


masmid

1961





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MASMID

1961

"TIME ON EARTH
IS A PATTERN OF WHEELS WITHIN WHEELS—
AND ON EACH OF THE WHEELS
JUDAISM HAS SET ITS STAMP."

THIS IS MY G-D

HERMAN WOUK

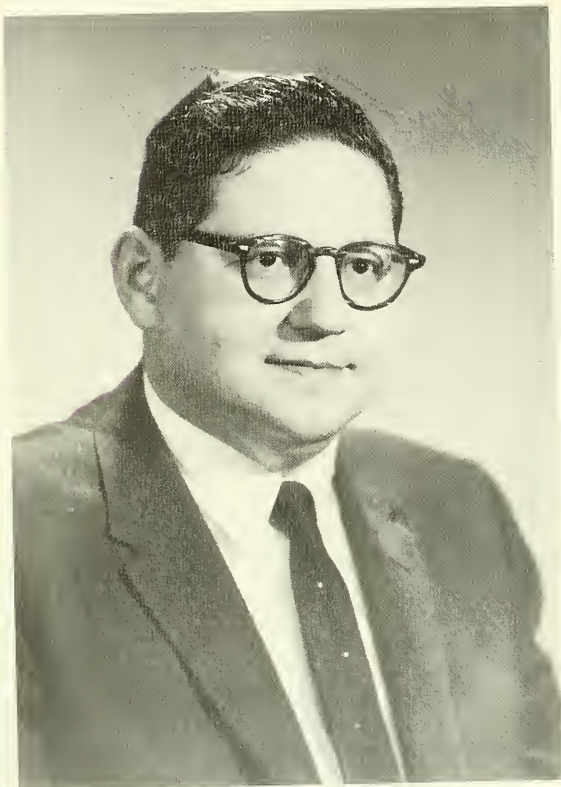
Man is a creature who, by his very nature, aspires to progress. The world has left the age of steel and electricity; it has entered the age of space and the atom. Man is faced with a great choice: he has the tools with which he can eradicate pain, hunger, and disease; however, with these same tools he can also destroy himself and his earth.

But material progress without a concurrent development in moral and spiritual values is extremely dangerous. Mechanism knows no right or wrong. If man is to profit by technical progress, he must be guided by an ethical code of values. The ideal of Judaism is the preservation and growth of these ethical principles—principles that will guide material prosperity.





DEDICATION



Dr. Seymour Lainoff
Assistant Professor of English

The purpose of a college education is two-fold: first, it prepares the individual for independent thought and action and, perhaps more important, it enables him to recognize his own intellectual limitations. In carrying out this program, education, faced with these seemingly contradictory goals, must mold the student by blending pride in himself with consideration for the opinions of others. In short, education must instill not only individualism but humility.

Dr. Seymour Lainoff is particularly successful in applying the two aspects of this program. We can remember many pleasant, stimulating hours of exchange of ideas in his classes. He would never curtly dismiss a student's comment or question; he was always willing to explore the opinions of others. We feel that he uniquely symbolizes the successful blending of initiative and humility.

Often the quiet, soft-spoken person is overshadowed by his more aggressive associates. Eventually, however, the deserving individual receives his due recognition. It is, therefore, with deep appreciation that we dedicate this Masmid to Dr. Seymour Lainoff.



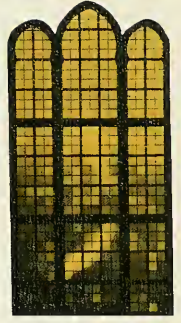
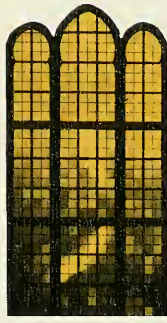


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FACULTY



We were the seed; our school, the soil; our teachers, the cultivators. It was by their efforts that we thrived; by their toil that we grew; by their labor that we were dedicated to truth.





Dr. Samuel Belkin
President, Yeshiva University

"It seems to me that there are four major dimensions into which all human knowledge naturally falls. These four dimensions may be called the four studies of man. The first of these is a study of the world into which we are born. The second dimension of human knowledge we may characterize as the study of the peoples among whom we are born. The third phase of knowledge, we may designate as the study of man himself.

"For our moral purposes in life we are entirely dependent upon our spiritual heritage and religious experiences, upon the things which we classify as Divine Law rather than as the Laws of Nature. Recognition of the unalterable fact that the moral law is as binding on us as human beings as the laws of nature are on the cosmos, is of paramount importance for the survival of mankind. This moral and spiritual purpose of life in no way conflicts with the three branches of knowledge discussed above. On the contrary, it complements and supplements the knowledge man has acquired through centuries of living and thinking. It affords an end and ideal purpose for all the inventions and discoveries of the human mind. Only after we succeed in integrating the four phases of knowledge, can we hope to build a peace-loving society."

Dr. Samuel Belkin
"The Four Dimensions of Higher Education"



Mr. Norman B. Abrams
Registrar of RIETS

RELIGIOUS STUDIES

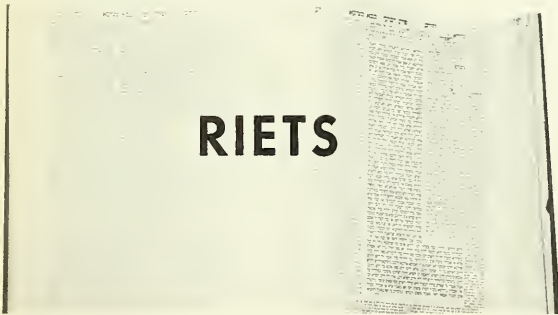


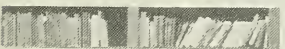
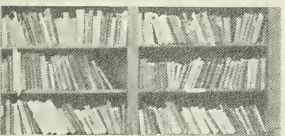
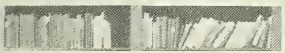
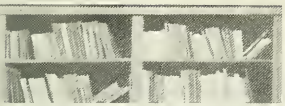
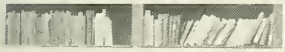
Dr. Hyman B. Grinstein
Director of Teachers Institute

ADMINISTRATION



Rabbi Morris Besdin
Chairman of Jewish Studies Program







TEACHERS INSTITUTE





J
S
P





Dr. Isaac Bacon
Dean, Yeshiva College

You are the thirtieth graduating class of Yeshiva College and thus join the ranks of the ever-growing number of Yeshiva men who are making important contributions in every area of American and Jewish life and are playing a particularly significant role in shaping the destiny of the American Jewish community.

I should like to think that you who are now leaving these hallowed halls of learning have not been solely on the receiving end in the institutional partnership that exists between faculty, student body, and administration. I should like to think that when in years ahead your contributions to the growth of the college will be judged in terms of positive and negative aspects, the positive will dwarf the negative ones.

I should like to think that as you leave the relatively sheltered life of Yeshiva College and come to grips with the sometimes cruel realities of life you will as Torah-true men, instilled with religious, ethical, and moral principles, draw upon the strength imparted to you at Yeshiva in building a meaningful and purposeful life.

I wish each and every one of you who are graduating with the class of 1961 farewell in the sense that you may truly fare well.

Isaac Bacon

YESHIVA COLLEGE



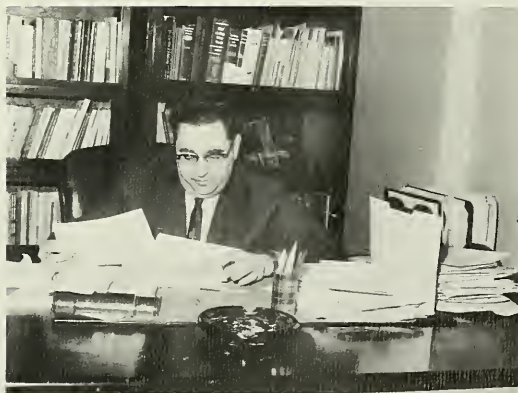
Professor Morris Silverman
Registrar



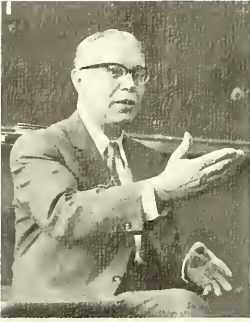
Rabbi Ralph Schuchalter
Assistant Registrar



Rabbi Jerry Hochbaum
Assistant Director of Admissions



Rabbi David Mirsky
Director of Admissions



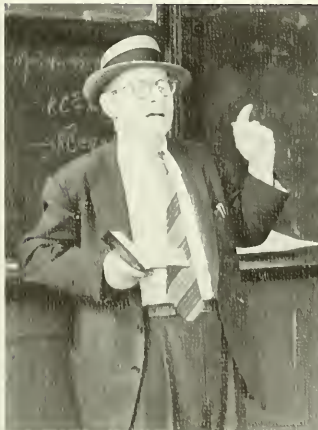
Dr. Moshe Carmilly
Assistant Professor of Bible



Dr. Moshe Reguer
Instructor in Bible



JEWISH STUDIES



Mr. Hayim Leaf
Assistant Professor of Hebrew



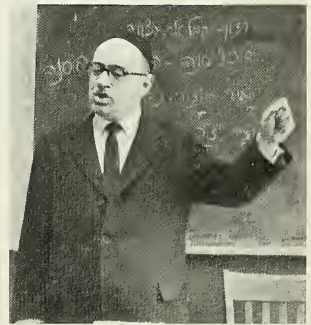
Rabbi Michael Katz
Assistant Professor of Bible



Dr. Gershon Churgin
Professor of Hebrew



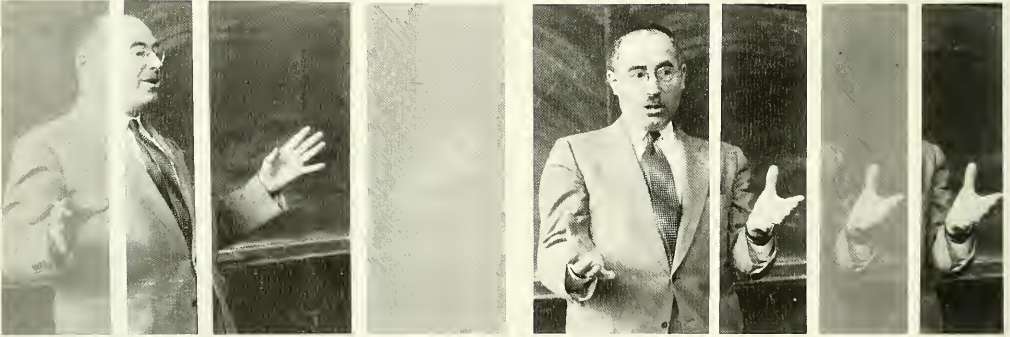
Dr. Asher Siev
Assistant Professor of Hebrew



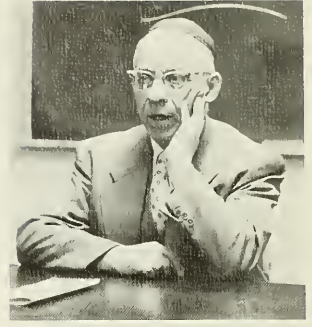
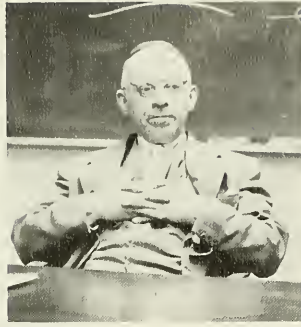
Rabbi Harry Wohlberg
Assistant Professor of Bible



Dr. Milton Arfa
Visiting Assistant Professor of Hebrew



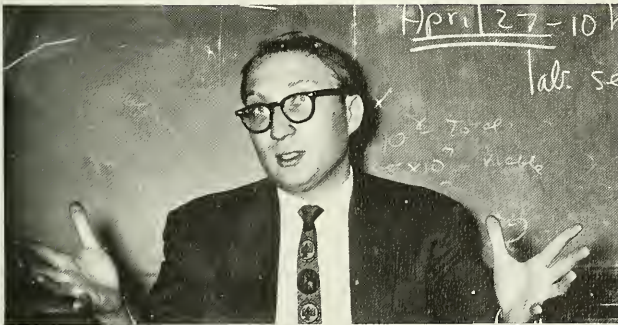
Dr. Irving Agus
Professor of Jewish History



Dr. Alexander Litman
Professor of Philosophy



PHILOSOPHY



Rabbi Joshua Shmidman
Visiting Lecturer in Philosophy



Dr. Arthur Hyman
Associate Professor of Philosophy



Dr. Irving Greenberg
Assistant Professor of History



Dr. Alexander Brody
Professor of History and Economics

SOCIAL SCIENCES



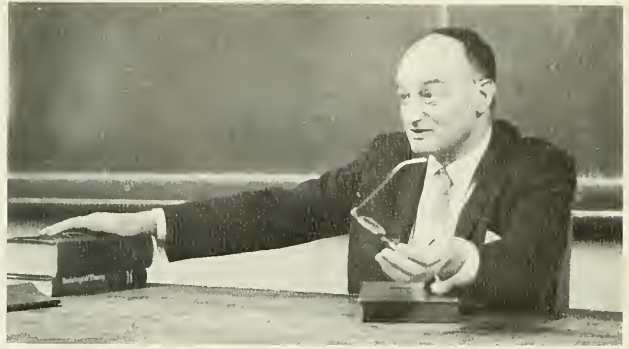
Mr. Nathan Goldberg
Professor of Sociology



Dr. Emanuel Rackman
Associate Professor of Political Science



Mr. James O'Connor
Instructor in Economics



Dr. Werner J. Cahnman
Lecturer in Sociology



Dr. Aaron M. Margalith
Professor of Political Science

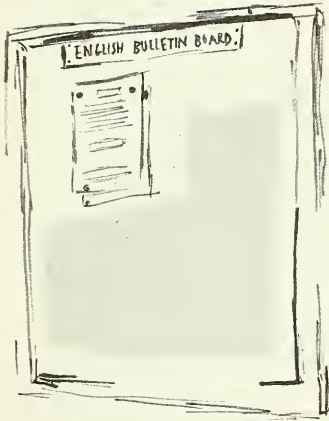
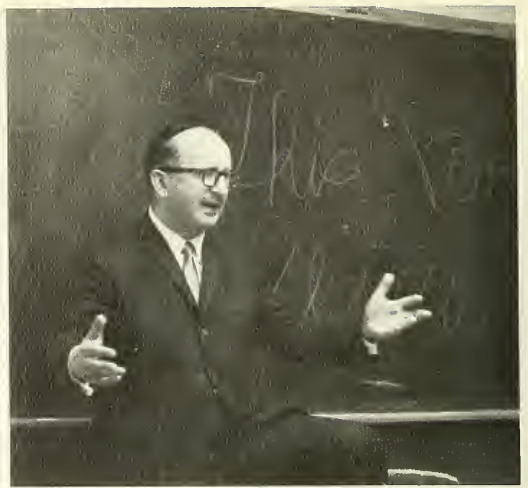


Dr. Joseph H. Lookstein
Professor of Sociology



Dr. Nathan Lander
Assistant Professor of Sociology

Dr. Maurice Wohlgelernter
Instructor in English



LITERATURE and SPEECH



Dr. Irving Linn
Professor of English



Dr. Seymour Lainoff
Assistant Professor of English
Assistant Registrar



Dr. Stanley Weintraub
Visiting Assistant Professor of Speech



Dr. David Fleisher
Professor of English



Dr. Herbert S. Robinson
Visiting Professor of English



Mr. Lewis Palter
Instructor in Speech

Dr. Helmut E. Adler
Associate Professor of Psychology



PSYCHOLOGY and EDUCATION



Dr. Tobias Wagner
Lecturer in Education



Dr. Burton Milenbach
Lecturer in Psychology



LANGUAGE and ART



Professor Louis H. Feldman
Assistant Professor of Classical History



Dr. Sidney D. Braun
Professor of French



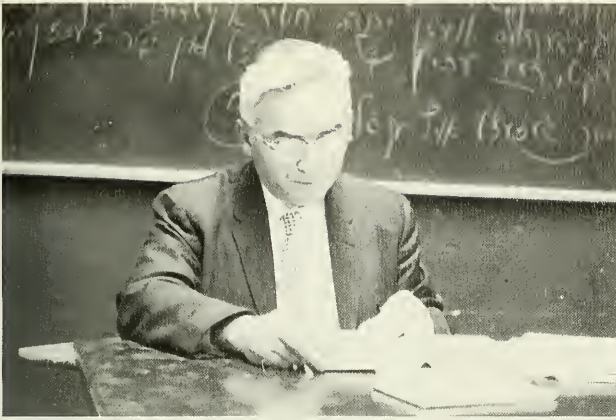
Dr. Nina Syniawska
Lecturer in Russian



Mr. Murray H. Feder
Lecturer in German



Dr. Maurice E. Chernowitz
Professor of Fine Arts



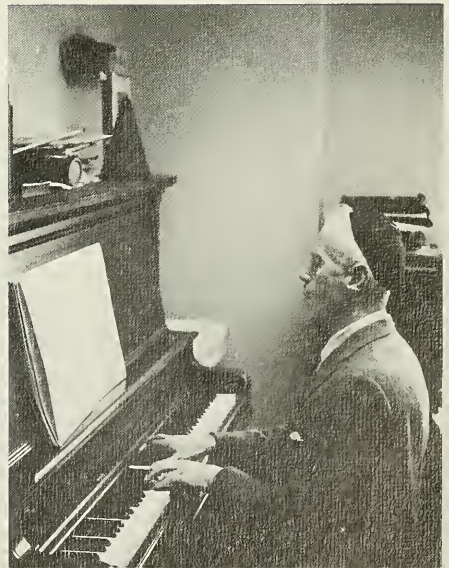
Dr. Nathan Susskind
Visiting Associate Professor of Yiddish



