mr. Marmorstein that students leave their cars at home is quite impractical as YU students have a double program which often takes them well into the evening making it a real danger to use the trains. However, being too logical for the near-sighted YU executives, I am sure that this will never occur since they only undertake projects which have a better than even chance of failure. Therefore some tips for coping with the horrible parking situation may be efficacious in saving YU students some money.

Of prime importance is that one who double parks, and even one who finds a legal spot, leave his name, where he can be reached and when his class ends on a piece of paper in legible

print in the window of the car. Since a person usually has classes in the same room or a maximum of two or three rooms (Continued on Page 7, Col. 1)

## To Steer Rather Than Drift

By Dean Jacob Rabinowitz

In the beginning there were, of course, only Hebraic Studies. Just as in A Beginning there was only a Torah Blueprint which guided Creation. And it was thought, by the late 19th century immigrants, that the creation of a new community in a primitive country called America could follow a similar pattern. Imitato Dei. But a realistic appraisal came to show that, while study per se was still the core of the Jewish educative process, the building of a viable community demanded other skills. The ability to communicate. The ability to relate heritage values to the new, exuberant civilization which had freed itself, for better or for worse, from the measured dignity of the European experience. And so Yeshiva College, a necessary supplement to Yeshiva, dedicated to the development of the skills necessary for the dissemination of Torah values, was born.

The first generation of students adapted quickly and successfully and played a major role, perhaps the major role, in

the struggle to achieve a successful transplant without a crippling rejection. It is not an exaggeration to state that any American Jewish community whose history spans more than 30 years, that is to say a preholocaust community, probably owes its continuing existence to a Yeshiva alumnus.

But the children of the immigrants, and their children, with visions not attenuated by ghetto walls, dared widen their dreams to embrace the full spectrum of career opportunities. And they came to Yeshiva College seeking not the Jewish Service opportunities which drew their fathers but all of that which was their birthright as free Americans. The college, seeking to serve honestly, expanded its horizons, broadened its offerings, and dared dream a dream of its own. And a University was born.

The University, in turn, was midwife to the birth of even more ambitious student dreams. AECOM opened the door to med- (Continued on Page 7, Col. 1)

## A Sense Of Purpose

By Chuck Bernstein

*Yeshiva College exists to serve the Jewish community by providing a high quality undergraduate secular education to students who are simultaneously pursuing an approved program of advanced Jewish studies.*

Having been able to step back and see the forest for the trees, I can not help feeling that the manifold frustrations and anxieties experienced at Yeshiva College do in fact have a common denominator — lack of purpose. A sense of well-defined purpose and meaning is absent from academic life at Yeshiva. And it is precisely at Yeshiva, where academic life is as demanding as it is, that such direction is sorely needed.

There are very few people associated with Yeshiva College who would not subscribe to the partial statement of purpose printed in italics above. But do not go looking for it elsewhere. It was made up in order to help demonstrate that a written statement of purpose, including propositions of the above variety, could help provide that sorely needed direction. Let two examples suffice.

The first deals with the academic direction of the college and in particular, the faculty's and administration's oft-manifested liberal arts hang-up. It's very easy for individual administrators and faculty members, on the basis of personal pedagogical preferences, to espouse the doctrine that Yeshiva should be a liberal arts college.

But does such an attitude permit Yeshiva College to fulfill its responsibilities to the Jewish community (responsibilities I dare anyone to deny we have)? Are we conscientiously fulfilling that responsibility when we systematically exclude students who genuinely desire to pursue advanced Jewish studies but also wish to major in accounting? I would say that we are not. For such a

(Continued on Page 6, Col. 1)

## A Challenge To The J.A.P. Conscience

By MICHAEL S. KLEIN '74

In my book, the Jewish American Princess ranks higher than bagels and lox in all-around sweetness, though she can be as cold as stale bagels, and as spicy as the non-Nova Scotia lox brands. Like the Sunday morning U.J.A. breakfast feast, she is an inherent part of the American-Jewish tradition, and will continue to be as long as the Young Israel Queen Esther Award is given to young Jewish women for being "pleasing to the eyes." In this connection, she wears a price tag on her remodeled nose, and earrings that are shaped like a price tag with their cost engraved in them, or alternately, she has airline baggage claim checks on her pocketbook and matching ski-lift tickets on her winter parka.

Deborah is a doctor's daughter. Her sister married a doctor and her brother is a doctor. Deborah is as complicated as the Physician's Desk Reference. She plays hippie in her daddy daddy buy me dyed out jeans with embroidered patches, Master Charge flannel shirt from Bloomingdale's, and boycott lettuce button. In this role, she looks as fresh as the morning's salad from California.

Some of Deborah's best friends are Black because they don't live in Forest Hills, and she sympathizes with them in between chats she has with her white girlfriends in the Barnard library about Oscar deLarenta platform shoes that will make her clumsy gait fashionable. Her veneer of grace is not epitomized so well by her platform shoes as by her Boston accent which she picked up from her ballet instructor who is a Radcliffe graduate, and although she will never play in the Manhattan Conservatory, she can pronounce the word with more finesse than her cello instructor, an aging English music professor.

## Holy Masquerade

(Continued from Page 5, Col. 3) self.) Furthermore why can't these self-righteous leaders understand that many of these organizations have either goals or means which are inconsistent with other people's ethics; for instance JDL and Anti-Shmaad organizations which disrupt, destruct, and thus defame for the purpose of some higher goal. I'd like to refer those leaders to the Encyclopedia of Philosophy under the heading of "Hell" and subheading "paths to . . ." Another thing these editorials do is chastise others for putting too much emphasis on grades. I wonder if that's the secret of success which puts them on the Dean's list so often.

To besmirch fellow students is not worthy of a decent organization. Rabid sloganeering is not a part of literate articles and some of the editors should realize that, believe it or not, everyone is indeed engaged in something important whether or not apathy editorializers say so. I have taken the time out to speak for those who are preoccupied with other essential responsibilities. Unfortunately I had to write this column to do so.

Harold is an economics major and attends YP.

She is a phoenix who is never consumed by her materialism until sugar daddy withholds the allowance because he's found out that she is sleeping with a goy. Otherwise, she flies, time and time again. She has flown to Israel more times in the past five years than the Israeli foreign minister has commuted to the U.S. (each time she goes she brings back two sheepskin coats, thereby inflating the price of sheepskins in East Jerusalem). During the winter, she flies to the Fountain Blue or the Greek Islands because the effect of lying in the sun for eight hours a day covered with Sunny Buoy tan oil makes her look attractive. During times of political unrest in Greece she will tell you that she prefers restful Mi-

ami and the Americans should stop supporting Greece if the Greek students are not given back their civil rights.

How long Deborah will continue to live like a princess is a very difficult question to answer, most probably, it will be for the rest of her life. Like her mother, sister, and sister-in-law she will marry a man who is able to give her the most money, preferably a professional, so that she can become vicariously fulfilled by his achievements, in addition to living in a split level Frank Lloyd Wright house, and wearing nice clothing. It is no surprise that she does not see herself for what she really is, namely, a lavish Dash housewife, content to give

(Continued on Page 8, Col. 2)

## A Social Security For Education

By HOWARD WEIDER

In nervous anticipation, he quickly walked down the long, blue corridor, the pictures decorating the wall becoming a mere blur with the succession of rapid steps. He opened the door marked "Executive Office of Mr. Administration" and the receptionist waved him on to the next door, marked "Mr. A—Private."

"Have a seat, Professor; I suppose you know why I called you in," stated Mr. Administration in a matter-of-course manner.

"No, not really," responded Dr. Plato, a Professor of Philosophy at a small but promising college in Upper Manhattan.

"Well, things have been getting financially tight at the University and, you know, there's this thing about employing younger teachers; in other words, Professor Plato, since you've reached the age of sixty-five, we're asking you to retire."

"Retire? What! Even with my teaching duties, I've still managed to write works on rhetoric, logic, metaphysics, and the universe. I'm about to start on a thorough study of society, laws, the state. I'm really excited about it; I'm in my prime! Retire, indeed!

"Listen it's not the 'publish or perish' issue here, but at age 65 you must retire. That's policy. There's nothing you nor I can do about it," and as though anticipating a request, Mr. A quickly continued, "And if I make an exception for you, I'll have to do it for everybody."

"Now," Professor Plato began in a calm tone, "Who is better equipped to teach, a man who has many years of accumulated knowledge and experience or . . ."

"Don't waste your breath. Save the Socratic method for the classroom, not here. Sorry. You'll be getting your check in the mail."

Though the above incident is obviously fictional, one wonders how the octogenarian Plato would have been treated at a college, like Yeshiva, when he reached the age of sixty-five—the age of mandatory retirement at YO (or sixty-eight by special permission of the University's President). Yet this academic year has provided examples which obviate any need to hypothesize. Last January, Dr. Moshe Reguer, Associate Professor of Jewish Studies, retired, and this June, Dr. Joseph Dunner, Senior Professor and Chair-

man of the Political Science Department at YC, will be leaving — both victims of an unenlightened and, in fact, barbaric law.

