Rackman Reveals Changes
In Yeshiva’s Smicha Program

Rabbi Dr. Emanuel Rackman, assistant to the president for Rabbinic Studies, disclosed changes in the present Smicha Program Wednesday, March 20. He made the announcement in Furst Hall before a group of thirty seniors interested in the Smicha Program.

He stated that the basic aims of the expanded program are designed to insure that a better qualified group of men will be ordained. The previously emphasized aim of preparing men to bring traditional Judaism to an increasing number of people remains unchanged.

The Smicha Program is a three-year program of studies in Talmud and Poskim along with a simultaneous course of instruction leading to either an M.H.L., an M.S., or an M.A.

M.A. Requirement

For the M.A., one takes four courses a week on Fridays for the three-year period. In addition, Talmudic studies, fields of specialization include the Chumash, Jewish philosophy, or Jewish history.

Formerly there were some conflicts between the courses of the Bernard Revel Graduate School and the regular 9-3, Monday through Thursday, Talmud sessions. The difficulty has been straightened out, said Dr. Rackman.

The Smicha student may take courses at the Graduate School of Education two or three nights a week for an M.S. There is no tuition for the three-year program in either the Bernard Revel Graduate School or the Graduate School of Education.

M.H.L. vs. M.A.

Students who are interested in an M.H.L. must take a required schedule of courses in the Bernard Revel Graduate School. The schedule will be worked out later, said Dr. Rackman. The M.H.L. differs from the M.A. in that it does not require concentration in a specialized phase of Hebrew studies.

Dr. Rackman also listed some opportunities for employment after ordination. He mentioned community service, pulpits work, the chaplaincy, and positions as instructors in Talmud. In a question-answer period, he discussed the problem of service in the armed forces and the benefit of experience in the chaplaincy.

He said, “If you are looking for money, the Rabbinate is not the place to go. But it is a job at which you feel a day by day accomplishment in doing the work of God.”

Yeshiva Classics Students
Garner Top Contest Awards

Three Yeshiva classics students have won eight of a total of 27 awards in the annual Eta Sigma Phi contests. The students are:

Mano White, Asher Reiss, and Dave Berger were awarded three first prizes, two second places, one third place, and one sixth place.

The Significance of Horace’s Roman Odes Today.” David Berger won the first prize, while Messers. Reiss and White placed fifth and sixth respectively.

4. In the 4th competition, a translation from English to Greek. Berger placed first and White third. The results of this contest were significant since neither of these students had taken courses in English to Greek translation.

5. The fifth contest is the Foreign Language Census, in which a prize is awarded to the Eta Sigma Phi chapter with the student who has the highest number of courses in foreign languages.

The Education of Cyrus. Mr. Berger won the first prize, while Messers. Reiss and White placed fifth and sixth respectively.

Dr. Louis H. Feldman, associate professor of classics at Yeshiva College, said, “I am gratified that our students who are quantitative by far more Greek and Latin than Yeshiva does.”

Ten Yeshiva College debaters completed a whirlwind tour of the United States during the week of Purim, March 2-9. Flying more than 14,000 miles the five two-man squads faced twenty-nine universities and colleges and defended both sides of the 1962-63 National Collegean Topic “Regard that the non-communist nations of the world should form an economic community.”

Debaters Cover Country: Sink The Naval Academy

Rabbinical Alumni Honored
At Torah Smicha Convocation

One hundred and thirteen rabbis, graduates of Yeshiva University’s Rabbi Isaac Elchanan Theological Seminary, participated in a ceremony witnessed by 2,000 persons at the Nathan Lamonport Auditorium, Sunday afternoon, March 17th.

Dr. Belkin, addressing the Rabbis stated, “To us the ceremony of ordination is not simply a graduation, and we therefore do not make of it a yearly ritual. Rather, once every three years, we convok all those who have been ordained in that period in an extraordinary assembly, for we believe that from Torah and its study, no one ever graduates.”

Yeshiva’s Purposes

In outlining some of the purposes of Yeshiva University, Dr. Belkin noted that, “Only through a Jewish educational system steeped in the rich traditions of Jewish culture can we hope to develop the leaders who will guide our people in the days ahead.”

The exercises began on the 21st of Adar to mark the anniversary of the death of Rabbi Isaac Elchanan Spektor (1817-1896) Z. T.L. This is also the 66th anniversary of the Seminary, incorporated and named after Rabbi Spektor in 1897. Rabbi Joseph B. Soloveitchik, professor of Talmud and Jewish Philosophy, was unable to speak and President Belkin delivered the convocation in his place.

This was the seventh Smicha Convocation at which Dr. Belkin presided. He has ordained more American rabbis than any other man in America. The 113 participants held in synagogues to give Jewish communities from Boston to Los Angeles an opportunity to meet Yeshiva representatives and watch them match wits with the local schools.

Following the pattern organized in 1961, two-man teams were sent to New England, the Baltimore-Washington area, the Southeastern States, the Midwest, and the South-West. Larry Kaplan ’65 and Stanley Rasansky ’65, touring the New England area, defeated Northeastern University and Brandeis, lost to Harvard and Ambience, and had a non-decision with Boston University.

(Continued on page 4)
We Must Not Forget

Jewish War Heroes

by Emanual S. Sternberg '48

It is 1600 hours, April 19, 1943. A German detachment storms thru deserted streets. A bomb explodes. A machine gun rattles and is immediately answered by another. The battle for the Warsaw Ghetto has begun.

It is 2015 hours, 42 days later. SS Brigadefuhrer Juergen Stroop wires Berlin. "The Warsaw Ghetto is no more."

During those 42 days the Jews of Warsaw fought and died because something told them that man may die with dignity. No more could they timidly allow themselves to be led to the gas chambers. They could no longer accept, as an act of G-d, all that was happening to them. The decision to fight was nevertheless, in the final analysis, rooted in religious reasoning.

Jews Enrolled

In 1940 the Germans herded 400,000 Jews into a walled area 256 miles long and a mile wide enclosing 160,000 humans. Jews were forbidden to leave the area. They were forbidden employment and for a while subsisted solely on a daily bowl of soup. The purpose was clear: to simplify the well-organized decimation and ultimate liquidation of the Jewish community. The conditions in the Ghetto are well known to readers of such classics as The Wall. A terrifying picture is painted in repulsive totes. It is a picture of man reduced to his animal origins, living on instinct. Stripped of all contact with human empathy, only the common denominator of religion gave them the tenacity to survive.

On July 22, 1942 Stroop decided that the Ghetto had to be "restored." Slowly, methodically, unscrupulously the Ghetto was reduced in size and population. Jews were silently led away to be "re-settled" in the crematoria of Treblinka and Aushwitz. Von Stroop used all the cunning at his atrocity disposal to lure Jews into the open and snuff. He achieved his aim.

