

Faculty Attempts To Form A Union Are Forestalled

By HENRY KAMONER
and AVI MOSKOWITZ

The faculty vote on unionization, which was to be held on February 18 and 19, was postponed indefinitely by the National Labor Relations Board. In a letter to the faculty explaining the postponement, Dr. Manfred Weidhorn, President of the Yeshiva College Faculty Association, attributed the suspension directly to "an unfair labor practice charge raised with the NLRB by Rabbi Louis Bernstein, against the University charging, in effect, that the University aided and assisted YUFA in light of the roles played by Principal Investigators in the organization and affairs of YUFA."

In its December decision authorizing a vote, the NLRB barred Principal Investigators, i.e., faculty members receiving grants from either the government or private sources, from taking part in the union, since they are supervisory personnel and part of the administration. The Principal Investigators, ac-

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Phase One Of Business Course Discussed Councils Actively Pursue Major Adoption



H. Klotz

Councilman Skydell smiles as President Strenger forms committee.

Council Creates A Committee To Consider Business Major

By DAVE KAHN

The Yeshiva College Student Council, in its meetings held in the last two weeks, discussed a possible YC business major and heard reports from various YCSC committees. Lacking a quorum after a recess during a Tuesday night, February 10, meeting, President Arthur Strenger called a meeting for the next night. Because no quorum was present the next night either, YCSC concluded its business Monday night, February 16.

Discussion concerning a YC business major began after Robert Mayerovic, a student member of the YC Senate, recommended that Council create a committee to help research needed information for a Senate committee report concerning the feasibility of a business major at YC. Yeshiva College, at present, has a joint BA-BBA program with Baruch College, but most council members stated that Yeshiva College should have a business major of its own. The Council members supporting the major claimed that it would increase YC enrollment.

Council members Rauch and Mael maintained that a Yeshiva business major should be an "all or nothing effort," but other Council members supported

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Senate Select Subcommittee Reports Major New Findings

By GARY MILLER

The Yeshiva College Senate met on February 19 to hear Dr. Aaron Levine, chairman of the Committee to Investigate the Feasibility of a Business Major at Yeshiva College, "enthusiastically and without any reservations" present the committee's report. The committee, which was formed two weeks ago after several weeks of Senate debate, proposed offering courses at YC which would lead to a major in economics with a concentration in accounting.

Dr. Levine began his presentation by categorizing the major concerns of the committee in its efforts. The committee, he said, had first tried to ascertain the demand and consequent need for a business program. The committee had then tried to determine what caliber of student would be interested in a business program. A third concern of the committee, Dr. Levine continued, was to reconcile a business program with the concept of a liberal arts college, and the committee's last concern was in determining the effects of a business program on the student body.

Dr. Levine told the Senate that the committee, which was composed of Rabbi Groff, Dr. Kramer, and Robert Mayerovic as well as Dr. Levine, felt a definite need for some type of business program in addition to the joint BA-BBA program with Baruch College. Approximately twenty or thirty students leave Yeshiva each year, he said, because they feel that YC does not offer a viable business program. Dr. Levine said that in a conservative estimate, the committee had determined that an additional business program would yield twenty to twenty five new students each year.

Dr. Levine then argued against the establishment of a full business major. He pointed out that "the students involved would not have room for liberal arts requirements." Dr. Levine said that the committee had also felt that a full business major in the college would hurt the enrollments in many humanities electives.

Total Concentration

Dr. Levine then presented the committee's proposal, which would establish an economics major with a concentration in accounting. As part of this program, the economics major would be expanded from thirty to thirty-six credits of which eighteen would be in economics and eighteen in accounting. The advantages to the program, Dr.

Levine said, are that a student wishing to graduate school in accounting will have the necessary accounting prerequisites, and that the program can include an emphasis in finance.

Dr. Levine emphasized that the program would only necessitate the offering of one additional accounting course each semester. "This will bring about a better balance in the college," he said. "This will not only fit in, but will have a salubrious effect on the other parts of the college," furnishing new students to fill in liberal arts electives as part of their requirements.

Dr. Levine also pointed out that in times of financial crisis, a business program "is a wise investment." A business pro-



J. Schneek

Dr. Aaron Levine

gram, he continued, would put YC in "a good competitive position" with the city colleges which will inevitably be forced to charge tuition.

After Dr. Levine's presentation, Dr. Fleisher, senior professor of English at YC, said that "my experience is that they (Business students) are a different type of students. They really have no concern for what we call the humanities."

As the meeting continued past the end of club hour, Dean Bacon said that although he was impressed with the report, "there are a few serious flaws." The Dean agreed to wait until the next Senate meeting which may well bring the issue to a head, in order to elaborate on his view.

Wrestling Squad Triumphs First Tournament Win Ever

On Sunday, February 22, as the COMMENTATOR was going to press, the Yeshiva Elmen returned victorious from Hunter College, the site of the metropolitan JV wrestling tournament. This is the first time that Yeshiva has placed first in a wrestling tournament.

Yeshiva's grapplers were led by Mitch Merlis (190 lbs.) and David Segal (134 lbs.), who brought home first place trophies in their respective weight classes. Captain Jerry Levine (167 lbs.) and Joel Schwitzer (134 lbs.) were second place finishers.

...Yeshiva's wrestling varsity has celebrated its 20th anniversary in style by winning its first tournament, and having another fine season. More details of the tournament will follow in the next issue.



M.G.

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Little known facts about American Jewry's Colonial War heroes.

All Starting on Page 5

Promising Future

The enthusiastic report of the Senate business committee last week is welcome news for the proponents of a business major in Yeshiva College. After two weeks of intense preparation, the committee offered for approval a concentration in accounting as an addition to the economics department. Dr. Levine, chairman of the committee and senior professor in economics, stressed the merits of the proposed program, which although limited at present to accounting, constitutes a solid core education in that field and prepares the student for either graduate work in business or a position in accounting, though not a C.P.A.

The addition of four accounting courses represents a step in the right direction; indeed, the committee envisages the creation of similar concentrations in finance and possibly other fields of business. With a minimum of monetary expenditure, it enables Yeshiva College to attract a sizable number of students who desire to combine this type of education with Jewish studies without extra summer labor. Drawing more students, it will supplement sagging liberal arts electives by requiring economics majors to complete those courses. Preserving the liberal arts orientation of Yeshiva College while sidestepping any need for outside accreditation, the present Senate proposal has something for everybody, which explains why its initial reception was so favorable.

Yet, it must be emphasized that whatever the merits of this skeletal program in its own right, much more is needed to satisfy the demand for business education at Yeshiva College. We look forward to an affirmative vote in the Senate and to the resounding success of this first accounting program, leading the way for its expansion to encompass a full range of business offerings.

Pursuant to the constitution of *THE COMMENTATOR*, Student Senators Kantowitz and Blass did not take part in the vote on this editorial and hence are not responsible to adhere to the views expressed therein.

Proud Past

As *THE COMMENTATOR* marks America's Bicentennial with this special issue, it is most appropriate that we commemorate this momentous milestone not only as Americans but as American Jews. As such, we must not only focus our attention towards the great contributions and achievements made by our country during the past 200 years, but we must reaffirm our commitment to those ideals upon which the dual heritage of American Jewry is founded.

The separation of church and state as proclaimed by the Bill of Rights has not only fostered the complete freedom necessary for the free exercise of religion, but it has served along with the other liberties as an impetus for the mass immigrations of millions of Jews and Christians alike who saw the United States as a final haven from endless persecution. The tenets of freedoms and equal opportunities, high-

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lights of the American system, have allowed us, American Jews, the opportunity to make giant strides in all areas of endeavor, reaping benefits not only for ourselves but for our fellow Americans as well. Furthermore, and perhaps most important of all, the ideals of liberty and democracy, the very life-blood of the United States for these last two-hundred years, have thrust our country into the forefront as a defender of Israel, our eternal homeland, a lone democracy surrounded by fanatical despots.

Thus, as Jews, we look back and take pride in what we have offered to 200 years of American history, and as Americans we firmly attempt to remind all of our fellow countrymen of the responsibility that this nation bears to protect the basic human rights, freedoms and sovereignty of all men, whether in Soviet Russia or in Israel. In this issue, we express a dual loyalty, a love of two homelands. But the bond we have with the one serves to strengthen and enrich the bond we have with the other. As Louis Nizer quotes the late Justice Brandeis — "If one is a Jew, he can't be a good American unless he is also a good Jew." It is with these feelings that we celebrate the Bicentennial birthday of our nation and pray for its continued well being and growth.

From the Editor's Desk

My Brother's Keeper



By **BARRY SALTZMAN**

Imagine two nightmares which are one . . .

It is the seventh Arab-Israeli war. The television is spewing dry, cold statistics, but you know better. You know people are dying; your brothers, cousins, friends lie crippled in those burnt hulks, bleeding in those arid wastes. When your young grandson return sfrom yeshiva, you grow slightly impatient. Why isn't he excited? Why doesn't he go out collecting, or volunteer for Israel? Why is he just standing around? Why?

It is a peaceful day in the Middle-East. Unforseen events here have brought Arab and Jew together in mutual acceptance. You're worrying about your cousin in America now. The race riots there have gotten quite out of hand, and the Israeli government is holding a referendum on whether it should intervene diplomatically, endangering its African markets. Your grandson returns from the polls and explains that he has voted against intervention. After all, business is business. Let the rich American Jews look out for themselves.

Historically, Jews care for one another because they shared a powerful common bond — their Jewishness. Whether they functioned in the U.S. or in Israel, Jews belonged to one and the same people, were and are acutely aware of this special relationship. As always in Jewish history, unity is their chief strength. It requires little understanding; in fact, it is usually taken for granted. It shouldn't be.

A people is united by its common historical experiences. Since the destruction of the first Temple, the Jewish people have largely lost title to a universal historical experience. Spread across Europe, Asia and from there to the Americas, their sole bond has been their ability to recognize each other as Jews due to their greater or lesser conformance to Jewish law. Deviants from this criteria, such as Christians, Karaites, and even Marranos, soon lost their Jewishness. All too quickly, American and Israeli Jews are becoming deviants from their ancient faith and from each other, pulled apart by strong polar tendencies.

For American Jewry must necessarily assume a religious character to survive. What that religious character will be is presently being worked out between and within Reform, Conservative and Orthodox circles, but that there must be a religious character if Jews are to survive as such is an incontestable lesson of history. Even Reform Jews in late 19th century Germany defined themselves in religious terms. Today, in America, Jews are reached through their synagogues, centers, and temples — all religious institutions. Those Jews not affiliated are contacted haphazardly, and except as statistics, slip unnoticed into the gray tones of greater assimilation. Jewish education and identity will thus either fade, and with it American Jewry, or else flourish creating a community of well educated Jews who see their commitment in religious terms, the only terms powerful enough to preserve a fragile ethnic entity in a furious, pluralistic world.

In Israel, the problem is quite different. While Israelis concede that American Jews must observe their Judaism to remain intact, they feel themselves immune to the same imperative. They do not perceive the dangers of their confrontation with modernity. There is an almost mystical reliance on Eretz Yis'ra'el, on the blind, illogical faith that merely by being with people whose fathers or grandfathers once observed Jewish law somewhere in Europe, their Jewish character will be preserved. In a Jewish state, they ask, how can anyone not be Jewish?

Unfortunately, the answer is all too readily apparent for religious American visitors in Israel. "Kosher" restaurants which aren't kosher, religious parties which view priorities through coldly political eyes, and the frightening scorn of many Israelis, often bordering on hatred, for the adukim, all make the American visitor rather uneasy. And for good reason. Though he may not be able to articulate the cause, he can sense it. He can sense the gradual shift in character, the slipping of the bonds, the loss of Jewishness.

It is a chilling prospect. If American Jewry is to survive, it must retain its religious orientation, but then Israeli society may well have lost its Jewish character. That warm link of amity which characterizes American Jewish-Israeli relations is not due to family, or to any new nationalism alone. The Italian-American doesn't feel compelled to pour millions into Italy's sagging economy, or to bleed in its defense. The Jewish-Israeli bond is one of absolute identification, of two brothers recognizing themselves in each other. But one or both brothers may be changing, may be drawing apart. What happens when they can no longer recognize one another? What happens when national priorities are diluted by time, not having been bolstered by those who outwardly, and perhaps inwardly, acknowledge their critical value? When educated American Jew sees his uneducated Israeli brother or when educated Sabra sees her assimilated American sister, will one plus one then equal zero?

I would like to take this special opportunity to thank the many distinguished scholars, officials, and professionals whose contributions grace the pages of this issue, our special Bi-Centennial issue. Added thanks are also due Herbert Rosengarten for his Herculean efforts on many of the articles concerning Jewish colonial life. And of course, congratulations to those members of the Governing Board whose labor, long nights, and tireless dedication have made this *COMMENTATOR* a most memorable one.

Letters To The Editor

To the Editor:

Wise men sometimes speak truer than they know, or, as Shakespeare put it more bluntly, "Jesters do oft prove prophets." Rabbi Bernstein certainly made good sense in the first (and, alas, mainly the first) sentence of his letter to *THE COMMENTATOR* (Feb. 11) when he said: "In labor disputes, there is always a third party—which usually suffers — the public." Since he apparently has difficulty identifying, without the aid of a scorecard, the three parties, he needs help.