Dr. Louis F. Sas
Visiting Professor of Spanish



Dr. Ralph P. Rosenberg
Professor of German

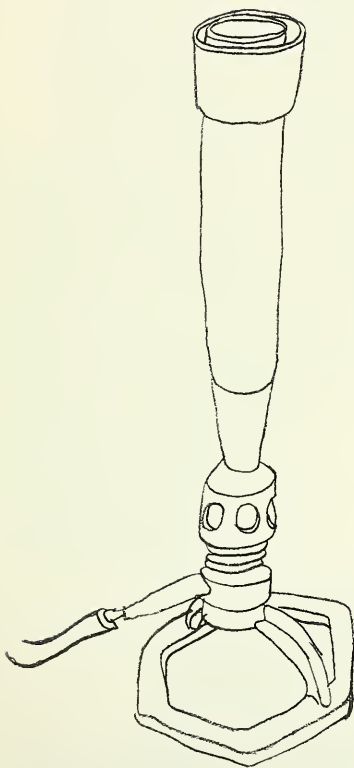


Dr. Karl Adler
Professor of Music

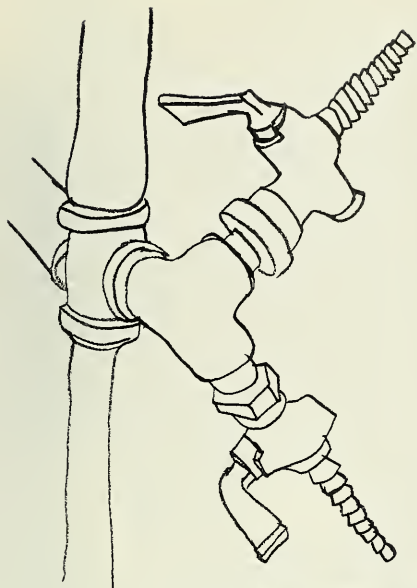


Dr. Eli M. Levine
Professor of Chemistry

CHEMISTRY



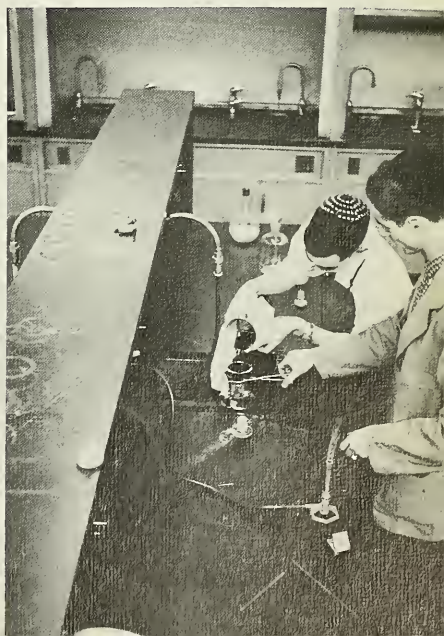
Mr. Abraham Kasser
Laboratory Assistant

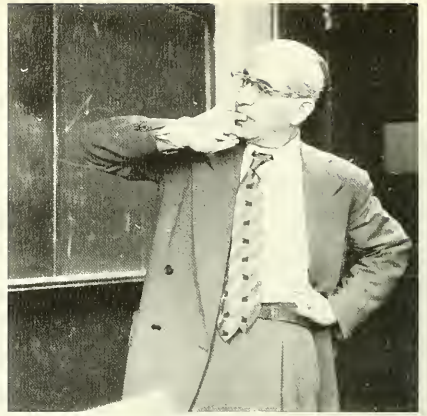


Dr. Samuel Soloveichik
Associate Professor of Chemistry

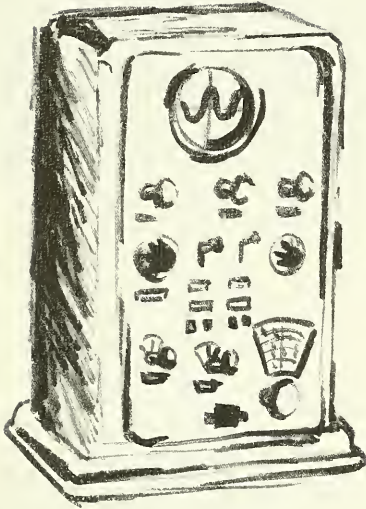


Mrs. Ida Dobkin
Instructor in Chemistry

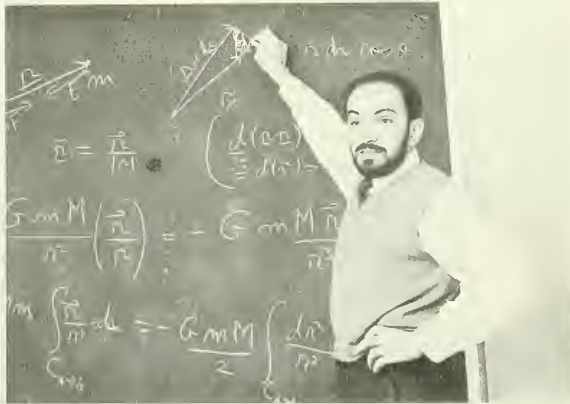




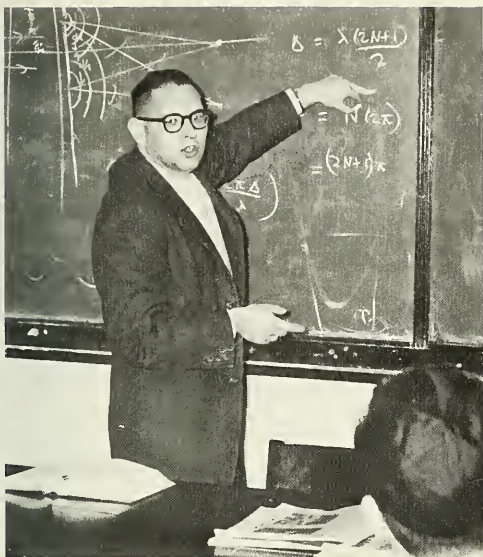
Dr. Arnold Lowan
Professor of Physics



PHYSICS



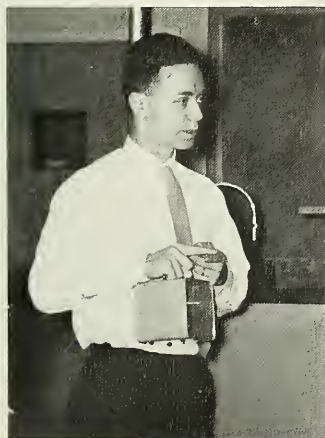
Dr. Joel Lebowitz
Associate Professor of Physics



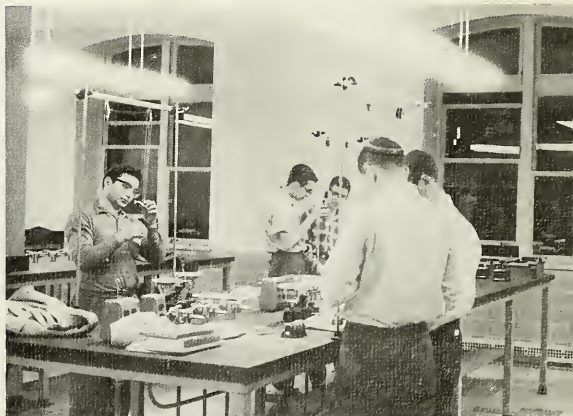
Dr. Leon F. Landovitz
Assistant Professor of Physics



Rabbi Perez Posen
Assistant Professor of Physics



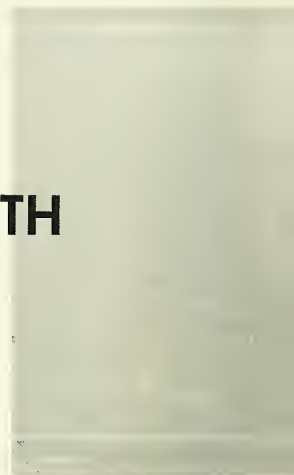
Dr. David Finkelstein
Associate Professor of Physics





Rabbi Jonah Mann
Instructor in Mathematics

MATH



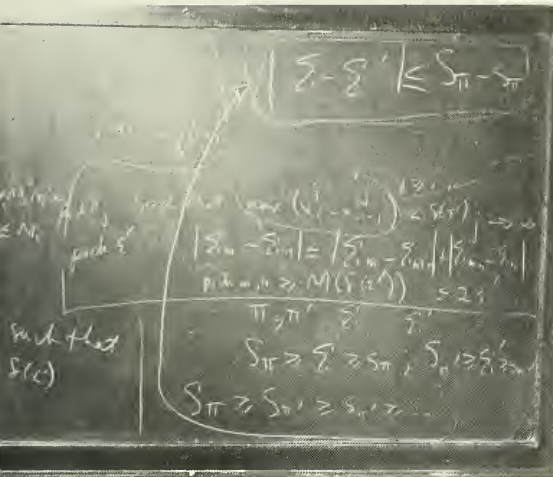
Mr. Charles Patt
Teaching Fellow in Mathematics



Dr. Azriel Rosenfeld
Visiting Assistant Professor of Mathematics



Mr. Harvey Z. Senter
Teaching Fellow in Mathematics



Dr. Harry E. Rauch
Professor of Mathematics



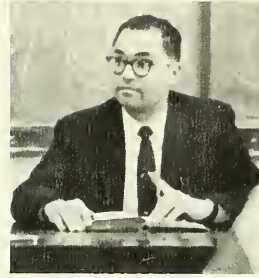
Dr. Henry Lisman
Professor of Mathematics



Dr. Leon Ehrenpreis
Associate Professor of Mathematics

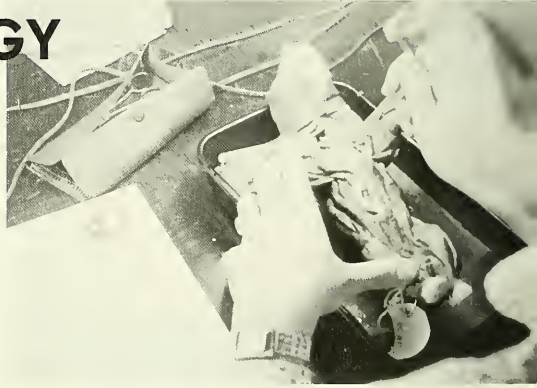


Dr. Meyer Atlas
Professor of Biology

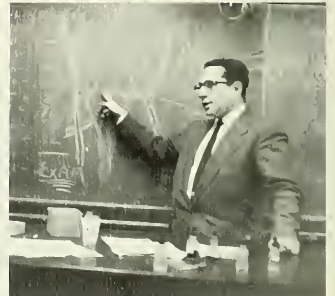


Dr. Moses D. Tendler
Associate Professor of Biology

BIOLOGY



Dr. Herman Dlugatz
Instructor in Biology



Dr. Fred Goodman
Assistant Professor of Biology



Dr. Menachem M. Brayer
Consultant Psychologist



Mr. Israel Young
Assistant Professor of Guidance



Mr. Abraham Hurwitz
Professor of Physical Education
Director of Student Services



GUIDANCE



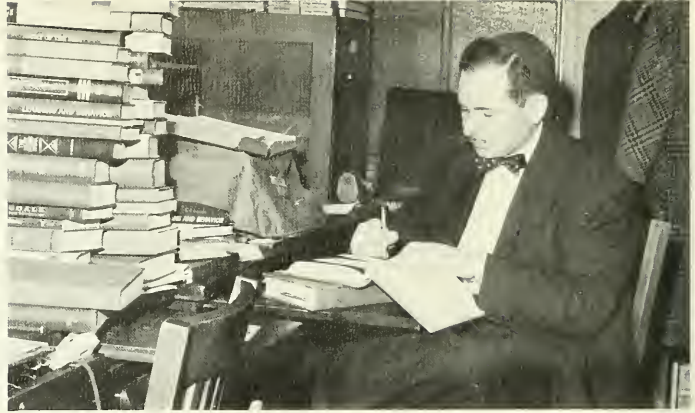
Dr. Eli Sar, M.D.
Assistant Professor of Hygiene



Dr. Samuel Sar
Dean of Men



Dr. Bruno Z. Kisch, M.D.
Professor of The History
and Philosophy of Science
Medical Director



Mr. Solomon Zeides
Librarian



LIBRARY



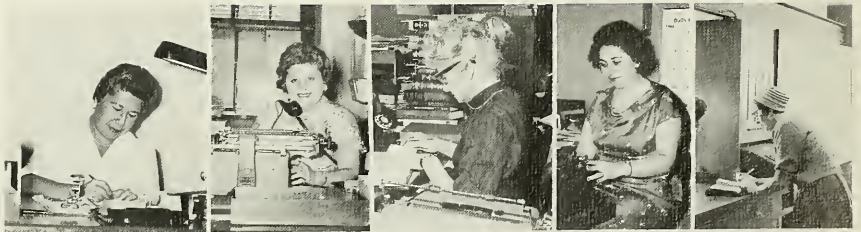
Mr. Aaron Gursky



Mr. Joseph Shapiro



SECRETARIES



SENIORS



Indeed, our residence at Yeshiva exposed us to a double portion. We, the students, bridging two worlds—the secular and the religious — synthesized these and, like young shoots that thrive best when supplied with both sunshine and water, we flourished, deriving our strength from the rays of Torah and the wells of science.