April, 1943. The Ghetto is now reduced in size to an area 1000

(Continued on page 11)

Letters To The Editor

Men, women, and children, driven from their bunkers in the Warsaw ghetto, twenty years ago.

strict frugality with space found it necessary, for reasons beyond me, not to print even a word con- concerning this victory. The team is most deserving of it, and I’m sure its fans would be glad to read about our victory.

As a member of the team representing Yeshiva University, I feel that it is an affront to our efforts when our school newspaper decides to ignore one of the most notable team efforts of the season.

Sincerely, Barry Berger ’64

Ed. note: The Commentator apologizes to the varsity terriers for the inadvertent omission. Congratulations and thanks to Mr. Berger and his teammates for a job well-done.

To the Editor:

We agree with the point made in your editorial "Great Expectations.

To the Editor:

A basic need exists for more frequent meetings of the rosho ha-yeshiva and for more active participation in the formulation of University policies. The future of Yeshiva is staked in their continued vitality and in their day-by-day interpretation of the principle of Torah U’Mada.

We are pleased to say that we are witnessing the realization of the principle of Torah U’Mada.

A project sponsored by the Rabinic Alumni, the Yeshiva College Alumni Association, the Stern College Alumni Association, and the Teachers Institute Associated Alumni on Twentieth Century Challenges to Torah Judaism. Notables such as Rabbi Dr. Jacob Ross, Dr. Abraham G. Duker, Rabbi Dr. Aharon Lichtenstein, and Dr. William Frank have engaged to deliver the talks.

Considerable effort has been invested in both of these alumni projects and the students are urged to show their full appreciation and take full advantage of these services.

Mourning Divisions

The Governing Board has learned that certain University administrators have initiated action in an attempt to silence Commentator criticism of their respective schools and divisions and to place various restrictions on the editorial scope of this paper. In particular, they would place any matter concerning the Technion outside the Commentator’s natural editorial sphere. We say to these administrators, in the strongest terms at our disposal, that we shall not continue to print this newspaper should any such facility legislation be passed.

If Yeshiva is to continue to produce men of disciplined intelligence, appreciative of old but hospitable to new truths, men who are aware of and responsive to the problems of the day, it must allow its students to investigate all relevant issues.

The past twenty-five years have shown that Yeshiva is generally aware of its obligation to the advancement of knowledge, and in the sciences it has fulfilled its role brilliantly. It is in the fields of religious learning that it has occasionally been more timid and it is in these areas, above all others, that the students must remain completely free to speak their minds.

Throughout the academic year, and as recently as last week, the Commentator has refrained from commenting on certain basic issues and University policies, fearing that parties outside the Yeshiva family might misconstrue our criticism and feeling that blistering editorials were not necessarily the solution to the problem.

We realize the responsibility that we have assumed and we honestly feel that we have never betrayed this trust. But lest any administrator or other we make our silence for fear, we state again that any attempts at censoring Commentator will lead to an intolerable situation.

Alumni Services

Few services performed for the student body can compare to two in particular which are being organized by the various alumni groups.

The Yeshiva College Alumni’s annual career seminars, already under way, provide the student with the opportunity to informally discuss his plans for graduate study and vocational employment with those who have already “gone through the mill.”

A second project is a lecture series, joint-
Wilson Fellowships Go To 3 YC Seniors

Three Yeshiva College seniors have been awarded Woodrow Wilson Fellowships for graduate studies. Recognized were Stanley Boylan ’63, Laurence Schulman ’63 and William Silber ’63, will continue their studies in mathe-

matics, physics, and economics, respectively. Zev Leifer ’63 received an honorable mention.

The fellowships, supported by grants of $52 million donated by the Ford Foundation, were awarded to 1,175 students, while 1,184 others received honorable mention.

The winners were selected by committees of eminent college professors and deans from among 9,767 candidates named by faculty mem­

bers and deans from among 9,767 candidates.

Each fellowship covers tuition and fees for the first year at the graduate school of the Fellow's choice, a stipend of $1500 and dependency awards.

Mr. Boylan is a member of Pi Mu Epsilon, the honorary mathemat­

ics fraternity, and is also on the varsity math and chess teams. He was a National Science Foun­

dation undergraduate research assist­

ant. Mr. Silber is a charter member of Gamma Mu, the honors social science fraternity and is on the fencing team.

Yeshiva Men Talk Coast To Coast

(Continued from page 1)

sity. (At a non-decision debate, the judge is the faculty coach of one of the teams.)

Colleges in the Washington-Baltimore area were met by Mar­

ty Mastel ’64 and Jonathan Con­

fand ’66. They defeated the U.S. Naval Academy, had no decisions at American University and Cath­

olic University of America lost to Hopkins, Howard University, and Loyola College of Baltimore.

Asher Reins ’63 and Dave Le­

vine ’63 routed the South, and compiled winning scores at Barrie College in Miami and Georgia Tech. They lost to the University of Richmond, Morehouse College and Emory College. There was a no decision at the University of South Carolina.

In the Midwest, Alan Shapiro ’64 and Mike Goodman ’64 ran into a streak of unscouted contests at the University of Chicago, Loy­

ola of Chicago, Notre Dame and Michigan State. Twin losses result­

ed at Ohio State and the University of Wisconsin.

Dr. Belkin Talks To Rabbis: Work For Jewry’s Future

The following are excerpts from Rabbi Belkin’s address at the Smi­

chach Convention of March 17.

The ordination of 113 rabbis here, today, at Yeshiva University has great meaning for the Ameri­

can-Jewish community and repre­

sents a significant milestone in a world dominated by an unparal­

leled preoccupation with military profi­

City. Now, more than ever before, is the need great and the opportunity ample to strengthen the founda­

tions of spiritual and moral train­ing, to encourage and foster the creative genius of man for peace and good will. America, which has shown the way in so many fields of endeavor, especially in the development of democracy as a way of life, must display the same spirit, resourcefulness and enter­

prise in the development of a pro­

gram of spiritual preparedness that will do away with distrust, mis­

understanding and fear among the peoples of the world.

It is regrettable that we have been led down a path leading to competitive expenditures for more destructive purposes. Neither

YU Hears Dr. P. D. Dirac,
Famed Nobel Laureate

Dr. Paul A. M. Dirac, Nobel laureate in physics for his theory of the electron, spoke to the student body of Yeshiva and the Belfer College. The subject of the lecture was “The Equation of Nature.”

Dr. Dirac, whose work has great meaning for the American Jewish Community, described the need great and the opportunity for the development of a theory of nature that could be expected.