The page one news story revealed that Rabbi Bernstein accused "the YU administration of unfair labor practice," to wit of "unlawfully dominat[ing] and interfer[ing] with the formation of a labor organization" (emphasis mine). In other words, the Rabbi has his quarrel with the administration, and the third party — the YU faculty — suffers; the Rabbi takes a hefty swat at the administration, and the punch lands on the nose of a bystander. Perhaps Alice can take time out from her Wonderland visit to clarify for the

reader why the faculty is to be deprived of its right to vote on the question of a collective bargaining unit merely because Rabbi Bernstein believes the administration to be operating "unfairly" and "illegally" (those are his charges, Alice, not mine!). She might also explain who appointed the Rabbi to make decisions on behalf of the whole faculty or how he is wiser in these matters than any faculty member or all of them combined.

Just as the reader is recovering
(Continued on Page 4, Col 2)

Heights, Target Of Latest JAC Program Offering Companionship And Hot Lunches

By JAY BERNSTEIN

The Jewish Affairs Committee of the Yeshiva University Student Council is still on the move with socially redeeming and spiritually rewarding programs. Encouraged by the success of Hatzilu, its widely acclaimed program of aid to the poor and elderly Jews of the South Bronx, JAC

is preparing to branch out to other areas of New York City where the plight of the poor and elderly Jews is neglected. The next target of Yeshiva's efforts is the 155th to

kids find trouble acclimating themselves to American society and many have also had difficulty in their Hebrew studies. A "buddy" system, whereby a Yeshiva student "adopts" a Rus-

in their school-work. Although the Russian youths are basically not from frum families and exposure to religious YU students would have a "healthy" effect on them, the "buddy" program is not a missionary organization, but a companionship and tutoring program for our Russian brethren.

Both of the forementioned programs planned by the JAC are being held up by one obstacle, a lack of manpower. The Yeshiva program for the 155th-165th Street areas, needs YU students to deliver hot lunches between 11 a.m. and 2 p.m. weekdays. The area to be serviced is very close to YU and thus would involve minimum inconvenience. And of course, the Russian youth program requires students who are willing to devote time towards building a rapport with Jews their own age.

Both of these volunteer programs stretch an open hand to the suffering and needy Jews of the community. Not only does this benefit the recipients of these services, but it also instills in the volunteer a sense of purpose and a unity with Klal Yisrael. Help given to the JAC, aids others and thereby gives those involved a true sense of accomplishment.

If you wish to get involved, contact Arthur Smerling M821 or Neil Maron M828 of the Jewish Affairs Committee.



Steve Cagan

Volunteer and friend enjoy animated conversation.

165th street area, i.e., lower Washington Heights to the tip of Harlem. There, in an all too familiar scene, a bustling Jewish community slowly but surely shifted from the neighborhood, leaving in its wake some 600 poverty stricken Jews. These senior citizens are relatively unserved by the official Jewish agencies supposedly organized for such a function.

The JAC, in cooperation with the Jewish Association of Services for the Aged (JASA), the Wurzweiler School of Social Work and students of other major colleges in the New York area, plans to bring to these Jews the same type of program that was so enthusiastically accepted and successfully implemented in the South Bronx. The JAC will use one of the few shuls remaining in the area, as an outreach base of the Program. From this shul will originate all of the various activities of the program, i.e., the dancing, singing, and just plain talking which though seemingly insignificant to us, means much to a lonely senior citizen who rarely leaves his or her home. To such unfortunate individuals, the mere opportunity to see a young Jewish face can be an emotionally uplifting experience. Besides the gift of companionship and communication, the JAC will offer to these people, life saving gifts of hot lunches. The importance and significance of this nutritional service cannot be over-emphasized, for homebound elderly who do not eat the right kinds of food deteriorate mentally as well as physically. The JAC has acquired the use of a van to deliver these lunches, and recently began this worthwhile program and obvious mitzvah within the next few weeks.

To Russians With Love

The Jewish Affairs Committee is also trying to implement a program to aid the approximately thirty college-age Russian-Jewish Youth whose families have recently settled in the Washington Heights area. These

sian youth, provides a needed service to the community. Great are the numbers of those who work for the release of Jews from the Soviet Union, but it is just as important that those who are lucky enough to escape are not forgotten. Ideally, the JAC envisions a program for those youths which would include Onegs at YU, on Shabbat, and a tutoring service to aid them

Pulling Teeth

The Legacy of Big Ben

By ROBERT BLASS



Ben Franklin must be looking down from his lofty perch in that great almanac in the sky. One can only wonder what he is thinking of the country he helped to create. Crime, scandal, corruption, and immorality corrode the very fibers of which our sacred ideals are composed and we exude a sickening stench, one of complacency and self-assurance that can be smelled around the world. It is no wonder that the average American appears to be coming around to accepting the bleak image offered by H. Rap Brown, militant "philosopher", who rationalized during one of his many arrests: "Violence is as American as cherry pie." And as we all know: He who lives by the sword, dies by the sword. It would appear, as many would have it, that America will meet an unenviable demise, felled by that for which the colonists fought and died 200 hundred years ago—independence. Simply put, America has abused its freedom.

Wrong. Perhaps in a specific sense, certain individuals will incur such a fate, but in the general sense, America will continue to thrive and will prob-

ably witness the crumbling of virtually every country in its own time before, by circumstances which will be mentioned further, she meets her own end. Certainly, we are unstable, but owing to the genius and foresight of the founding fathers, a country has been bred which

perpetuates stability through its instability and national pride where there is only prejudice and mistrust.

The dozens of nationalities and religions that characterize the "melting pot" of civilization make it highly improbable that
(Continued on Page 9, Col. 3)

Commission Suggests Reforms In Undergraduate Education Cites Needed Changes In Course, Classroom Requirements

By JEFFREY TEPLER

This is the second and final article in a series.

The Carnegie Commission believes education must change in order to accommodate a new era. In order to consider reforms, the Commission first required a clear definition of academic purposes. It believed that colleges and universities should continue to place

perspective on some broad aspect of human knowledge.

A major criticism was that colleges hired professors who had fine research credentials, but who couldn't teach. Accordingly the Commission advocated that greater emphasis be placed on teaching. It endorsed creating funds for faculty use in developing new teaching approaches, awards to honor outstanding teachers, policies that enable superior teachers to earn salaries comparable to those of superior researchers, and teaching loads that allow those most in-

terested in instruction to spend more time at it, and also to be evaluated on that basis. The Commission called for the development of a "Code of Teaching Responsibility" which would specify what was expected of faculty members in their teaching performance. Along with that, it proposed a parallel statement of the "Rights of Students to Receive Instruction". A new Doctor of Arts degree for undergraduate teachers was also recommended by the Commission. According to Wren, this degree
(Continued on Page 4, Col. 3)

Notes From the Merry-Go-Round

Little Boxes

By IRVING WIESEN



A recent newspaper article described a new device which is surely every chess player's dream — a computerized chess partner. In the past, such feats could be accomplished only with larger, full-sized computers. Now however, a partner has been created which is smaller and popularly priced, yet an able chess player. "It beat me three times," remarked its creator.

The disturbing aspect of this item is not the mere replacing of a human being with an equal, if not more capable machine, for that has been a feature of automation since the beginning of time. Rather, it is disturbing that chess, one of the most fundamental and simple games in a two-person relationship, has become merely an advanced form of solitaire. It is an example of modern technology breaking down and replacing interpersonal social contact, much akin to the "feelies" of Aldous Huxley's "Brave New World" in which sexual contact, the most central of all human contact, can be experienced in all its physical manifestations merely by sitting in a specially wired seat at the movie theater. The horror is not in the replacement of the sexual partner, but in the destruction of the social relationship binding the two. If the essence of all social contact is sharing, the loss of that con-

tact makes the experience egocentric, with "take" remaining from "give and take."

Such experiences as going to the supermarket, to museums and concerts by their natures are not social encounters. Nevertheless they do contain a definite social facet. First, there is the necessary element of sharing. At any event in which the individual is a spectator, there exists the implied sharing with others of the spectacle, whether it be the music of an orchestra or a painting on a wall. In addition, at these events, there is an assumed mode of behavior or decorum to which all participants have tacitly agreed and whose success is dependent upon the cooperation of all. Thus the individual shares in the system with the other participants. In an experience where the individual is a participant, such as the supermarket, the social interaction exists on two levels. As a participant, he is involved in a give and take, i.e. buying. On another plane, he shares the facilities of the supermarket with others and consequently a system of proper decorum develops in which all participate as equals. Thus, practically all experiences which involve interaction with others are social situations which develop social sensitivity.

A cursory glance at newspaper or magazine advertisements reveals that the "home entertainment" field is easily the front runner in the range of popular interest. From stereos to televisions to video-cassettes, it seems that all manner of entertainment is being force-fed into the modern home. The inhabitant of his home, no longer needing to go to concerts, movies, shows, etc., need never leave his house and can still enjoy all outside entertainment in private. It is unnecessary to point out that he has the entire Museum of Modern Art in a slide collection. The contemporary individual thus may insulate himself from much needed social contact through the ability to reproduce outside experi-
(Continued on Page 4, Col. 1)

Rabbi Goren Stresses Importance Of Aliyah

By ROBERT FRIEDMAN

The Ashkenazic Chief Rabbi of Israel, Rabbi Shlomo Goren, spoke before hundreds of Yeshiva students in Lampport Auditorium last week. The speech, on Monday, February 9, was well attended by students in YP-RIETS and the high school. Students in EMC and JSS, however, were not excused from classes to hear the Rabbi.

Dr. David Mirsky, acting vice president for Academic Affairs and Dean of Stern College, welcomed Rabbi Goren to YU and thanked him for agreeing to ad-

dress the assemblage. Dean Mirsky then introduced Rabbi Zevulun Charlop, Director of YP-RIETS, who delivered a short discourse on the portion of the week, Parashat Tzaveh before presenting the Chief Rabbi.

After receiving a standing ovation, Rabbi Goren thanked by name many of the RIETS Roshel Hayeshiva who had warmly greeted him. He then discussed a topic related to Tractate, Betzah, the tractate which most shiurim in YP-RIETS are learning this year.

The Chief Rabbi then discussed aliyah. He told the audience that he had come to America to impress upon American Jewry the vital need for increased emigration to Israel. He warned that, without a new



H. Klutz

Chief Rabbi Goren

wave of emigration to Israel, Jews may soon be the minority in their own homeland. Maimonides' omission of the settling of Israel from his list of the 613 Commandments, Rabbi Goren explained, is not because Israel's settlement is not important. The list of Maimonides includes only those Commandments derived from Mosaic law, whereas the settlement of Israel was a Commandment directed at Abraham.

Letters To The Editor

(Continued from Page 2, Col. 3) ering from this assault on his common sense, he is abruptly floored once more by the wild-swinging Rabbi. "Jews," he says, "should not take their dispute to government." And that no doubt explains why Rabbi Bernstein takes his dispute with the YU administration to — the NLRB, i.e., "government"! Right!

By now the groggy reader hopes that the Rabbi will let him go without further punishment. But no, the rest of the letter packs one last wallop. Rabbi Bernstein, it seems, believes that the YU faculty has no need for an Association. This contention, once applied to the Rabbi's charges, destroys any last vestige of logic in his position, as only two inferences are possible: either Rabbi Bernstein does not really believe his charges, in which case he is, at best, only briefly delaying the inevitable, as well as wasting his own money (of which, though his letter assures us

Education Purposes Reviewed Many Revisions Recommended

(Continued from Page 3, Col. 5) "would emphasize a broader subject matter competence, teaching skills, and analytical, expository writing rather than a narrow, research thesis."

Student Involvement

The Commission advocated that students be involved in the evaluation of their teachers, but should not sit on faculty promotion committees. According to Wren, the Commission did not endorse student membership on the committees "because these committees must consider other criteria, such as competence, and service to the institution, as well."

The Carnegie Commission believed "certain fundamental rights should be accorded to all members of the campus community, and incorporated into a Bill of Rights and Responsibilities." Its central purpose is to establish that "Members of the campus community have an ob-

ligation to fulfill the responsibilities of their particular role within the academic community." The Commission supported greater student participation in those areas where students have the interest and the competence to contribute and where they will assume responsibility. As an example, Wren notes that "the Commission thought that student governments should have significant influence on student disciplinary matters." Although the Commission did not favor students on boards of trustees or as regents at their own institutions, it endorsed voting rights for students on certain committees, and the opportunity to nominate a certain number of outside persons for consideration as trustees. The Carnegie Commission recommended various student selection procedures but emphasized that regardless of the selection process, representation of students is the most

important issue.

Other Routes Through Life

The Carnegie Commission felt that more attention should be given to alternative routes to careers, and that all forms of education after high school should be given increased emphasis. It favored policies which would permit students to move in and out of post-secondary education at any time in their lives, shorten the time required to obtain degrees, and create better alternatives for high school graduates not going to college.