The mandatory retirement provision runs contrary to a fundamental tenet of Judaism, namely, a respect for wisdom, scholarship, and experience. If the practitioners of the world's oldest monotheistic religion had "kicked out" rabbis from yeshivas and positions of influence when they became sixty-five, Jews would probably not have had the spiritual integrity and fortitude to survive the onslaught of the Romans, the Crusaders, the Nazis, and their like.

Jewish law which prizes the freedom and dignity of the individual would absolutely condemn any effort to deprive a man of his social contacts, his prestige, and his sense of usefulness. Because he has reached a certain chronological age, is a man who has devoted years to the study of a discipline to completely cease from rendering a valued service?

Perhaps the University's Trustees, Administration and THE COMMENTATOR'S Governing Board which supported the Administration's policy in the Reguer case, want to effectuate the theme of Jean Giradoux's epigram, "Death is the next step after the pension — it's perpetual retirement without pay." Since a man has reached age 65, let's send him to a nursing home, measure him for a shroud, and start building the coffin. The point, however, is that though the enactors and proponents of the mandatory retirement rule are not malicious, heartless beasts, but on the contrary — well-intentioned people, their action is simply in total discord with the fibers of morality and ethics.

Yet, with the advent of the Industrial Revolution and the technological boom of the twentieth century — characterized by ever-increasing demands for speed, efficiency, and productivity — morality and ethics are forgotten in the shuffle. The need to eliminate a mandatory retirement age at sixty-five is still, nevertheless, beneficial and desirable.

For an insight into the assets of added years, read the comments of Cicero, the noted Roman statesman and philosopher of the first century B.C.E., where in De senectute he states: "Are there no old men's employments which are carried on

## Apologia Pro Vita Nostra

By LOUIS H. FELDMAN

Does it make sense that an institution which is struggling for its existence should permit itself the luxury of classes of three or two students — even one student occasionally? Even friends of the classics have been heard to predict that within a decade Latin will follow Greek into oblivion in the secondary schools — yes, even in the Catholic schools with their *aggiornamento*. Why delay the inevitable?

I should like to present the proposition that the moment that Yeshiva or any other institution of learning in the West abandons the classics it gives up the credentials of its existence as a school of liberal arts in the Western tradition (since a school,

being derived from *schole*, "leisure," is, etymologically at least, a place where we are taught how to use our leisure); it forfeits its claim to be a college (since a *collegium* is a society of students and teachers bound together by common ideals); and it no longer merits the status as a university (since an *universitas* is a single body united by the pursuit of knowledge).

According to Arnold Toynbee it is possible to leap from barbarism to decadence without building and enjoying a classical period. We are in imminent danger of doing so. The founding fathers of our Republic — men like Madison and Jefferson, who were steeped in the classics — were eager to have our nation profit from its association with the Western tradition by utilizing the writings of Polybius and Cicero in their political thinking. We, who are, so to speak, on the threshold of the second century B.C.E., are apparently choosing not to follow Scipio into the mainstream of Western culture, but are ready to plunge into the age of Caracalla and his "humanity." And so Orwell's 1984 will be with us a decade earlier.

In a certain sense, decay of language is decay of man. Man's most distinctive feature is his mind, and it is in language that he expresses his thought. It is, I believe, no coincidence that in an age in which language requirements have been diminished and even abandoned our students in many universities have turned to non-rational, anarchical means to attain their non-negotiable demands. A careful use of language, and especially of the classical languages, teaches one the importance of rules. In an age which has been inundated with books written in a splendidly obscure jargon created by scholars who should have been subsidized so as not to feel the compulsion to publish, the study of language teaches us the importance of saying exactly what we mean and of meaning what we say. In an era when classes

by the intellect even when the body is feeble? . . . Large affairs are not performed by muscle, speed, nimbleness, but by reflection, character, judgement. In age these qualities are not diminished but augmented . . . Shall we not concede old age even strength to teach the young, to train and equip them for the duties of life? What can be nobler? . . . No teacher of the liberal arts should be considered unhappy, however much their physical vigor may have waned and failed."<sup>1</sup>

Compare Cicero's observations to one made almost 2000 years later, namely, that of Clark Tibbitts, who headed the Committee on Aging and Geriatrics of the United States Department of Health, Education, and Welfare, when he comments: "Psychological traits which are more subject to social conditioning, such as learning efficiency, verbal ability, comprehension, accumulation of experience and information, and capacity for making judgements, appear to hold up well into the later years and, in some instances, actually to increase in strength."<sup>2</sup>

Their perspectives are sup-

(Continued on Page 8, Col. 1)

## A Sense Of Purpose

(Continued from Page 5, Col. 5)

responsibility can only be fulfilled by expansion and growth of our academic horizons and not by contraction and limitation.

What's more, the adoption of a formal statement of purpose could prove helpful in another sphere as well — that of students' personal direction and motivation.

I would hope that my statement and any that may actually be adopted in the future would convey to the prospective student that Yeshiva College does not exist for its own purposes but rather in an auxiliary role to the Jewish studies schools. A radical position? I think not.

For there is basically only one academically valid reason for choosing to attend Yeshiva College and that is the sincere desire to pursue Jewish studies on a college level. It is the unfortunate student who was never oriented in this direction, as well as the one who loses his orientation due to disappointing experiences in his Jewish studies, who suffer most from the frustration and disappointment rife among YC students.

A written guideline could help students develop an appropriate attitude toward their educational investment of four years. It would then be the responsibility of the Jewish studies schools to maintain that attitude by providing the student with profitable returns on his investment.

In light of the above, and the many, many other possible examples of its usefulness, developing a written statement of purpose for Yeshiva College seems like a worthwhile undertaking. A panel representing a cross section of the Yeshiva academic community and responsive to all concerned groups and individuals should be appointed to tackle the problem. And maybe, just maybe, such an undertaking will help Yeshiva College find a sense of purpose again.

Chuck is a past Research Editor of THE COMMENTATOR and presently studying engineering at Columbia University. Also a veteran of the YC Senate, Mr. Bernstein is on a leave-of-absence (professional option) this year.

## On Hearing Goose Steps

(Continued from Page 3, Col. 4) blackmail is that regardless of whether the Arabs are right or wrong they have no right to impose their will upon us in this way. But is it that simple? I am sure that to the average Arab, misguided as he is, the continued occupation of Sinai by Israel or the miserable refugee problem is at least as burning a moral issue as Soviet Jewry is to Henry Jackson. And I am certain that odd-even days at Soviet bakeries would be a far greater hardship than at American gas stations. One might make a valid argument against the Arabs forcing a totally uninvolved country such as Japan into adopting a pro-Arab position. But I hardly think such an argument is as sound when applied to the United States. Can I really expect an Egyptian to regard the U.S. as an innocent third party anymore than I can expect an Israeli to view Russia as such? In any case I believe the issue here involves rather complex considerations.

Now I am not writing this, forbid, to champion any Arab cause. Nor am I suggesting at all that we cease in any way to support legislation like that of Senator Jackson. If it is a Jewish life that's at stake it matters little to me how we go about saving it. But since we are all in the desperate business of saving Jewish lives I think we should realize that perhaps, in the long run, we may seriously hurt our position by not facing issues in as forthright and honest a manner as possible and instead resorting to high-blown rhetoric. Could not some non-Jew listening to that radio program very well have left with a strongly negative attitude to what he justifiably believed was a flagrantly biased, insulting, and cheap evasion of a perfectly honest question. Is

the media, he might seriously ask himself, so heavily controlled by pro-Israeli opinion that anyone even voicing a doubt is to be treated immediately like a fulminating anti-Semite. What shallow tactics like those exhibited on that radio show accomplish is to convince the neutral listener that we really have something to hide behind clouds of self-righteous posturing and bluster.

For Bnai Brith to publicly decry the recent T.V. production of Merchant of Venice a sign of resurgent anti-Semitism in America is somewhat irresponsible. The charge received widespread publicity. As was obvious to anyone who has studied the play, however, the production had been saddled with every possible device imaginable to portray Shylock sympathetically. Unfortunately, to the average viewer the play leaves a distinctly anti-Jewish impression no matter how one colors it. The real question is whether the play can be shown at all. But now we've invoked the grim spectre of censorship, something the Jewish community should fear more than anyone else. Had Bnai Brith actually succeeded in raising enough of a public ruckus to have the production cancelled, or censored if you will, would it not have raised questions in an uninformed America's mind as to what right a minority has to dictate that a play as respectable and seemingly innocuous as one written by the venerated William Shakespeare and produced for centuries not be aired on nationwide T.V. Bnai Brith might have chosen to strongly question ABC's judgment in thinking that their production of the play might escape anti-Semitic caricaturing instead of declaring it symptomatic of American anti-Semitism. To put forth such exaggerated accusations only serves to obscure the urgent

validity of Bnai Brith's concurrent condemnation of somebody like Father Berrigan who truly must be exposed loudly for the dangerous anti-Semite he is.

A few months ago the prospect of a cold, immobile America looking at us Jews as outlets for its frustration loomed ominously in our minds. Reports soon began to stream in of bumper stickers stridently ... proclaiming ... that America needs oil, not Jews and even that Americans should burn Jews not oil. I, try as I might, never once spotted any such sticker, a failure I found particularly frustrating since all my friends claimed to have seen them or at least to know someone who saw them. It was comforting to read later that a number of journalists were also having problems sighting the stickers. If you have spotted the mysteriously bumper decorations, fine, I must remain of the opinion, however, that the stickers were a panoramic delusion of the U.S. Jewish community, understandable perhaps but paranoia nevertheless.