Four Dimensions

Before Newton, the world was viewed as being three-dimensional, in width, with height not considered a dimension because of gravity. Newton defined height as a third dimension symmetric with the first two, but having a force, gravity, acting upon it. This view was held until the early 1900’s when Einstein’s theory of relativity, which assumed the existence of a fourth, or time, dimension, was considered.

The four-dimensional view of space is not entirely symmetrical, although there is symmetry in some of the basic equations relating the dimension of space-time and gravity. The theory of quantum mechanics, relating to energy emission from small bodies, was developed by Planck, DeBroglie, and Bohr, and a major modification resulted which defined all matter in terms of quanta of energy.

This concept of quantization was further sophisticated in Heisen­

berg’s Matrix Mechanics, an al­

gebra which operates on the orbits of particles, but not in a manner which could be visualized. Schroedinger, working independ­

ently, developed a series of equations which are mathematically equivalent to Heisenberg’s. These equations, however, involved only “probabilities” and could not be verified by exact prediction of future experimental re­

sults.

Statistics Altered

Further, the science of statistics was drastically altered by the ap­

parent existence of negative energies, as evidenced by the relativ­

ity equations. These formulas ne­

sitated the redefinition of a vacuum as a state containing all possible negative charges and no positive charges. The elevation of a particle from a negative to a positive

state should, mathematically, pro­

duce an anti-particle.

In summarizing the relationship between these various chang­

es, Dr. Dirac indicated that there are many points yet to be under­

stood and that clarification of these matters may lead to new theories, as radically different from our present ones as our present ones are from Newtonian concepts.

Valuable Equation

One of the major points which requires deeper understanding, ex­

plained the Nobel prize winner, is the relationship between the three fundamental quantities: the charge of an electron (e), the speed of light (c), and Planck’s constant of quantum radiation (h), which is always $\frac{ec^2}{2m}$, regardless of the dimensions used. He felt that the explanatory equations, which probably relate h to the role of a derived function, and would provide a quantum mechanics re­

striction and defining a relation­

ship between these fundamental quantities.

Faculty Shorts

Dr. Helmst E. Adler has co­

authored a book Bird Behavior with J. D. Macdonald and Derek Goodwin of the British Museum, published by the Helga Press. In preparing these in­

teresting volumes, Dr. Adler and Mrs. Adler are co­

editors of the newly issued Sterling Junior Nature Series. An article about Adler’s work appeared in February’s National Geographic Magazine.

In a letter to the school, Dr. Abraham G. Duker, di­

rector of Libraries, has been elected a member of the Polish Institute of Arts and Sciences in America.
Twas The Night of Purim; Lion of Judah Roars Again

An estimated two thousand persons attended the joint SOY, TI, and JSP Chagiga Saturday night March 10, at the Leah and Joseph Rubenstein Temple. The members of Student Council had planned to restrict admittance by issuing invitations only to students attending the JSP Chagiga, but the Student Council at Yeshiva University, in an effort to prevent overcrowding which constitutes a fire hazard, decided to restrict attendance to 1000 persons. Many of those unable to get admittance organized another Chagiga in the main Beth Midrash.

Although the police department is customarily kept informed of all major university events, Rabbi Yehuda Rubenstein, Dean of the Rabbinical Seminary Halls, noted that this was the first time that they were actually contacted. Rabbi Rubenstein stated that the police were "very cooperative and restrained themselves even in the presence of provocations."

The Chagiga ended abruptly at 12:30 A.M., when it became evident that the police would arrive.

Dr. Belkin Talks To Rabbinical Alumni

(Continued from page 1)

David E. Chasan '64, Isaac B. Lifshitz '64 and Philip J. Joch witz '64 were elected president, vice-president, and secretary-treas-

user, respectively, of the Teachers Institute Student Council in elections held Thursday, March 28.

Mr. Chasan defeated Sylvan Jacobson '64 for the job on the ballot, by a 72-63 margin. Mr. Berman, running unopposed, received 119 votes, while Mr. Josefowitz gained the position of treasurer by outpolling Paul Okon, 69-48.

President Chasan is a graduate of Yeshiva University High School, Manhattan and major in chemistry. In a special election held March 25, Robert Israel '64 was elected president of the "7" class and Steve Katz president of the "6" class.

President Chasan commented on the future council: "I can foresee a very productive year for TI. There is a lot of work to be done, and the students are willing to bear a reasonable amount of understanding and cooperation, our plans should not be fulfilled."

Elections Held In TI; Chasan Chosen Prexy

David Chasan

Campus Chatter by David Chasan

W. H. Cowley, Professor of Higher Education at Stanford University has challenged the proposal of many colleges to make professors, instead of laymen, the "trustees" of governing boards of their institutions. Professor Cowley maintains that "lay trustees are the custodians of the public interest. Even if a college has only a few faculties who understand its position, and even if the faculty is conservative, it is the faculty which must act."

The Temple University News reports that a coin-operated Document photocopy machine has recently been installed in the University Library. For only 25 cents and 30 seconds later of your time, you can make your own copies of any books, magazines and articles and even pages from books — without having to remove the pages. The Documan machine is completely automatic with no slots and no "feeding" of paper. The machine reproduces a sharp clear copy of the original with no damage to the original.

I think it can be taken for granted that such a duplicator would be invaluable to the Pollock library and Yeshiva student body. It might also enable instructors to supplement their course with more outside and up-to-date material without a simultaneous increase in the cost of necessary pages from the library.

"The already strong and powerful institutions attract the lion's share of the students and, in so doing, become still stronger and more powerful," believes J. C. Weaver, vice-president for research at the State University of Iowa. By the same token, the weaker institutions grow relatively stronger.

He characterized the federal research program as necessarily one of purchasing services rather than the building of facilities. Professor Cowley states that there is an enormous concentration of the research subsidy in the natural sciences, to the total exclusion of the humanities. This reveals not only the over-riding emphasis of governmental agencies on research but also the specific missions to accomplish. The common pattern of granting research funds to a college or university is the purchase of a specific project proposal: a purchase made to cover a specified amount of work to be done. In the past, the amount of money spent on research has not kept pace with the amount of money spent on education.

In a Harper- College News column entitled "Of Classmates, I think of them as a very human community" the writer states: "The faculty as the symbols of authority are not obliged to go out of their way to associate with students. Neither are they under an obligation to go out drinking, smoking, eating, camping, hiking, or bowling with any student. Students who feel that the main basis for a good faculty-student relationship is having professors who write to beer bulls at their homes have an immature and distorted attitude about the role of the faculty in college life."