The Commission believed that in many cases four years is too long a time for earning a degree. Because students just out of high school are better educated than those who graduated a generation ago, they often find their first year of college wasteful and repetitious. Since much duplication exists in the areas of general education, the Commission felt that it should be possible for students to meet general educational requirements through tests. The Commission felt the time required to obtain an M.A. or Ph.D could likewise be reduced by another one or two years without a loss of quality.

Present policies usually require that students complete not only a set four-year program, but that they finish it in four consecutive years. Students who do not wish to go to school for four years are often forced to drop out. Instead of dropping out the Carnegie Commission proposed that students be able to "stop out" for periods of work, travel, or public service. Another option proposed by the Commission is deferring attendance for one year after being accepted to a college or university in order to gain other kinds of experience. Wren notes that "stop-out programs, better alternatives to college, and less emphasis on degrees for job certification can all work toward providing reluctant attenders with alternatives more suited to their interests and career goals."

Finally, because of the way life is segmented, individuals who miss the opportunity for post-secondary education after high school lose it for life. As a result of this problem, the Commission proposed long-range programs which would assume lifetime educational opportunities for motivated adults. The thrust of the Commission's proposals for lifetime educational opportunities is "to take education where the students are, which for many adults means off the campus."

YCSC Views Many Topics

(Continued from Page 1, Col. 3)

a limited program which could be expanded each year with the addition of some new courses. Yet another Council representative advised against a business program which would be merely an extension of the YC Economics Department. Council voted to establish a committee to aid the YC Senate in researching possible programs, and Council members Skydell, Rauch, Herman and Mael volunteered to serve.

Other Business

The committee to consider election reform reported some of the possibilities it had considered to prevent any irregularities during YCSC elections. President Strenger reminded the committee members that YCSC Executive Council elections will

be held in six weeks, and requested a final plan before then.

Council unanimously approved Judah Koolyk's request for fifty dollars with which the Hockey Club will buy new equipment. Koolyk cited great student interest and participation in hockey intramurals as necessitating the new equipment.

Yonathan Mozeson, a YC junior in charge of the Student Security Patrol, reported that his group had met with Colonel Marmorstein, Chief of YU Safety and Security, and were refused permission to see copies of the monthly incident reports which the Colonel compiles. Mozeson told Council that the Colonel's position hampered his group's efforts on behalf of the student body, and requested council to take the matter up with Rabbi Israel Miller, Vice-president for Student Affairs.

Lenny Budow, head of the YC Debating Team, told council of several debates scheduled for this term, including a challenge match against West Point Military Academy. Dov Bloom, chairman of the Jewish Activist Committee, told council about the creation of a telegram bank at Yeshiva.

Council member Skydell told council that the Teacher Evaluation Forms are ready for distribution to students. Representative Rubin announced that through his efforts, a new candy machine was installed in Furst Hall.

NEWS IN BRIEF

AN AUDIENCE THAT FILLED Furst 501 heard Sir Isalah Berlin, former president of Wolfson College of Oxford University, conclude the Mendel Gottesman Lecture Series. The lecture, on the top of the "Decline and Fall of the Ideal of a Perfect Society" was the second lecture of the series given on the uptown campus.

THE STUDENT ORGANIZATION OF YESHIVA, better known as SOY, has announced that Thursday, March 4, will be Yom Iyun, a Day of Introspection. Rabbi Yehuda Parnes and Dr. Sol Roth will deliver lectures as part of the program . . . On Thursday, March 2, the SOY will sponsor a Seudat Rosh Hodesh at 6:30 in Parker's Cafeteria. One of the Roshel Yeshiva will be the guest speaker.

(Continued from Page 3, Col. 5)

once in his own home.

Increasingly however, the modern individual is retreating further into his home for a variety of reasons, the most notable of which are economy and crime. Home entertainment is relatively low-cost and safe compared to other popular entertainment events, especially in large cities. What makes the new breed of home entertainment deserving of concern is its uniqueness in relation to these two factors. Playing chess with a computer is neither cheaper nor safer than playing a human partner. Convenience also is not a major factor. The major reason to consider is the asocial quality of the new game. One does not have to worry about offending a computer; one may even lose repeatedly and not lose face although he might destroy an expensive gadget in the process. The computer is more convenient not in the sense of its easy availability, but in its non-human characteristics.

Social insulation will increasingly become the mark of future technological advances. Supermarket systems are presently on the drawing boards which will totally replace the present one. The not-too-distant future housewife need merely call her neighborhood food warehouse, read off the food items she desires from a printed list, and await their prompt delivery at her door. Undoubtedly this would leave her more time to play with her new, computerized chess partner.

Cable television however, will ultimately prove the most pervasive form of mass communication. It will eventually take on a multitude of highly specialized communicative functions such as replacing the daily newspaper, co-opting the entire purchasing role of the consumer through a return system and the replacement of all forms of outside collective entertainment. Thus mass communication contains the seeds of mass compartmentalization.

Of course, there are at present many avenues of social contact, and this essay should not be read as a paranoid account of modern sociological trends. Nevertheless, the assault by modern technology upon interpersonal contact is a very real and disturbing one, and it is the obligation of people everywhere to maintain a sense of social responsibility in the face of this assault.

The Commentator

Special

Bicentennial

Issue

From The Presidents 1790-1976

ANSWER—TO THE HEBREW CONGREGATION OF THE CITY OF SAVANNAH, GA.

Gentlemen:

I thank you with great sincerity for your congratulations on my appointment to the office which I have the honor to hold by the unanimous choice of my fellow citizens, and especially the expressions you are pleased to use in testifying the confidence that is reposed in me by your congregations.

As the delay which has naturally intervened between my election and your address has afforded me an opportunity for appreciating the merits of the Federal Government and for communicating your sentiments of its administration. I have rather to express my satisfaction rather than regret at a circumstance which demonstrates (upon experiment) your attachment to the former as well as approbation of the latter.

I rejoice that a spirit of liberality and philanthropy is much more prevalent than it formerly was among the enlightened nations of the earth, and that your brethren will benefit thereby in proportion as it shall become still more extensive; happily the people of the United States have in many instances exhibited examples worthy of imitation, the salutary influence of which will doubtless extend much farther if gratefully enjoying those blessings of peace which (under the favor of heaven) have been attained by fortitude in war, they shall conduct themselves with reverence to the Deity and charity toward their fellow-creatures.

May the same wonder working Deity, who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dews of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Je-ovah.

G. Washington

ANSWER—TO THE COMMENTATOR OF YU.

We now mark the beginning of our Third Century as an Independent Nation as well as the 200th Anniversary of the American Revolution. For two centuries our Nation has grown, changed, and flourished. A diverse people, drawn from all corners of the earth, have joined together to fulfill the promise of democracy.

America's Bicentennial is rich in history and in the promise and potential of the years that lie ahead. It is about the events of our past, our achievements, our traditions, our diversity, our freedoms, our form of government and our continuing commitment to a better life for all Americans. The Bicentennial offers each of us the opportunity to join with our fellow citizens in honoring the past and preparing for the future in communities across the Nation. Thus, in joining together as races, nationalities, and individuals, we also retain and strengthen our traditions, background and personal freedom.

As we lay the cornerstone of America's Third Century, the very special part in this great national undertaking performed by THE COMMENTATOR and the students at Yeshiva College is most commendable.

Gerald R. Ford

The Struggle For Independence; Prominent Jewish Personalities

By HERBERT ROSENGARTEN

The American Revolution assumed the aspects of a two-front war. Jews were part of this action; they fought on the land and on the sea, in the fields and in the prisons, in the cities and in the forests, responding with that deftness and agility learned over thousands of years of stormy history.

When the Congress issued a call for privateers, Jewish men responded. Men like M. M. Hays, Isaac Moses and Benjamin Seixas rose to commandeer the various plunder ships that prowled the American coastal sea lanes, seizing arms and merchandise from Royal cargo vessels.

On the land, America was equally tumultuous. Indeed, the months immediately preceding the war were characterized by a rising tide of violence which could not be contained, sweeping even the most unwilling into its churning mainstream.

Francis Salvadore was killed in 1776 by Cherokee tribesmen allied with the British king; he thus became the first Jew to die during the Revolution.

Five years earlier, in 1771, a grizzly episode had barely been averted in North Carolina. British governor William Tryon, a man possessed of a curious nostalgia for medieval feudalism, had for months been administering his colony with a corrupt "public-be-damned" attitude, through the execution of crippling taxes and the subjection



Joseph Jacobs Org.

Francis Salvadore, the first Jew to fall in the Revolution.

of the citizenry to harsh indignities. The exploitation could not last and it did not; in 1771, the abused farmers and backwoodsmen gathered up their hatchets and pickaxes, and stormed the gubernatorial residence in New Berne. They were determined to bring forth the justice which had been so callously denied.

Jacob Henry, a Jew, regarded the impending carnage with horror. Determined to prevent the hysterical mob's arrival in New Berne at all costs, he and several other cool heads confronted

..... the "elite" simply wanted no Jews in their legislative chambers and blatantly said as much.

..... the angry multitude and convinced the people to turn around and give up their murderous plan. Tryon's life was spared and Henry's first major fight had been won. A battler for Jewish rights all his life, Jacob Henry served as Carteret County representative to the North Carolina legislature following the war. His presence there was by no means easily accepted, however, for the "elite" simply wanted no Jews in their legislative chambers and blatantly said as much. Undaunted by the toughly worded slurs, Henry arose and defended the rights of his people, refusing to be intimidated by the snide remarks echoing about him. The drama would be re-enacted throughout American-Jewish history as the Jew would be forced to struggle for rights which were his due.

Benjamin Nones, an idealist from Bordeaux, France, sailed west to war-torn America drawn forth by his urge to participate in the political experiment unfolding there. Though a private at first, under the command of Count Casimir Pulaski, Nones rose quickly through the ranks to become a major, a command-

er over a force of four-hundred men "composed in part of Hebrews."

This "Hebrew Legion" (a component incidentally, of Pulaski's "American Legion"), as Nones' unit was nicknamed, received ample opportunity to distinguish itself in combat, and distinguish itself it did, most notably during the Battle of Camden, South Carolina on August 16, 1780. There, Nones' superior, the Baron Johann De Kalb was killed and the American commander Du Buysson was forced to surrender. In the face of all these setbacks, the brave performance of the plucky Jewish unit shined forth as a proud credit to America's Jewish inhabitants. The Hebrew Legion interestingly enough, found the motivation for its creation in American anti-Semitism; alarmed at the tragic events which had overtaken Major Lewis Bush, another Jewish fighter (killed after his soldiers refused to fight for their Jewish officer) Benjamin Nones insisted that Washington assign him to a Jewish command; the American general assented and the Hebrew Legion came into being.

As we move now from the

..... Major Bush was killed after his soldiers, refusing to fight for their Jewish officer, left him alone to face the British forces.

..... battlefield to early United States government chambers, the name of Philadelphia financier Chaim Solomon emerges prominently, inextricably bound up, with both the monetary story of the Revolutionary War and with its Jewish story as well. A genius in his field, yet selfless when confronted with the needs of his country and of his people, the eminent Jewish fiscal overseer contributed generously of his talents, mobilizing his intellect (Continued on Page 8, Col. 1)

Pictorial Tour Of Jewish NYC

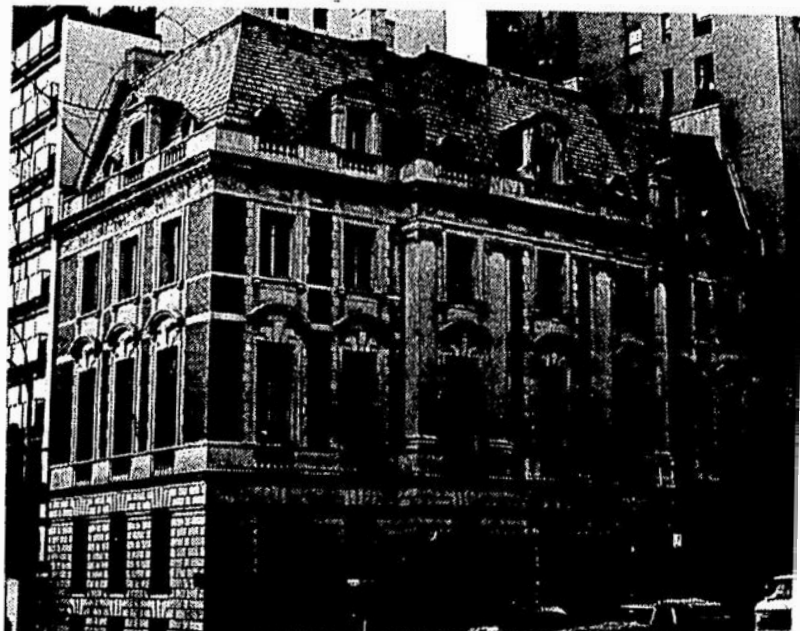


H. Klotz

In an attempt to capture some of the flavor of Jewish New York, THE COMMENTATOR, here and in succeeding pages, presents some of the oldest institutions built by America's Jews to serve the early Jewish immigration.