I imagine that certain Americans might have been a bit put off by our rather hysterical conviction that anti-Semitism was sprouting up on bumpers all over the country. I know that similar delusions of persecution on the part of black groups lend me an impression of irresponsible self-pity and indulgence. They often seem to be trying to create undeserved feelings of doubt and guilt within us to be exploited later on.

Are we, then, by persisting in our overreactive vigilance running the grave risk of dulling the sensitivities of an American public tired of hearing us cry wolf or, even worse, beginning to resent up for it

## Parking Around Yeshiva

(Continued from Page 5, Col. 4) between eleven and two, it pays to make-up a few pieces of oak tag with the relevant information which one can just sit in the window. Such a practice, besides being the "menchlich" thing to do prevents the person that is parked-in from becoming angry and calling the station house which usually results in all the double parked cars being ticketed. It is also not a good idea to double park a car owned by a non-Jew (e.g. when you look in the window St. Christopher stares back at you) as they are generally not familiar with the YU buildings and are more likely to summon a policeman.

Upon arriving at YU in the



Paul Millman

11:00 o'clock double-park.

morning one should cruise around for about five minutes and attempt to find a legal spot and then expect to be blocked-in for the day. One who expects to leave before three P.M. or can't find a legal spot should park on the "wrong" side of the street as double parking at this time will almost always result in a ticket. Leaving a "Do not double park leaving early" sign in the window when one has no intention of leaving early is plain selfishness. About 10:45, not before, if one has parked on the wrong side, he should double park his car (making sure that he is exactly parallel and relatively close to one car) and leave his name etc. in the window. Between 2:00 and 2:15 the car should be reparked on the "wrong" side again. While the meter-maids or policeman generally come around between

12:00 and 1:00, if one double parks before 10:45 or after 2:15 he runs a good chance of receiving a summons.

It goes without saying that one is sure to receive a summons if he parks so that his car is sticking into a crosswalk, in a driveway, in a bus stop, too close to a fire hydrant, or in the Teachers Parking area. Never double park on Wednesdays or any legal holiday or whenever alternate parking is not in effect. The best streets on which to double park are 186th and 187th Streets between Audubon and Overlook Terrace and on the entire length of Overlook Terrace. While the police generally do not bother cars that are double parked on 185th Street and Amsterdam Ave., these cars are the first to receive tickets should they decide to "raid" the area.

It is also generally a good idea not to double park cars on Audubon Ave. as you will park in a car of someone that lives in the area. If possible one should double park the first car next to the corner, or a fire hydrant or driveway as this permits the car-to-get out without even calling the owner. Don't double park in such a manner where you block the street or make it difficult for a car or truck to get through the street. I would also like to call upon the out of town students, who feel that they don't have to pay the tickets that they receive, to follow these rules as well so that they do not precipitate a situation which

The Editor-in-Chief and Governing Board of THE COMMENTATOR extend their condolences to Alan Rosenblatt '75 on the recent loss of his father. May he be comforted among the mourners of Zion and Jerusalem.

will result in everyone getting tickets.

Remember: Double park only between 10:45 and 2:15 and leave your name etc. in the window and it is very unlikely that you will get more than two tickets (and probably none) during the year. These are common sense rules but through them I have avoided receiving even one summons during my nine years at Yeshiva.

## To Steer Rather Than Drift

(Continued from Page 5, Col. 2) ical careers and the response was electrifying. Students, geared to massive study programs, talmudically trained to pay careful attention to text and to apply incisive reasoning to study, gladdened the professional and graduate schools which admitted them as Yeshiva graduates.

Viewed objectively, with the academician's detachment, we have a scenario of striking success. But the silver lining did not overwhelm the cloud. For, while other vineyards were tended by our best talents, our own fields withered. Very few of our best minds gave mind to the Jewish community, its needs and its tomorrows. The Jewish school, in particular, both day and afternoon, was forced to accept teachers and leaders who arrived at their careers by a negativistic process of rejection and elimination and drifted with their charges rather than led them. Jewish education fell into almost total disarray, almost completely unresponsive to the challenges. And thus it would have continued were it not for the "ethnic explosion."

Jewish pride — religious and natural — has always been one of the bulwarks of Jewish survival. But in our time it is dimmed by the self-assertive glow generated by other groups and we find ourselves in the

unusual, perhaps even uncomfortable, position of being mere by-products in the pluralistic melting pot. The process, however, has produced something uniquely worth-while to us. More and more of our brightest young people are turning inwards to ask "When shall I do for my own?" and are seriously planning to embark on careers of service — the Rabbinate, Jew-

Studies Society is lending impetus to our efforts. We believe that our program is a challenging one, addressed to our needs, a worthy competitor to the secular program in the tug-of-war for the generation's energies. We believe that more and more students are aware of this and that more and more will ask "When shall I do for my own." You, perhaps?



Paul Millman

Dean Jacob Rabinowitz

ish education, Jewish community service, and the like.

Erna Michael College has made, and is continuing to make, energetic efforts to steer rather than drift. And the student-conceived and sponsored Jewish

Given the students we can, and we will, change the face of tomorrow's Jewish America and, since there are more Jews in America than anywhere else on earth, the face of tomorrow's Jewry.

## Exegeticus Catalogicus

(Continued from Page 5, Col. 5)

demical hours per week and, consequently, at least 30 academic hours in a 16 week semester (p. 41), it stands to reason that if the ratio of 2 preparation hours to 1 class hour — presumed by the catalogue to be the standard for all undergraduate lecture-recitation courses — be maintained, then the 30 class hours of a Bible course will generate 60 preparation hours for a total of 90 academic hours per semester which warrants 2 credits.

To look at a Bible course in any other fashion would be presuming either:

a) that it is inherently different from any other undergraduate lecture-recitation course in terms of its credit per semester allotment — a presumption which we have demonstrated to

be totally inconsistent with the catalogue's own statement in regard to Jewish studies or b) that the granting of only 1 credit for a Bible course presumes that the 30 class hours are accompanied by only 15 preparation hours (for a total of 45 academic hours, or 1 credit) — a presumption which would again arbitrarily discriminate against the Bible course, this time however in an even more detrimental fashion by positing, as it were, that a Bible class requires only 50% of the preparation time of another course.

In a sequel to this article I hope to deal with the "seifa" of the text re: "intensive analysis of classic texts in the Hebrew and Aramaic originals."

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# A Social Security For Education Apologia Pro Vita Nostra

(Continued from Page 6, Col. 4)

ported by contemporary empirical studies. P. Meredith Belbin, an industrial and research consultant in Cambridge, England, cites studies by Ehringer, Clément, and others which clearly indicate that only those with initially low intelligence suffer the greatest decline with age. In a 1969 study, Clément, for example, compared certain abilities as memory, intellectual efficiency, reaction time, and strength of grip between teachers and workers. According to Belbin, Clément concluded that "... teachers achieved superior or highly superior scores on all tests. The decline with age in the performance of teachers was less on all tests except that of reaction time (where there was high variability among teachers)."<sup>3</sup>

Charles Taylor, Professor of Psychology at Pennsylvania State University, states: "Von

The Editor-in-Chief and Governing Board of THE COMMENTATOR extend condolences to Shalom Carmi '71, instructor in Bible in YC, on the loss of his father. May he be comforted among the mourners of Zion and Jerusalem.

Mering and Weniger (1959) have suggested that the age of pervasive downward change is no earlier than 75 years.<sup>4</sup> He notes, however, that the measurements vary depending on the person and the bodily function involved. This observation tends to support a key argument in favor of eliminating a mandatory retirement age, that is: that mental powers, like physical abilities, flourish when they are consistently exercised.

These findings are exemplified by many notables in society who refuse to be pushed into a rocking chair. At age seventy, Judge John Sirica, for example, has become a celebrated figure

## Thoughts Between Classes

(Continued from Page 5, Col. 2)

novice would avoid; files tax records filled with petty or questionable deductions; behaves in curious ways in various crucial matters, like the milk fund, IIT, Howard Hughes funds; acts so erratically as to seem guilty of a cover-up and then of a cover-up of a cover-up; insists that he will or will not do something and within days acts contrary to his words; contradicts himself about when John Dean's remarks deprived him of his moral innocence — or is it ignorance?

And what ignorance! Has ever a leader, himself guiltless, been so surrounded — in his Vice President, Cabinet officers, presidential advisers, men in the highest offices of the land — with apparent perjurers and law-breakers? Some men have suggested (e.g., Gore Vidal in *The Best Man*) that a president needs no arcane knowledge other than one thing, how to judge character; then he can hire the right men to handle the complex details of government while reserving to himself the basic policy decisions. By that standard alone, Nixon deserves to be cashiered. McGovern was rejected by the electorate because he was the one supposed to have picked a questionable candidate

amidst the judicial proceedings related to Watergate. At age 68, Mayor Abraham Beame of New York has been entrusted with what has been called "the second toughest job in the country." And one of the key contenders in 1976 for "the toughest job in the country" will be Governor Nelson Rockefeller, who will then be sixty-eight.