It is very good and very pleasant here at Yeshiva, where the students and the professors if the faculty does invite students to their houses and do have an informal relationship with them. But this is not something that should be demanded by the students. It is a matter of choice. This is a dinner with you last night fail you on a paper the next morning can be a medium-sized truuish, but it can also be an opportunity of all sorts of inner conflicts."

The fact that an interested student can go to the office of almost any faculty member and have a long and intelligent discussion on almost any topic is evidence that any student who is interested in doing so can have a mature and good relationship with the faculty.

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Von Mises Attempts To Wrest Economics From History, Politics

by Alexander Brody

THE EPistemological PROBLEMS OF ECONOMICS


Professor von Mises is the preeminent opponent of historic determinism and relativism. An ardent defender of the a priori approach, von Mises, in this reference to experience does not impair the a priori character of theoretical construction.

One of the core problems of scientific objectivity calls for the complete detachment of economic theory from extra-scientific value judgments and normative considerations. The subject matter of special fields other than economics. Science, according to von Mises, can deal only with means and never with the choice of ends.

Theory vs. Practice

Von Mises' methodology postulates an unbridgeable gulf between theory and practice. The facts and the logical analysis are separate; the theoretical problem and the practical matter are naturally opposed; economic theory and economic history are logically incompatible; the is and the ought are separate spheres. On the assumed dualism of means and ends, the economist cannot pass judgment on the quality of ends in terms of ethical and normative criteria.

As an uncompromising anti-empiricist and anti-pragmatist, von Mises draws a sharp distinction between science and history. He rejects the priority of the methods and criteria of the so-called empirical sciences and of history. An empirical theory of human action and of economic phenomena can never be derived inductively from history and observation or from the knowledge of the normative sciences.

Von Mises surmounts all outstanding economists in his faithfulness to the principles of methodological individualism, that is, in his consistent rejection of the concept of social effects. The state, collective bodies, and institutions of economic life are reduced to the basic elements—the action of the unfettered individual—subjected to the control of the institutions of economic life. Full employment, the maximum utilization of natural resources, are achieved by spontaneous economic calculations of the individual. Social planning, von Mises maintains, means the complete lack of economic rationality; it actually induces irrational behavior.

Only a priori Knowledge

Only a priori knowledge can elucidate the real nature of the market process. Inductive generalizations from historical experience cannot provide the basis for a theory of value and price. To von Mises, the rationality of the market system is not based on particular political or social structure. Market phenomena are spontaneous, voluntary, and universal in character. The institution of the market is the only system capable of organizing economic activities and interference with the free market is interference with the freedom of human activity.

Value and price are irreducible elements of general economic logic and are valid for all economic systems. Value is exclusively subjective and of nothing. Price is the expression of some social process. Habit, custom, social approval and disapproval, instinctive drives affect only the

The new Jewish Publication Society translation of the Torah has aroused a great deal of controversy concerning its accuracy. It was, in fact, banned by the Union of Orthodox Rabbis on the grounds that it attempts to "divorce Judaism from Torah shakal of Me." Dr. Brayer feels that it is so important that Yeshiva students be aware of the deficiencies of the translation that even a partial discussion would be worthwhile.

His major specific objections to the translation might be classified under the headings of a) inconsistency; b) clear opposition to halachic interpretation; c) implicit opposition to halachic practice; and d) simple misunderstanding of the text.

In Exodus 33:13, ""הַלַּכָּה לְעָבְדָה "" is translated ""that I may slay a favor""—an interpretive addition. But, in the same passage, the anthropomorphic verses about G-d's face, back, and hand are rendered quite literally. In Exodus 33:17, ""וֹתֵר"" is not translated, ""You shall not tolerate a sorcerer."" Just because this verse was used by Christians for the murder of innocent women does not mean that we must be ashamed of the law that the death penalty applies to...
"Abraham Geiger And Liberal Judaism" Is Analyzed As Author Examines Aspects Of Jewish Modernity

ABRAHAM GEIGER AND LIBERAL JUDAISM.


Reviewed by ARTHUR HERTZBERG

JEWISH MODERNITY, as a continuous tradition, is more than two hundred years old. A century before its establishment, to be sure, there were radical expressions of modern Jewish choices—the choices of the Jew who has ceased being Jewish without feeling the need to convert to Christianity—or, in Mendelevich’s example, has no immediate followers.

The outlook and mode of behavior that was called modernism began to exist as a significant force in Jewish history with Moses Mendelssohn and his circle—that is, to say, in Germany in the 18th century. Mendelssohn himself was an Orthodox Jew who made his life’s work to defend his people and his faith with the weapons of an elevated German style and a keen critical and philosophical acumen. His program called for Westernizing the manner, language, and education of European Jews to make them more acceptable and to bring them into the experience of that political and social emancipation toward which he so labored.

In his assertion that Judaism had no dogmas, he opened the way for the room for Western-style speculative speculation; and at the same time, by asserting that human reason, if not divinely revealed, he hoped to secure the continuing Orthodoxy of those who, like himself, had entered the wider intellectual world. 

Self-contradiction

Mendelssohn’s position was caught in an inherent self-contradiction. Free pronouncements of the heart in the name of Deism and agnosticism, could not fail to extend beyond the realm of the speculative into the realm of the practical. It is one thing to believe that G-d is a hearer watchman who has created a perfect machine which He is now amusing; to couple this with saying to Him three times a day, “Heal us, O Lord,” or with chanting “El Mole Rachamin” to Him for the repose of the dead!—and another.

Further, asserting that Judaism is a system of “revealed legislation” itself involves a good many dogmas of the very kind that Mendelssohn sought to deny. It implies a G-d who speaks to men and who has revealed Himself decisively: what more primary dogma is there than this? But Mendelssohn’s need was not one of intellectual consistency. He was able to solve the question of how to be at the same time a Jew and a modern man by affixing within himself both these things in an 18th-century manner, a kind of modern Orthodoxy which can both assert the literal truth of the book of Genesis and hold to the scientific method.

There was deep insight in the increasing distrust found among the radical leaders of the ghetto in Mendelssohn’s day and the resulting confusion of his own synthesis that he embodied as an unstable one. Those whom he followed, and the later Enlighteners,” led out of their inner world; His ideas paid this world even formal obeisance. Western culture, or any culture for that matter, involves far more than man-made customs, and book learning; it implies nothing less than an attitude to life, and those who believed that the Jewish way is G-d’s will were absolutely right, from their point of view, to try to dynamite all the bridges to the outside world.