TOP: The old Jewish Daily Forward building stands unused at 175 E. B'way. In the building's lobby is a bust of Abraham Cahan, the man who built this socialist paper into the largest Yiddish language newspaper in the world.

LEFT: The YIVO institute for Jewish Research, located at 1048 5th Ave., was designed in 1914 for private ownership. Home of Mrs. Vanderbilt, it was bought by YIVO in 1953.



H. Klotz

Life During The Revolution The Jews Of The 1770's

Although the Sephardim were the first Jews to arrive in British North America, they were soon followed by the Ashkenazim who composed the majority by the 1770's. All in all, the total Jewish population during the war did not exceed three thousand souls, although this small number was dispersed up and down the length of the eastern seaboard, as well as in the hinterlands. The two major congregations, Touro in Newport and Shearith Israel in New York, were obliged to abandon their synagogues and flee from the advancing British armies. Sadly enough, the former never recovered its original vigor and declined persistently, until by the dawn of the nineteenth century regular services had been discontinued. Today the building is a national shrine.

Jew-Wedge-du-gish

Many Jews remained faithful to the traditions of their fathers in the new land. Benjamin Nones, the "Jewish Lafayette" of the Continental Army, became the first officer on record to request and receive an exemption from military service on Shabbos, while Reuben Etting of Baltimore, captured by the British in 1780, died of self-imposed hardships arising from his refusal to eat pork while imprisoned.

Also, the religious Jewish peddlers employed by Barnard and Michael Gratz tried to keep Kashrus and the Shabbos. The Gratz brothers, Polish Jews, had come from Silesia via London. Successful merchants both, Michael was primarily concerned with European and Oriental

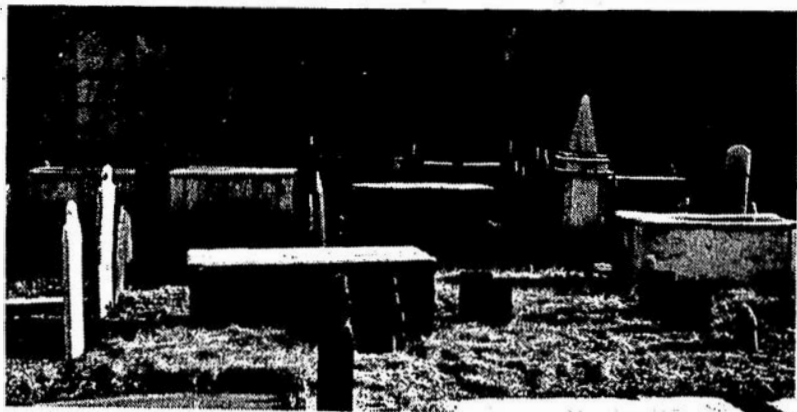
trade, while his brother managed the frontier bartering that went on with the Indian tribes. Many colonial Jews would arrange their routes in a way which would allow them to return home by Thursday, while eating eggs and vegetables the entire week. Largely because of these habits, the Cherokee nation came to know the peddler as Jew-wedge-du-gish, the "egg-eater." In truth, the white trader as they saw him, seemed to dine on little else. The attitudes of such Jews, both towards their religion and their adopted land, were perhaps best summed up through the words of a petition prepared by Philadelphia Jewry in 1784, requesting permission to construct a

mkveh. "It having pleased the Almighty G-d of Israel to appoint our lot in this Country, the Rulers whereof He has inspired with Wisdom, and a benevolent disposition towards us as a Nation, whereby we enjoy every desirable privilege and great pre-eminence far beyond many of our Brethren dispersed in different Countries & Governments — and in order to manifest our gratitude for those peculiar favors & blessings, we ought in a very sincere manner observe a strict and close adherence to those Laws and Commandments, ordained by Him and delivered to our Master Moses of blessed memory . . ."

Yet conversion and intermarriage took their toll. Several of the converts such as Isaac Miranda (the "apostate Jew") whose name appears prominently in connection with Yale University, were never truly accepted by the Church, while others seemingly were. Strange facts in this vein have recently come to light concerning the religious status of financial wizard Alexander Hamilton; it seems that his mother, Rachel Hamilton, the former Rachel Levine, may not have been converted by the time of young Alexander's birth.

Anti-Semitism Again

Whatever his affiliations or convictions, however, the American Jew still found that he could not manage to free himself entirely of the scourge of



H. Klotz

The Old Bowery Cemetery, tucked into a corner of Lower New York, is the oldest Jewish cemetery in the city. The obelisk in the background is the grave of Reverend Gershom Mendes Seixas, the "Patriot Rabbi" of the Revolution. Seixas was appointed Hazzan of Shearith Israel in 1768 at the age of 23 and served his congregation for almost 50 years.

American Renaissance

YUPR



By DR. SAMUEL BELKIN
Chancellor of Yeshiva University

As we celebrate 200 years since the Declaration of Independence, we need some reawakening to bring us back to the old values. But at the same time, this is not enough. I see on television, in every medium, that they reconstruct history, showing how an undisciplined, civilian army was able to defeat the disciplined army of Britain.

The patriots had their symbol. As a great Chief Justice of the U.S. Supreme Court said, "Men live by symbols." Symbols are very important. I think the Declaration of Independence and the preamble is of greater significance than the historical fact that America defeated the British army. In my judgement the Declaration of Independence is a spiritual, moral document. It is not a political document. If you carefully read the preamble, which Jefferson actually wrote out by hand, you see he speaks about the Laws of Nature and the God of Nature, Nature's God. Usually nature is taken to mean the universe, the world in which we are born, which continues to run day and night, year by year, through the four seasons. It is not concerned at all with human beings. But Jefferson had in mind nature and man, that God endowed man with the inalienable rights of life, liberty, and the pursuit of happiness. Now that has nothing to do with government. Government changes. One day you have one type of Government, a liberal type. Then you have a dictatorial government that denies the oldest freedoms in the world.

What we need today is to rededicate ourselves to those values that are not man-made — that God endowed man with the right to life, the right to liberty, and the right to the pursuit of happiness or, as again in the preamble, justice. Because rights are the things which we demand, and justice is the thing which we extend. So in order to make our celebration meaningful, we must return to the Jeffersonian philosophy, which is based upon the ancient Hebraic heritage that man was created in the image of God. That means the sacredness of the human personality, the infinite worth of the individual. If we are able to bring that message to the American people, then I think there will be a great change.

My Divine optimism leads me to believe that America is still a very young country. Two hundred years in history is like a month in the life of a human being. But I hope that we are not going to experience the same tragedy that befell the Roman Empire. The fall of the Roman Empire was primarily due to the fact that the family had disintegrated. Once the family had disintegrated, the entire empire became disintegrated. We must go back to the family, we must go back to the home. If the home will become better, parents will become teachers, and teachers will become parents. Then I do not think we will follow the fate of the Roman Empire.

To me the most important values are certain rights which have nothing to do with politics, nothing to do with government, nothing to do with change of government. They are endowments, rights, with which God endows a human being. They are particularly life and liberty — let's forget the pursuit of happiness. If we can rededicate ourselves to this principle, then I think America will not only survive but make much progress.

I remember the McCarthy days. In those days we had guilt by association. If McCarthy had succeeded, the entire American Constitution and the Declaration of Independence would be just a monument, to look at from a historical point of view. I am not ready to write off the Twentieth Century as the American century. Fortunately, America is young.

The Root Of Responsibility

By the Hon. JACOB JAVITS

My life, I hope, exemplifies the Jewish ethic that society is based on obligation as well as individual rights. To be a part of family, society, and the USA is to assume its burdens of debts and obligations as well as to reap its benefits and rewards. Man has to perform actions in the world that are not only significant for him and his family but for society as a whole.

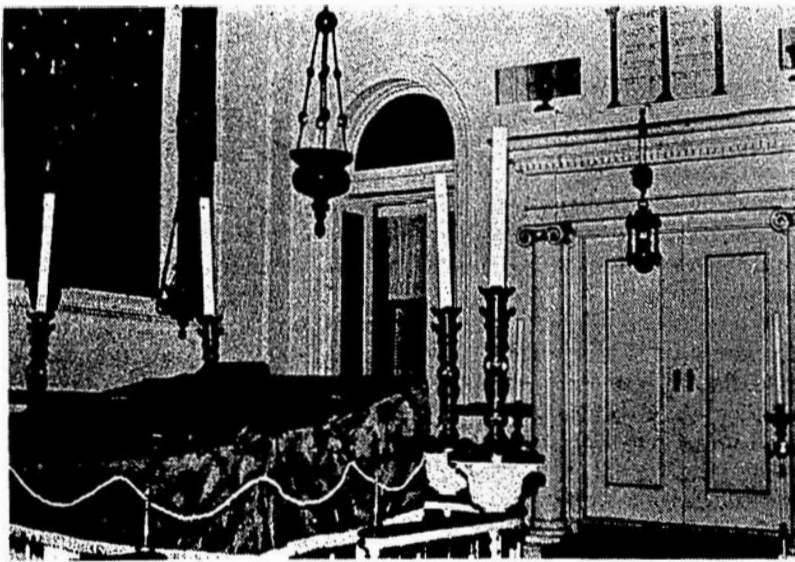
My exposure to this philosophy came at an early age in a slum tenement on the lower East side. The year I was born my mother placed me in my brother Ben's bed and he accepted me from that time on — not as a burden but as a responsibility. My father at that time was a pants maker who doubled as a janitor at a high salary of \$45 a month, plus room and coal. With so much work he nonetheless always found time to study the Talmud. My mother sold crockery and dry goods, "al fresco" from an open pushcart on Orchard Street. Later on, before and after school hours, I would help her hawk wares or scratch for pennies running errands for a candy and tea emporium on Fifth Avenue. Some of my more vivid recollections are of our flat filled with 'mishpocha' who paid board only during the "season" when they could find employment in a sweat shop and of a few "broken heads" who were nascent union organizers.

Surely it was this environment of poverty, settlement houses, and family obligations that came to influence my social conscience and my politics. There is no doubt in my mind that the active position I have taken through the years in civil rights, civil liberties, fair housing, and many other things was nurtured by the Jewish and American tradition of liberalism and egalitarianism that my family embraced. Concern for the elderly, the poor, and the infirm are all priorities of the Jewish ethics of obligation that I inherited.

It was on the lower East Side that I witnessed the building of synagogues, schools, and libraries, and saw develop an extraordinary chain of charitable, social, and communal societies which set standards for welfare and humanitarianism in America. Surely seeing relatives who couldn't get jobs and who were threatened if they turned to labor unions influenced my voting against the Taft-Hartley Act; and the memory of sweat shops still maintains my concern for fair labor practices and worker safety. The emphasis that my parents put on education has motivated me to work for a better public school system in New York; and my continuing concern for immigrants influenced me to sponsor adult and bi-lingual education bills. Certainly it is my Jewish heritage that will continue to inspire me.

The two hundredth anniversary of this nation is a fine time to reflect. Certainly we can be proud of the successful part of the Jewish people in our national life and can cite endless records of participation and achievements in almost any field of endeavor. But we can also stand tall as we celebrate America's 200th birthday because the ethical principles upon which our nation is built have such deep roots in Jewish thought, and law and feeling.

Senator Javits is the senior Senator from the state of New York and has served on that body since the early '50s.



H. Klotz

The interior of Shearith Israel, the first synagogue in NYC, is here reproduced in the Spanish-Portuguese Synagogue. Many of the articles, including the candlesticks, were taken from their original home on Mill Street.

anti-Semitism. The ancient disease, like a nagging itch, would crop up in the most unexpected places raising hurdles for the Jew where there were none for others. Thus, in 1776, when American privateers on watch for British cargo vessels managed to haul Aaron Lopez's ship "Hope" into a Connecticut port, he suddenly found himself faced with a bitter legal battle that would drag on for seven years before reaching a satisfactory conclusion, despite Congressional turnover of a Connecticut court's unsatisfactory decision. At the Brandywine River, the Jewish Major Lewis Bush discovered himself the victim of anti-Semitic treachery, as a sub-

(Continued on Page 9, Col. 3)

The Making Of Our Jewish Mayor

By THE HON. ABRAHAM D. BEAME

The Pilgrims, seeking religious freedom, founded Plymouth Colony in Massachusetts in 1620. For the English, who set sail on the Mayflower, and for the colonists who followed, America was to be a new beginning.

And so, it has always been for Jews and other minorities seeking freedom from tyranny, freedom of religion, freedom to work and live.

The story of Judaism and the Jewish people in the "land of opportunity" is the story of a new start. It is the chronicle of the chance to practice one's religion in tolerant surroundings rather than in a climate of persecution.

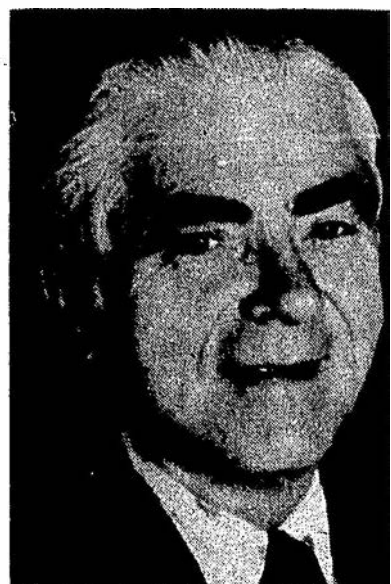
For Jewish people, America represented the end of exile, the beginning of the pursuit of personal fulfillment.