Regard, furthermore, the age-at-death of the following great men, all of them active in their last years: Among philosophers and belletrists — Martin Buber-87, Robert Frost-89, Carl Sandburg-89, George Santayana-89, Sophocles-90, Albert Schweitzer-90, George Bernard Shaw-94, and Bertrand Russell-98; of men of medicine and physiology — Louis Pasteur-73, Wilhelm Roentgen-78, Sigmund Freud-83, Joseph Lister-85, and Anthony von Leeuwenhoek-91; of scientists and mathematicians — Albert Einstein-76, Galileo Galilei-78, and Isaac Newton-80; of great composers — Giuseppe Verdi-88, Igor Stravinsky-89, Jean Sibelius-91, and at age 80, Karl Boehm's baton is still actively waving at the Metropolitan Opera House in N.Y. Among great artists — Auguste Rodin-77, Donatello-80, Matisse - 85, Michelangelo - 89, Grandma Moses-101, and at age 85, Marc Chagall has yet to rest his paintbrush and hang up his smock. These cordon bleus have proven their prowess, not only in their early years, but in their late years, as well. In a way, they have refused to succumb to the third statement of Disraeli's dictum, "Youth is a blunder, Manhood a struggle, Old Age a regret."

But just like a faculty totally composed of young instructors is harmful because of its insufficient experience, a staff completely comprised of elderly members is dangerous because of an obvious threat to continuity. A reorganization of regulations regarding the faculty

for the vice-presidency and supposed to be surrounded by a staff he neither knew nor controlled. What football coach or business executive who did as awful a job as Nixon has in running the country would not have been out on his behind in a matter of weeks?

How could someone deceived by small fry like Dean, Halde-man, Agnew, Mitchell and the rest be empowered by the citizenry to deal with sly, world men like Brezhnev, Chou, Pompidou, Faisal?

This is truly government by the Marx Brothers or by Mutt and Jeff. Give this man — be he indeed arch-booby or, more likely, arch-criminal — his yo-yo and send him packing.

## Challenge To The J.A.P. Conscience

(Continued from Page 6, Col. 3) her husband, her body when he wants it, bear him children, and sometimes even wash his socks in return for the status and pleasures that he has given her.

Since its inception, the women's liberation movement has had a profound effect on the way people live, and the time is not far away when the J.A.P. will be an anomaly in our society. Presently, she is spiritually isolated from other women striving

must, nevertheless, be cognizant of the fact that senility is a physiological factor and not a chronological factor; there are people who are infirm of mind and body at age 35 and men and women with mental alertness and physical stamina at age 75. A way to weed out those who cannot meet the demands of the awesome task of educating the youth must be established, disregarding any chronological age considerations.

One proposal certainly to be deliberated upon is that advanced by Dr. Robert N. Butler, a member of the National Council on the Aging and research psychiatrist and gerontologist at the Washington School of Psychology. Dr. Butler suggests, "Probably physicians, lawyers, judges, teachers, and career executives in government should be required to undertake continuing education and undergo periodic relicensing examination."<sup>5</sup>

Another alternative is discussed in *Faculty Tenure: A Report and Recommendations by the Commission on Academic Tenure in Higher Education*. The

The Editor-in-Chief and Governing Board of THE COMMENTATOR share the grief and shock of the Yeshiva community on the untimely death of Rabbi Norman Novoseller of the Alumni Office. May his family be comforted among the mourners of Zion and Jerusalem.

Commission observes, "Many institutions set the retirement age at seventy; some even later... some institutions have used a late retirement age, or the absence of a mandatory age, as a powerful recruiting device."<sup>6</sup>

Steps which aim at recognizing and preserving scholarship and achievement, must be enacted. And no amount of plaques, gold watches, or testimonial dinners can compensate for injustices done not only against the individual educator, but against students and the community-at-large who are the main victims of the monstrous law of mandatory retirement. YC's Board of Trustees and Administration can make the "Torah U'Madah" motto take real significance with the adoption of a system which truly rewards knowledge, devotion, and experience by perpetuating it.

1 *The Basic Works of Cicero, Modern Library*, 1951, cited in *Aging in Today's Society*, Clark Tibbitts and Wilma Donahue, eds. Englewood Cliffs, N.J.: Prentice-Hall, 1960), pp. 85-87.

2 "Aging," Clement S. Mihanovich and Joseph B. Schuyler, *Current Social Problems Milwaukee*: Bruce Pub. Co., 1956), p. 449.

3 "Retirement Strategy in an Evolving Society," *Retirement*, Frances Carp, ed. (New York: Behavioral Publications, 1972), pp. 180-84.

4 "Developmental Conceptions and the Retirement Process," Carp, p. 81.

5 "A Life Cycle Perspective: Public Policies for Later Life," Carp, p. 167.

6 *Commission on Academic Tenure in Higher Education* (San Francisco: Jossey-Bass, 1963), p. 84.

for emancipation from oppressive sexual roles, and many men who are wary of courtesan roles find her boring and resent her. More and more she will find that the roles she has evolved because of her upbringing and competitive social situation are acceptable to fewer people, the bastion of her *raison d'être* which was founded upon materialism, since the time she won the costume prize at the Purim ball when

(Continued from Page 6, Col. 5) have become T-groups (therapy groups), a sort of mind-blowing, especially for exhibitionists, and when professors, in their dread of student power, have fallen into a catatonic aphasia, the linguist proclaims that there is no substitute for clear understanding of words and ideas.

What I have said thus far applies to the study of all languages. Why Greek and Latin in particular? One answer that we may give to users of the English language is that approximately half of the words in our language, and especially the more sophisticated words, are of Latin origin, and about 15% more are from Greek. (We may add that there are between two and three thousand words of Greek origin and about five hundred words of Latin origin in the Talmudic corpus, which, in this respect, clearly reflects the Graeco-Roman milieu in which it was composed.) A knowledge of even a limited number of Latin and Greek roots will enable the student to know many thousands of derivatives or to understand better the true meaning (the significance of the word "etymology") of those words that he does know. We are often measured by the vocabularies that we possess; those who have studied the classics *ipso facto* improve their vocabulary. Theoretically one could do the same by simply studying Greek and Latin roots; but few of us have the patience to study roots in a vacuum.

Secondly, classical literature is simply beautiful. Rabbi Jonathan in the Talmud Yerushalmi acknowledges that Greek is the language best suited for poetry. What reader has not been moved by the poignant parting of Hector and Andromache in the *Iliad*, by Hesiod's proclamation that to achieve excellence one must sweat, by the irony of an Oedipus (an earlier version of President Nixon) searching for the culprit when all fingers point at him, by the reduction to absurdity of Socrates' think-tank in Aristophanes' *Clouds*, by Socrates' ringing insistence that the uncriticized life is not worth living, by Catullus' moving elegy for his brother, by Virgil's simple but powerful *sunt lacrimae rerum* ("there are tears in life"), by the playful charm of Ovid's version of that repository of the dream world of the Greeks known as myth, by Tacitus' epigrammatic *sollitudinem faciunt, pacem appellant* ("They make a wilderness; they call it peace"), by Juvenal's use of sledgehammers to crack nuts in his bitter satires? Is it any wonder that the classics have supplied the inspiration for such modern works as James Joyce's novel *Ulysses*, T. S. Eliot's poem *The Wasteland* (note, in particular, its apograph taken from

Petronius), Eugene O'Neill's play *Mourning Becomes Electra*, and the movies Fellini's *Satyricon* and *A Funny Thing Happened on the Way to the Forum*?

Finally, there is an old Greek proverb, "All rivers can be crossed by those who go to their sources." Surely we at Yeshiva who know the validity of this in our study of the Jewish tradition should realize that it is no less true of the other tradition that forms the basis of Western civilization, namely, that of Greece and Rome. We Orthodox Jews who are accustomed to the charge that we are clinging to that which the overwhelming majority of Jews in America have disregarded, should not be deterred by the fact that the classics have been abandoned by the great majority of high schools and by many colleges as well. It is precisely today that the classics are needed more than ever before to give us perspective in our modern problems. The issue of the responsibility of power faced by post-Vietnam America today is closely to that confronted by fourth-century Athens than to that met by any other nation in human history. Then too — read Plato, Isocrates, and Demosthenes — Athens, suddenly a superpower after a great war, experienced a collapse of traditional moral values, so that "sophistry, tasted good as philosophy should," and young people were attracted by ethical relativism,

The Editor-in-Chief and Governing Board of THE COMMENTATOR extend a mazel-tov to its Senior Editor Al Kaplan on his engagement to Rochelle Rubinstein.

skepticism, and nihilism. They had no time to learn, only to act. The historian Henry Steele Commager has said that if Lyndon Johnson had read Thucydides' account of the Sicilian expedition things might have gone differently in Vietnam. There too the two great super-powers were competing for the allegiance of the uncommitted and less-developed nations of the "Third World" which they were trying to manipulate.