Belief Contradiction

This belief continues to operate today in the Chasidic communities in Williamsburg and Mea Sharim in Jerusalem and in a much more subtle guise, by keeping the majority of the Jews out of the modern world. Self-ghettoization has not been a popular alternative to the Jewish way, and in fact this condition of being a Jew and not modern man, and in fact, not modern, is the condition of the Jewish way.

Mises finds in the beliefs of his contemporaries a self-contradiction. His is an attempt to find a way out of it. For Mises, conflict between Jewish way of life and modern life by changing it into a new key.

Wishful Thinking

Thus the self-contradiction in the stance of most American Jews is exemplified in William Bernstein’s famous title, Catholic-Protestant—Jew. Everyone knows that the Jews in America are an idiosyncratic people, and for many, the position of being a Jew and a modern man, and in fact, a modern man, is the condition of being a Jew, and a modern man, and in fact a modern man, is the condition of being Jewish.

This development is, of course, nothing new. In fact, the great difficulty with modern Jewish thought is that there have been no modern Jews. That is, no Jewish thinkers have made Judaism “Western” can afford it either as a religion, like other Western faiths, or as a nation, like other Western nations. Each of these possibilities has been primarily fined by a German Jew in the 19th century. In 1862, Moses Hess expressed the antinomous nature of Judaism as the first classic of modern Zionism. By then, Abraham Geiger had been the leader of the movement for religious reforment for several decades. He is thought to have been a German first and then a Jew. German national identity was not, he argued, blood or race but a matter of culture and political allegiance. He maintained that to be a German first and then a Jew.

Geiger’s vision of Judaism as a universal religion demands the difficult task of defining in believable fashion a set of Jewish ethical norms which differ so materially from either Christianity or liberalism that it is impossible to deny that G-d has wished it. This definition Geiger never produced. In any case, the emphasis on ethical content was primarily intended to set apart the modern Jew from the rib of the religious Jew, the modern Jew might be free to religious ground to do what he was doing anyway for other reasons—but, with the inhered commandments. Geiger invoked the principle of history to validate such change. His great contributions to Wissenschaft des Judentums was based on the premise that Judaism has always been in its nature an evolving tradition and that therefore change was not only permissible but necessary. In the modern world, the premises of all the varieties of liberal Judaism, from the most conservative to the most radical, ultimately descend from Geiger, especially under the guidance of so great a scholar and historian as the late Max Weber, raises many questions about this.

Solomon Schechter, for instance, had tried to evade perhaps the most pointed of these questions—whether or not our decision on the necessity of change, by positivizing the existence of Catholic Israel, the community of all Jews who make their choices through their own modern values, could not be used to make Judaism very plausible when applied to a community that is overwhelmingly and committedly Jewish in the serious sense; in a less Jewish community like my own, however, we have seen that the majority which may choose many things which even the liberals must deny on the basis of some ultimate Jewish standard. In our time, therefore, we are unavoidably confronted with the questions that are the basic standards that one can and must hold before any authority do we change the changeable?

The whole of modern Jewish thought, insofar as it is affirmatively Jewish, is an attempt to find a way out of the self-contradiction of Judaism without a belief in Halakhah, the divinity of Jewish Law. Geiger’s thought is the greatest example of this attempt at its most religiously radical. In intellectually and historically the attempt has failed—though we keep on repeating the experiment. Perhaps our greatest debt to this endeavor is that it is available in English one of the most profound expressions of Jewish-modernity. Perhaps our greatest debt to this endeavor is that it is available in English one of the most profound expressions of Jewish-modernity. Perhaps our greatest debt to this endeavor is that it is available in English one of the most profound expressions of Jewish-modernity. Perhaps our greatest debt to this endeavor is that it is available in English one of the most profound expressions of Jewish-modernity. Perhaps our greatest debt to this endeavor is that it is available in English one of the most profound expressions of Jewish-modernity.

Mr. Arthur Hertzberg is co-author of "The Outburst That Awakes Us," essays on religion and culture, soon to be published by Macmillan. This review is based on a manuscript. Commentary, February, 1962 and is copyright by the American Jewish Committee. Mr. Hertzberg’s views do not necessarily reflect those of this paper or the University.

Author Sees Laws Of Economics Proved By Pure Reasoning

(Continued from page 5) data in the evaluation process. Habit and custom may only perpetuate, not create. They are anomalous, temporary blocks in that timeless and immutable realm.

Social purposes and goals are incompatible with the neutrality of economic postulated by von Mises. Market exchange creates no implied contract, but deals the needs of the economy as a whole. Subjective evaluation is the only real element in the formation of value. Social purposes and goals of the community purposes, coercion and aggression do not exist in Professor von Mises’ pure theory.

Mises’ complete subjectivism leaves no room for structural changes in the economic system. Monopoly, trade unions, and state regulations are taken for granted as data of history and considered to the penumbra of politics and sociology. These may deform temporarily but cannot destroy the equilibrium of the market.

But how does von Mises defend the legitimacy of the separation of theory and practice, means and ends, reality and expert, subjective and objective? If there is no basic conflict between economic theory and practice, in what sense can theory be relevant to the solution of concrete economic problems? As it is, as he holds, economics is a science of something unreal, and it is not clear why, in the absence of what is, the realm of political and social norms could be more meaningful and independent of all observable facts, how can they yield knowledge of observable situations? On the other hand, if von Mises’ theory of rational behavior corresponds to reality, should it not be falsifiable on empirical grounds? And how can choice, which is purely subjective, yield market price which is objective?

Von Mises observes this difficulties postulating the “apodictic certainty” and incompleteness of formal propositions.

On the assumption that a priori reasoning is indispensable to understanding the world, von Mises finds no need to confirm his theory of direct confirmation of the world, only to the verification of deductively derived theorems; he vigorously argues that the premises of a theory can be completely a priori without divorcing the scientific validity of the theory.

Thus, there are valid principles of economics which cannot be disproved empirically, but which are empirically and emlonically valid.

In von Mises’ method of theory, induced cost of diverting, the principle of rational choice is wholly excluded. That economic choice can be free, that calculation is always in terms of individual preference and that the assumption of rational choice is a value-laden is the result of logic are assumed by von Mises to be true and not open to further analysis and proof. He also asserts on a priori grounds that the individual is always rational; that self-interest is clearly perceived, that individual taste is determined by nature and that rationality extends merely to the means-end relationship and never to the choice itself.

Professor von Mises carries to its ultimate conclusion the logical implications of his subjective theory. His conception of valuations is in the anti-atomistic tradition associated with Cornish and Austrian schools. But the measure of his contributions can be judged intrinsically on the basis of his work and its methodological preconceptions. It may indeed be doubted that the essence of von Mises’ economics—the theory of purportive choice and action, the quantification of wants, the subjective utility—requires or gains support from a priori, anti-empiricism, and introspection.