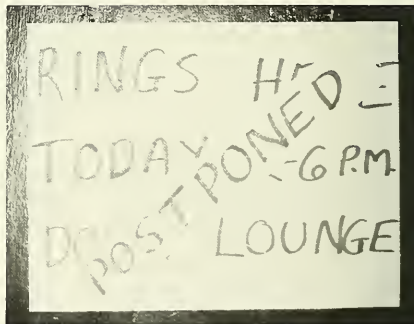
TZVI ABUSCH
History TI—Bernard Revel
Eranos



PHILIP ALTER
English RIETS
Pi Delta Phi
French Club
Literary Club



HERBERT AMSTER
History RIETS
Tennis Team
S.O.Y. Representative
Jewish Forum Club
Psychology Club
Seforim Exchange



ISIDR M. APTERBACH
English RIETS
MASMID—Literary Editor
Chess Team
Literary Society—President
Chess Club—President



ROBERT ASCH
Psychology RIETS
Commentator—Circulation Staff
Swimming Team
Emergency Car Pool
Ice Skating Club
Senior Varsity Show
Basketball Intramural Team
Psychology Club



ALAN BALSAM
Pre-Medical RIETS
Pre-Med Society
Biology Club
Y.U. Drive



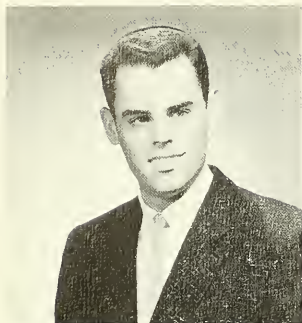
PHILIP BALSAM
Psychology TI
Commentator—Business Staff
T.I. Student Council
Blood Drive Committee
Psychology Club
Sociology Club
Basketball Intramural Team



RICHARD BARTH
Mathematics RIETS
MASMID—Typing Editor
Student Court Justice
Math Club—Vice President
Tennis Team
Math Club
Physics Club
French Club
Pi Mu Epsilon—Vice President
Senior—Freshman Guidance



GARY BAUM
Pre-Dental JSP
Varsity Basketball Team
Commentator—Sports Staff
Pre-Med Society



SHAEL BELLOWS

Sociology RIETS

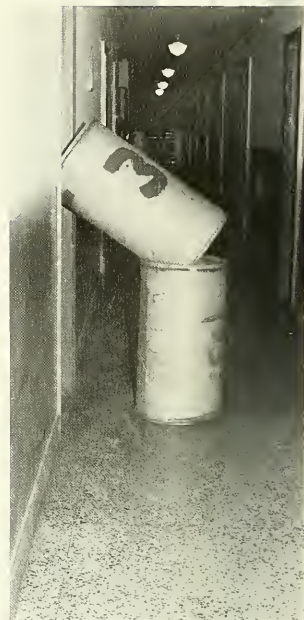
Pre-Law Society—President
Sociology Club—Vice President
Dorm Council
Chairman—Dorm Repairs Committee
Blood Drive Committee
Senior Varsity Show



MEYER BERGLAS

Mathematics RIETS

Commentator—Associate Board
Pre-Varsity Debating
Math Club



HERBERT BIALIK
Pre-Dental TI

T.I. Student Council
Co-op Staff
Biology Club
Psychology Club
Pre-Med Society
Physics Club
Jewish Forum Club



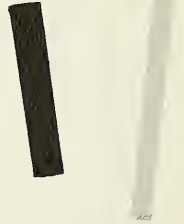
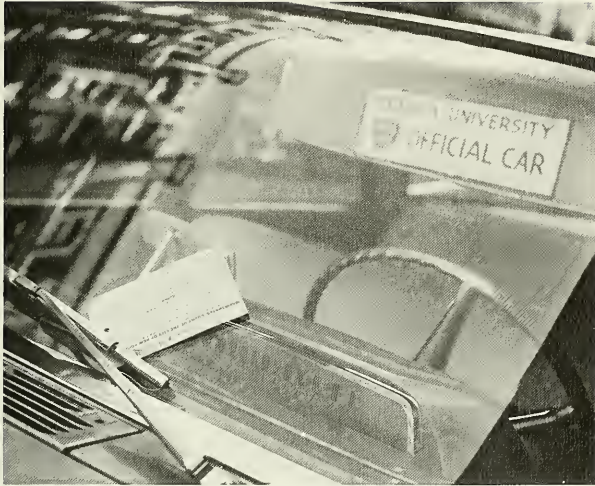
ALVIN BLUMENFELD
Political Science TI

Pre-Law Society—Vice President
Co-op Staff
Blood Drive Committee
Basketball Intramural Team



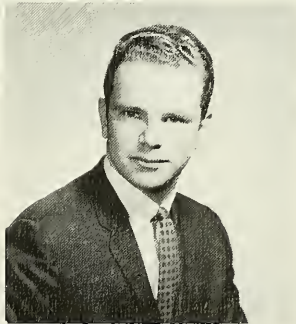
ISRAEL BRAFMAN
Biology RIETS

Chairman—Club Coordinating Committee
Sophomore Class Council
Biology Club—President
Biological Review—Editor
Basketball Intramural Team



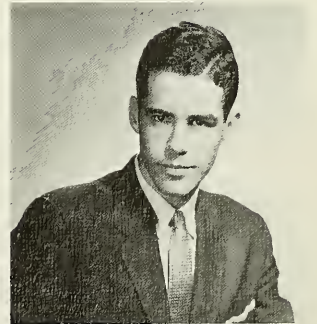
RONALD K. BURKE
Biology JSP

MAS MID—Literary Staff
Chief Justice—Student Court
Debating Society—General Manager
Pre-Med Society—Secretary
Tennis Team
Biology Society



HERSCHEL G. COHEN
Mathematics RIETS

Chairman—Tutoring Committee
Senior Class Vice President
Y.U. Varsity Debating Team
Pi Delta Phi
Student Activities Committee
Examinations Committee
Math Club



PERRY ECK
Pre-Medical TI

Commentator—Circulation Staff
Commentator—News Staff
Pre-Med Society



MARVIN EDELMAN
Biology TI

Nir—Editor
Co-captain Soccer Squad
Biology Society



J. MICHAEL EPSTEIN
History TI—Cantorial Training Inst.

Senior—Freshman Guidance
Dean's Reception
Choral Society—Vice President
French Club
Economics Club
International Relations Society



MARTIN EPSTEIN
Mathematics TI

Debating Team—Manager
Basketball Team—Manager
Co-op Staff
Math Club
Basketball Intramural Team
Swimming Instructor



HERSHEL FARKAS
Mathematics RIETS

President of Sophomore Class
Commentator—Circulation Manager
Alumni—Student Faculty Committee
Canvassing Committee
Pi Mu Epsilon
Math Club
Fencing Team



SAMUEL FEDER
Pre-Dental TI

Co-op Staff
Tours Committee
Tennis Team
Pre-Med Society
Basketball Intramural Team



JACK FEIN
Pre-Medical TI

Hebrew Literary Society
—Co-chairman
Tzohar—Editor-in-Chief
Pre-Medical Journal—Editor-in-Chief
Biological Journal—Associate Editor
Pre-Med Society—Vice President
Commentator Staff
Blood Drive Committee



AZRIEL FEINER
Economics TI

T.I. Class President
Co-op Staff
Economics Club
Zionist Club



HARVEY FELSEN
Political Science TI

Manager of Co-op
Blood Drive
International Relations Society
Pre-Law Society
Basketball Intramural Team



NATHAN FINKIEL
English RIETS

Dean's Reception Committee
Tours Committee



GERALD STEPHEN FOGELMAN
Mathematics RIETS

Hamodea—Editor
Open Road Club—President
R.I.E.T.S. Class President
Tennis Team—Co-manager



SAMUEL FRANK
English RIETS

Kol—Editor-in-Chief
MASMID—Literary Staff
Student Court Justice
Literary Club—President
French Club—President
Eranos—Vice President
Pi Delta Phi
Dormitory Council
Senior—Freshman Guidance



PHILIP FRIEDMAN
Pre-Medical RIETS

Pre-Med Society
Chemistry Club



DANIEL FRIMMER
Pre-Medical TI

MASMID—Co-Sports Editor
Commentator
—Assistant Sports Editor
Yavneh—Vice President
Literary Society—Secretary
Blood Drive—Class Chairman
Tennis Team—Co-captain
Senior Varsity Show
—Business Manager



AARON FRUCHTER
Mathematics RIETS

Freshman Newspaper—Editor
Hebrew Literary Magazine
—Co-editor
Pi Mu Epsilon
S.O.Y. Coaching



SAUL GANCHROW
English RIETS

Dean's Reception—Chairman
Young Democrats—Vice President
Pre-Law Society—Vice President
Audio-Visual Committee—Co-chairman
Senior Varsity Show



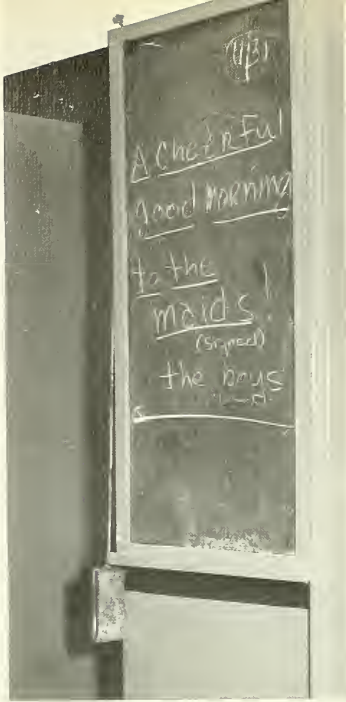
MURRAY GELLER
English RIETS

President of Student Council
President of Junior Class
Commentator—Assistant Copy Editor
S.O.Y. Delegate
Author—Director of Class Plays
Religious Guidance Committee
—Chairman
Building Repairs Committee
Chemistry Club
Awards Committee



JONATHAN I. GINSBERG
Mathematics RIETS

Commentator—Rewrite Editor
Tennis Team
Math Team
Tutoring Committee



HOWARD ZEV GOLDBERG
Economics TI

MASPID—Business Manager
MASPID—Typing Staff
Student Discount Committee
—Chairman
Freshman—Senior Smoker
—Chairman
Photography Club—Vice President
Senior Varsity Show



EMANUEL GOLDBLUM
Psychology-Education RIETS

Chavrusa Committee



ARTHUR GOLDMAN
Pre-Dental JSP

Basketball Team—Manager
Co-op Staff
Pre-Med Society



STANFORD MILTON GOLDMAN
Pre-Medical TI

MASMIID—Copy Editor
Fencing Team
Manager of Canteen
Commentator—Assistant Copy Editor
T.I. Student Council
Publicity Committee
Chemistry Club
Pre-Med Society
Sociology Club



CALVIN GOLDSCHIEDER
Sociology TI

Commentator—Assistant Copy Editor
Curriculum Evaluation Committee
—Chairman
Dormitory Arrangements Committee
—Chairman
Sociology Club
Senior—Freshman Guidance
Senior Varsity Show



ALVIN RUBINOFF GOLUB
English JSP

Dormitory Committee
Pre-Varsity Debating
Choral Society
Senior Varsity Show
Literary Society
Political Science Club
French Club
Zionist Club



GERALD GOLUB
Sociology TI

Dormitory Council
Wrestling Team—Manager
Wrestling Team
Co-op Staff
Blood Drive Committee
Mail Committee
Ring Committee
Hebrew Club



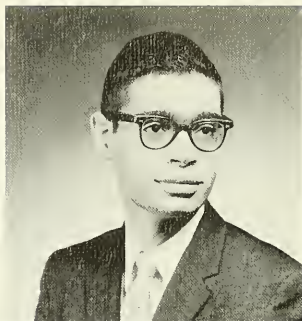
WILLIAM GOLUB
Hebrew RIETS

Hebrew Club
Chavrusa Committee



STANLEY L. GREENBAUM
Biology RIETS

MASMIID—Activities Editor
Vocational Guidance Committee
—President
Biology Society—President
Pre-Med Society



MICHAEL GREENEBAUM
Physics RIETS

MASMIID—Copy Editor
Physics Club—President
Math Club
Pi Mu Epsilon
Alumni—
Student Vocational Guidance
Committee
Senior—Freshman Guidance
Chavrusa Committee



LAWRENCE GREENFIELD
Psychology TI

Chess Team
Tzohar—Copy Editor
Psychology Club—Vice President
Physics Club
Vocational Guidance Committee
Curriculum Evaluation Committee



RAYMOND GRDDNER
Sociology RIETS

S.O.Y. Representative
Y.U. Drive Collector
Chabura Committee
S.O.Y. Awards Committee—Chairman
Matzo and Wine Committee
Choral Society



AVERY GROSS
Mathematics RIETS

President of Senior Class
MASMIID—Photography Editor
Senior—Freshman Guidance Committee
—Chairman
N.S.A. Delegate
Canvassing Committee
—Associate Chairman
Dormitory Committee
Awards Committee—Chairman



MARK GROSS
Pre-Medical T1

Nir—Feature Editor
Pre-Med Society
Biology Club
Chemistry Club



AARON GUTMAN
Pre-Dental JSP

J.S.P. Student Council
Biology Journal
Biology Club



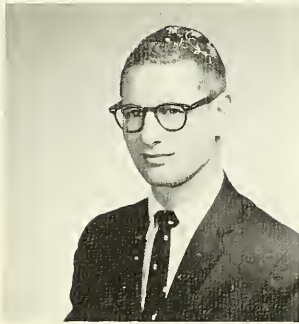
JAMES JOSEPH HAIN

Pre-Dental RIETS
Fencing Team
S.O.Y. Delegate
Blood Drive Committee
Biology Club



KEITH WILLIAM HARVIE
Pre-Medical JSP

Wrestling Team—Assistant Manager
MASMID—Typing Staff
Student Discount Committee
Alumni-Faculty Committee
Biology Club
Chemistry Club
Pre-Med Society



MICHAEL HAUER
Economics RIETS

Fencing Team
Chess Team
Chess Club—President



MICHAEL HECHT
English RIETS

MASMID—Associate Editor
S.O.Y.—President
Junior Class—Vice President
Literary Society—Vice President
Medical Committee—Chairman
Freshman Paper—Sports Editor



HOWARD STEPHEN JOSEPH
Mathematics RIETS

Executive Dormitory Committee
Co-op—Record Manager
Tennis Team
Math Club



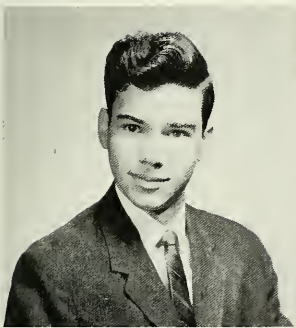
WILLIAM KANTROWITZ
Mathematics TI

Vice President of Student Council
MASMID—Photography Editor
Commentator—Photography Editor
Class Newspaper—Editor
Mathematics Club—President
Public Relations Committee of
Student Council—Chairman
Author—Director of Class Plays
Commentator—Typing Editor
Pi Mu Epsilon—President



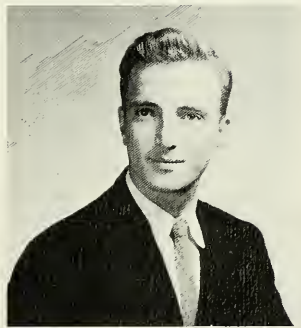
BERNARD H. KAPLAN
Hebrew TI

Commentator—Managing Editor
Tennis Team—Captain
Varsity Debating Society
Pre-Law Society
MASMID—Literary Staff
MASMID—Sports Staff
Basketball Intramural Team



KENNETH KLEIN
English TI—Bernard Revel

MASMID—Literary Staff
Pre-Varsity Debating
Raconteur
T.I. Class Representative
Distribution Committee—Chairman
Pre-Law Society
Literary Club



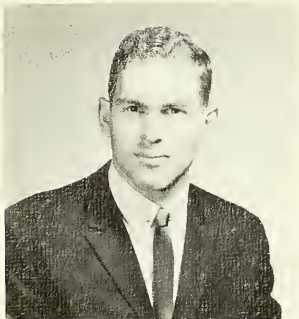
LOUIS KORNGOLD
Pre-Medical TI

MASMID—Sports Editor
Basketball Team—Captain
Commentator—Sports Staff
Pre-Med Society
Biology Club
Senior—Freshman Smoker



LAWRENCE KRANES
Psychology TI

Varsity Basketball Team
Co-op Staff
Psychology Club



FRED KRAUSE
Psychology RIETS

Wrestling Team
Psychology Club
Sociology Club
Basketball Intramural Team



STANLEY KUPINSKY
Sociology RIETS

Commentator—Circulation Staff
Sociology Club—Vice President
Psychology Club
Canvassing Committee—Chairman
Curriculum Evaluation Committee
Blood Drive
Basketball Intramural Team



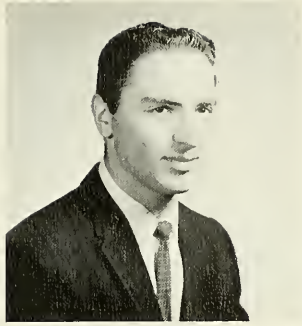
MURRAY LAULICH
Chemistry RIETS

Commentator—Editor-in-Chief
Debating Society—President
Yavneh Society—President
Commentator—News Editor
Sophomore Class Delegate-at-large
Freshman Paper—Editor-in-Chief
International Relations Society
—Vice President
Faculty—Student Examinations
Committee—Head Student Delegate
Chemistry Club



ELI LEITER
Psychology RIETS

MASPID—Literary Staff
Student Court Justice
Chess Team
Psychology Club—President
Sociology Journal—Editor
Curriculum Evaluation Committee
—Co-chairman
Dean's Reception



MAX LEW
English RIETS

Kol—Editor-in-Chief
Chess Team
Class Newspaper—Copy Editor
Literary Club—Vice President
French Club—Secretary-Treasurer
Jewish Historical Society
—Secretary-Treasurer
Senior—Freshman Guidance
Food Committee



JOSEPH LIFSCHITZ
Political Science RIETS

MASPID—Activities Editor
Student Activities Committee
—Chairman
Commentator—Circulation Manager
Club Co-ordinator
Dean's Reception—Co-chairman
Zionist Club—President
Pre-Law Society
Freshman Class—Vice President
Pre-Varsity Debating