Just as there have been clusters of Jews in every important city of antiquity, in every European country throughout the ages, there were tiny clusters of Jews in the American colonies. The first Jewish communities here were shaped by the earliest Sephardic immigrants.

There was, for instance, a substantial Jewish community in Newport, Rhode Island in 1790. When George Washington visited the congregation in that year, his words echoed the unalienable American right of each person to worship freely and live without fear.

He said: "May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make them afraid."

By the mid-19th Century, a new wave of central European immigrants revived the American Jewish community that had declined in the early part of the century. The new immigrants



YUPR

Mayor Abraham D. Beame

were primarily shopkeepers and traders who migrated Westward.

In the years 1881 to 1914, Eastern European Jews immigrated in large numbers to the American shores and thousands settled in New York. By 1890, there were almost 550 synagogues in the United States.

My Story

I passed through Ellis Island as an infant in 1906, when my parents immigrated here. They came for reasons similar and familiar to so many, many other Jews.

My father, Philip, was a restaurateur in Warsaw. He was also active politically and was an outspoken man with anti-czarist views. My parents were forced to flee Warsaw, where freedom of speech was not tolerated.

I was born during their London stopover. Soon after, we settled in the United States in the first of several cold-water flats in which we lived on the Lower East Side. Growing up in the ethnic cauldron of the City of New York was often tough. But, my early American experience in that neighborhood has provided a positive viewpoint for my total outlook on life.

And, I suppose, my desire to serve the City had its roots in the neighborhood that gave me my start.

My early years followed a pattern traced by many first generation Americans, not only of Jewish ancestry, but of varied backgrounds.

The ethic was hard work in school, at home, on the job. My father opened a restaurant and later managed a print shop. I divided my time between my studies and helping my father support the family.

The idea of entering the busi-
(Continued on Page 8, Col. 4)



My Commitment



By THE HON. HENRY M. JACKSON

It is particularly appropriate that in this Bicentennial Year we recall the great contribution Jews have made to America. For more than three hundred years, almost as long as there have been European settlers in America, Jews have been contributing to the growth and grandeur of our land. In science, education, commerce and the arts, Jewish Americans can claim a great heritage in this country.

I have always appreciated the richness of this heritage. But I never fully understood the significance of the many travails of Jewish history until I visited the Nazi camp at Buchenwald at the end of the Second World War. This searing experience remains after three decades as the single most horrific event of my life. And it has left me with an indelible reminder of what can happen when totalitarian repression and hatred are allowed to prevail.

This reminder continually fortifies my deep commitment to human rights and justice in the Middle East and elsewhere.

We continue in a critical period both for the people of Israel and for their Jewish brethren in the Soviet Union. The Soviet Union and the Arab nations are testing the depth of the American commitment to peace and human rights. We must be firm and steady in our resolve to insist on genuine progress in these vital areas in continuing fulfillment of our obligations to our own American traditions, to the millions of Jews who have suffered oppression and persecution for so long, and to the achievement of a more peaceful and humanitarian world for all mankind.

And we should, on the two hundredth anniversary of our independence, renew our dedication to and appreciation of the American liberty that all of those who came to these shores were seeking.

Senator Jackson is a declared candidate for the Democratic nomination. Dr. Henkin is Professor of International Law at Columbia University Law School.

First Wave Of Jewish Immigrants Survives Despite Severe Hardships

The following article is based in large part on a lecture delivered by Professor Irving Howe at the 92nd Street "Y." The lecture was based on material found in his new book Land of Our Fathers.

While it is true that there have been Jews in the continental United States since 1645 and that there have been Jews of importance throughout American history, the main wave of Jewish immigration did not occur until the last quarter of the nineteenth and the first quarter of the twentieth centuries. It is mainly to the Jews who immigrated during this period that Jewish culture in the US must look for its roots.

In looking back at this period, it is important to recognize that the Jewish immigrants came in two major waves. The first wave occurred in the period 1880-1905 and the second wave from 1905 until the closing of America's gates in the 1920's.

The date 1880 coincides with the death of the Russian Czar Alexander I. This event marked the end of the era of Russian liberalism, which even at its height was not all that liberal. Debates over what the future might bring raged through Eastern Europe with the result that a great many Jews left for America at this time.

Those who left were the flotsam of the shtetls—those with a touch of adventurousness in them. Many of these immigrants were draft dodgers and almost all of them were unskilled.

When the immigrants arrived on America's shores, the grapevine told them, it is well that one has a trade. Most of the Jews chose to become tailors



Jewish Current Events
Wave after wave of Jewish immigrants passed by the Statue of Liberty on their way to a new home. To them, it was the first symbol of hope.

even if they couldn't tell a needle from the thread.

There were several reasons for this choice of trade. The garment factories were located close to the major Jewish settlement on the Lower East Side. Another reason was that once an individual had obtained a position in one of these factories, he

could quite often secure employment either there or elsewhere for other members of his family. Yet another reason for choosing the needle trade was that many of the factory owners were German Jews who had immigrated earlier. The fact that "the boss" was Jewish made the job seem more halamish and the Jewish owners would usually let their workers substitute hours on Sunday for work on shabbat.

Another major trade chosen by the Jewish immigrants was that of the peddler. Those who entered this trade hoped that through hard work and frugality they would be able to rise a few rungs on the social ladder. They viewed those Jews working in the needle trade as trapped for life.

Spiritual Wasteland

More important than the physical and economic hardships which these early Jewish immigrants suffered were the psychic and spiritual difficulties. These Jews came to America and lost their old cultural roots without putting down new ones. There were a great many factors which contributed to the development of this state of affairs.

One such factor was the nature of the immigrants themselves. The people were basically members of the lower classes. The intellectuals were left behind during this first wave of immigration. Those who came to America were not steeped in culture.

The pressures of the vigorous lifestyle of urban America only served to worsen an already bad situation.

These immigrants came at a time of rapid industrialization and urban growth and as a result suffered from the accompanying social trauma. The Jews, however, had no conception of the social forces at work. They came to America with a very naive view of what life would be like, the concept of the goldenh gassim: they were to be terribly disillusioned. In a time when there was little else

(Continued on Page 9, Col. 1)

Haven For The Homeless



By PROFESSOR LOUIS HENKIN

Tracing and evaluating influence is an uncertain undertaking, and any conclusions will differ with context and perspective: while Jews have often proclaimed the influence of Jews and Judaism on the American heritage and American society, others might dismiss that emphasis as exaggerated, parochial apologetics.

No doubt, the Jewish Bible was integral to the heritage of the Founding Fathers. No doubt, too, Jews have played a disproportionately prominent part in the life of the United States, principally in the last 50-75 years of the 200 we are now celebrating.

Those summary conclusions are obvious and need no rehearsal. Instead, American Jews might take the Bicentennial occasion to celebrate the significance of this country in the long history of Judaism and of the Jewish people. The United States, all know, has been a haven for a substantial proportion of the world's Jews during the past century. The United States has made it possible, indeed easy, for American Jews to lend various support to Jews everywhere else and to the State of Israel. Less directly but not insignificantly, the American heritage has helped spread ideas of freedom and hospitality that have struck root in countries in Latin America and Europe, rendering them, too, more hospitable to Jews and Jewish life.

Perhaps most deserving of celebration is that the Fathers of 200 years ago launched a society that has provided for Jews and Judaism an ambience perhaps unique in their long history. The United States has offered a congenial climate for Judaism to flourish in. For Jews it has afforded not merely tolerance but hospitality and belonging; it has permitted assimilation, but has also encouraged and supported Jewish identity, for the individual Jew, for Jewish groups, as well as for the Jewish group. The American Jew can be human being, American, and Jew, each in whatever measure he wishes; indeed he can be all in largest measure. And because the United States made it possible, many are human beings, Jews, Americans, in largest measure.

Many Prominent Jewish Personalities Play Leading Roles During America's Revolutionary Struggle For Existence

(Continued from Page 5, Col. 5) for even the most non-financial causes when the country so required. For example, in 1778, while engaged in a sabotage mission for the Continental Congress, Mr. Solomon barely escaped dangling from British gallows, as General Sir Henry Clinton discovered him snooping about behind British lines, in search of ships and weapons caches; the charge was spying and the penalty was death. A brilliant career might well have ended right there but for the daring escape effected by the Sons of Liberty, with whom the Jew was fortunately allied as a member. And the brief sojourn was not all a waste; since Solomon spoke no less than ten lan-

guages fluently, he found himself quite able to exchange ideas with and interpret for the various French, Russian, Italian, and Polish prisoners he encountered in the Clinton coop. Curiously too, the American prisoner escape rate climbed most suspiciously during the Jew's short tenure.

Chaim Solomon's primary claim to fame derived nevertheless from the role he played as "Broker to the Office of Finance of the US," a job which involved the selling of US government securities. Due to the shakiness of the Congressional paper, the Jewish broker may very well have fallen back on his own personal reserves more than

once, in desperation, to supply required revenue for the payment of soldiers' salaries and other outstanding government debts. Indeed, by the time of his death in 1785, Solomon may have held no less than \$353,744.45 in government obligations, an astronomical sum of money for America at that time. Already in 1778, the once wealthy businessman declared himself to be penniless, a statement with historical implications that have yet to be clarified.

Competent men were ever in demand, then as now, and the same held true for Solomon. Requested by French Minister Chevalier de la Luzerne to be paymaster-general for all French forces stationed in America, he also assisted in the management of the complex monetary affairs of Don Francisco Rendo, King of Spain. Astoundingly, contemporary documents affirm that the Philadelphia Jew "was sole negotiator of all the war subsidies of France and Holland!" His paid men represented a myriad of interests in Paris and London as well as in the various cities up and down the American colonial belt; this was, in short, a man with a world at his fingertips, a man who could be arrogant without fear or concern, a man who with the snap of a finger could forget about the common herd and gaze forth starry-eyed towards the brave new world to be found in the palaces and courtyards of kings and royalty. On the contrary, Solomon was quite concerned with his Jewishness. The financier's records indicate that he carefully observed the Jewish "Hoyl Days" refusing to transact any official business on be-

half of the American-Jewish community, Chaim Solomon died in 1785, having lived a full life spent in the service of both America and her Jewish community.

Similar tales of valor were being told upon the high seas. Committed to the saving of the American cause, the merchantmen of shipping magnate Aaron Lopez rolled and tossed upon the waves of the tempestuous North and South Atlantic, intent upon the capture and delivery of needed British merchandise to waiting US ports. Lopez had come to America in 1752, and had since built himself a formidable fleet; the Jew's ships navigated between the West Indies and England, from France to the Falkland Islands, from the Canary Islands to the Arctic; his interests spanned the

globe. Though five of his own ships were captured during the extensive wartime operations, Lopez was generally able to minimize such losses by insisting that his vessels put over first at Dutch St. Eustatia (in the Caribbean) to await further instructions before proceeding further towards the North American mainland.

Aaron Lopez's death is a particularly poignant lesson in irony; countless times this great seaman must have challenged the mighty oceans, emerging safe and sound from every voyage. How ironic it is then, that one fine day in 1782, while watering his horses, Aaron Lopez ventured one wrong step, treading into quicksand; the Jewish lord of the sea was engulfed forthwith and drowned.

Among the singular stories generated by the Revolution, the strangest tales appeared amidst the pages of the various memoirs which rolled off the colonial presses in abundance following the war. As one gunner wrote about the years under General Knox, "[I had been] a faithful and gallant soldier and at the same time preserved the virtue and chastity of (my) sex unsuspected and unblemished." The words of a woman, they belonged to twenty-year-old daredevil Deborah Sampson who, disguised as a man, had enlisted for front-line action during the Revolutionary War. While the ruse worked for two years, it then faltered; a victim to the unit commander's rising suspicions upon observing the developing courtship between "Private" Sampson and another private, Robert Shurtleff; the Jewess received an honorable dismissal.

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half of the American-Jewish community, Chaim Solomon died in 1785, having lived a full life spent in the service of both America and her Jewish community.

The Glory Of Pluralism



YUPR

By LOUIS NIZER ESQ.

I was reared in an orthodox Jewish tradition. I had a happy home, and the Bible says a happy home is an early heaven. I read the Hebrew poems of Chaim Bialik who I believe ranks with Byron and Tennyson, and his influence on me was second only to Emerson. I was the soloist with Cantor Kaminsky's choir and thereafter with the famous Cantor, Joseph Rosenblatt. Thus, I learned to appreciate the beauty of minor keyed liturgic music. But above all, I absorbed the categorical imperative of moral values and ethics which all religions proscribe but which the Jewish religion prides itself as being among the first, if not the first, to proclaim. How does this relate to Americanism? Well, to quote Judge Brandeis, "If one is a Jew, he can't be a good American unless he is also a good Jew." The corollary is, "If one is a Christian, he can't be a good American unless he is a good Christian." This is the unity and glory of a pluralistic society. This is what makes our beloved country the ideal nationalism, composed of diverse elements striving for harmony. Where there is no difference of opinion, there is only indifference. Where everyone thinks alike, no one thinks very much.