PAGE SIX 

THURSDAY, APRIL 4, 1962

THE COMMENTATOR
A Master Melange Makes Mathematics Magnificent

by David Ganick

The Mathematical Magpie is written as a sequel or companion volume to Mr. Fadiman's earlier The Mathematische Mathematische Mathematische Mathematische Mathematics. "Edward Kasner could not make a mathematician out of me," writes the author in his introduction, "but for whatever it is worth, he is partly responsible for this book." It would seem that the late Dr. Kasner has done a fine job.

This latest anthology is subdivided into five sections. Beginning with a section of expository prose, aptly called A Set of Imaginaries and containing ten science-fiction morsels, comprised of apposite nursery rhymes, limericks, and aphorisms, adds a final stroke of creativity to a most enjoyable volume.

To further enhance his book, Mr. Fadiman has judiciously scattered throughout relevant citations by such amusing students of Hebrew, including Exod. 21:17, "...a wild, a wild ass..." (transl. as "Mark's wild ass"), which the translator rendered "...a wild ass..." (transl. as "Mark's wild ass").

Dr. Brayer Flays Tawdry Tone Of Torah Translation: Supports Criticism With Stunning Scholarly Precision

(Continued from page 5)

the day after the Sabbath. Although the translators use "Sabbath" for any day of rest elsewhere, it would at least appear that they support the view of the Sadducees (Matthew 12:3), who mistook the Sabbath for the day of rest.

The new rendering (1917) -- "he that cri-...s" -- is translated, "He who repudiates..." (1917) -- "he who repudiates..."

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**Soviet Anti-Semitism Analyzed Through Khrushchev’s Message**

**By Steven Przyłowski**

The Soviet capital punishment was extended to include economic crimes. Since then, countering Soviet policies has required the existence of a governmental policy of anti-Semitism. Mr. Khrushchev did not depart from this Soviet policy, but he did guarantee penalties for racial discrimination and prejudice: “There was no and there is no policy of anti-Semitism in the Soviet Union, since the very nature of our multiracial state precludes such a policy.”

Our constitution proclaims the equality of the citizens of the USSR irrespective of their nationality and race and declares that “any advocacy of racial or national exclusiveness or hatred or contempt is punishable.”

Although employing his great prowess of duplicity, Mr. Khrushchev committed a faux pas, one which revealed his weakness — he is sensitive to world opinion, which protests the denial of basic human rights. The Soviets are deeply perturbed by the adverse effect abroad of the executions of Jews for economic crimes. In a recent speech (March 8) the Soviet Premier excoriated one of the Soviets greatest contemporary writers, Isaac Babel, — a Jew, for his liberalization efforts. But, surprisingly, he went to great length to deny the existence of anti-Semitism in Russia so as to dispell any notion that he was attacking Dr. Ehrenburg because he was Jewish.

The Soviet Government has reacted with great alacrity to scrub the face of the country of any visible discrimination. She employs two methods: the release of statistics and the citing of Soviet laws. Shrouded by reams of official reports about Jewish persecution in Russia, the Soviet Government attests to its commitment to the protection of its citizens.

The Soviet Embassy in Washington reported this event, which was contained in a letter signed by five Soviet Jews prominent in science and culture. The five Jews claimed that there was no discrimination of the Jewish people and the Jewish religion in Russia, and that the Jews played a role in Soviet institutions and the life that is disproportionately large in relation to their numbers in the country.

The following statistics: Jews make up 14.7 percent of all Soviet doctors, 8.5 percent of writers and journalists, 10.4 percent of scientists and 7 percent of musicians, artists and sculptors. Jews constitute 11.1 percent of the Soviet Union population.

These figures are striking and convincing. They are, however, a neat evasion of the fact, that living in Russia have always played a large role, far out of proportion to their numbers, in the arts.

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**Soviet Anti-Semitism**

Mr. Norman B. Abrams has been appointed administrative director of Yeshiva University's Hebrew Theological Seminary.

Mr. Abrams, who has been with Yeshiva for more than 35 years, also serves as Register of Yeshiva University High School for Boys of Manhattan.
A broad program of new courses has been instituted for Fall 1965, announced Mrs. Houdini Lewis, assistant to the registrar. The program will cater to the ideals of modern American orthodox Jewry and will be tailored for the specific needs of Yeshiva students.

First, in the area of science, the chemistry department has received a grant from the ASPCA. The money will be used for stirring machines in the lab. This will help students who couldn't master the tedious operation of mixing for themselves. The physical chemistry lab will be able to modernize its cryoscopic experiments with the addition of a new mixer.

The physics lab has been plagued in the past by a lack of electronic contacts for triode work. The new apparatus has been purchased and the physical contacts should vastly improve spring term labs.

Terascherian Art

In the liberal arts, Professor Houdini Lewis has instituted a series of classes in the terarchian art. There is a basic course in elements of poise which will be required but electives are planned for all classical and modern Hebrew art, English, and dance. The JSPSC has suggested that student excitement will be aroused in the program if handkerchiefs are dropped and handholding is allowed.

Prof. Houdini, however, feels that the ideals of Yeshiva are served by the status quo. Students learn the theory of dance in order to increase their knowledge of the physical world and thereby their understanding of creation. Also, there is strong administration disapproval of 'bending contact on the undergraduate level.'

An Announce Broad Program
For American Orthodoxy

by Walch Welt

Audio-Visual Stress

Dr. Sidney Steinke has announced a new program for his 8-11 P.M. class in Audio-Visual technique. Based on the large success of the previous year's program, provisions will be made to increase the comfort of the students. Course has been given a candy concession which will operate from room 283, former home of Sara, the scholarly Hebrew Journal, which administration had promised Mr. Bader the franchise but the threat of a boycott stopped their plans.

A serial fee of $10 will be charged and used to provide new plush material for the chairs. Dr. Steinke has requested that students mark the dean that a lack of "friends" has left him with a shortage of chairs but at the same time commends the students for making the best of the situation.

The Professor Explores

Dr. Moshe Reguer

In spotlessly clean Purit Hall, where one classroom resembles every other and no attempt is made to create a "unique" atmosphere, an English class has been presented.

The individuality of the college instructor, which made itself apparent in the relatively informal classrooms of the old building is not as easily maintained in the antiseptic new edifice.

The truly interesting teacher, however, is not troubled by a change of place. He is able to bring life to the most sterile of rooms. During the course of an interview with Dr. Moshe Reguer, his office is transformed by his warmth into a living room filled with animated conversation. Respected for his scholarship, Dr. Reguer is at the same time one of Yeshiva's most popular instructors. Almost every Yeshiva student receives the benefit of his instruction, for he teaches in T.T., JSP, and in the college where he is an instructor of Bible. Dr. Reguer's dedication is such that he devotes his fullest efforts to each department.