LESLIE LINDENBERG
Pre-Medical JSP

Pre-Med Society
Biology Club
Open Road Club
Instrumental Group



ALLEN L. MANDEL
Psychology-Education RIETS

Class M.C.
Senior—Freshman Smoker
Hobby Club



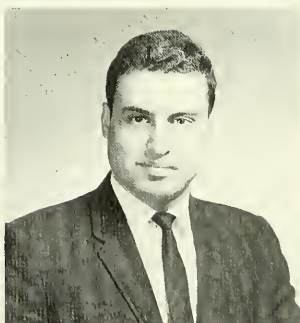
EDWARD ALAN MARON
Pre-Medical TI

Commentator—Photography Staff
Varsity Fencing Team
Medical Committee—Chairman
Photography Club—Secretary



BERNARD MATUS
Pre-Medical TI

Photography Club—President
Pre-Med Society
Chemistry Club



SHELDON MEINER
Mathematics RIETS

Physical Facilities Committee
—Chairman
Canvassing Committee
Senior—Freshman Guidance
Math Club
Sociology Club
Basketball Intramural Team



JACK MERKIN
English TI

Wrestling Team
Dramatics Society
Senior—Freshman Smoker
Dean's Reception Committee
Senior Varsity Show
Ushers Committee
Basketball Intramural Team



MORTON MINCHENBERG
History RIETS

Chess Team—Captain
Y.U. Drive—Chairman
Chess Club—President
International Relations Society
—President
Jewish Historical Society
—Vice President
S.O.Y. Delegate
Pi Delta Phi
Co-op Staff
Student—Faculty-Judiciary Committee



FREDERICK NATHAN
History TI

Y.U. Drive
Freshman and Sophomore Class
Newspapers
Chug Ivri



STEVEN ALAN NISON
Economics TI

Fencing Team—Manager
New York Times Representative
Co-op Staff
Senior—Freshman Guidance
Dormitory Mail Committee
Photography Club



GENE POTTER
Pre-Medical JSP

J.S.P. Student Council
—Class Representative
J.S.P. Publication—Editor-in-Chief
Co-op Staff
Medical Committee of Student Council
—Chairman
Bowling Team—Manager
Bowling Instructor



MARK PRESS
 Chemistry RIETS
 S.O.Y.—Vice President
 Dormitory Committee
 Chemistry Club



BERNARD RACHELLE
 English TI
 Dramatics Society
 Tours Committee



MICHAEL REICH
 Chemistry RIETS
 Soccer Squad—Captain
 Swimming Team
 Pre-Med Society
 Chemistry Club
 Chess Club
 Biology Club



JOSEPH S. REISS
 Pre-Medical RIETS
 Pre-Med Society—President
 Biology Club



ALLAN D. RENKOFF
Pre-Medical JSP

Y.U. Drive Committee
Pre-Med Society
Biology Club
Photography Club
Swimming Instructor



JOSEPH RIFKIND
Chemistry RIETS

Chemistry Journal—Co-editor
S.O.Y. Representative
Dean's Reception Committee
Chemistry Society—Secretary-Treasurer
Physics Club



EUGENE ROSHVALB
Sociology RIETS

Commentator—Business Manager
Blood Drive Chairman
Co-op—Assistant Manager



TOBIAS ROTH
Psychology RIETS

Wrestling Team
Wrestling Team—Manager
Co-op—Assistant Manager
Commentator Staff
Psychology Club



WILLIAM HARVEY ROTHCHILD
Sociology JSP

Student Court Justice
Wrestling Team
Sociology Club—President
Student Council Mail Committee
Dormitory Oneg Shabbat Committee
Senior Varsity Show



DAVID ARNOLD ROTHNER
Pre-Medical RIETS

MASMID—Business Manager
Junior Class Student Council
—Representative
Chairman—Executive Council
—College Dorm
Dean's Reception Committee
Tutoring Committee
Tours Committee



JESSE S. SALSBERG
Psychology TI

T.I. Student Council
Co-op Staff
Psychology Club
Sociology Club



ARNOLD SCHEINBERG
English RIETS

Jewish Historical Society
International Relations Society
Eranos
Dean's Reception Play
Basketball Intramural Team



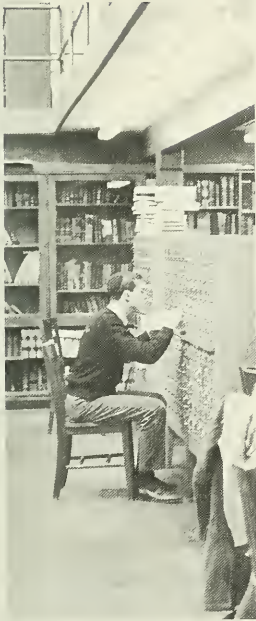
RICHARD SCHLIFSTEIN
Psychology, History TI

Eranos—President
Eta Sigma Phi—President
Social Welfare Club—President
Open Road Club—President



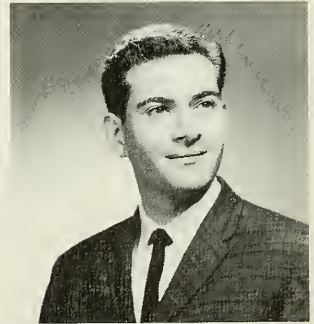
MARVIN SCHNEIDER
Sociology RIETS

S.O.Y. Delegate
Bedikas T'fillin Committee
English Club



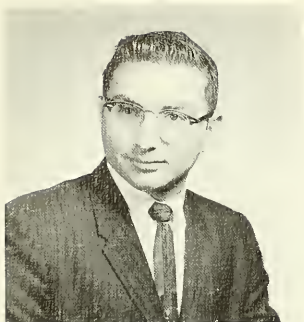
MATTHEW SHATZKES
Mathematics RIETS

Athletic Manager
Varsity Fencing Team—Captain
Basketball Intramural Team
Y.U. Drive



DAVID SHEINKIN
Pre-Medical TI—Bernard Revel

Fencing Team
Pre-Med Society



WILLIAM LOEB SHIMANSKY
English TI

Co-op Staff
Student Emergency Car Pool
Literary Society
Basketball Intramural Team



BENJAMIN M. SILVERBERG
Mathematics RIETS

Food Committee—Chairman
Matzoh Committee—Chairman
Canvassing Committee
Halachah Committee
First Aid Committee
Math Club
Physics Club



SHERMAN SIMANOWITZ
Chemistry RIETS

Chemistry Society—President
Commentator—Art Editor
Chemistry Journal—Co-editor
Basketball Intramural Team
Class Newspapers—Sports Editor
Sergeant-at-Arms—Student Council
Dean's Reception
Senior—Freshman Guidance
Physics Club



MELVIN STERN
Pre-Medical RIETS

MASMID—Associate Editor
Commentator—Associate Editor
Commentator—Copy Editor
Chemistry Club
Pre-Med Society
Senior—Freshman Guidance
S.O.Y. Delegate



JOSHUA L. STERNBERG
Pre-Medical RIETS

Raconter
Ko!
Pre-Med Society
French Society



H. NORMAN STRICKMAN
History RIETS

Jewish Historical Society—President
International Relations Society
—Secretary-Treasurer
Sociology Club
Commentator—Circulation Staff
Food Committee



JOSEPH TUCHMAN
Physics RIETS

Commentator—Circulation Manager
Co-op Manager
Bowling Team—Captain
Math Club—Secretary
Pi Mu Epsilon
Physics Club



RICHARD HARVEY VIENER
Political Science RIETS

Commentator—Circulation Staff
Student Activities Committee
Dean's Reception Committee
Assembly Committee
Ushers Committee
Zionist Club
Pre-Law Society
Basketball Intramural Team



SIMON WEINER
Biology TI

Commentator Staff
Senior—Freshman Guidance
Chemistry Club
Biology Club
Chess Club
Basketball Intramural Team



SAUL WOHLBERG
English RIETS

Fireside Chats Committee
Literary Club
Music Appreciation Club
Senior Varsity Show



ILAN ZAMIR-HALPERN
Pre-Medical TI

Nir—Co-editor
Tzohar—Associate Editor
Biology Society—Secretary-Treasurer
Guidance Committee
Chess Club
Pre-Med Society





MORRIS ZAUDERER
Economics RIETS

Economics Journal—Editor
Commentator—News Staff
Dormitory Council Representative
Economics Club—President
Audio-Visual Committee—Chairman

SAUL EISENBUD
YITZCHAK FRANK
JACK SOLOMON GOLDBERG
STEPHEN LEONARD HERMELE



BERNARD MEYER ZAZULA
Pre-Medical RIETS

MASPID—Editor-in-Chief
Tzohar—Associate Editor
Sophomore Class Paper
—Associate Editor
Pre-Med Society—Secretary
Fireside Chats Committee—Chairman
Hebrew Club—Co-chairman
Biology Club
Senior—Freshman Guidance



SENIOR DINNER



"Dr., ah, ah, Rabbi Dr. Belkin"



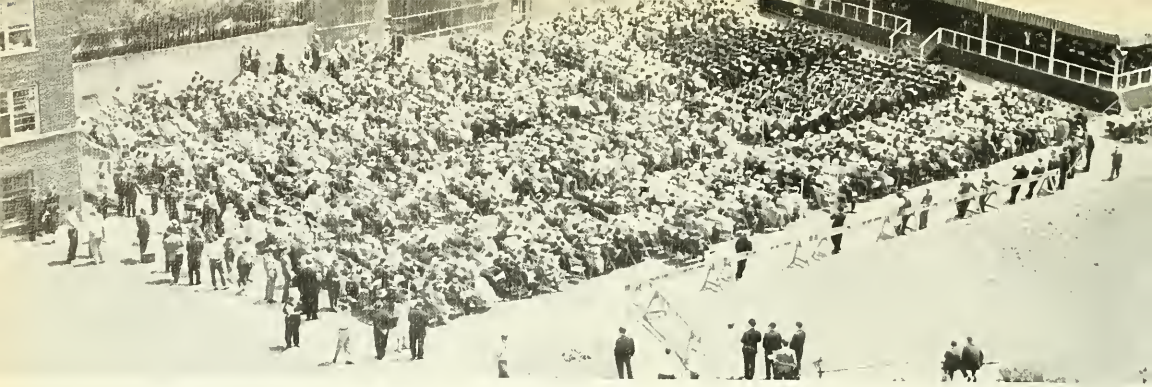
Mr. President



"Remember, this is not for journalism!"



As a token of our appreciation



... and friends

GRADUATION



Anyone have a needle?

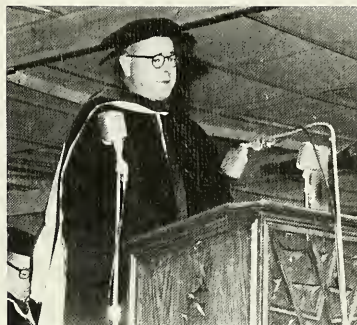


The Last Mile

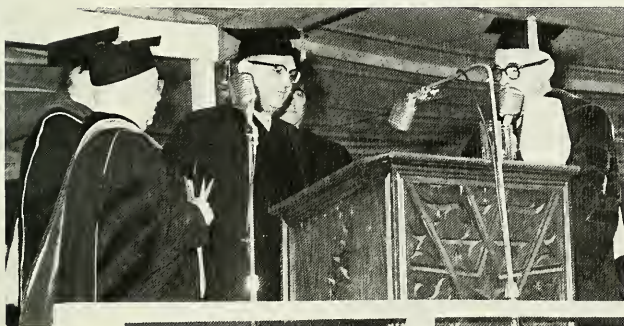




Our Grand Marshall



Dr. Barnaby C. Keeney
President, Brown University



Rabbi Dr. Emanuel Rackman
Doctor of Divinity, Honoris Causa



ACTIVITIES



And so, the inner self was formed: Jew, American, Modern. We sent forth exploring tendrils into the nooks and crannies, secured a firmer foothold, and thus, balanced against all winds, we stood. It was by our participation in those functions outside of the academic field that we gained the experience and the practical strength to weather the storms of life.



CLUBS



Open Road Club

A recent bulletin from Yeshiva's Department of Public Relations takes note of the fact that "a wide range of social, cultural and athletic activities offers the student unlimited opportunities for intellectual stimulation and character growth." As yearly chroniclers of student activities of Yeshiva, here is MASMID's description of these activities, the raw facts of "The Club Story."

Starting with the Literary Society, a fitting club for the People of the Book, the highlight of the year was Dr. Linn's speech on "The Writer and Neuroses," a subject dear to the hearts of every student. This club also had a panel discussion on the topic "Is 'Lady Chatterley's Lover' Obscene?", a subject even dearer to our hearts. After a careful search, the words "physical contact" were found 417 times which makes the book automatically "asur".

The Pre-Med Society, taking up where the Literary Society left off, featured numerous films on a wide variety of topics, e.g. "Natural Childbirth," "Childbirth With Complications," and "Birth Control" (in that order). Also shown were the films "Brain Surgery in Ten Easy Lessons" and "Infectious Diseases and Their Relation to Exams." That the Pre-Med Society continues to survive although so few of our students are pre-med majors (most of them majoring in Rabbinics) never fails to surprise us. However, this is not our concern at present. Continuing where we left off, the members attended a demonstration of microscopes, extremely useful in locating such minute items as Socol's Scholarships and Parker's Portions.

The Biology Club put out a number of profound writings. One paper proved that Weissman's classical experiment (in which mice whose tails had been cut off gave birth to mice with tails) was completely unnecessary. All he had to do was to look at the Jews, and the law of "Bris Milah." Dr. Tendler spoke on Evolution and advanced the radical proposal that man evolved from dust and not from apes. If this be so, there are whole hordes of future generations under our dorm beds. Dr. Belkin also contributed a monograph on marine biology entitled, "A Philosophy of Porpoise."

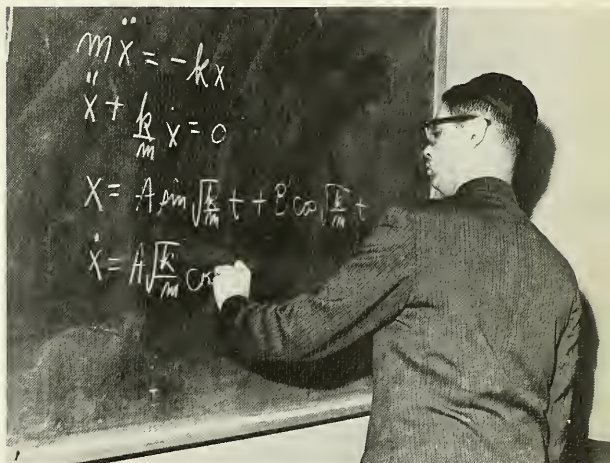
The Chemistry Society, not to be outdone, devoted itself to distinguishing, by chemical procedure, between milchig and fleishig ions. It was unanimously decided that the hydrogen ion concentration of pure water should be batel b'rov, a decision to be included in the Club's first publication, "A Halachic Approach to Chemistry."

In the Electronics Club, the big news is station WZKPZ (whatever zounds kood please zend). These devotees of blips, buzzes, and flashing lights are starting their own radio station right in Yeshiva Residence Hall.



Max Lew, Editor of The Kol,
publication of the Literary Society.

The International Relations Society, in true democratic spirit, gave equal time to a speaker from "the opposing side" for a talk on "Arabs and Israel" ("Why don't they believe us when we tell them that Israel doesn't exist?"). Ranging far and wide globally, the following talks were on "A Free and Independent Bulgaria" (a satellite seeking enough escape velocity for free flight) and "The Cuban Situation," appropriately scheduled during **sephira**.



Michael Greenebaum
President, Physics Society.



Stephen Goldberg, President,
Music Appreciation Club.



Barry Silber, Vice-President, Young Dems.



Shael Bellows, President, Pre-Law Society.



from left to right: William Kantrowitz, President, Mathematics Society; Professor J. S. Frame, Minnesota State University; Professor H. Lisman; at installation of Society into Pi Mu Epsilon Honorary Fraternity.

The Physics Club, tackling the topic from its point of view, produced the following equations:

1. The Length (L) in cm. of a pair of tzitzis is directly proportional to the size of a shirt (S) and inversely proportional to the temperature (K). All this is multiplied by the factor R, known as the Rebbe's constant (a variable). Thus

$$L = R \left(\frac{S}{K} \right)$$

2. The boldness of the color scheme (S) of a Yeshiva boy's yarmulka is equal to the product of the Ego Quotient (E) of the wearer times the color of the wool available at Macy's at the time (M) divided by the degree of affection of the girlfriend who made it (°A). This figure is then changed to light wavelengths by a conversion factor equal to the square of the gematria value of shatnes. Thus

$$S = \frac{EM}{A} \times (\text{shatnes})^2$$

The Math Society had an eventful year. They had the pleasure of joining a National Mathematics Honorary Fraternity. An initiation ritual was immediately set up which included having to determine the square root of a matzoh (which is no mean feat in view of the shape of some matzohs). Stan Boylan delivered a talk on "Previously Puzzling Putnam Problems," after which it became downright impossible. William Kantrowitz spoke on "Computer Programming For Fun and Profit," while Benjy Volk lectured on "Operators," which sounds pretty suspicious, if you ask us.