Why not read these works in translation? It was Jerome who said, "Non versiones, sed ever-siones," "not versions but perversions." The Italians have a saying, "traduttore traditore," "a translator is a traitor." It was Bialik who said that reading a translation was like kissing a girl through a veil. But surely we who know the difference between Tehillim in the original and translations of the Psalms need not be reminded of what the translator of Ben Sira tells us in his preface, namely that what was originally spoken in one language does not have the same force when rendered in another tongue. We know the difference between the *lyssissima* verba of the sages and a Sincino translation. As Euclid reminded Ptolemy, there is no royal road to geometry. If we truly want to know ourselves, in accordance with the motto inscribed at Delphi, we must study thoroughly not only the Hebrew language, literature, and history, but also those of the Greeks and Romans, who, together with the Jews, laid the foundation for Western civilization.

Dr. Feldman is a professor of classics at Yeshiva College.

Mike is a pre-med and English major and attends JSS.



# Jewish Action Committee Aiding Jews In Need In Poverty Area

(Continued from Page 3, Col. 5) (JAC) is an organization which has arisen to aid poor and aged Jews. Founded in February of 1970 by Rabbi Philip Lefkowitz for the express purpose of dispensing provisions to the poor Jews of Coney Island, it has grown and expanded its activities to encompass the Jews of Flatbush, Brownsville, East New York, Williamsburg and other areas of Brooklyn decimated by rampant poverty. JAC has no special committees, no statistical mountains and no mazes of red tape. It is a hodgepodge of college and high school students drawing upon varied backgrounds, *bnai yeshivot* and novices to Judaism, working youth and full-time students.

Although there are three co-chairmen, Mr. Howard Friedman, Mr. Nathan Koppels, and Mr. Barry Saltzman, there is no formal structure, nor at present any need for one. The work is apportioned at periodic meetings on a purely voluntary basis; each member is held responsible for a particular aspect of the project. The wonder of JAC is that it works. In fact, it works remarkably well.

### Lacks Overcome

For three years JAC fed a steadily increasing number of Jewish families in Brooklyn. Lacking an established source of funds, money would be collected from Jews at large, at synagogues, schools, and even banks. Large Jewish organizations this year supplied a generous quantity of good wishes, observed Miss Aileen McCauley, JAC's secretary, but no money. In-

stead, JAC turned to more modest, grassroots sources, and received \$800 from the students of Flashbush Yeshiva, \$300 from YU students, and assorted other donations totalling over \$2000 from generous individuals and financially limited groups moved by the plight of their fellow Jews.

Using these funds, JAC succeeded in purchasing at greatly reduced prices large quantities of provisions from wholesale outlets, fruit markets, and with the assistance of Mr. Andy Klein, from YU's own Pesach Provisions Committee. Thus, on the Sunday preceding Pesach, boxes crammed with chickens, eggs, matzah, wine, potatoes and assorted fruits as well as other condiments were loaded on to three rented vans and delivered to one hundred anxious Jewish families across Brooklyn.

The response of these families was devastating. Some received their deliveries with relief and joy, others with tears of disbelief. "I thought you forgot me," said one elderly recipient. "No one ever comes." Every delivery crew returned to its base in the East New York synagogue of Rabbi Avner Germane carrying a precious load of memories.

Recalled Mr. Friedman: "We drove up to a burnt out house in Brownsville and we shook our heads; who could live there? But sure enough it was the right address. You know, an old lady lived there. She was ashamed to let us into her apartment so we left the packages in the hallway. We didn't know what

to say. She started kissing our hands."

Many other recipients asked for future help, for visits, for counseling. Yet all the families we delivered to shared one common denominator — pride. They would not be treated like charity recipients. Many asked to make donations, others offered tips, cups of tea, or even promised to pay for everything "as soon as I get my check." But the checks always come too late, or not at all. The deliveries were agonizing proof of that.

Stirred by the appeals for further assistance, and buoyed by the success of past projects, the leadership of JAC is planning to establish a permanent legal aid-

Anyone interested in trying out for the 1974-75 Bowling team can on Thursday, May 2, 1974. For further information contact Dave Grashin Rubin 627 or Mark Breslow.

project Ezra style center in Brownsville. "We want to make ourselves known to the community," stressed Mr. Friedman. "We want to be in the streets. That's why we're different from the established Jewish organizations." JAC hopes to institute a monthly program to educate and entertain the elderly and poor in local synagogues which are fast becoming deserted, pitiful shells. JAC has the will. What it lacks is the status, the hands, and most importantly the funds. To some that is an epitaph. To the members of JAC and the many similar organizations among NYC Jewish youth, that is the challenge — and the reward.

# Gay Synagogue Opened

(Continued from Page 3, Col. 2)

same time. The two are mutually exclusive," claims Doestein.

### Mishkav Zochor

Mr. Doestein acquired a Christian lover. When I asked him why he "Married" outside the faith, he replied "Halachically, there's no difference whether you sleep with a Jewish man or a non-Jewish man. It's *mishkav zochor* all the same." When Mr. Doestein started accompanying his lover to a Gay Church, he was asked whether he would like to start a similar program for Jewish homosexuals. Due to outside business, he didn't have the time to organize the congregation. Nevertheless, a Gay Synagogue was set up by other interested Jewish homosexuals. Soon afterwards, Doestein attended one of their services — and he hated it. "It was so goyish: English reading from the Union (Reform) Prayerbook." So Jon initiated the changes in the service which are in effect today: excerpts from the siddur are read and sung out loud (half in English and half in Hebrew). This is followed by a *drasha* on the *parsha* of the week. After a *Shabbat rikud*, the congregation sits down at a table for an *Oneg Shabbat* which consists of singing. According to Doestein, "The *ruach* there is as spirited as in Kutzk."

But despite the singing and davening that goes on at a serious gay service, how can there exist a synagogue based on a Biblical prohibition? Doestein replied by saying that homosexuality is a different kind of transgression. "A person has a choice — he can eat pork or not eat pork. But a homosexual has no such choice. He must make the most out of his situation. As for the verse speaking about *mishkav zochor*, I'd like to offer my own interpretation: Every other time the Torah mentions homosexuality, it speaks about lustful, degrading homosexuality, not a loving relationship between two men. The people of Sodom or Gomorah weren't homosexuals; they were merely men whose lust wasn't satisfied by women. When the Torah speaks about *mishkav zochor*, it's speaking about a lustful, not a loving relationship. Obviously, my interpretation isn't halachic, rather, my interpretation according to

my conscience." Another charge against homosexuality is that it breaks up existing families and/or prevents a normal family life (including the commandment of procreation). "That's a ridiculous charge because if a man is homosexual, he won't have relations with his wife, anyway." Jon then listed half a dozen cases that he knew of in which one partner was a homosexual. In almost all the cases, the couples had no relations whatsoever.

What about the Gay Synagogue itself? Doesn't its very presence encourage homosexuality? Jon's answer: "A man who is not a homosexual won't turn into one. The Gay Synagogue wants to bring homosexuals closer to Judaism, and in that we're succeeding. Many of the people here felt rejected by religion and hostile towards it. Now they've found a place in Judaism. A lot of our members come from Reform homes and can't even read Hebrew. We've begun Hebrew classes for them."

However, such were not the sentiments of Rabbi Walter S. Wurtzburger, noted Orthodox rabbi, professor of Philosophy at Yeshiva College, and Editor of Tradition Magazine. In response to question about the Gay Synagogue, Rabbi Wurtzburger replied:

"Homosexuality is classified in the Torah as *Mishkav Bacher* and is severely prohibited as an aberration from sexual norms. Indeed the Bible goes so far as to call it a "*Toava*," which is rarely used and which signifies an abomination a totally corrupt deed. Although Judaism frequently attempts to sympathize with an individual sinner no matter how serious his deviation from Torah standards nevertheless when it comes to the sin itself no tolerance is permitted for fear that it will appear as condoning that sin.

I therefore feel that as the purpose of this minyan of homosexuals is to assert its legitimacy and indeed to flaunt homosexual behavior in general it must be severely criticized. The religious community must dissociate itself from all relations with this minyan to clarify the non legitimate character of homosexuality in the eyes of Judaism."

# "Indians" Chalk Up Success

(Continued from Page 2, Col. 5)

two fine actors Jack Newman and Leo Frischman; I enjoyed Mark Schwartz and thought that he might have come out of hiding a bit sooner than he did.

Mavin Stern is at his worst good and he was far from his worst. Though Philip Lombard comes out a distant second to Randall J. McCreadle it was not Marv's fault. Randall was by nature a more lovable type, a mere rogue whereas Lombard was a ruthless killer, and everybody loves a rogue, don't they?