Mr. Nizer is perhaps best known for his powerful autobiography, My Life In Court. He was a prominent foe of McCarthyism in the '50s, and is recognized today as one of America's most distinguished trial attorneys.

The Making Of Our Jewish Mayor

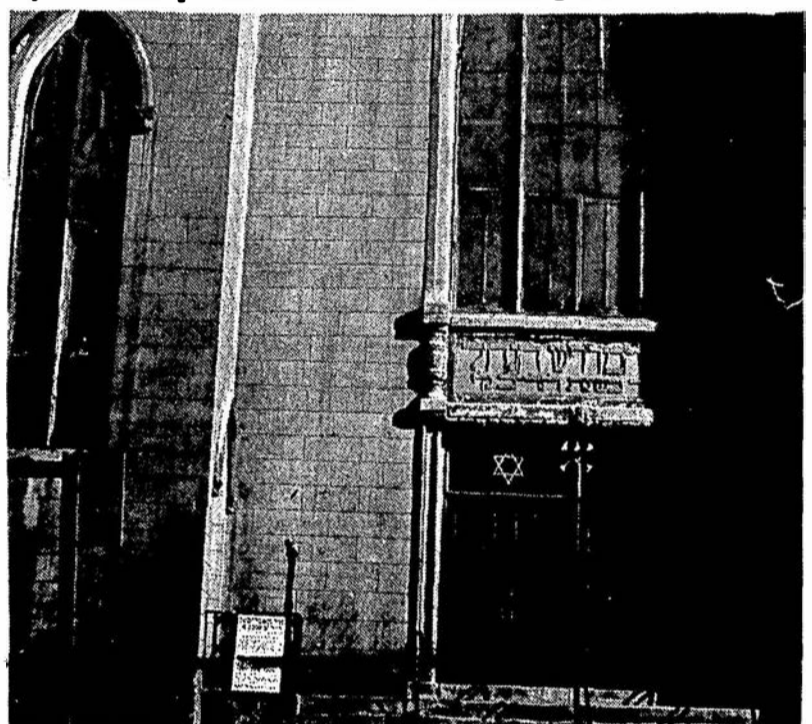
(Continued from Page 7, Col. 2) ness community was a prime motivator in those days. We wanted to earn money, but not in a factory. Being a bookkeeper and accountant seemed a good way to move up and ahead. Judaism for me was not only a religion, but a way of life, an ethnic community. I was taught the basic beliefs and doctrines and was brought up to live by them. The Torah was the pattern of behavior for all levels of living.

I didn't always understand it, but somehow I knew that the divine-human encounter was possible in everything I did or would do. The opportunity for a relationship with God was available not only in synagogue but in the home, at work, in my relationships with others.

mate. That, of course, is not my story alone, nor is it only the story of the Jewish people in the New World. It is the story of the American people. Our nation derived its strengths and its unity from a diversity of cultures and heritages.

The adaptability and long continuity of the Jewish people that was characteristic throughout their historical development in all parts of the world has carried over through our nation's 200-year-old history.

The establishment of our American government with its



H. Klotz

Beth Midraah Hagadol, 64 Norfolk St., is the nation's oldest synagogue founded by Orthodox Russian Jews. Its decaying structure is now a city landmark.

I was born into Judaism and embraced both the religion and the traditions. I was also born into politics. My father, a Socialist who brought me with him to political meetings, was one of the founders of the Liberal Party.

Determination, self-improvement and education were values which have guided me throughout my life, and these values were encouraged by my family and my religion. After graduation from City College, a boyhood friend and I became partners in an accounting firm and I became a CPA in 1930.

In those days, I never thought of becoming Mayor, but I did realize that politics was a vehicle through which I might serve the larger community. My wife, Mary, and I were living in Brooklyn in the 1930s, when some friends and I decided to form our own political club. Working in civic affairs in the Crown Heights section, I experienced a long and satisfying period of grassroots involvement.

In 1946, I was appointed Deputy Director in the Office of the Budget, and six years later, I became Budget Director. I was elected Comptroller in 1961 and in 1969. In 1973, I had the good fortune of being elected Mayor of the City of New York, the greatest city in the world.

My personal development is not unique. It was nurtured by a Judaic heritage whose roots were in European soil, and it flowered in the American cli-

great concern for the rights of all people made America a conducive and congenial place for Jews to grow and prosper.

And, Jews have become an influential part of the American process, making major contributions to the moral and political health of our country. Working for the good of the Nation, and for others, they have also secured the blessings of liberty for themselves.

In New York City, in America, the influence of Jews has been strong in many areas: law, medicine, education, business, government, literature, the arts, and science. Every segment of our society has been enriched by the contributions of Jewish people.

The great German-American Jew, Albert Einstein, perhaps sums up the dual Jewish-American heritage best. In "Ideas and Opinions" he wrote: "It is clear that 'serving God' was equated with 'serving the living.' The best of the Jewish people have contended tirelessly for this."

I am proud of my Jewish and American heritages, and I hope that all the young adults attending Yeshiva College will be equally proud to be Americans and Jews.

"Serving the living" in America is both a divine and human task to which all of us should dedicate ourselves in another new beginning of the American experience, as we enter the third century of our Nation's independence.

First Wave Of Jewish Immigrants Survive Despite Severe Hardships

(Continued from Page 7, Col. 5) to cling to, illusions were important.

When the Jews of Eastern Europe came to the US in the 1880's and '90's, the synagogue lost much of the centrality and influence which it had formerly enjoyed. This was due, in large measure, to the dearth of rabbis among the immigrants. Those who wished to remain religious had to rely largely on memory.

The large majority of Jewish immigrants abandoned Judaism at this juncture. While it is true that some of them found an alternative in the various radical ideologies of the day, anarchism, unionism and socialism, the large majority, contrary to widely held belief, did not. The few who did become involved were the lucky ones in that they found some form of spiritual solace. The large majority on the other hand lived their lives in a spiritual wasteland, with nothing to turn to. Some of the more sensitive immigrants coined a term to describe these people *feriocene neahomes*, lost souls.

Social Pressures

Many of these immigrants also faced domestic crises. They felt that the very foundations of their lifestyle were being challenged. One of these cornerstones under attack was the family. As a result of the tremendous economic pressures, all members of the family who were of age had to work. Since their working hours usually did not coincide, the family members saw very little of each other and the entire family structure was seen as being endangered.

As a result of these pressures and the overwhelming sense of spiritual and cultural isolation, many of these Jews came under the influence of waves of nostalgia for the "old country." This trend is seen in the writing that appeared in many publications of the time, most notably the Jewish Daily Forward which was founded in 1887. Despite this wave of nostalgia, however, the greater percentage of the Jews in America chose to remain here rather than to return to Europe. Despite the literary glorification of the "old home," most of these people realized that hardships and all, America was still preferable to Eastern Europe.

America's Jewish immigrants to be sure, did find anti-Semitism upon their arrival. The nature of this anti-Semitism was, however, of a totally different nature from that which was

later to be based upon the pseudo-sciences of eugenics and social Darwinism. The American brand of anti-Semitism with which these immigrants had to contend took two major forms.

The first form was the same kind of mindless violence which had plagued the Jews in the form of pogroms in Europe. The Irish and Italian youths in nearby neighborhoods got their "kicks" from assaulting the Jewish peddlers as they were making their rounds.

The second major form of anti-Semitism was directed not at the Jews qua Jews, but rather at the Jews as the "new boys on the block," and as such the most convenient scapegoat for society's problems. The Jews were seen as being the source of social degeneracy and pathology. This same attitude had earlier been evinced regarding the Irish and was to manifest itself in regard to every new group subsequent to the Jews as well. It was anti-Semitism nevertheless, and this particularly rankled the Jews as if there was one thing they had hoped to leave behind in Europe it was the persecutions. They felt that life was difficult enough for them and the least the outside world could do was to leave them alone.

There was a manifestation of this type of anti-Semitism thought in the idea that the Jews were responsible for most crime in New York City. While there is an element of exaggeration involved, it was true to a large degree. Social conditions were such that many just gave up trying to "play by the rules." Jews were very deeply involved in non-violent crimes such as fraud and prostitution. As of the turn of the century, however, Jews were not yet involved heavily in violent crimes. That would come later when the scions of this early generation would develop into a veritable "Who's Who" of organized crime.

Despite all the difficulties, these first Jewish immigrants managed to survive. While they may not have developed many institutions, they laid the groundwork for those who were to come after them to build upon. Much of the later success of the American Jewish community is due in large part to the sacrifices of these early immigrants.

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Revolutionary Times

(Continued from Page 6, Col. 2) stantial number of his men abandoned their Jewish commander in the heat of battle. Major Bush was subsequently killed by the superior British forces. In addition to such incidents, the Jewish community was intermittently challenged by the less than complimentary allegations of various articles and "entertainments," the calumnies of which stuck as thorns in the sides of their Jewish targets, hampering the struggle for recognition and rights never achieved in Europe.

Thus, America did not always live up to the golden image which many Jews preferred to conjure up. Nevertheless, the majority were sure she was worth fighting for and even dying for—and indeed Jews did both fight and die as members of the Continental Army during the long, hard years between 1775 and 1783.

Jonas Phillips, a signatory to the 1765 Non-Importation Resolutions, felt compelled to write, "the Jews have been true and faithful Whigs, and during the late Contest with England they have been foremost in aiding and assisting the States with their lives and fortunes, they have supported the cause, have bravely fought and bled.

The Legacy of Big Ben

(Continued from Page 3, Col. 4) any one group can exert control over all others, and the odds wane with each passing year and each new liberalization of the law that allows so many new groups to grow and flourish. Our national profile is far too diverse in ethnic and racial background and thought for any one ruling body to maintain control and thus, "Government of the people, by the people, and for the people" holds unquestionable validity.

For every psychopath that roams the streets of our cities in search of human sacrifice, there is a vigilante in search of psychopaths. For every fanatical power-monger bent on shattering our national security, there is a fanatical power-monger seeking to preserve it. All ethnic and racial minorities are treated in equal regard. You know the saying: "... with liberty and discrimination for all."

As for chauvinism, Patrick Henry was a Patriot; he showed national pride. Nowadays we deal with racial pride and ethnic pride and all the ramifications thereof, as well as sexual chauvinism, local pride, state pride, tall and short pride, fat and skinny pride, political party pride, socio-economic pride, et cetera, et cetera.

The United States may be likened metaphorically to the human body, which is composed of hundreds of different tissues and organs with a plethora of functions, operating sometimes synergistically, sometimes antagonistically. Yet the body doesn't explode because it is a finely buffered system: it is able to maintain its chemical balance. Ours is a buffered system as well, able to incorporate change, however violent, and yet con-

Vote To Create Union Indefinitely Postponed

(Continued from Page 1, Col. 1) cording to the letter written by Dr. Weidhorn, "have been and are precluded from taking any action for or on behalf of the union, or participating in any way in its affairs, and have resigned, effective December 8, 1975, from any position on or with the union." Dr. Weidhorn charged that the Administration had also been precluded from again raising the issue of the Principal Investigators, but Rabbi Bernstein, as an individual, was able to raise the issue.

Rabbi Bernstein, in a COMMENTATOR interview, stated that his petition was not the cause of the suspension of the vote. "They (the NLRB) were aware of the Principal Investigators and would have stopped the vote even without my petition," he said. Rabbi Bernstein contended that Martin Miller, one of the Principal Investigators, had been involved with the union even after December 8. He maintained that a union is not the answer to the grievances of the faculty.

The suspension of the vote on unionization now casts a doubt on the entire future of a Yeshiva University Faculty Association. None of the principals involved

can say whether a vote will be held, or when any such vote would take place.

Yeshiva Faculties Unite

The entire question first became an issue in the Fall of 1974 when the Yeshiva College faculty joined the faculties of the Belfer and Ferkauf Graduate Schools in forming a Faculty Association. The YU administration refused to negotiate with this association, which thereupon petitioned the National Labor Relations Board for the right to vote whether or not to form a collective bargaining unit at Yeshiva. The hearings before the NLRB lasted from November 1974 through May 1975.

The YU administration claimed before the NLRB that Yeshiva faculty members were actually managers of the institution, and that chairmen of the various departments in the schools are supervisors. The basis for this administration claim was that the teachers, acting both individually and as a group, make effective recommendations with regard to hiring, promotion, tenure and firing.

In its decision, the NLRB ruled that faculty members and department chairmen are not supervisors and managers and, therefore, all full-time faculty members would have the right to vote. The NLRB did, however, rule that Principal Investigators are supervisors, and could, therefore, not play any role in the union. Alleged violations of this NLRB rule caused the suspension of the vote.

The spokesmen for the Faculty Association claimed that a union was necessary to protect the interests of the teachers who have many complaints against the administration. Dr. Weidhorn, in explaining the aims of the Association, called wages, tenure and retirement the three major concerns of the faculty.