The Open Road Club (no connection with Jack Kerouac's organization) devoted itself to the improvement of the "Yeshiva look," and took as its motto: "4-D, but not 4-F!" Following Horace Greeley's advice to "Go West," the club had a Lag Ba-Omer Hike along the New Jersey Palisades. A Faculty-Student Picnic and a snowball fight were also listed among the activities. Bicycle trips were scheduled and many of the campus wheels made their appearance. And, of course, who can forget the early, early minyan? Probably most of us.

Also taking to the open road, the Chess Society initiated a series of tournament tours, matching the Debating Society pawn for rebuttal up and down the land. At home, two exhibition matches were held. Pal Benko, wearing a jacket designed by Sheldon Socol, took 29 out of 30 games. Lisa Lane, in her first encounter with Yeshiva hours, found her game slipping somewhat by 3:00 AM and retired, finally, down 9 games. The woman's chess queen checked out at 4:00 AM, but the Society felt it was a good night and didn't feel rooked.

The French Club, dedicated to the principle that the Montmartre has more to offer than Amsterdam Avenue, heard a talk by Dr. Braun on "Paris—1960." Dr. Chernowitz' showing of French slides was not quite what the boys had in mind, but the cover of "Raconteur" more than made up for it.

Pi Delta Phi, the French honor society, held its initiation in the spring. Twelve boys became members. After an impressive secret ritual, refreshments were served and music was supplied by the accomplished piano playing of M. Mickey Posnick. It was a real blast, champagne and all!

This concludes our look at the social, cultural, and athletic activities at Yeshiva — the true story of what goes on during that delightful period fondly known as "Club Hour."



from left to right: Calvin Goldscheider; William Rothchild, President, Sociology Club; Shael Bellows.



Morton Minchenberg, President, International Relations Society.



Abe Sofaer, President, History Club.



The Beginning

STUDENT COUNCIL



EXECUTIVE COUNCIL—from left to right: Teddy Ber-
man, Secretary; Murray Geller, President; William Kan-
trowitz, Vice-President.



"I'll refer it to a committee"

Student Council is one of the most misunderstood organizations at the College. Many consider it as merely a forum where the school politicians can vent their displeasure at the Administration.

Many did not realize that Student Council is much more than that, that advancing the point of view of the student body to the Administration, though albeit an important function of Council, is not the exclusive one.

Student Council serves as the sponsor of projects that are both student initiated and student operated. Prime examples are the Dramatics Society, the Co-op, and the Electronics Club, to name but a few. One of the boasts of this year's Student Council was that we would finance any reasonable project advanced by the student body.

The nature of Student Council is such that it changes as the times necessitate the revision of its policies. The direction of such change is, in a large measure, determined by the students involved in its functioning. Student Council is what the student body wants it to be.

ACCOMPLISHMENTS OF STUDENT COUNCIL 1960-61

1. Improvement of living facilities in the senior dormitory.
2. Inclusion of the Debating and Chess Societies as organs of Student Council.
3. Passage of the Fleisher Report.
4. Formation of a Reading Society.
5. Acceptance of the Mathematics Honor Society.
6. Acceptance of the National Debating Forensic Honor Society.
7. Record-breaking blood drive.
8. Publication of the 25th anniversary issue of The Commentator.
9. First year of the functioning of the Dramatics Society that sponsored both the Dean's Reception and the Freshman Play.
10. First Activities Calendar sponsored by S.C.
11. First open-budget meeting in recent history.
12. Record-breaking publication of The Kol, the S. C. literary magazine.
13. Passage of a Student Court statute.
14. Publication of "With Malice Towards None."
15. Sponsorship of a free non-sectarian tutoring service for junior high school students in the neighborhood.



SENIOR CLASS COUNCIL—from left to right: Avery Gross, Jack Goldberg, Hershel Cohen.



JUNIOR CLASS COUNCIL—from left to right: Dave Lew, Levi Rothkoff, Joshua Muss.



SOPHOMORE CLASS COUNCIL—from left to right: Jason Rosenblatt, Ephrem Hecht, Mordy Paru.



FRESHMAN CLASS COUNCIL—from left to right: Alan Shapiro, Melvin Meier, Irwin Ruderfer.



A few words in closing...



Bernard M. Zazula

MAS MID

EDITORIAL BOARD

Editor-in-Chief—Bernard Zazula
Associate Editors—Michael Hecht, Melvin Stern
Art Editor—Jack Ness
Photography Editors—Avery Gross, William Kantrowitz
Literary Editor—Isidor Apterbach
Business Managers—Howard Goldberg, David Rothner
Typing Editor—Richard Barth
Sports Editors—Danny Frimmer, Louis Korngold
Copy Editors—Stanford Goldman, Michael Greenebaum
Activities Editors—Stanley Greenbaum, Joe Lifschitz

STAFF

Art—Aaron Gutman, Fred Nathan, Barry Winet
Business—Charles Maurer
Literary—Zev Leifer, Eli Leiter, Charles Persky
Photography—Barry Gottlieb, Aaron Levine, Irv Klavan,
C. I. Waxman, Robert Pransky
Typing—Keith Harvie

SPECIAL THANKS TO:

Howard Wohl Associates
Mr. George Rubens
Public Relations—Yeshiva University
Miss Sara Zimmerman
Mr. Baruch Kahana
Mr. Martin Schneider
and especially Howie Begel who tried to sleep through it all



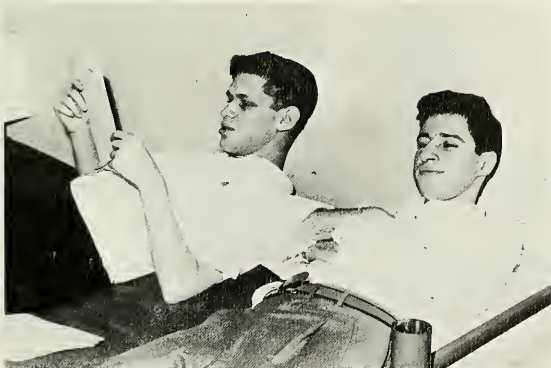
William Kantrowitz



Avery Gross



Mel Stern, Jack Ness



Michael Hecht, Isidor Apterbach



Richard Barth



Circulation Staff

THE COMMENTATOR

This year, the 26th in its history, The Commentator led a resolute although varied course.

Under the guiding hand of its editor-in-chief, the newspaper printed more pages throughout the entire year than it has done in a long time and ended off by copping its 14th consecutive first class rating.

Among the highlights of the year must be included the silver anniversary issue which focused reader attention on 25 years of conscientious reporting, featured the history of The Commentator, the various athletic teams, reports from an Austrian concentration camp, the Jewish community of Bombay as well as a vehement plea for the assumption of a single standard by the **Gedolai Hador** in regard to matters affecting the welfare of the Jewish State.

Following this excursion into the distant ports of the world, The Commentator settled down to its avowed task of the year—that of arousing the student body and the Administration to the dire need of improving the curriculum in the religious divisions of the University.

In an editorial entitled "With Malice Towards None", these divisions were scored on their failure to provide an adequate spiritual guidance program for the students and different plans were suggested. Unfortunately, although the editorial provoked wide controversy, not much was done this year to further this goal.

In other fields of news reporting the students were kept abreast of the latest developments. Features included reviews of various theatrical and television productions, analyses of Student Council and its activities, reports from other college newspapers, articles on problems confronting the student body such as penalties for overcutting and the **bechina** system, as well as the regular features containing a timely peg.

A three part series on "synthesis" was printed and a regular column by the editor-in-chief was reinstated. The sports staff spotlighted various members of the athletic team and to further the cause of Zionism at Yeshiva an article on Israel was included in every issue.

The Commentator succeeded in arousing student, faculty, alumni, and administration response and scores of letters from these sources were printed.

Otherwise, Commentator was its usual self mixing humor and praise with wit and sarcasm—as the occasion arose.



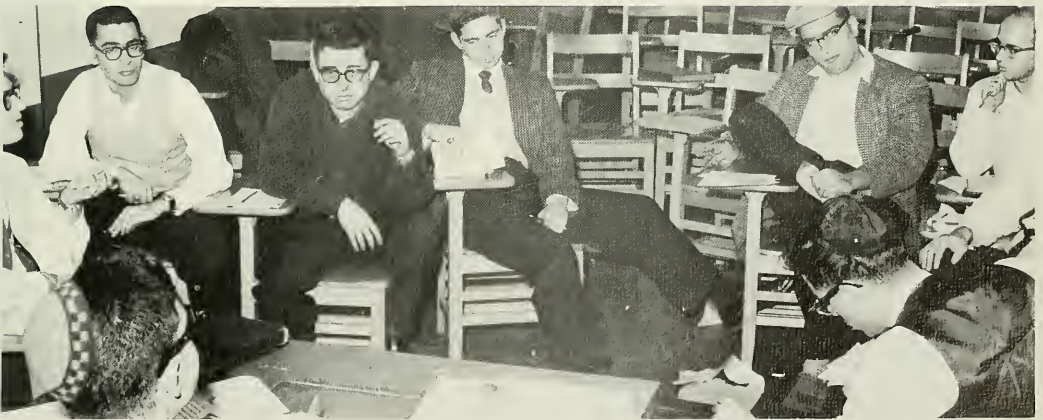
Murray Laulich, Editor-in-Chief



Melvin Stern, Associate Editor-in-Chief

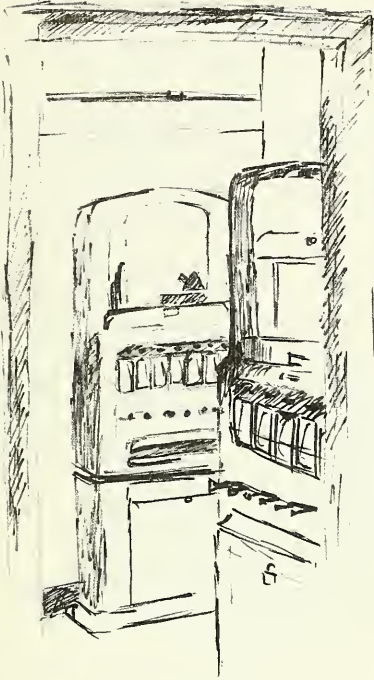


The Editorial



GOVERNING BOARD—from left to right: Murray Laulich, Joshua Muss, Bill Strauss, Charles Persky, Herb Bloom, Eugene Roshwalb, Murray Geller, Dave Segal.

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CO-OP

The Cooperative Stores of Yeshiva, located in a suite of rooms on the fourth floor in the main building, is Student Council's link with the business world. Many articles, including shavers, records and books, are offered here for sale at discount prices.

Also part of the Co-op setup is the canteen. From its machines come the candy and soft drinks that enliven many an otherwise boring class.

Book Store Manager—Herbert Bloom
General Store Manager—Harvey Felsen
Canteen Manager—Joseph Tuchman





DEBATING TEAM

Amid sounds of distress and SOS signals, the debating season got under way. Early in January the Society learned that it, together with the International Relations Society, would be given an opportunity to represent Israel at the forthcoming University Model United Nations in Montreal. Thus, the debaters had fulfilled one of their oldest hopes.

The seven tours in February and March produced a winning record, much to the surprise of everyone in the school, especially the debaters themselves.

President Murray Laulich and Secretary Ray Bloch dropped two quick debates at Houston (to Rice) and San Francisco (to California) before knocking over the University of San Francisco, Stanford, UCLA, Loyola of Los Angeles, USC, and the United States Air Force Academy.

Bernard Kaplan and Murray Geller defeated Florida State University and the University of Florida, following a defeat at the hands of Morehouse State. This duo also defeated a team of Miami lawyers who had postulated the abolition of the Electoral College.

Other victories were recorded over Carnegie Tech, University of Chicago, Massachusetts, Trinity, Northeastern, and the Naval Academy.

One month after compiling their 16-10 record, the orators were inducted into Tau Kappa Alpha, the national honorary forensic fraternity, culminating a four-year effort at membership.

The final event of the year (aside from the annual debates known jokingly as elections) was the fifth annual Yeshiva University Debating Tournament which saw New York University gain permanent possession of the Metropolitan Debate Plaque.

All in all, the orators enjoyed a fine year, one which, it is hoped, will be duplicated in terms of further expansion and further achievement.



Standing, from left to right: Mel Granatstein, Bernard Kaplan, Murray Laulich, President; Murray Geller, Dave Epstein.

Seated, from left to right: Mitchell Wolf, Shep Melzer, Abe Sofaer, Campus Manager, Ronald Burke, Ray Bloch.



DEAN'S RECEPTION

The Yeshiva College Dramatics Society launched its first season of existence this year with three successful productions.

Co-ordinating all undergraduate dramatics, the Society produced the annual Dean's Reception in an improved and polished form. In addition, it presented revivals of the Broadway plays, "No Time For Sergeants" and "The Caine Mutiny Court-Martial," the latter as the Freshman Play.

OFFICERS OF DRAMATICS SOCIETY

President — William Zeitz

Vice-President — Teddy Berman

Financial Secretary — Harold Basch

Co-ordinator of Plays — Murray Mednick





SOPHOMORE CLASS PLAY
"The Year They Launched Atlas"



JUNIOR CLASS PLAY
"In Pursuit of Gelt"



TEAM'S RECORD

Yeshiva	Opponent	
53	CCNY	47
62	Quinnipiac	71
55	Hunter	66
88	Patterson State	70
78	Hartwick	83
57	Fairleigh Dickinson	74
65	Bridgeport	106
66	Adelphi	88
55	LIU	77
70	Pace	50
65	Rider	72
50	Pratt	59
68	St. Francis	91
70	C. W. Post	88
68	NYU	108
71	Brooklyn	77
50	Fairfield	65
76	Stewart Air Force Base	65



Coach Bernie "Red" Sarachek



Battle under the boards

BASKETBALL

The age-old problem at Yeshiva — lack of time to get into condition coupled with lack of experienced players and inadequate practice facilities proved to be an insurmountable obstacle for the Yeshiva Basketball Team this year.

The Mighty Mites went into a gruelling campaign of 18 games and emerged with a sorrowful 4-14 record.

But although there weren't many victories, there were plenty of thrills. In the first game of the season, the inexperienced squad turned in a thrilling 53-47 victory over CCNY which raised everybody's hopes for a successful season, but in the ensuing games, the Mites were often outclassed but not out-hustled.

One of the toughest opponents which the Mites faced this season, was nationally ranked N.Y.U.

The seniors on the team were Lou Korngold, captain and playmaker and a former basketball star of Yeshiva University High School of Manhattan, and Gary Baum, rebounder and scorer, both veterans of four seasons. Both regretted that their last season could not have been more successful.

High scorer of the team this year was Sam Grossman who sank 363 points for a 21.3 average earning him a berth on the All-East Small College Conference Team.

INDIVIDUAL RECORDS

	Games	Total Points	Average
Baum	17	180	10.5
Garmise	17	13	0.7
Goldstein	10	87	8.7
Grossman	17	363	21.3
Korngold	16	79	4.6
Kranes	11	17	1.6
Wieder	17	52	3.0
Jacobson	17	50	2.9
Podhurst	17	181	10.6
Aaron	7	67	9.5



Slaughter in the Bronx



Gary Baum



from left to right: first row—Larry Kranes, Lenny Pincus, Shelley Wieder, Philip Burson. second row—Mike Wise, Howard Cohen, Lou Korngold, Kenny Jacobson, Stanley Labovitch. third row—Coach "Red" Sarachek, Sam Grossman, Mike Garmise, Bob Podhurst, Marv Goldstein, Gary Baum.



Coach Arthur Tauber

FENCING

Displaying the traditional form and skilled expression of yesteryear's Taubermen, Yeshiva's fencers completed their season with an 8-4 record.

Pre-season forecasts foresaw Yeshiva finishing the 1960-61 tour at the .500 mark. Early losses to Columbia, Rutgers of Newark and Brooklyn College would have corroborated such a premature choice had it not been for the accomplishments of the epee and saber teams.

Yeshiva's fencers, although suffering from early losses and a lack of veteran aspirants began to move after their third defeat, and turned back Fordham University. This turning point proved decisive, as the sabermen slashed to victories over Brooklyn Poly, University of Connecticut, St. Peters and Patterson State among others.