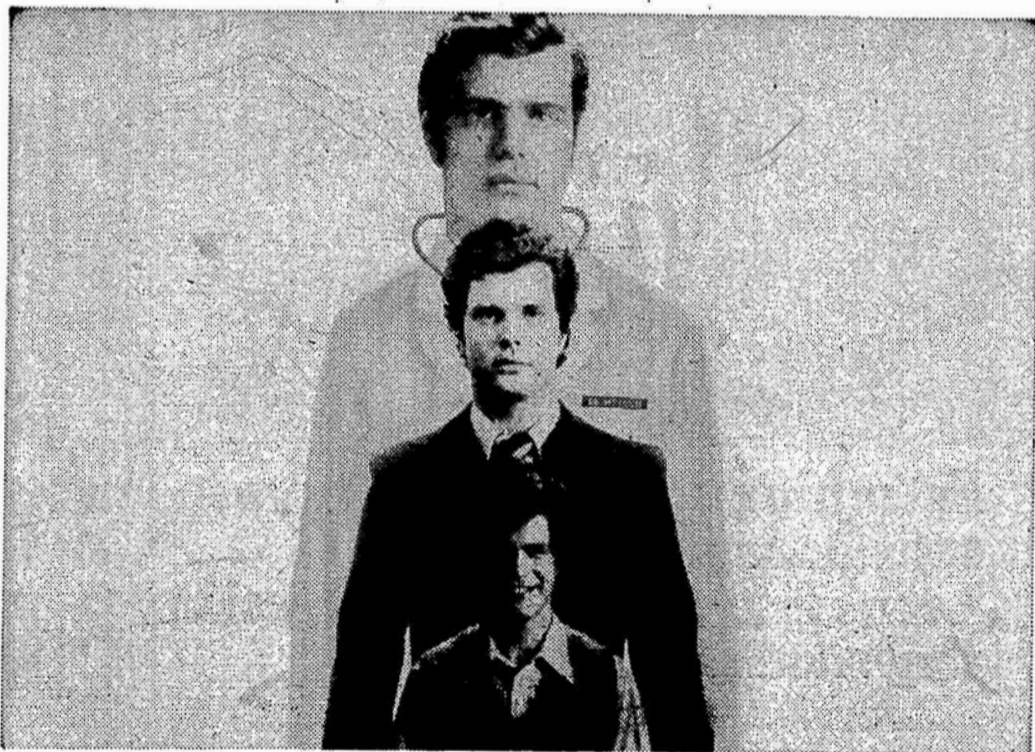
Blore (Jeff Neiman) was my favorite. Anyone who could make me believe that he is hungry, will eat, drink and be merry while everyone around him is being bumped off and he's doing the bumping and still maintain believability as a character is doing his job in my book as an actor.

Rounding out the cast, and giving the performance of his life was Lenny Balanson. He

gave to Wargrave's a strength of character that built perfectly to the final confession in which he learned that Van Claythorne was a mistake and still had to kill him because "that's the way it had to be." Bravo.

The play had some weak spots, for example, Wargrave, in low key, telling Van Claythorne not to worry and just sit down even though he is going to kill him drew a large laugh in what was supposed to be a very serious scene. However, the magnificence of the set (built by the boys from scratch) and the direction of Mr. Beukas were worth the price of admission. Getting people to match their roles, e.g. Armstrong, Blore, Brent, Rogers, or transforming a person to a role, Lenny Balanson, is a knack that few directors have.

The evening was well spent (my date enjoyed the show) and I would certainly recommend the next play sight unseen.



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# Faber, Bertram And Wilzig Opine On Their Mighty Mite Careers

# Losing Ruchelsman And Vogal Is Going To Hurt '74 Ellmen

(Continued from Page 12, Col. 2)

caring," Faber paused dramatically, shaking his head, "it hardly makes you want to play."

Blushingly, one of the treacherous who had turned to other forms of diversion, I began to worry (figuratively speaking, of course) about the sleepless nights to come, over what I was part of. Josh Bertram soon provided the needed solace. Bertram, or "Shoe" as he is known, is a direct contradiction of Faber in stature, style, and especially in point of view. "Heck, if I weren't a player, I probably wouldn't show up to the games, either. After all, no one wants to see a loser," the elongated, easy-going center-by-trade revealed, with a welcome candor.

Feeding the same passes to Shoe that I had sent Faber's way, I took down the following rebounds: "I definitely would do it over again," said Shoe with emphasis. "The work? I'm used to it from high school. I don't regret any of it." Then, as an afterthought, "Although I would have liked to have done better (embarrassed smile . . . and recovery) but that's because I don't set a limit on myself. At any rate, it will be my experiences with the team that I'll remember when I think back on my college days."

### Harder to Lose

Risking the superrighteous, Shoe played down the losing aspect of losing. "I'm even prouder to have been on the team when people scoff about the losses because it is harder to learn how to lose than it is to learn how to win." Shoe, who is considering a future in the Rabbinate for himself, took a constructive stab at his prospective fellow spiritual leaders. "Nowadays Rabbis must learn to communicate with kids on their own level and a simple way of doing that is by being able to converse with them about sports. Also, sports as physical activity must be recognized as a vital part of Jewish life."

Shoe has his own designs in mind about how to build a successful ballclub. "I don't think we could win with M.J.H.S.L. stars alone. We have to get a hold of a few ballplayers from public schools who have experience with that type of competition and are not afraid to get knocked around on the court." When I asked him whether he thought it would be right to give such players a break in their Hebrew studies, he replied with the obvious:

No. Give it to them easy in their secular studies. He further commented, "What we really need, instead of ball-handling guards, is a six-foot seven-incher who can pull the boards consistently."

### David Wilzig

While it may be true that the team must have a king-sized pivot man, it can neither do without a certain backcourt man. David Wilzig, the team's resident all-purpose guard and the school's only bona fide superstar, strikes rather a contemplative figure for an athlete of his prominence. Concerning impressions about his career, Wilzig is a moderate baritone to the tenor of Shoe and the bass of Faber, shying away from commenting on team, players, or coaches. "Certainly I'm not happy with the team's record, but I am satisfied with my own individual play. When I started out as a freshman, four years ago, Stue Poloner was on the team and I expected us to go places. We won two games that season and from then on I didn't know what to think. Still, it was the competition that was important to me, knowing that I could do well against non-Jewish ballplayers." "I don't," he further remarked, "think that all my teammates agreed with me on this, but I thought it was necessary to keep in top shape in the off season as well."

The Knickerbocker League's top scorer last season, Wilzig also performed the highly touted feat of topping the 1,000 point career mark. However, he did express some disappointment at not having been selected to the first squad of the all-star team. "They told me that I was a virtual shoe-in and it was rough to find myself on the second team. I attributed it to anti-semitism. That's no persecution complex on my part either, because there is some of that around the league. During an away game at Cathedral, spectators hollered anti-semitic jeers at us." He added with a sly grin, "those are the teams that we'd really love to swamp."

Wilzig showed some tolerance for our fans. "A lot of people that stay home do so because of the travelling. Even our home games are not at home." He

then stressed the real importance of rooters. "The fans are not for us. The fans are for our opponents. Because if the other team sees two hundred people cheering in the stands, they may just start believing that this really is a team".

### Gaping Hole

The departure of the three seniors cagers may pose the Mighty Mites with some serious difficulties. Though Faber and Shoe will only be leaving benches to chill, Wilzig leaves a gaping hole in the YU scoring attack. Not only will the team have a hard time compensating for the loss of Wilzig's munificent shooting arm, but the other starters will be under a great deal of pressure, pressure which had been placed on Wilzig when opponents keyed on him. Much, if not all, of the slack could be taken up with the acquisition from Brooklyn College of former Yeshiva League M.V.P., Peter Kessel, however he still remains a question mark. Also, the front line should be significantly bolstered by the return of the Conference's leading rebounder of two seasons ago, Paul Merlis.

Whether the Mighty Mites can win without their virtuoso guard of this year and whether they can win with the upcoming stars of next year is questionable, but moreover it is relatively inconsequential. Because it will take the Man's cooperation to, as David Wilzig put it, make the Mighty Mites seem like a team, and it will take the administration's cooperation to really make them a good one.

(Continued from Page 12, Col. 5)

would lose a very important match; but expecting a man to go out and pin his opponent at will is tantamount to sending a rookie baseball player out to hit a homer. Well, Simeon Vogal provided the heroics that evening and pinned his man, giving Yeshiva the win. That's clutch. If anyone on this year's wrestling team was the cohesive factor, it had to be him. With Manny Ruchelsman out much of the season with mononucleosis, the younger wrestlers looked up to Simeon as the senior member of the varsity and he responded to his new found "seasoned veteran" role just as you'd expect him to. Perfectly. No one worked harder at practice, sweated more or suffered as much . . .

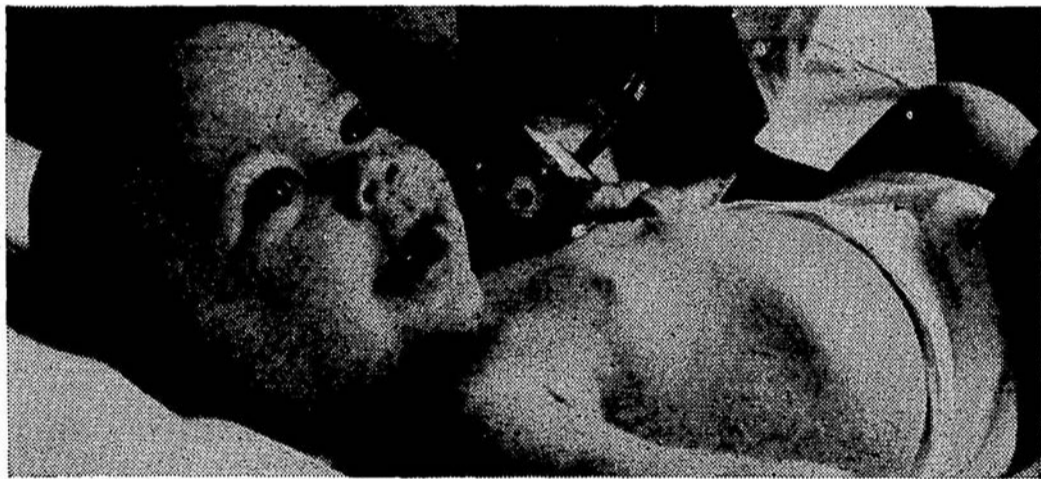
Except for the captain, Manny Ruchelsman. Coming off his great junior year record, everyone expected Manny to be nothing short of superman. After all, he was the BMOC, YCSC president, an honors student; what could go wrong? Everything. First came the responsibilities of office, having to be the student's liaison between their wishes and the secluded office on the first floor of Furst Hall, then the added burden of being captain of a team predominately staffed with sophomore and junior matmen, and with this immense task, succumbing to a weakening disease.