The Administration spokesmen repeatedly asserted that a union would not alleviate the problems of the faculty, and that a union has no place in the world of education. The administrators repeatedly stated that a union would not raise salaries because the University, operating at a huge deficit, cannot afford any increases. YC Dean Bacon maintained that tenure should not be a faculty grievance, since faculty members are still receiving tenure. He also said that a union could not change retirement policies.

The NLRB had set February 18 and 19 as the dates when the YU faculties would be able to vote on whether to unionize. Rabbi Louis Bernstein, a member of the YC and EMC faculties, filed a brief with the NLRB three weeks ago, however, charging the administration with unfair labor practices. Possibly as a direct result of this petition, the vote has been suspended.

tinue to thrive. It is this quality that distinguishes us from the revolutionary Bolsheviks or French, or Hitler's "superior race." Le Chatelier's Principle—a system under stress will move in that direction which will relieve the stress—holds deep relevance for a country which relieves the stress of absolute monarchy by espousing Communism.

This all points to what has become a sociological, economic, political, religious, even chemical truism: What is extreme is unstable. Not so in America, for here we have extremes and extremists of all shapes and sizes, but the mass net charge is zero, neutrality; one cancels out the other. What is flattery to a WASP is effrontery to a black or a Jew, and what is agreeable to a leftist is unacceptable to a rightist.

Of course, all things fall prey to the sands of time and we are no exception. In time, ethnicity and racism will fade. I am sorry to say that our own brethren are the most "progressive" in this regard. American Jews will eventually become Jewish Americans and then Americans pure, following the convergent theory of Evolution. This is what makes individual identity, as orthodox Jews in our case, so crucial.

Two hundred years ago today, thousands of colonists, in their only instance of flaming nationalism, disposed of the abhorrent term "King" George and instead called him "Mr. President," who does not rule by divine right, but at the consent of the governed, and who does not wear a royal costume or military uniform, but a business suit. How fitting our character and culture—or absence of one—that our country is run by elephants and jackasses.



University-wide Senate Idea Is Raised; Dean Mirsky Tells Of Tentative Plans

Within the past year, serious plans have been developed for a University-wide Senate. Although the composition, ultimate goals, and authority of the planned body have not yet been determined, Dr. David Mirsky, acting YU Vice-president for Academic Affairs, in a COMMENTATOR interview, described the status of the Senate, as well as the potential for such a body.

Dr. Mirsky explained that, around the year 1960, then YU President Dr. Samuel Belkin recommended the formation of a University-wide Senate which would consist of representatives from all Yeshiva University schools. YU faculties at the time opposed institution of a Senate, and Dr. Belkin therefore created the Executive Council composed of YU administrators to serve as his advisory group. The Executive Council then suggested the formation of a number of academic councils as an alternate proposal to a Senate. The formation of APRAC and other committees, was the product of the Executive Council.

As all components of the YU community including faculty, had become amenable to the formation of a Senate, a committee in charge of drafting senate constitution, headed by Dr. Mirsky, began considering plans for the Senate last year. In one of the first drafts of the constitution written last year, the University Senate was given extraordinary powers. The Senate would have served as a "super legislative body" and would, for example have been in charge of reviewing the budget and formulating the long range master plan for the physical development of the University — powers that even APRAC does not have now.

Student Representation

Under the earlier concept of the Senate, it would be involved in nearly every aspect of University academia as well as student life. The YU Board of Trustees, of course, would still carry legal responsibility for the University.

Representation on such a super legislative body, according to Dr. Mirsky, would probably include students along with faculty and administrators. In the fourth draft of the constitution, however, representation on the Senate was still one of the unresolved matters.

As the committee working on a Senate Constitution, consisting of faculty and administration of Yeshiva University schools, reviewed the drafts, another concept of a University Senate developed. Rather than being a superstructure governing all University plans and programs, the Senate was visualized as a body composed primarily of faculty members of the YU schools. Although some administration and student representation would be possible under this concept, the direction of the Senate would be in discussing University matters as they relate to the faculties.

Under this second view of the Senate, the body would stand as faculty counterpart to the YU Executive Council, which is the "cabinet" of administrators advising the President. Presumably, Dr. Mirsky said, the students might then form a University-wide body of their own as a

"countervailing force."

Unanswered Questions

If the Senate will be established under the first concept, and will act as a super-legislative body, numerous questions must be answered. Would the Senate interfere with individual



YUPR
Dean David Mirsky

schools or would it concern itself only with University-wide matters? Would a powerful University Senate render those of Yeshiva College, Stern College and Einstein powerless? Answers to these questions, Dr. Mirsky said, have not yet been formulated.

A YU faculty union, Dr. Mirsky noted, would seriously hamper the effectiveness of a Senate, even if one were to be instituted. The obvious problem is that, with a union, faculty members would become employees, and employers do not discuss the management of the organization, with the employees. The problem, however, goes deeper than that. Dr. Mirsky pointed out that the the Senate could not deal with anything covered by a union contract. "The better the contract from the point of view of the union," he said, "the less the Senate has to say." The Vice-president continued that, generally speaking, a union has curtailed the ability of the Senate to perform. In some schools, in fact, the union has led to the dissolution of the Senate.

Dr. Mirsky said that an earlier Senate draft was presented to the Executive Council which made its suggestions, and returned the draft to the committee. Members of the committee will now submit their plans and proposals, in writing to Dr. Mirsky who will collate the recommendations and present them to a meeting of the committee which should be held in about four weeks. The draft resolution of the committee will then be presented to the entire University.

In Hockey Action Jrs. Clinch First Freshmen Second

By ALAN SCHLIEDER

The seventh and eighth weeks of Yeshiva Hockey Intramural play produced nothing surprising. The juniors won twice and clinched first place; the freshmen won twice and took second. The S-A-S and seniors dropped two each and now face each other in a showdown for the third and last playoff position; they have identical 1-7-0 records.

Ernie Roll, a spring semester addition, paced the frosh with a goal and three assists, in his first game to a 7-2 win over the Seniors on February 10. Saul Grife, a leading contender for Freshman-of-the-Year honors, tallied twice and assisted on a third goal. Moshe Saks and Jerry Pasternak accounted for the two goals that eluded freshman goalie Moshe Teller.

Even the February 11 return of Yudi Gopin, last year's YHI scoring champ, could not reverse the S-A-S's losing ways. By his second period arrival, the juniors had shocked goalie Steve Reisbaum with seven goals, five from the stick of Alden Leifer. Alden eventually tallied a sixth time to go with his one assist. Gopin's style of play, which amounts to perpetual motion, did put some life into the losing S-A-S cause. Last year's 27 goal-18 assist leader twice slipped the puck by Alvin Pasternak and made it a game worth watching: Juniors 12, S-A-S 4.

The S-A-S must despise the number twelve. February 17 caught them for another twelve goal drubbing at the hands of the freshmen, 12-8. Steve Pasternak scored four goals and assisted on two others; Saul Grife added four and one.

Matmen Split Bouts

(Continued from Page 12, Col. 2) tled the entire third period with a bleeding mouth. He has the makings of a great wrestler.

The 134 pound match saw David Segal lose a tough point decision by only one point. His opponent had "riding time" the entire period; as I've previously pointed out riding time can decide many a match. Behind by a score of 9-6, co-captain Rick Shulman, wrestling at 142 pounds, put his utmost into this match, but his opponent pulled a "double chicken wing" move (in other words, he had Rick tied up in knots). Rick resisted, but time ran out and Rick lost by a point decision.

In the 150 pound class, Arthur Muser also lost his match by a point decision. Arthur is progressing steadily, and he did his best against the top team in the city.

Varsity Loses

(Continued from Page 12, Col. 5) Pace stole the ball and converted the lay-up. With 12 seconds left and Yeshiva down by one the ball was knocked away. With just six seconds left, the ball was inbounded, but nobody could get a shot off, and the Maccabees lost 77-76.

The Pace game proved that the Maccabees can defeat some good teams. Much credit must be given to Coach Halpert and the guys for their fine attitude, despite having everything go against them. With just seven ballplayers and the "pro" schedule they are playing, they are to be congratulated. Hopefully, luck will be on Yeshiva's side, bringing them a few needed victories.

In a very disappointing match, Joe Frager succumbed to a pin in the second period. At one point, Joe almost had his man pinned, but the "tables" turned and Joe was on his back after a tough fight.

At 167 pounds, Jerry "Harvard" Levine lost a point decision. "He was a good wrestler," says Jerry, and when Jerry says his man is good, it was a real tough match. Jerry lost on a superior point decision. A forfeit was picked up at 177 pounds by Henry Orlinsky for Yeshiva.

One can judge how good a team Hunter is by the 190 pound match. Mitch Merlis lost his first match of the season. It was more of a boxing match than a wrestling match; tension and tempers were high. However, the Hunter captain handed Mitchell his first loss for the season, a pin. (Mitch lost to the same man last year.) It was all over for the Ellmen, but they picked up a forfeit in the heavyweight class, to make the final score 31-18.

The Ellmen's season record to date stands at 6 wins, 2 losses.

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Faculty Beware

(Continued from Page 12, Col. 2)

former, and holds down our infield. Ricky Eisenberg has agreed to play that precarious position, catcher. We put him there mainly to rattle the faculty with his chatter. Rick is our News Editor and bats eighth. Irv Wiesen, our Projects Editor, will play right field and bat ninth, and Bob Kantowitz, one of our two Harvard Law School boys, will pitch and bat tenth. Bob is not expecting a tough game on the mound, despite the mighty bats bound to appear in the faculty lineup.

The mark of a great team is its bench strength. Our bench is one of the reasons we have not reached this classification. Heading our list of substitutes is our intrepid Editor-in-Chief, Barry Saltzman. Barry, besides being able to fill in at any position on the field, will serve as the team's publicity director and manager. His versatility is amazing. As far as his sports career is concerned, we were very happy to hear Barry was accepted into Harvard Law School. Rounding out the bench will be literary David Rechtman, an outfielder and our Contributing Editor, and third baseman Stan Frohlinger, Executive Editor.

Though part of this column has been facetious, the basic idea is not meant to be. We, as the Governing Board, would really like to play this game, but not for the sake of athletic exercise alone. There will be no admission for the crowd, but we do feel that a donation of some sort should be made. In deciding to whom the money should go, we concluded that the donations will go to either Israel or Yeshiva University, care of Dr. Sheldon Socol, whoever's solvency is in greater danger by May.

Freshmen Surge Stymies Juniors; Sophomore Team Efforts Nullified

(Continued from Page 12, Col. 1) season, the first semester champion sophomores defeated the seniors 51-45. Although the sophs lost three of their stars, Seme Jozsef, Pete Samet, and Leo Klein, they still managed to play well together.

The game opened with the sophs gaining an early lead as Mike Weiss scored six of his nine points in the opening minutes of the first quarter. By the end of the quarter, the sophomores led 14-8, and the seniors could never quite overcome that six point gap. Although playing very well themselves, Louis Greenspan and Dave Beren couldn't quite get their teammates "psyched" for the game.

The second half opened with a battle forming between the sophomore big men, Behar, Merlis, and Pianko, against seniors

Beren and Jerry Levine under the boards. Yet, by the end of the third quarter, the six point lead had grown to ten, and a sophomore victory seemed imminent. Sensing their defeat, the seniors sparked a drive in the final quarter, outscoring the sophs 19-14, but it was not quite enough to overcome the sophs.

Effie Nulman must be congratulated for putting together a solid team with Sheldon Small, Alan Schuchalter, and Paul "Louis" Freedman all playing very well together. Honorable mention must also go to Avi Samuels, Saul Levine, and Morris Bienenfeld of the sophs, and Morris Mann and Ira Cooper of the seniors, for their excellent performances. The game was marred by constant complaints about the officiating, especially at the end of the game.

As a result, the game will be played over later in the semester.

Game 1				Freshmen			
Juniors	FG	FT	TP	FG	FT	TP	
H.Lempel	5	3	13	Solomon	6	3	15
A.Lempel	5	0	10	Schiffman	2	0	4
Berman	1	1	3	Mandle'm	2	0	4
Moskowitz	3	0	6	Malka	0	0	0
Goldstein	4	0	8	Schomb'n	1	0	2
Wind	0	2	2	Weinstock	4	2	10
Hochman	0	0	0	Getten'rg	2	3	7
				Gladstein	4	0	8

Total				Total			
18	6	42		21	8	50	
Game 2				Seniors			
Mann	FG	FT	TP	Sophs	FG	FT	TP
Mann	3	1	7	Behar	2	1	5
Levine	1	0	2	Merlis	3	0	6
Beren	8	4	20	Pianko	6	0	12
Greenspan	5	0	10	Small	4	3	11
Cooper	1	4	6	Weiss	4	1	9
Gomberg	0	0	0	Schuch'ter	3	0	6
Gutberg	0	0	0	Freedman	1	0	2
Gleicher	0	0	0	Nulman	0	0	0
Pasternak	0	0	0	Samuels	0	0	0

Epee Unproductive As Fencers Lose

(Continued from Page 12, Col. 4) Epee had gone 0-9. The final score was Hunter 16, Yeshiva 11, for Yeshiva's first loss.