Following its six consecutive victories, Yeshiva dropped a closely fought battle at Drew's New Jersey campus 14-13 and then went on to complete its 1960-61 campaign by defeating Cooper Union 14-13.



from left to right: Steve Nison, Manager, Warren Enker, Captain 1961-62, Coach Arthur Tauber, Matthew Shatzkes, Captain 1960-61.

Touché



You fenced brilliantly!

TEAM'S RECORD

Yeshiva	Opponent
6	Columbia 21
19	Farleigh Dickinson 8
11	Rutgers-Newark 16
13	Brooklyn College 14
15	Fordham 12
16	Jersey State Teachers 11
16	Brooklyn Poly 11
15	St. Peters 12
16	U. of Conn. 11
14	Patterson State 13
13	Drew 14
14	Cooper Union 13

INDIVIDUAL RECORDS

Foil

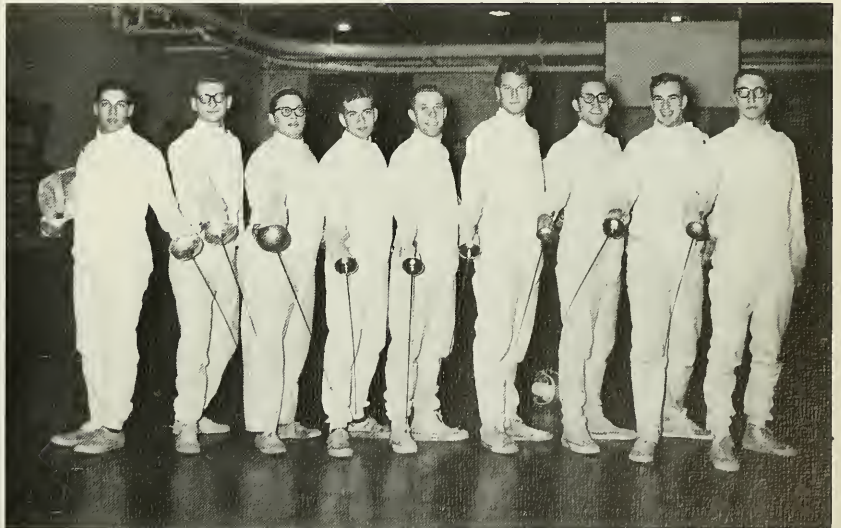
Farkas 17-14
 Shatzkes 19-12
 Sheinkin 17-14

Sabre

Enker 23-8
 Nusbacher 18-6
 Wasserman 13-10

Epee

Konovitch 13-13
 Silber 8-9
 Hain 11-13



from left to right: Warren Enker, Manny Wasserman, Noel Nussbacher, David Sheinkin, Matthew Shatzkes, Barry Konovitch, Jimmy Hain, Steven Rothman, Billy Silber.

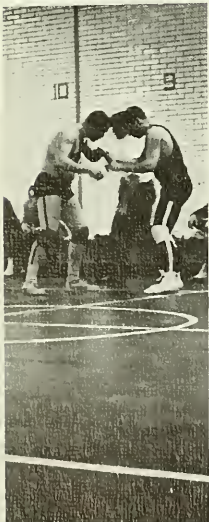
INDIVIDUAL RECORDS

	win	loss	tp
Fred Lieber	3	7	13
George Brown	2	8	10
Benjy Liefer	5	5	11
Joe Rapaport	1	5	5
Phil Keehn	2	7	8
Bob Schwell	7	3	27
Jack Merkin	8	1	38
Warren Klein	5	5	23
Dave Lew	0	1	0
Mike Gross	0	3	0
Jack Deitsch	0	1	0
Phil Hirshenfeld	0	1	0



WRESTLING

Getting acquainted



The "Cinderella Team" of pre-season predictions did not fully materialize, but Yeshiva's Grapplers very nearly lived up to these optimistic predictions. That they did not, does not constitute failure, but rather serves to illuminate a hope for the coming season.

The team, consisting of five two-year "veterans" and three rookies, in finishing with a 3-5-2 record compiled a better record than any previous Yeshiva Wrestling Team.

The team was led by co-captains Jack Merkin and Bob Schwell whose 8-1 and 7-3 individual records, respectively, topped a previous individual 6-4 record set last year.

Under the expert mentorship of Henry Wittenberg, the young Wrestling Team has arrived at the point where it can begin to hold its own in intercollegiate competition.

The team returns next year at full strength with no losses due to graduation.



Strategy



Pin !



Final countdown

TEAM'S RECORDS

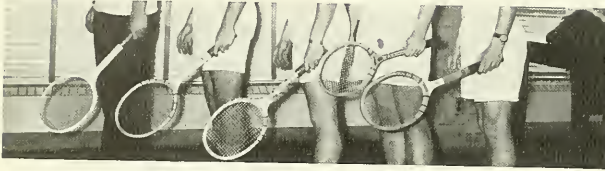
Team	Y.U.
Montclair	25 3
Orange Community	16 16
Columbia	21 15
King's Point	26 8
C.W. Post	13 23
Fairleigh Dickinson	16 18
Albany State	24 8
Long Island	18 18
Newark Rutgers	15 19
Brooklyn Poly	17 15



from left to right, standing: Jerry Golub, Dave Lew, Warren Klein, Jack Merken, Bob Schwell, Coach Hank Wittenberg. Sitting: Fred Lieber, George Brown, Benjy Leifer, Mike Gross, Joe Rapaport, Jack Deitsch, Phil Keehn.

SEASON'S RECORD

	Yeshiva	Opponent
Pratt	5	4
Iona	1	8
Pace	3	6
Brooklyn Poly	3	6
Brooklyn (non league)	0	9
Hunter	4	5
Long Island University	4	5



Coach Eli Epstein

TENNIS

Attempting to rebound from last year's losing season, Yeshiva's netmen faced the task of replacing five of last year's varsity members.

This year's team was led by Senior Co-Captains Daniel Frimmer and Bernard Kaplan. The remainder of the starting team included Joshua Muss — Junior, Jesse Hordes — Sophomore, and three capable Freshman — Ezra Goodman, Edward Schlusel, and Jeff Tillman. Seniors Herb Amster, Jonathan Ginsberg, and Ronald Burke joined the rest to make this year's team a well balanced one.

In the absence of Eli Epstein, the varsity was coached by George Samet ('60). Yeshiva is a member of the Metropolitan College Tennis Conference and competed in six league games.



left to right, standing: Jess Hordes, Edward Schlusel, George Samet, assistant coach, Josh Muss, Danny Frimmer.

Sitting: Dave Gordon, Ezra Goodman, Maurice Reifman, Jeff Tillman



Bishop to King three

CHESS

	Won	Lost
J. Grossman	4½	1½
B. Frankel	4	2
S. Boylan	2½	1½
B. Goldstein	3	2
M. Hauer	1	4
M. Minchenberg	0	2



THE MIGHTY KNIGHTS—left to right, standing: Joel Grossman, Joe Rapaport, Barry Frankel, Al Maimon, Mark Diskind, Max Lew. Sitting: Martin Rossman, Morton Minchenberg, Captain, Willy Goldstein.

Chess has been revived and invigorated with enthusiasm at Yeshiva this year.

Early in the season the combined forces of the "A" and "B" teams defeated the cadets of West Point 7-1, for the first time in Yeshiva history.

This year Yeshiva College's Chess Team joined the Metropolitan Intercollegiate Chess League.

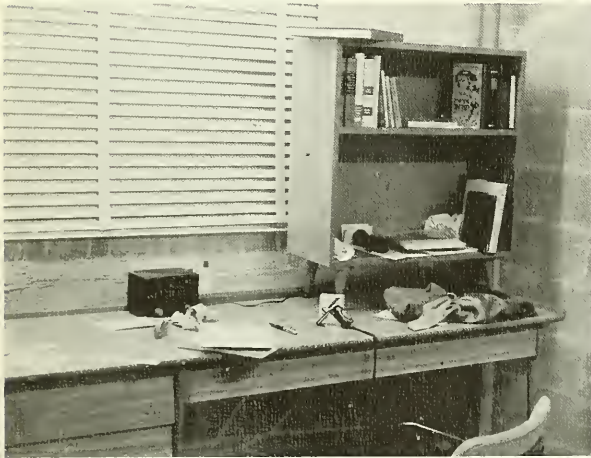
Leading the "A" team this year were Joel Grossman, Barry Frankel, Stan Boylan, and Bob Goldstein. Marty Rossman, Joe Rappaport and Mark Diskind played excellently for the "B" team.

Senior members of the team were Morton Minchenberg, Lawrence Greenfield, and Isidor Apterbach.



SENIOR LIFE

Which way to the dormitory?



We expected to find this . . .



. . . but found this!



We met the floor washer
the keeper of the keys
and the boss.



We soon discovered the hazards of the old dorm



and we prayed for deliverance.

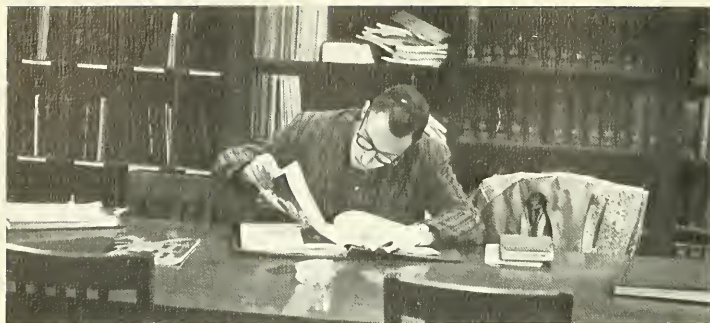


Instead they modernized the mailboxes

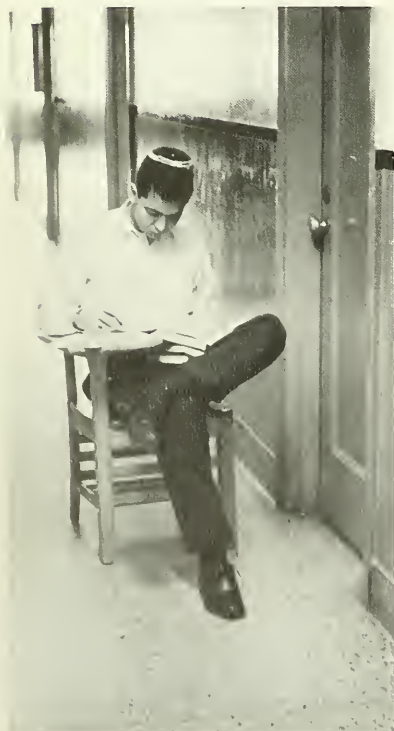


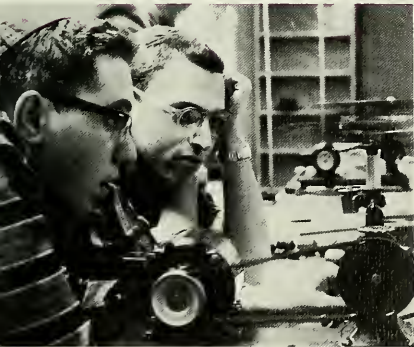
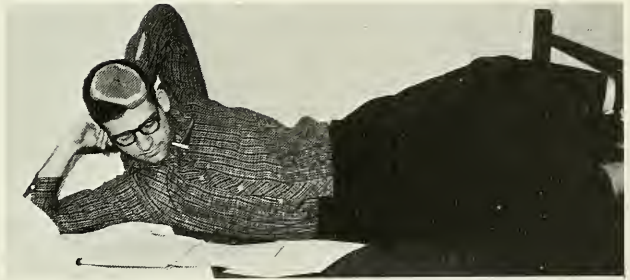
and the beds.





...BUT WE DID STUDY

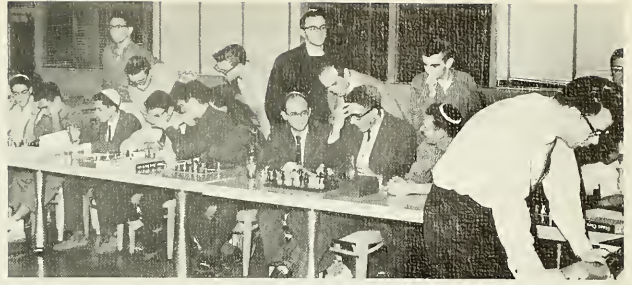






...AND PLAY



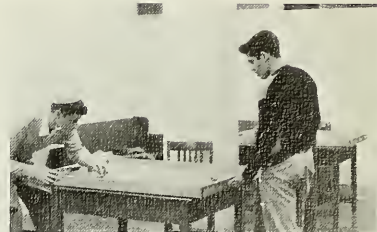


The Senior Class of Yeshiva College ^{ב"ה}
 cordially invites you to attend its
MID-WINTER CHAGIGAH
 Sunday Evening, January 8th, 1961

at 7:30 o'clock
 Klein Hall, Yeshiva University
 526 West 187th Street, New York City

Admission
 by Invitation only

Admission
 Free



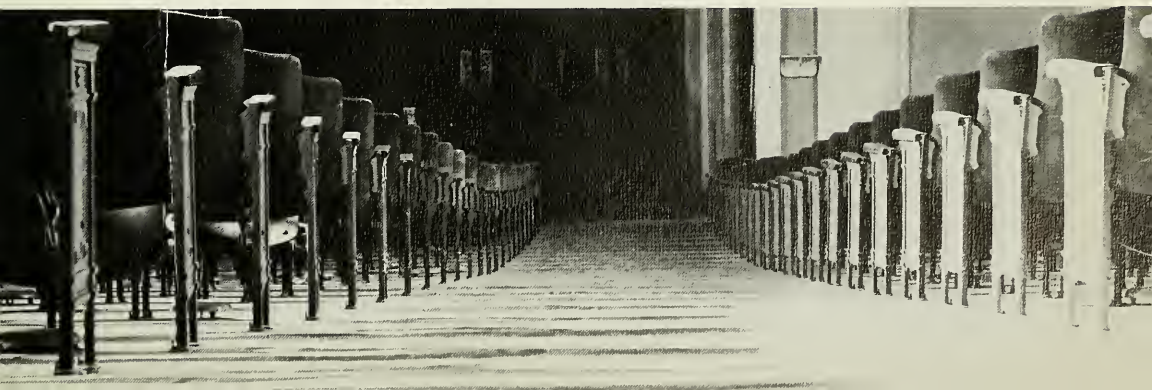


...AND CONTEMPLATE





...AND SHARE FOND MEMORIES



LITERATURE



This was our background—a background rich and varied, that fostered our total development. It enriched us and we, nurtured by the wisdom of the ages, stretched forth our limbs, heavy with budding life, into the sun, and there bore fruits of various kind. In a sense this literature section, the expression of our creativity, represents the culmination of our development.





FAITH, AMBIGUITY and REBELLION

Some Aspects of the Book of Jonah

by SYD GOLDENBERG

Winner of the Ephraim Fleisher Memorial Prize

The most forceful element of the Book of Jonah is at once the most haunting and disturbing. It is the fact that the agonizing dialectic of Jonah's religious experience, proceeding from rebellion to faith to rebellion, is never fully resolved. If we say with Maimonides that before man may encounter G-D as his prophet, he must possess a fine, philosophical intelligence, surely we must be disturbed when we read that "Jonah rose up to flee unto Tarshish from the presence of the Lord." And even more disturbing is Jonah's later outcry:

"... I know that Thon art a gracious G-D, and compassionate, *Therefore*... take, I beseech Thee, my life from me."

The problem formulates itself: How are we to respond to the compelling tale of a man who sought to "flee unto Tarshish" from the presence of G-D? How are we to cope with the anguish of a man who recoils at the thought of G-D's compassion, who finds G-D's mercy unbearable, who wishes to die because of G-D's love? In short, how are we to interpret the terrible paradox of the odyssey of Jonah?

I

Before approaching the text, I would like to clarify certain general ideas which constitute the core of the present inquiry.

It seems to me that Jonah's story is primarily a reconstruction of man's religious experience, conceived as a tensile alternation between faith and rebellion. The key to this dialectical tension is the inherently paradoxical nature of religious experience—for it consists in the encounter of man with G-D, of the finite with the Infinite. Yet because the two poles in this encounter are irreducibly incommensurable, because man, in the last analysis, can never truly accommodate the infinite G-D within the constricted sphere of his finite experience, there remains always a fundamental ambiguity in the religious encounter.

I wish to suggest that this notion of the intrinsic polarity of man's relation to G-D, a polarity which issues in an impenetrable ambiguity, is the key to the cumulative spiral of rebellion and faith that constitutes the Book of Jonah.