A lesser man might have shirked the added burden unto his associates, letting them carry part of the load, but Manny

threw himself into it like a man possessed. He never reached the plateau of his previous season, but even with missing four matches and invaluable training time his presence was felt throughout the season; for along with Vogal, Manny kept an inexperienced squad beset with the tensions that a younger team will face from falling apart leading them to a strong 8-7 finish. A Ruchelsman practice was something to watch, twenty minutes of all out torture and . . . thirty minutes of some of the greatest schmoozing of all time led by . . . who do you think? He was THE CAPTAIN.

Simeon Vogal and Manny Ruchelsman represented Yeshiva in a way that most people can identify with. They did not sit around, grub all day and consider themselves good little Yeshiva boys, but in their own ways did what they considered to be their best, out where they could be seen by all their peers. Next year Simeon will be at Columbia School of Library Sciences and Manny . . . the sky is the limit. Wherever they end up, the recipient will be lucky to get them. Too bad Yeshiva didn't appreciate them.

**TAKE-DOWNS:** The second annual Yeshiva College Intramural Wrestling Tournament was to be held Sunday April 21st at 1 P.M. in the Main Building Gym . . . but had to be cancelled . . . with any luck the Ellmen will be the first team in Yeshiva College history to have a Junior Varsity, tentatively scheduled to take the mats in 1975.



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# Co-Captains Depart From Taubermen

(Continued from Page 12, Col. 3) mously agree that the excitement and satisfaction gained from the competition was worth every setback.

### Leadership

Outgoing captains Will Greenberg of the epee squad and Freddie Schulman of the foil unit both had an additional quality deserving of mention — they have put back into the younger members of the team what they learned when they themselves were on the way up. This has been done by every captain in previous years and will be continued by next year's captains Ted Ness and Shalom Buchbinder. This, in part, explains why the "esprit de corps" among our fencers is the best among any team in the school, and why the fencing team has the best overall record of any Yeshiva team through the years.

Greenberg led the epee fencers to a very successful year, epee being Yeshiva's strongest weapon on this season. Willy suffered a knee injury early in the campaign, but came on strong toward the close. Throughout Will's four-year career, Coach Tauber has considered him one of the top epee fencers in Yeshiva history.

Morcy Korenblit and Harry Peters, who shared the final starting epee position, are also on their way out. Both were respectable .500 fencers in a year when the team as a whole was well below that mark. Korenblit's record is especially remarkable when considering he was completely inactive during his year in Israel.

### Back From Nowhere

Freddie Schulman led Yeshiva's foil squad, which suffered

through a disappointing season. Many times, opposing foil fencers were of far higher quality than our swordsmen. But even in the more evenly matched contests, the foil squad was sometimes the sole reason why the YU dorms did not hear the strains of "High Above the Harlem River" more often. Schulman admittedly was better in his Junior season than he was this year, although there was no fencer who worked harder at his game than Freddy. Howard Schranz was also one of the most serious-minded fellows on the squad, even though he split his two starts this season.



(l. to r.) Schulman, Schranz, Greenberg, Dachman, Korenblit, Peters.

Paul Millman

But the bright side of the foil fencers was provided by Avi Dachman, who came out of nowhere to become the best by far at his sword. Dachman was the most intelligent fencer as well as the one with the best reflexes. He also proved to be an excellent instructor, and the fencers improving under his tutelage provide a bright future for

the foil swordsmen. The sabremen are all returning next year, while the 1974-75 epee squad may blossom into one of the best in the college's history. All of this augurs well for the coming year, and this year's graduates were as big a part of this as anyone else.

Of course, 25 years from now, Greenberg will have led the 1973-74 Taubermen to the regional championship. Schulman's foil percentage will never have gone below .750 and Dachman will never have tasted defeat. But such phenomena are common in a college in which sports are still most fondly remembered, a college where sports, especially fencing, is still being taken seriously.

### On The Sidelines

## That's All Folks!



By Steve Reisbaum

The approaching termination of the school year brings several other conclusions along with it. For a select group, this term signifies the grand finale to an even grander four year stay here at Yeshiva. For an all too large group, finals this year will end in a "one more down and still too many more to go" attitude.

From the athletic viewpoint, May brings a close to all varsity seasons and new hope that next year's fresh start will prove to be more fruitful. To some it means the end of an athletic career. To one person it means the end of a two year term in a position which he once only dreamed of attaining.

Receiving little recognition is commonplace to a YU athlete, and after enduring four years, it becomes almost expected and accepted by him as a fact of life. Just to look at the eleven senior athletes (as well as all underclassmen) necessitates wondering what can possibly motivate these students, already bearing the weight of a double program, to add innumerable hours of physical training to their schedules.

This year Yeshiva is losing eleven varsity athletes — three basketball players, two wrestlers, and six fencers. During their stay here, some had an outstanding career, others had a not so outstanding career, yet they all participated with the devotion necessary to undertake such a task. Yet, any profits they may have reaped in the last four years have been few and very far apart.

They have however gained something that cannot be measured monetarily and which might be considered a greater reward than even deserved recognition. In interviews with Bill White, N.Y. Yankee announcer, and Ralph Houk, then Yankee manager, I was told that organized college athletics is of little importance as far as building conditioned athletes. Any person that wants to be fit can just as easily work out by himself.

Organized varsity programs, continued Mr. Houk, serve basically only to build men. The competition teaches them to be mentally tough as well as physically, and there is no better way to teach men cooperation and how to live with one another, than to have them work together in team fashion.

It is this type of overall maturity which is displayed by all

of the graduating athletes. Much of this sports page is also dedicated to giving them their due recognition for which they have worked four years.

For me, the past two years as sports editor have been enjoyable and extremely educational. When I first took the position as a sophomore, I was ready to change the world with a few columns. You could say that I was a bit naive — I like to think I was too idealistic.

The typical plea columns seemed in order and they came one after another. Nothing was missed — student and administrative apathy, poor scheduling, and the gym all made their annual appearances. Needless to say, these complaints have not been rectified and it is now up to future sports editors to continue rewording these ideas. This, however, could not be done in a second year in this position — no matter how much rewording I did, I do not think I could have presented my criticisms any better this year.

I was also overcome by a sudden surge of realism that no matter how many times I repeated my criticisms, they would probably not be improved. My attitude and style both changed at the beginning of this year. If serious, constructive criticism was to lead us nowhere, then we might as well stop right where we are and laugh at ourselves. I, therefore, aimed at adding a little humor to a sports page which unfortunately was usually filled with dismal news of loss after loss. My criticisms, however, never failed to appear in these columns although they were at times a bit concealed.

Unfortunately, there are people at Yeshiva who feel that such open criticism in a student publication is injurious to the school. On the contrary, it is time that these criticisms are accepted in the spirit they are offered. They are not intended maliciously but rather with a sincere feeling that the University can benefit by listening to them.

If, over the past two years, I have offended anybody with my columns, I most probably meant to. Once again, it was not done with any malicious intent, but an offensive remark every once in a while can serve to awaken people and force them to take action.

Working with all of the coaches and other members of the athletic department was a great pleasure. I always received cooperation which is rare at Yeshiva. I would also like to thank my hard-working sports staff who were such a great help. They deserve almost as much recognition as the athletes, for they had to sit through all the events which at times could require quite a bit of endurance. It has been a great deal of fun and a marvelous experience, but after two years it is now time to step down and move off the Sidelines.

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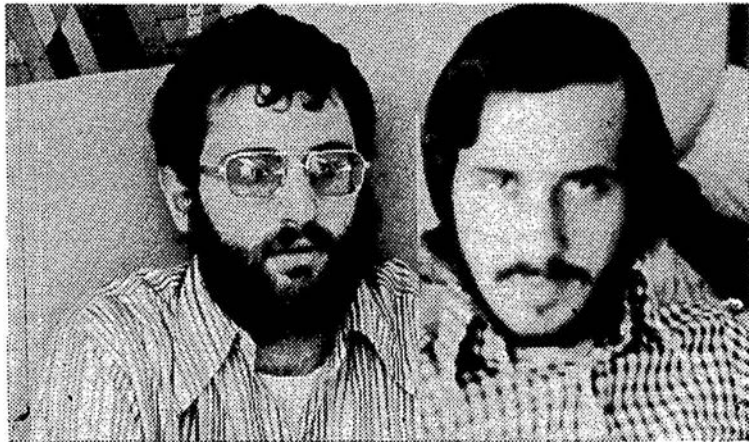
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# Faber, Bertram, Wilzig Opine On Their Yeshiva Experience

By ARTY STARK

Throughout the leanness of recent years, the basketball program at Yeshiva has been pummeled by the standard beef-ers with a constancy that approaches

and what did I get out of it? For four years of three-nights-a-week practice in addition to all the games, all I've gotten is a broken foot, some torn ligaments, and an assortment of



Shoe and Wizzo

Paul Millman

the jejune. Accusatory fingers point the guilt of failure at the bearers of the spiritless school spirit, at a coolly unsympathetic administration, or simply at the ineffectuality of ball-players. However, coming from self-proclaimed authorities, vituperations such as these are totally false. A truly authoritative assessment of the Mighty Mites on the other hand, is presented by the team's three graduating elder statesmen. Opinionated and conversant with their sport, David Wilzig, Albie Faber, and Josh Bertram form a triad of contrasting observations and reflections of careers that have now run their respective courses.