On February 18, the Taubermen boarded the bus for Brooklyn College and were again hopeful. With Eisenberg replacing the ailing Berko the Sabremen began 2-1, as Eisenberg and Mandel won. Brusowankin was the only winner in Foil, as the Foil team was a little "mis-directed" that night. Epee again lost all three of their bouts, making it twelve straight losses. Next, Solomon, Mandel, Brusowankin, and Budow won, and Fried and Felberbaum finally broke the Epee streak, making for a dynamic second round.

In the third round, the score was close and the Taubermen needed wins. Mandel and Eisenberg won in Sabre, and Brusowankin and Hirsch won in Foil. Simultaneously, Epee was losing again and the score was tied 13-13, leaving it up to Lenny Budow. Lenny was great but could not win the bout and the Taubermen lost a heartbreaker, 14-13.

	Lehman	Hunter	Brooklyn
Sabre			
Solomon	1-2	1-2	1-2
Mandel	3-1	3-0	3-0
Berko	2-1	3-0	
Eisenberg			2-1
Total	6-4	7-2	6-3
Foil			
Brusowankin	2-1	2-1	3-0
Hirsch	2-1	1-2	1-2
Budow	2-1	1-2	1-2
Total	6-3	4-6	5-4
Epee			
Fried	1-1	0-3	1-2
Felberbaum		0-3	1-2
Wolfson	2-1	0-1	0-2
Feldman	2-1	0-2	0-1
Bernstein	0-1	0-2	0-1
Total	5-4	0-9	2-7

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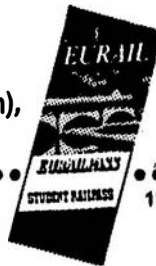
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On The Sidelines

Faculty Beware

By TERRY RIFKIN

Rarely in the annals of COMMENTATOR history has a Governing Board been as close as this year's specimen. The 1975-76 group has been together through many trying moments this year, and they desire one more.

We (I am speaking for the Governing Board, with their permission) have wanted to show our fellow classmates our prowess at something they could readily associate with (i.e. sports for instance). Therefore, at a meeting, the Board decided by a unanimous vote (as all Governing Board votes are) to challenge the esteemed faculty of Yeshiva University at one of the major sports. The next move was to decide which one.

Football was dismissed right away because we knew the faculty would never get on the field with "Devastating" David Gleicher or Dave "Wrecker" Rechtman. Basketball was no good because the number of participants, five, was not enough for our large Board of 13. Since we are inimitable at all sports anyway, we chose baseball (softball). Therefore, the COMMENTATOR Governing Board of 1975-1976 challenges the Yeshiva University Faculty to a softball game on a beautiful Sunday in May, to be decided on after a faculty team has been organized.

For those faculty members interested, Mr. Robert Goldberg of the History Department has accepted the job of organizer. He will accept all names of any teacher, or administrator, wanting to play.

I know you are all in suspense about who will be in the starting lineup for the COMMENTATOR Clubbers. Leading off and playing third base will be yours truly. I guess this is one of the advantages to writing this column. In the push-along spot, and playing short-center field, will be Bob Blass, our Feature Editor. Bob is a big plus for our team.

Batting third is another junior, Alden Lelifer. Alden, our Make-Up Editor, will play shortstop. He is one of our power hitters and is the key part of our lineup. Cleanup and first base belong to Harry Kaplovitz, the Copy Editor. Harry is also a very strong hitter. Notice, by the way, that the first four hitters are all juniors, and that there are only six of us on the Board.

Rounding out the heart of the order, in the fifth spot, is Benjy Arbesfeld. Benjy will play left field. Our next year medical student really belongs in the infield, but was moved out by a certain writer's prerogatives. Batting sixth and playing center field, will be former Sports Editor, David Gleicher. Dave is out to show us that baseball is his sport. As an added bonus (not that we require this of course). David is also our relief pitcher.

In most baseball lineups, the bottom third is usually weak in hitting. Ours is no exception. Batting seventh and playing second base is Mike Goldberg. Mike, our Research Editor, is a steady performer.

(Continued on Page 11, Col. 1)

Ellmen Choke Poly For 6th Victory Lose To Hunter In One-sided Match

By WILLIAM HOCHMAN

The Yeshiva Ellmen began their spring semester of varsity wrestling with an easy win over Brooklyn Polytech, 52-6. Except for Joel Schwitzer, who was in-

jured, thereby succumbing to a pin, all the other members of the team either pinned their men, were awarded point decisions, or won by forfeits.

The 142 pound match was won by Moshe Mirsky, who in his second match this season, wrestled exceptionally well. In the battle against Poly Tech's captain, Moshe gained a point decision. The winning points are what count.

As usual, the nucleus of Ellmen, the 167, 177, and the 190 pound classes, namely, Levine, Rosenblatt, and Merlis, all wrestled superbly. However, Nathan Rosenblatt is out for the remainder of the season due to torn ligaments sustained in this match.

In the second match of the semester, the Yeshiva Ellmen lost a very tough match to Hunter College by a score of 31-18. Hunter is the number one team in the city. Unfortunately, Yeshiva picked up all of its 18 points on forfeits.

Coach Neil Ellman makes it a practice to come down to every match with a full squad, since he knows that forfeits can help a team gain valuable points. In the 118 lb. class, Izzy Klein picked up Yeshiva's first six points on a forfeit.

At 126 pounds, Joel Schwitzer gave way to a pin late in the third period. Joel bravely wrestled.

(Continued on Page 11, Col. 3)

Frosh Down Jrs. Soph Game Void Officials Blamed

By DAVID RAUCH

After a brief intercession, the freshmen and juniors opened up a new season with an exciting game. The frosh were victorious in overtime, 50-42. The first half was close, but Herbie Lempel led the juniors to a 23-17 halftime lead. However, foul trouble was to play a big role in this game.

The freshmen came back in the second half. Behind Steve Solomon and Duv Weinstock's fine play, and the all-around good team offenses, the frosh devastated the tired juniors. Without the scoring of Dave Grashin, and the playmaking of Terry Rifkin, the juniors lost their lead, and were forced into overtime.

In the extra period, the juniors didn't stand a chance as both Allen and Herbie Lempel were forced out of the game on fouls. The freshmen capitalized behind Solomon and they finished off the undermanned class of '77.

In the second game of the

Yeshiva Bounced In Four Games Though Great Improvement Seen

By EFREM NULMAN

Despite losing their last four games, the Maccabees have shown considerable improvement. Even without Mark Hoenig, who is out with a knee injury, they have kept close in each game. Much credit must go to Lenny Schwartzbaum and David Mandel, who as of late, have been contributing some fine games.

On February 2, Yeshiva played a solid game at Nazareth High School against New Paltz. Throughout the first half, the Maccabees were totally dominated. New Paltz, an extremely quick team, took every opportunity to run against the Maccabees. They controlled the tempo and were ahead by 19 points at halftime. In the second half, Yeshiva staged a great comeback, led by the shooting of Merlis, Wenig, and Rosenbloom. This trio seemed to score virtually

every time downcourt. However, they just couldn't seem to overcome the large deficit, and Yeshiva lost 89-83.

Three days later, the Maccabees travelled to Hunter. The first half went well, as the shooting of Rosenbloom, Merlis, and Genuth kept Yeshiva alive. The Maccabees were able to stay close until Genuth and Merlis tired, and the team couldn't seem to pull down a rebound. This decisive factor led to a trouncing in the last ten minutes of the game. The final score was

79-55.

Last year, one of Yeshiva's wins was against Cathedral. This year was a big disappointment. The Maccabees looked very sluggish in the first half, being down 32-24. This bad start cost them the game. Once again, Merlis, Wenig and Rosey played well. Comeback hopes came alive as Sol Genuth got hot and hit six clutch baskets. However, the defense was weak and Cathedral took advantage, hitting the open man again and again. Rosey's shooting nearly pulled the Maccabees within reach, but it was too little, too late. They lost 79-67.

Maccabees vs. "Powerhouse"

On February 15, Yeshiva played one of its finest games of the year. Pace is an excellent ballclub, and they entered the game having won 10 out of their last 11 games. The Maccabees were psyched and they came out playing the best team ball of the season, leading at halftime, 45-42. Once again, Maccabee star Robert Rosenbloom led the way with his superb shooting. Lenny Schwartzbaum and David "Many" Mandel also played well. (Lenny was a clutch as he hit his patented 40 foot bomb at the half!)

In the second half, Paul Merlis owned the offensive boards, scoring at will. The fans were unusually excited, sensing a possible upset against the powerhouse Pace ballclub. The half was even as the teams traded baskets. Our team was in top form, with Bruce Wenig quarterbacking what looked like a win. Schwartzbaum continued his fine shooting, playing the best game of his YU career.

With a minute left, the Maccabees were up by one point, when

(Continued on Page 10, Col. 4)

Fencers Whip Lehman Epee Entirely Foiled

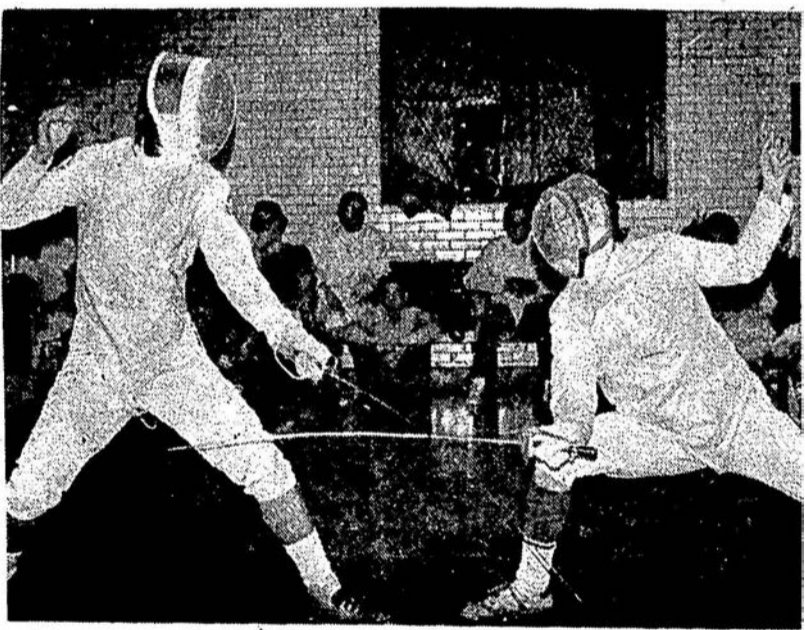
Upon returning from a short vacation, on February 9 the Taubermen proceeded to defend their unbeaten record by defeating Lehman College. The first round began with

leSabre taking two of three, with Morris Mandel and Robert Berko winning. A one-out-of-three record followed in Foil, as only Lenny Budow scored a victory. Epee was two of three as Jeff Fried and Alan Feldman won. Marc Felberbaum did not participate due to the flu and was missed.

In the second round, only Captain Louis Solomon won in Sabre, bringing the score to 6-6.

The score was now 5-4 in favor of Hunter. Mandel and Berko won, but Solomon lost, to make the score 6-6. In Foil, only Budow won. Epee lost all three again, and the score now dropped to 7-11.

In the last round we began with victories from Mandel and Berko, upping the score to 9-12. Brusowankin and Hirsch won, to bring the score to 11-13. Then,



H. Klotz

Taubermen defeat Lehman in YU's gym.

Foil, recovering from a poor first round performance, won two out of three easily, with David Brusowankin and Marty Hirsch victorious. Epee was again two of three, as David Wolfson and Alan Feldman combined for the wins. The score at end of round two was 10-8.

As the third round began, the match was very close, and the tension was running high. Sabre won two of three as Mandel and Berko won again. In Foil, all three won in a beautiful exhibition. In Epee, only David Wolfson won, but it was the clincher. The final score was Yeshiva 16, Lehman 11.

The following Wednesday, February 11, the "Blue and White" went to Hunter hopeful, but wary of "Russians." Sabre began beautifully as Solomon, Mandel, and Berko, won their respective bouts. Brusowankin then followed with a 5-0 bout to make the score 4-0.

Then Yeshiva collapsed, losing the next five bouts in a row.

with Hunter needing but one victory to win, the Epee fencers got up, and for the third time that evening, lost all three bouts.

(Continued on Page 11, Col. 5)

New Paltz (89) vs. Yeshiva (83)	
Player	fmg fga fthm fta reb. a tp
Merlis	14 16 4 8 7 2 32
Wenig	11 17 5 9 4 12 27
Rosenbloom	6 11 2 5 3 1 14
Schwartzbaum	2 4 2 2 5 1 6
Genuth	1 3 0 0 5 5 2
Mandel	1 5 0 0 5 1 2
Total	35 56 13 24 29 22 83

Hunter (79) vs. Yeshiva (55)	
Player	fmg fga fthm fta reb. a tp
Merlis	7 11 2 4 5 3 16
Wenig	6 11 0 0 5 7 12
Rosenbloom	10 14 1 1 2 3 21
Schwartzbaum	1 1 0 0 1 2 2
Genuth	2 4 0 0 6 1 4
Mandel	0 3 0 0 4 4 0
Total	26 44 3 5 23 20 55

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