This idea¹ may be clarified if we consider that man, finite and fallible, can never have perfect understanding; his comprehension of the totality of things is irremediably limited by the intrinsic partiality of his nature. Thus, in the intricate but unbreakable order of existence, man, the part, cannot possibly encompass the whole. Yet it is only in terms of his relation to the whole that man's significance may be assessed. Here then is the crux of the religious predicament, for man is vitally, earnestly concerned with the significance of his existence. By his very nature, he must seek to know the whole; but, by his very nature he cannot comprehend it.

To put this idea more carefully, one might say that man, by nature, makes two kinds of judgments: judgments of relevance² and judgments of significance. The first type of judgment is made in the context of science; the second in the context of religion. The first judgment establishes the connections between things in a coherent order (e.g. the connection between fire and oxygen); the second establishes the value of things in a gradual scale (where love outranks gambling). The first must assume the uniformity of nature (so that relationships discovered here and now will hold for the future and throughout the universe); the second must assume an immutable order beyond the empirical world. The first judgment derives from man's intelligence and his quest for understanding; the second derives from man's freedom and his quest for self-justification. Our present inquiry is concerned with the nature of this religious quest, the process by which man is led to the Infinite.

Our first point is that man is aware that he can affect by his judgment the actions open to him; his understanding and its decisions may condition his choices. Man is conscious that, if his actions are only the outcome of a cumulative series of past events, his own reason, which understands his situation uncoerced by those events, is an irreducible factor in this series.

Now "freedom" for man does not mean undetermined action, but self-determined action; and man is conscious of such self-determination when he affects his actions through rational judgment and decision. For if man is conditioned by his past, he *knows* that he is conditioned; and in this knowing he is liberated. His actions are then not imposed by external coercion, but deliberated and chosen by unhampered reason.

Because man possesses rational choice, he must be responsible to himself; because he chooses always from among opposing alternatives, he must establish that his final choice has value. And since, for man, life itself is an option, since

he takes it upon himself by deliberate, rational choice, he must also establish the significance of his very existence. For man alone, life is not given, but chosen; for man alone, existence must have value.

But the significance of life, once agreed upon, does not stand as a discrete, self-contained fact. Value is not a disconnected term but a relation; a thing is valuable or significant only as related to a larger context. (e.g. Since man is sociable, friendship is good.) But if this larger context changes, all the relationships and values anchored in it will be radically dislocated. In a mutable context, values are in jeopardy; and such transitory, hazardous significance is not adequate for man. On the contrary, man requires a significance for his existence from which other values can be derived, which he can rely on throughout his life. Otherwise, all dedication is futile, all hard decision and suffering retrospectively absurd and existence pointless. But all that is finite is mutable and the mutable jeopardizes value. Thus any finite context for man's existence cannot yield him enduring values; he therefore seeks to relate himself to a context which overcomes all "finitude", to an infinite Order, impervious to time, which alone can serve as an adequate ground for enduring values.

Thus for value to be adequate for the duration of man's finitude, it must transcend that very finitude.

And thus for value to be reliable for a lifetime it must be immutable for eternity.

To summarize, one might say that man's finite life possesses meaning only if rooted in the context of an absolute³ Order, a system of reference which is eternal, and immutable and intrinsically significant. It is man's critical finitude, which, coupled with rational choice and the quest for value, paradoxically leads him to the Infinite. This is so because finite human life has only extrinsic or relational significance (related to a larger context). Not so the absolute, which, in its self-sufficient immutability, confers value on the partial, but requires none. All other instrumental values may then be put into hierarchical perspective in ratio to their use in achieving maximum alignment of one's life with the immutable structure of things. In sum, human life, inherently *finite*, seeks significance. The absolute Order, inherently *infinite*, confers significance.⁴ And the one finds redemption in terms of the other.

Thus, if we transpose Biblical religious doctrine into these categories, though we realize that it is not exhausted by them, we might say that man's salvation is rootedness in the Eternal; his life thus acquires imperishable value which overcomes its finitude, being identified with the laws of G-D, immutable, eternal, intrinsically good. As for sin, may not every instance of it, in the last analysis, be reduced to idolatry — the deification of the partial, the absolutization of the relative? To relate one's life to mutable ends and to magnify them to an absolute is to perish in a vicious circle of unredeemed finitude and to violate G-D's claim upon man.

I am suggesting that religion is man's attempt to overcome the transitory futility of a purely partial existence by relating himself to an infinite Scheme, impervious to time, in the context of which his life has significance.

The magnitude of man's faith now begins to grow clear; we see that his faith is essentially his struggle against his own finitude. Such a struggle must bear the burden of both

maximum risk and maximum courage. For the Infinite which man seeks is only accessible to him through his own finite psyche. For this reason, faith must always act in the absence of certainty and the object of faith must remain incomprehensible to the believer. For man, transcending his finitude by faith in the Infinite, is still finite.

This, then, is the full measure of the religious paradox—man, caught in the ambiguity of his relative experience, must stand against the Absolute.

His two responses to this condition are faith and rebellion. Either way, he must endure the turmoil and face the risk of his predicament. Either way he has only his courage to sustain him across the abyss between the poles of his existence. To express the insurmountable nature of the chasm between man and G-D in religious experience, we shall call it "radical polarity."

Faith attempts to bridge this chasm; rebellion defies it.⁵

II

With these notions in mind, we shall attempt to clarify Jonah's experience. It seems that the prophet's rebellion occurs in two phases and on two different levels. The first phase is resolved in the belly of "the great fish"; the second climaxes in G-D's rebuke to Jonah for protesting the withering of the gourd and the redemption of Nineveh. The present inquiry is an attempt to differentiate these rebellions and relate them to the idea of radical polarity.

Jonah's first rebellion occurs the instant G-D confronts him with his mission. When "the word of the Lord came unto Jonah" demanding that he "proclaim their wickedness" to the people of Nineveh, Jonah sought to flee his Creator. We are told that G-D pursued this prophet and cast him into adversity and despair, at which point Jonah returned to faith.

If we bear in mind the radical polarity of Jonah's encounter with G-D and the circumstances of his final return, we might interpret this rebellion as a fundamental refusal to yield dominion to G-D, to accept G-D's sovereignty on His own terms. For Jonah is confronted, when G-D breaks in upon him, with the incomprehensible Infinite demanding unquestionable authority over man.

I wish to suggest that Jonah's flight is a refusal to acquiesce to the supremacy of the unintelligible.

To be sure, the incommensurability of the Biblical G-D is not unqualified — and the word "unintelligible" applied to Jonah's G-D must certainly be sharply distinguished from the totally arational G-D of the modern "existentialist" whose faith "by virtue of the absurd" culminates in Kierkegaard's antithesis between faith and reason, religion and ethics. On the contrary, the Biblical G-D, though his Nature is not intelligible to man, is thoroughly consistent in His relation to him, and existence is a coherent scheme, a natural-moral order for which G-D is the final and absolute guarantee.

But if not absurdity, a subtler ambiguity insinuates itself into the encounter of man with the Biblical G-D, an ambiguity, as it were, within the framework of G-D's consistent relation to man. For Jonah's difficulty as a finite man relating to G-D is not that G-D is inconsistent, but that he is infinite and that partial man cannot encompass the overall structure of things. Indeed, the universal G-D in whom all particular contradictions are reconciled, when viewed by man, himself particular, may appear to contradict Himself. That is, certain value-

conflicts within G-D's consistent order may appear irreducible. The outcome of this insurmountable irony is that man is often brought up hard against the blank wall of the inscrutable. A paradox which in G-D's view is resolved may remain for limited man a hard, inexplicable surd. Thus value-conflicts may intrude, to a degree, into the ordered framework of existence under the living G-D and upset the placid current of religious certainty with the nagging undertow of paradox.

Now if we examine Jonah's situation, we find that his refusal to surrender to his Creator may be considered to stem from this margin of ambiguity inherent in the encounter with G-D. For the essence of this encounter consisted in G-D's unfathomable demand that Jonah offer mercy to Nineveh by warning it to repent before the Lord. The prophet was thus confronted with the paradox that the G-D of justice is also the G-D of mercy. But Jonah is affronted by the notion of offering mercy to the wicked while the righteous suffer; for the characteristic of human judgments is to limit — at a certain point; justice and mercy become mutually exclusive, or one cannot survive the other. For man, there is "a time to love and a time to hate"; there is a point at which one cannot forgive — one must destroy. But for the G-D of infinite justice and infinite love, there can be no hard disjunction between the two; at all times they are co-involved in Him and He sustains man with love even as He judges him.

But for Jonah, no such fusion of justice and mercy is possible within the partiality of human moral judgments. Over against G-D, he asserts the independence and supremacy of human finitude and its standards of intelligibility and he rejects any moral order or authority which is not accessible to those standards. And if G-D refuses to shrink for man, Jonah will shrink from G-D. Thus, unable to heal the split or comprehend it, Jonah rebels.

But though he refuses to accept G-D, Jonah cannot escape his need for Him; by his very nature, he must transcend his finitude to attain significance for it, and rest, by faith, in an immutable Order, Jonah must, therefore, seek a substitute for G-D. And, indeed, there is an order, infinite and eternal, yet amenable to human intelligence and in fact, the condition for intelligibility as such — the order of Nature.

Jonah does not reject belief in G-D — he tells the sailors squarely that "I am a Hebrew and I fear the Lord." But it is the "G-D of Heaven, who made the sea and the dry land" that Jonah chiefly fears; essentially he has attempted to reduce G-D from *Hashem* to *Elokim*,⁶ to retain G-D only insofar as He may be identified with the order of Nature and the hard sequences of justice, but excluding the personal Re-

deemer Who loves and forgives, Who succors and sustains his creatures.

But if the Biblical G-D is infinitely remote from the unintelligible "absurd" of the existentialist, He is equally removed from the impersonal though intelligible Order of the naturalist. The G-D of Israel is *Hashem-Elokim*, the Principle of universal order, but also a Person who loves man and relates to him in Buber's terms, a Thou, not an It. Nature (for that is what *Elokim* without Hashem becomes) may be devoid of her ambiguity of the universal yet personal G-D, but the G-D of Israel is far more than an order, and what finally determines man's choice of one or the other is not just its intelligibility, but the way in which it grips his being. And Jonah's choice is inescapable — for the prophet, *Elokim* is not enough. Driven to the edge of despair, he utters the moving cry of his atonement:

"I called out of mine affliction
Unto the Lord, and He answered me;
Out of the belly of the netherworld
cried I,
And Thou heardest my voice . . .
The deep was round about me:
The weeds were wrapped about my head.
I went down to the bottoms of the
mountains . . .
Yet hast thou brought up my life
from the pit.
O Lord my G-D.
When my soul fainted within me
I remembered the Lord."

Only when his soul faints, when he is driven to the periphery of despair, bankrupt of all idolatrous substitutes, naked and alone before G-D, does Jonah remember the Lord. Thus a further dimension of the polarity of man's encounter with G-D is disclosed — only man at his lowest point, devoid of false securities, when the chasm between man and G-D is greatest, is it most effectively closed.

Be that as it may, the return of Jonah is complete: once again he stands as a son of Israel, under the covenant with his Creator, and once again he calls, with the intimacy of a trusting child, upon the Redeemer of Israel, *Hashem-Elokim*, "O Lord my G-D."



If the first phase of Jonah's rebellion was impelled by the difficulty of accepting G-D, the final phase is impelled by the greater difficulty of living with Him.

Jonah, after successfully carrying G-D's warning to the people of Nineveh and saving them from punishment through *teshuvah*, is bitter and sullen and wishes to die. He complains that G-D's mercy and forgiveness are unbearable.

It appears that Jonah now feels the full force, in a concrete situation, not just an intellectual apprehension, of the paradox of G-D's absolute justice and absolute love. His problem is essentially the problem of evil, transposed through the genius of the prophet into the problem of love. For G-D's love being universal, sustaining His whole creation as such, is undifferentiated. It supports all men, even when, according to human, moral judgment, they no longer deserve it. It seems that G-D's love for man refuses to abide by the particular moral distinctions which alone enable men to do His Will.

It is this last point which leads us to the center of the problem; to define it precisely, we may say that the religious paradox consists in the fact that the G-D who relates to man with undifferentiated, *universal* love, irreconcilable with man's particular moral judgments, is the same G-D who reveals Himself to man through *particular* love, in the prophetic encounter which legislates those judgments.

Jonah clearly sees, with a brilliance he is not aware of, that it is the incommensurability of G-D's universal love and man's particular love which is at the bottom of the problem of evil.

Thus G-D's own prophet is forced into the agonizing position of conveying G-D's moral distinctions to those who violate them — only to see that G-D seems to pay no regard, but grants blessedness to the wicked in a moment of *teshuvah* on their part while the righteous suffer.

How does G-D answer the challenge of the prophet? He answers through the parable of the gourd; He exposes to Jonah the fact that the inconsistency does not lie with G-D but with His prophet. While Jonah sat brooding in the desert east of the city, G-D caused a gourd to grow and shield him from the heat; but "when the morning rose" G-D prepared a worm "and it smote the gourd that it withered."

Jonah fainted in the sun. Again he was angered at G-D and wished to die. In the magnificent reply which closes the Book, G-D says to Jonah, in effect: "How can you expect Me to treat Nineveh as *Elokim* and you as *Hashem*?⁷ You have demanded that I treat Nineveh solely with order and justice, and yet when I allow natural law and justice to take their course, the gourd to wither and your impudence to be justly crushed, you are furious. I treat you as a G-D of natural — moral order and you protest, as if you deserved mercy, compassion, forgiveness. And did you cry out from the bowels of the earth to the G-D of order? Did you turn from the limits of despair to the G-D of justice? You surely did not wish Me to decree immediate and exact justice upon you when you rebelled, but to sustain you with love in spite of your infidelity, to wait patiently for your *teshuvah*, and to accept you without condition when you returned.

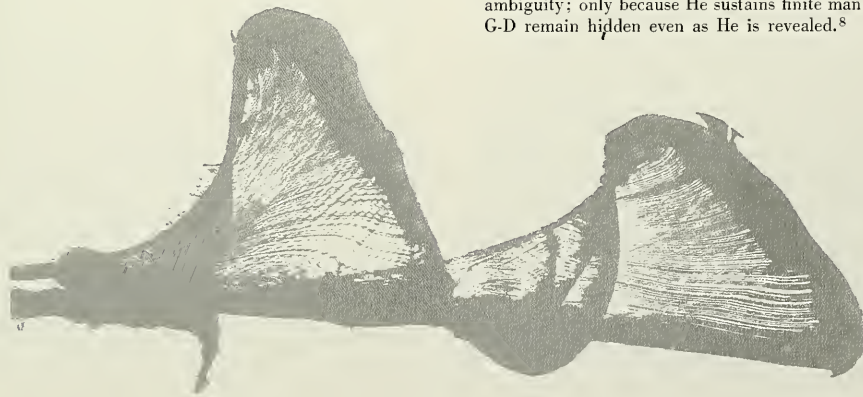
"But how can you dare demand that I violate my own unity? How can I treat you as *Hashem*, with the love that mitigates justice, if I do not the same for all my creatures?"

For the living G-D, *Hashem-Elokim*, there can be no partiality; and Jonah is shamed into silence.

III

How may we summarize the teaching of this magnificent Book? It appears that the Biblical narrative illuminates a double failure on the part of Jonah and in so doing, provides a penetrating, unflinching anatomy of man's religious experience.

It seems that Jonah had failed to understand the nature of G-D's love and the full implications of the polarity of the encounter between man and G-D. Jonah did not understand that the ambiguity and paradox of man's relation to G-D is *indispensable for the survival of man*. Indeed, it is precisely because G-D loves man that He shields him from full understanding. If it were not for the ambiguity inherent in the encounter, finite man could not possibly withstand the infinite majesty of G-D breaking forth into the world. He could not possibly retain his identity and freedom, and be addressed as a separate person by G-D, but would surely be swept into the Infinite, his finite selfhood ineffably dissolved, his will and his response totally coerced. Therefore G-D addresses to man only finite imperatives which conserve his identity but jar with G-D's undisclosed infinity. But it is only to protect man's identity from being consumed by the touch of the Divine that G-D mitigates His glory with a veil of ambiguity; only because He sustains finite man in love, does G-D remain hidden even as He is revealed.⁸



And it is the same Divine love which produces, in turn, the paradox of the continuing relation of G-D to man, the problem of evil. If by "love" we mean the action taken without any personal benefit, to sustain the individuality and allow for the fulfillment of another, this time-worn religious analogy surely stands. For it is only because of the undifferentiated love of G-D, which supports his creatures without regard for the distinctions which inhere in the particularity of man's condition, that the problem of evil exists. And yet without this, in a world governed solely by justice, man, as the Midrash points out, could not endure. But in the nature of things, F-D's vision is unalterably polar to man's, and must be, if man is to survive. The dichotomy is irreducible; and the problem of reward and punishment, in which G-D's universal decrees and man's particular deserts are reconciled, is a problem not solved in this world.