Dr. Reguer studied at the European Yeshivot of Volozhin, Slutzk, and Slobodka. He received his bachelor's degree, religious or secular, at the Institute of Advanced Studies, D.H.L., from Yeshiva University.

Slutzk, and Slobodka. He received his bachelor's degree, religious or secular, at the Institute of Advanced Studies, D.H.L., from Yeshiva University.

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Four Student Councils Protest Stern Moving

by D. Z. Allen

Solutions asking that all male students of Yeshiva be moved away from the Main Academic Center were passed on March 12 and 14 by the SOY, YCSC, Males Leave Campus

by D. Z. Allen

In 1636 Harvard University was founded. The oldest American University, formerly under Protestant auspices, has in the last 327 years undergone a number of radical changes and illuminating innovations. From a small theological seminary Harvard has grown to be a world-renowned university and scholarly center. Yet, to quote one source, "The conditions of the time when Harvard was a theological seminary... have left traces still discernible in organization and discipline, though no longer the aim of the university." In the early days, Harvard was controlled by its president and a board of overseers, which included leaders of both church and state. In 1824 Harvard no longer set aside funds and the board of overseers and the corporation was divided, one part being in charge of the school and the other in charge of the college.

A pattern of expansion followed the changing ideals of the college which attempted to serve a community of students. By 1847 a graduate school of science had appeared on the scene, while in 1839 a museum of natural history was opened, perhaps to house the fossil of Harvard's theological seminary.

With the passage of time, a graduate school of arts and sciences arose. The year was 1892, and the religious and social needs of the community were well on the way towards a position of near-oblivion in the master scheme of progress.

The College of Liberal Arts

1879 marked another glorious achievement to the already crowded schedule of Harvard's public life. The year of 1899 was to see the opening of the school of social research. That year marked the beginning of the era of women's social research, and the change is well on the way to a position of near-oblivion in the master scheme of progress.

The University of Judaism

The situation had selected its goals wisely, and today, unburdened by its religious past, enriched in fact by memories of foreignness and freed by the rise of nationalism, it proudly proclaims its position as America's finest and richest university.
Charges Of Persecution Thorn In Mr. K.'s Throat
(Continued from page 8)

The Soviet government has made a public statement concerning the status of Jews in Russia. The statement that immediately comes to one's mind is why? Why has the Soviet Premier and other high government officials marshaled a propaganda machine to repudiate the West's charges? Why are they disseminating optimistic images of Jewish life in the USSR? Why do they limit Soviet pronouncements of positive Jewish contributions in science, medicine, and government to the foreign press?

The answer lies in Khrushchev's attempt to promote a new image of the Soviet Union to the world. An image which declares itself the champion of human dignity and equality. An image claiming itself to be the defender of minority rights. An image which castigates and harranges the heinous acts committed by the late Joseph Stalin against the Russian people. An image in line with "peaceful coexistence."

Thorn in Throat

The charges of persecution and discrimination of the Jews has become a thorn in the side of the foreign press. And it is thwarting his new image of the USSR. This adverse publicity is hurting him. But for a long time Jewish organizations in America have sent letters of protest to the Soviet Union, the Congress, and the United Nations. Numerous Rabbinical organizations have issued statements denouncing the Soviet Union.

And what? What have they done? They have written a few editorials, picketed the Soviet Embassy in New York last April, and written letters to their Congressmen. But their spirit was ephemeral. The next day thought on Russian Jews swept back from their minds. This was and is our greatest error. We had thought Khrushchev to be invincible; the solution to be one night. Khrushchev is susceptible to world opinion, and it is here where we must attack. We must continue to picket, to demonstrate, and to write. We must wage a relentless fight, never becoming tired until the results are favorable. We must never permit any country to persecute the Jewish people. This is our problem; we must solve it.

Letters To The Editor

(Continued from page 2)

To the Editor:

I have read your article concerning an honors program at Yeshiva and I disagree with several of your ideas. To state that a student is capable of impaired performance is a banality. To state that this improvement can be highly significant requires substantiation which was lacking in your presentation. I choose to consider the major point of your article as the following sentence: "I think, though, that these complaints and fears are based on a gross underestimation of the learning capacity of the average Yeshiva student."

The rest of your article is merely a matter of conjecture. Perhaps these would be the effects and perhaps these wouldn't. Objections which are equally valid as your contentions could certainly be offered.

No Simple Matter

The learning capacity of the Yeshiva student is not a simple matter. It is certainly no simpler than the learning process itself. Unfortunately this process has experienced a great deal of abuse in America during the post-war years. What has evolved is an emphasis on external and superficial achievements exemplified by college boards and grade point record examinations.

As a physics student who intends to make physics his career, I am interested in obtaining a very basic and organic understanding of my courses. This understanding encompasses a process rather than a performance. That is, a performance is a necessary but not a sufficient condition to insure the existence of this process.

Practical Bull

In practical terms, the bull session which I might engage in after mulling over a physics problem for an hour without success might be, and undoubtedly is, the perfection of my solving that problem—something which would have been impossible by a formal procedure. I am attempting to make it very clear that learning and becoming educated have your virtues separate and conflicting meanings and that the latter is thriving at the expense of the former.

At Yeshiva we have the dual program and this program has been designed to do well in all of their subjects but few emerge as real students. The teachers do so well professionally irrelevant. It is quite possible to earn $20,000 a year without being a compulsive or creative physicist. I choose to cling to the old concept of learning even though this concept is largely superfluous in our society.

Superficial or Satiation

Ostensibly, institutions of higher learning still provide an academic atmosphere conducive to learning. The Yeshiva student is faced with the choice of doing everything on a superficial level or a few things to his satisfaction. Unfortunately this is not good enough for me and I am sure that it is not good enough for many others. Yeshiva is providing the most stifling intellectual experience for me. I am daily faced with the inability to be capable of becoming compulsive physicists or compulsive anything.

They will treat their entire graduate education like Yeshiva College. They will be too busy passing examinations to appreciate their subject.

To state that most Yeshiva students can do significantly more work is pointless. Significant is that he cannot do more learning. The learning process cannot be put on a rigid time schedule. The absorbent capacity of the mind cannot be increased by an honors program.

The basic problem at Yeshiva is inextricably connected with the nature of our educational situation. What is unique about synthesis is that it brightens these problems. Although your proposal is largely irrelevant to any significant solution, it could only serve to increase an attitude which is already squelching the learning process at Yeshiva. An honors program would only represent a whipped cream topping on a pile of maggots.