When I first approached Albie Faber and posed him with the blandly basic question: would you do it all over again? he was seated in bed with a Gemara propped on his knees. A troubled frown came to his face: "No, I think I probably wouldn't." Reacting quickly to my own startled expression, he explained: "Look, what have I put into it

other lumps and bruises. The fans showed no appreciation. Every game, myself and the rest of the team would go out there," he went on, "and the fans just wouldn't be there. Not even for home games."

"Are you saying then, that the team would win with fan support?" I challenged.

### Necessary Evil

"Oh sure, there are more important factors," hedged Faber. "The top M.J.H.S.L. players would make us a winner, but most of those that didn't come here in the first place are guys that have become alienated, they feel that they've had enough of Jewish Studies. Well, then they might as well not come anyway because you don't go to a Yeshiva to play basketball." He continued, "A home court would also make a big difference, like it did for the wrestling team. The administration sees us as a necessary evil though, and it's a big hassle to get them to budge an inch. But the fans not

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# Tauberman Losing The Two Captains Of '73-'74 Team

By YANKDE POLEYEFF

Participating on the YU fencing team, or any Yeshiva inter-collegiate sport for that matter, is certainly a far more grueling experience than competing for an ordinary secular college. The time taken out of an exacting double program, the low priority placed upon athletics by the administration, and the necessitated use of inadequate equipment in a poorly lighted "gym" are obstacles not easily faced by many aspiring athletes in this school.

This is the reason why every Tauberman, as well or as poorly as he performed, must be recognized as someone with true dedication to the sport, especially since the swordsmen on our squad practice twice a week for four full years. This year's graduating seniors have gone through quite a lot, and although they are leaving the school on the heels of a 4-8 record, they unani-

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# Losing Ruchelsman And Vogal Is Goint To Hurt '74 Ellmen

By JEFF KRANTZ

Four years. Four sweaty overworked, overtired, underrecognized, overexhausted years. For four years you wrestle varsity for Yeshiva and in the end, what

Simeon Vogal (HWT) have hung up their blue and white uniforms for the last time following the end of the Ellmen's second straight .500 season. It's a shame though, that two of the finest



Grapplers Vogel and Ruchelsman

Paul Millman

does it get you? Two of Yeshiva's finest face that fact now, for both Captain Manny Ruchelsman (158), and

competitors a Yeshiva fan will ever see end their collegiate careers without so much as a little recognition for the amount of themselves that they put out. They didn't go out with a roar; but the least that could have been expected was a whimper. Simeon Vogal wrestled inconspicuously for the Ellmen for three years, spending his junior year in Israel. For those three years he might not have been the best heavyweight ever to step on the mat but no one ever gave more of himself while out there. Granted, he had a losing record, but he was clutch whenever he had to be clutch.

### Cohesive Factor

Brooklyn College's wrestling team can tell you how clutch. Going into the final bout of the match against the Kingsmen with the Ellmen losing by five points, everyone knew that unless Yeshiva's heavyweight pinned his opponent the Ellmen

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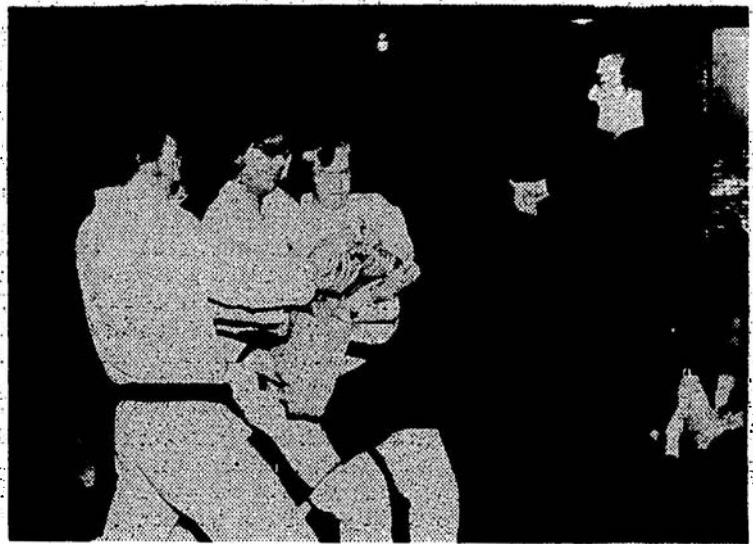
# Karate Demonstration Scheduled For May 5

The Karate Association of Yeshiva University has announced its fifth annual exhibition which will take place on Sunday, May 5. It should be the largest and most exciting yet seen in Yeshiva University Karate history. Demonstrations of the arts will begin at 2:00 PM in the YC gym.

The ranking black belts participating in this year's demon-

club is teaching 91 students for course credit. The others are spread throughout the city working out of the local synagogues, Yeshivot, and Jewish Youth Centers.

Mr. Sober asserts that the club gives the Jewish community a form of non-political self defense which instills self pride and Jewish consciousness. Although the methods that the



Mark Welner

Trying to kick through the red tape.

stration are Mr. Harvey Sober, Instructor YC Karate (and JSS Hebrew language), first level Grand Master T'ai Ch'ee Ch'wan Yesyco Karate, Mr. Andrew Hirsch (YC '71), Mr. Michael Andron (YC '71), Mr. Gary Schulman (YC '71), Mr. Lewis Aaron and Mr. Jeffrey Glanz. They will be aided by Mr. Sid Rosman (YC '73-AECOM) and Mr. Asher Leeder (YC '74-Smicha Program), and the club's ranking Yeshiva College brown belts.

This year's candidate for the coveted black belt is Mr. Joel Comet, formerly of Ramaz but now of the YU Association.

### Weapon Fighting

Demonstrations of beautiful form movements of both Karate and Kung Fu along with weapons fighting (nun-chuk, bow, tun-fa and sicle) coupled with breaking techniques (of boards and stone) will highlight the demonstration.

The YU club has grown to 250 members during the past five years. This term alone the

club uses are in the physical sphere, they are designed to harmonize the student's mind and and body with the Oneness of G-d and His creation.

# Sophs - Juniors Tie 6-6 In Hockey Playoff Tilt

By MICHAEL GELBER

In the second game of the first round of the YU Cup intramural hockey playoffs, the defending champs, the juniors, came from behind to tie the sophs, 6-6. The junior squad, depleted by the loss of both goaltenders, started Richie Hagler, of refereeing fame, in the nets. The sophomores' Jerry Pasternak opened the scoring early, with a low drive that beat Hagler. Moments later, Yudie on his third semi-breakaway of the evening, backhanded the puck past Yankee Poleyeff on the short side to knot the game at 1-1.

For the remainder of the first period and the entire second period it was all sophs. They bombarded Hagler for five more tallies in what was a must game for them, as they trailed the juniors 1-0 in a best of three series. In that flurry, Bruce Wenig used his muscle to get a pair of goals, and Jerry Pasternak scored his second tally of the game to give the sophs a 5-1 lead after two periods.

Something went wrong though, as the sophs went into a defensive shell instead of continuing the steady game they had played

up to that point. Any sports-writer will tell you, that's a no-no.

### Wake-Up Time

Yudie Gopin put his magic to work immediately as he beat Poleyeff two times in a row, completing the hat trick, and cutting the lead to 3. Then following his tradition, Mark Breslow woke up in the middle of the third period, just in time to tally twice, making the score 6-5. Down by a goal with a minute to go in regulation time, the juniors pulled their goaltender, in favor of the extra man. Seconds later, Robert Listernick rolled a backhand shot toward the net which did a hop-skip and jump followed by another roll which put it over the goal line, tying the game at six.

And so, it was overtime, with a new goaltender for the juniors, Robert Listernick. The extra stanza proved to be an exciting one, as basketball players in the gym were screaming for a goal. Both teams played cautious hockey, and the full twenty minutes went without a goal, leaving the game in a tie. Heartbreak! It has to be played all over again! So, the series remains 1-0 juniors, with the freshmen waiting in the wings.

# Who's Whose

- Engaged:
  - Yechiel Eckstein '73 to Bonnie Siegman
  - Jeff Goldstein, '75 to Fern Landesberg
  - Ira Hollander '74 to Suzie M. Freed
  - Reuven Stein '71 to Shoshana Schneider
  - Avi Weiss '74 to Eloya Subar
  - Nechemia Ben Zeev '71 to Sharon Pearl
- Married:
  - Jerry Zahtz '74 to Chani Schmidman

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