Sincerely,

Daniel B. Kaytusz '64

Yeshiva College Graduate
Senior Einstein Medical College
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Sophomores, TI Triumph In Intramural Competition

The Sophomores sent the Seniors to their second straight intramural basketball championship. The outcome was doubtful until the last two minutes of play when two sopho players scored at the end of the game. Jack Halpern’s lay-up, Moishe Brand’s foul shot and Jules Kunovsky’s basket sealed the victory for the students who were address at the point of the games.

At first, the game seemed like a rout for the Sophos against a Seniors team minus 67 Stu Harris. The lower classmen led 14-14 at the quarter and soon extended it to 19-19 in the second period. But the Sophos’ strong rebounding and the Sopho’s alert defense play accounted for the margin. However, when the lower classmen fouled at the end of the half and senior Norm Bergman started to dominate the boards. His quick jousts to Kevin Wroblewsky led easy baskets which cut the deficit to 19-19.

The Sophomores went on to rally in the third quarter, coming within two points and eventually the lead at the end of the period 26-25 on Abba Borowich’s last basket off of Bergman’s passes in the last sec.

Both squads traded baskets for much of the fourth quarter. In spite of Bergman’s three baskets, the Sophos stayed in contention as baskets lay-up by Halley, Brand, and Chico Wasserman. These were offset for the Seniors on Bergman’s two fouls and Wroblewsky’s free throws and Harvey Douglass’ field goals.

With the score 32-32, the Sophos then went on their decisive scoring burst in the closing minutes. Kunovsky and Halley led the winners with 12 and 11 points respectively while Bergman and Wroblewsky had 11 and 10.

Varsity wrangler Benji Leifer in big men from TI. Schlussel scored four more points before Shelly Cohen of JSP hit to make the score 15-7. Norm Bergman and Abba Borowich, however, added their scoring punch to the effort and brought the score to 27-9 at the half ended.

At the start of the next half Dave Ettinger leap for the ball in defense.

Shelly Cohen, Abba Borowich, and TI-JSP intramural competition.

Defeat Paterson

(Continued from page 12)

Dan Landisman in saber, to narrow Yehuda’s lead to 8-6. However, the Tauberman again had a big spurt, winning five of the next six.

The victories of the Sophomores were by Abba Borowich, all in foil, and Konovsky and Rothman in epee. The only defeat in this stretch was by Halley in sabre against a strong Yehuda now lead comfortably by 13-5, needing but one more victory to clinch the match.

Round Won Three

This was achieved in the very next duel, when Roman won his third straight saber bout of the match. The rest of the match saw some fine play on the part of the reserved players, particularly by Jerry Chances and Howie Davis who won their bouts.

The epee men with an 8-1 record paced the team to victory. Konovsky had three wins, Abba Borowich and Roman two, and Silber, Chances, and Davis one apiece. Konovsky’s victories gave him a season’s record of 21-3 and he went into the Cooper Union bout needing three victories of a new Yehuda record, which he won his latest.

The foul game was 5-4 with Sokol and Pinchuk each winning two bouts, and Schlussel one. The sabre team, 4-6, was led by Roman, who won three bouts fencing his best match of the year. Druin chipped in with one victory.

After the last match against Cooper Union, the team elected to try to win the Sabre in next year’s captain.

The Commentator Varsity Tennis Records (1951-53)

The Commentator Varsity Tennis Records (1951-53)

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Washington
YU Raquetees Anticipate Possible Unbeaten Season

When the YU netmen take to the courts April 4th, they have a chance at a winning season and possibly an unbeaten one. The team is strong, and spirits are high. Mike Samet, co-captain; Ed Schlusel and Irv Balk, Jeff Tillman, and Lon Saperstein form the nucleus of the squad. A sixth starter will be chosen from among the freshmen, Michael Garmeaz, Halpert, and Epstein.

Last year's squad was a very successful one, compiling a 6-1 record for the season. From that squad, four starters have returned this year. The only defeat last year was to Iona College of New Rochelle, N.Y., and YU will have a chance to avenge that loss this year's opening match. It is hoped that YU's varsity will come out victorious.

Fencers End Campaign; Down Cooper, Paterson

The Yeshiva fencing team finished its season on a winning note, by defeating Paterson State and Cooper Union on March 13th and 17th respectively. The victoriest included a successful 8-3 year for the Taubermen.

In the Cooper Union bout, Marty Rosman opened up with a win in saber, but the visitors won the next four, defeating Sandy Dresin and Abba Borovich in saber, and co-captain Al Schloof and Barry Konovitch in foil. Myron Sokal's 5-1 foil win made the score 4-2, but Billy Silber and co-captain Barry Konovitch were defeated in epee, to lengthen the visitors lead to 6-2. Konovitch thus lost his chance of breaking the Yeshiva season record for epee victories when he was downed by Sol Perltz. Yeshiva fought back on wins by Steve Rothman in both, and Rosman and Dresin in saber to narrow the deficit to 6-5. After Borovich lost another saber bout, Yeshiva gained the lead 8-7, on victories by Schloof, Pinchuk, and Sokal—all in foil.

Yeshiva Clashes

Cooper Union tied it up when Silber lost in epee, but Konovitch regained the lead for Yeshiva with a 5-3 epee win. Following Rothman's epee defeat, which again tied the score, the home team clinched the victory by winning five of the next six bouts. Rosman and Dresin started it off by both winning in saber. Then, after Dan Landman lost a saber bout, Schloof, Pinchuk, and Sokal all won in foil and Yeshiva clinched the match 14-10.

The foil team led the Taubermen with a 7-2 record: Sokal had three victories while Schloof and Pinchuk contributed two apiece. The Sabermen were 5-4, with Rosman for the second straight match winning three bouts. Dresin had two victories. The usually reliable epee team won only three bouts, losing six. The victories were by Borovich, Rothman, and Howie Davis.

Paterson Whipped

On Wednesday evening, March 13, Yeshiva travelled to New Jersey and whipped Paterson State 17-10. The match was clinched at 14-5 on Marty Rosman's win in saber.

Rosman and Sandy Dresin opened up with victories in saber to give Yeshiva an early 2-0 lead. After Abba Borovich lost a saber bout, the visitors won five of the next six bouts, to increase their lead to 7-2 at the end of the first round. Victory's by Myron Sokal and Bernard Pinchuk in foil, and co-captain Barry Konovitch, Steve Rothman and Billy Silber in epee accounted for the sole loss in this string of wins was suffered by co-captain Al Schloof in foil.

Rosman opened up the next round with his second victory of the evening, but Paterson State fought back, defeating Dresin and...

(Continued on page 11)