Joanah had also failed to understand the true nature of the polarity between G-D and man. Had he understood, he would have realized that the dichotomy in G-D's relation to man is the necessary concomitant of the dichotomy in man himself; it is only because man is finite, yet seeking the Infinite, driven to struggle with that which he cannot behold, that G-D must remain ambiguous to him. The truth is that man must find a paradox in G-D because of the paradox in man: only a G-D both of justice and mercy could sustain finite man, grappling with the Infinite he cannot withstand. Jonah, in rebelling against the paradox of G-D, had only evaded the paradox of man. He had not understood that the root of the problem of suffering is not that G-D is too infinite but that man is too finite, not that G-D does not differentiate, but that man cannot help doing so. Jonah had not understood that the root of the problem of evil is that while man cannot love the whole unless he loves the individual, G-D cannot love any individual unless he loves the whole.⁹ But neither can man find significance as an individual, which alone can redeem his finitude, he transcends himself and confronts the whole. In other words, if we cannot reconcile the Universal and the particular, neither can we separate them. Thus he who reaches a full religious awareness will understand that to fully accept the condition of man is also to accept the dominion of G-D.

Thus the vision of the Book of Jonah is a vision of the inextinguishable polarity of religious existence in which man must endure a chasm with paradox on either side; devoid of certainty but forced to act, his only alternatives are rebellion or faith.

And as we conclude our analysis we are also in a position to understand that the pivot of the Book of Jonah is *teshuvah*. For it is *teshuvah* which constitutes the essence of man's relation to G-D as the G-D of love and mercy, as the personal Redeemer of His creation. *Teshuvah* has no place in an impersonal Order of existence; Spinoza declared that atonement is unbefitting a rational man. Without *teshuvah*, however, the spiral of rebellion and faith in Jonah could never occur; the first rebellion would be the last, justice would descend upon the rebel and the inexorable order of things would indifferently grind all error into ashes. But the G-D of Jonah will not be reduced to justice alone; the personal G-D of infinite love sustains even His creatures who violate His Name. And the Book of Jonah declares that it is *teshuvah* alone which supports the unyielding struggle between man and his G-D.

* * *

It is fully granted that the above interpretation is no more than an individual response to an inexhaustible, enigmatic allegory. It takes the Book of Jonah, not only as an attempt to justify G-D's ways to man, but also to explore the gap between them. I have taken Jonah to focus on the rhythm of man's successive responses to the radical polarity of his existence, alternately issuing in the yearning struggle to unify the poles, expressed in faith, and the futility of such union, expressed in rebellion.

The Book seems to proclaim in the unfinished silence of its ending that the antithetical tension of Jonah is the permanent condition of man, and that it is precisely in his struggle to integrate this antithesis that man is delivered of the vision and impelled to the faith which redeem his life.

Jonah relentlessly proclaims that the greatness of man is the relentlessness of spirit, that this is intrinsic to G-D's order and the human situation, that it is an irreducible tension which yields no facile solution, and will suffer neither the humanist displacement of G-D nor the scholastic submergence of man.

On the contrary, man must accept that, as a limited human, he can only know the absolute by the peril of faith — it must be by peril because he is limited, but it must be absolute because he is human. And finally, Jonah declares that, though we may face this unyielding tension with acquiescence or rebellion, the restlessness of man shall never end.

FOOTNOTES

¹In the following discussion, I shall alternately consider religion in general and religion involving a personal G-D. The former I call "religion", the latter, "Biblical religion". Also, in the discussion of the former I shall use impersonal concepts such as "Order" or "Structure", in the latter, the concept of G-D. I am attempting, in this way, to develop universal concepts of the nature of religion as such, in order to illuminate particular religions (in this case Biblical Judaism). I would also like to point out that many of the ideas in the ensuing discussion I owe to my teacher, Prof. A. Litman.

²The phrase is Dr. Litman's.

³By "Absolute" throughout the essay I mean "Impervious to time" (i.e. external and immutable self-sufficient and intrinsically significant). The "Absolute" means the total structure of things, a structure impervious to time. (The definition is Dr. Litman's.)

⁴The definition is from Will Herberg, *Judaism and Modern Man*, Meridian Books, New York, 1959.

⁵cf. Dostoevsky's formulation of the nihilistic viewpoint: "I shall persist in utter metaphysical defiance, infinitely lovely, supported only by my moral insight. I shall offer absolute resistance to the ultimate principle and shall despise it."

Quoted by E. Frank, *Philosophical Understanding and Religious Faith*, New York, 1945, p. 38.

⁶This key idea of Jonah's dichotomy between *Hashem* and *Elokim* and the inconsistency of this dichotomy, I received from my teacher, Rabbi Moses Tendler.

⁷Again, I wish to note that this interpretation originated with Rabbi Tendler.

⁸cf. The article by Emil L. Fackenheim, "The Dilemma of Liberal Judaism," in *Commentary*, Oct., 1960.

⁹cf. Article by Sam Ajzinstat, "Religion and Rebellion in Judaism" in *Reflections*, Toronto Hillel Organization, 1960.

A PERIOD OF CHANGE

by MARTIN MANTEL

*Winner of the Jerome Robbins Memorial Prize
for best short story.*

Pierre Mwambe stirred, feeling the corrugated surface of the tin sidings chill his back. Slowly his eyes grew accustomed to the sickly dawn glow filtering past the cracks and he began to wonder what he was doing beneath the tin shack. Then, seeing the even, surrounding carpet of grey dust, he was easy. Thinking seemed to depend on seeing for Pierre. Lying on his back and staring wide-eyed at the dirty, plank floor overhead he began to remember...

Pierre had Ilonga blood according to his mother but he could never be sure; she, with her half-sister, had left the tribe early to find servant work with the whites. His mother was twelve then, but by the time Pierre was born she was twenty-eight and an old hag with swollen spittle-colored gums that emerged sickeningly from between her few teeth as she grinned (he supposed now that she was happy with the whining bundle that sucked at her shriveled teats — that was always the way with her between the babies). Pierre thought: "If she couldn't remember how many of them she buried, then how could she remember her tribe?" And then you had to add the fact that she left when she was only twelve. Time makes everything dim. That is why he couldn't picture his father, who ran off when Pierre was eight to find work in a distant factory.

But his mother continued to have babies nonetheless with an indefinite succession of transient workers whom she referred to as "mes bonhommes" all with her open mouthed good-humor. Pierre recalled the grin well as he did the way her thin and slack breasts hung limply against her chest.



"She is a wicked witch," he thought, and two years after his father ran away he followed suit, leaving behind a noisy brood of children and the last clinging bundle that seemed to glow from the fallow flesh drawn taut across his mother's scrawny frame.

A sudden shiver made the muscles of his face twitch and he shifted fitfully from his position. "Why do these thoughts haunt me?" He relived the bitter days spent straying in the village gnawed by hunger until he collapsed senseless in the dusty filth paving the dirt gutter, days of his quivering vision yearning desperately after the delirious images that floated by unconcernedly. Those few days of starving desolation, of ravenous searching through the stinking garbage heaps were more to Pierre than events to be remembered. They were part of his identity. They had made him practical.

Such was Pierre's condition that when a group of French travelling missionaries caught sight of the child's bloated form drawing thin gasps of stale gutter air and rescued him from sure death, the boy was too weary, too hungry to know the compassionate hands that laid him gently on the back of the motor lorry, too hurt also to feel thankful for his miraculous salvation. But Pierre was obedient if not grateful, and in the course of two or three weeks he learned the rudiments of being a good houseboy to Pere Moriot and M. Reyne. The Pere in turn allowed him to become a member of the party and was civil enough. Once, in fact, during a short and painful interview Moriot questioned Pierre about his family and home but he turned away and didn't answer.

"It's quite obvious," said Reyne, "that he is content with his most recent adventure, the young scamp. I'm not sure we do right in keeping him along."

Pierre had kept facing the wall, for all his childish impudence; there was a murderous threat he imagined, an omen of something terrible emerging from the shallow blue pools sunk in M. Reyne's face.

Even when he grew older, leaving the priests to serve the families which took him in for short periods. Pierre could not rid himself of these earliest traces of terror. In the classrooms, too, where, on occasion, because of overcrowded schools the boy was allowed to sit in the back and discovered that he was superior in his studies to many of the colonist children — even as he learned to hate the chattering mass of fair-skinned Europeans — the same mysterious awe lurked within him, damming back the hot-tempered outbursts he might have blurted out against the injustices he endured. Here the boy ironically succeeded, for his tense restraint was taken by everyone for stupid docility. So convincing was Pierre's air of dull servility that his instructors never bothered to probe his sensitive intelligence although they were continuously amazed by the quality of his work. Instead, they tacitly assumed that he received help from the other students although he wasn't popular, it being additionally puzzling that inferior students could supply him with perfectly done assignments.

When he was eighteen and through with the government school, Pierre was turned down for an opportunity to attend a European University on a scholarship. "The boy is too sullen," they all agreed, "an academic freak." A week after graduation he joined the guards.

Someone above was awake now and Pierre cut short his reflecting to listen better. Dust had thoroughly caulked whatever cracks once made it possible to see between the planks, but it didn't shut out sound. A bed was creaking and a body twisting resentfully to its edge. Two feet made contact with the wood near Pierre, leaving the boards in quivers as they reacted to the pressure above. Rustlings, the sound of clothes removed, clothes donned. He wondered whether it was a man or a woman and decided, after listening longer, that he couldn't tell. Again the boards sagged; this time in a steady sequence like piano keys. He or she was leaving, giving Pierre at last the chance to stretch his aching limbs. Inclining his way towards a thin slit of yellow, he found the opening of the night before.

Pushing a rock aside, he craned his neck viewing either side of the alley, seeing nothing move but a woman's receding outline. Retreating, he surveyed the ground for any possessions he might have dropped and, struck by a frantic fear, reached wildly for his holster. The gun was still there. He sighed relieved, removed the ancient revolver and inspected the chambers carefully. The empty part from the shot he had fired yesterday evening emitted a faintly acrid odor. Reaching for his belt, Pierre removed one cartridge and loaded the groove, snapping the barrel smoothly into its position. Then, returning the gun to its leather shield, he grabbed forth his cork helmet and scraped his way past the opening.

Pierre winced at the blinding inundation of morning sun, swaying weakly for some steps until his feet accepted the reality of the dust-packed alley and began to carry him away from the already indistinguishable shack, in a direction away from the woman. He didn't want to pass the marching ground though, being afraid, and, therefore, wove through a maze of miserable hovels towards the road that led away from Kasala. Approaching the outskirts of town, Pierre could smell the green dew-beaten grass and the thick brown soil of the newly plowed fields. He could hear the creakings and rustlings of people being roused and the actions of dressing. He sensed the noise accelerating with the start of an infant's howling cries that mingled with the animal noises in a cacophony of sounds. Hastening pace, he began to count the houses remaining before the last one closest to the road. He knew the sign would say — "Gelea — 69 Kilometers." He had passed it many times before.

Suddenly a civil worker in a white shirt gave Pierre a start by crossing his path just as he neared the pebbled roadside. The short man was walking at a brisk clip whistling an incoherent melody that rose and fell with his labored breath. In his haste, he paid no regard to the dishevelled guard member who hurried past him and scampered for the shallow camouflage bordering the quiet road. Pierre didn't have to be afraid of being seen. It was not unusual for the local police guards to patrol the village, especially on the day after a demonstration.

Once seated on the soft cushion of earth, Pierre became aware of his thumping heart. He strained nervously to see the marching ground in the distance. It was empty. The raucous shrieking of the wild birds joined the jungle croakings in frantic counterpoint. Somewhere the hoarse coughing of a car starting mingled with the general confusion. His body swayed grudgingly to the rhythm. "Why did I leave the village?" . . . Pierre lurched forward pressing his eyes against the balls of his hands in a vain effort to shut out the rising flood of panic that tormented his imagination. He groaned aloud, unable any longer to submerge the writhing images of the evening before.





He saw himself again at the head of the marching ground before the Supervisor's office and felt the tension of his grip on the butt of his revolver. He shuddered at the incarnation of the brutal mob violently waving their clenched fists and placards in the dimming light. Like a horrible beast the infuriated crowd roared, striking fear into his heart. It began to converge upon the whitewashed wooden building hurling vile curses, shouting "Kill the Whites!" and "Death to the traitors!" It made as if to rip Pierre limb from limb. He was retreating erratically, his knees working wildly. The other guards were nearby, infected with the same fear of immediate destruction. They shouted frantically "Stay back!", "Don't move!". "We'll shoot!!" and brandished their guns with jerking movements, pointing them in all directions. Never before had there been such an outbreak in Kasala. There were

mild demonstrations, yes — the captain of the guards had even warned his company that signs of new violence were developing, but nothing could have made him imagine this. Two of the guards threw down their guns and ran, one of them joining the crowd. Then, as a great wound opens, the crowd gushed towards the remnants of the company with a deadly vengeance. The captain began firing into the mob. The crisp crack of the first shot lost itself in the chaos and was soon joined by the firing of many bullets, into the air, the crowd, everywhere.

For Pierre the first was like hearing a chain snapped. The next moment was minutes long during which he forgot his identity and could only think of his mother's idiotic grin, her weary frame, and the terror he felt for the Whites. Like pincers, the fear and shame tore away at his reserve, at the mold imprisoning him, and reeling blindly from the confusion and panic that racked his quaking body, he felt an overpowering animal oneness with the gaping monster that swallowed him alive. His open eyes, unseeing, saw him numbly draw the revolver. "I can throw it away!" he thought shocked. Behind him the captain roared "Shoot!!" and Pierre froze completely, his finger paralyzed on the thin and worn trigger. In an instant's vision he saw an old crone in line with his barrel, lighted by a nearby torch. She was being pushed forward by the crest of the mob. She blazed like an apparition in Mwambe's eyes. Her breasts were bare and corroded, her toothless mouth contorted with murder — the image of his mother! Sinking into an ocean of despair, Pierre knew at once with the crowd the overwhelming misery, both his and theirs. He knew, he knew. Then, within him something evil and foul, that had festered over a lifetime, over generations, for time immemorial — contracted. And the chamber exploded thrusting its projectile like a plow into the chest of the woman and she slumped, slowly, almost gracefully to the ground.

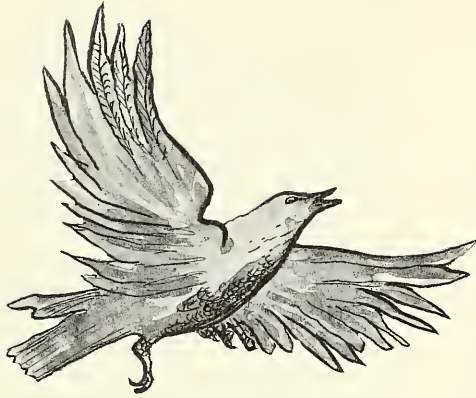
The others were still firing into the crowd when the dazed Pierre ran . . .

"Where can I go?" he wondered. A voice said,

"Report for duty as if nothing happened," but that was senseless.

A lone cloud stared dully at him from the cobalt sky commanding him to rise. He shuffled some meters, paused, and looked eastward, away from the road. "The Ilonga's camp is about forty kilometers from here." Mwambe's feet moved noisily over the underbrush, but the noise was masked by the approving screeches of the birds.





On the Thirteenth Year of the State

by ISIDOR APTEBACH

I

Alone, alone
An unheard moan
A lark that flew too high
To sing and trill
Above the hill
And in a lonely sky

What can be said to years of toil,
To sombre Truth, in words of song?
What need of hammer has our gong?
With every breeze the tired tunes
O shrouded time reverberate
And heavy numbers, soon and late,
Bow our laden souls with further grief.
Nay, glorious was our time of seed
And ours, my people, every deed
The world names lightly: good;
For who are we but Amram's son?
And yet we cannot sing of joy
When all about, in bated breath,
We hear the Gentile's sentence: 'death, to death'

Halevi's rhyme with lance transpierced
 And holy Meir's unshrived end
 And every Jewish garment rent
 For bitter loss of martyred kin;
 Our eye is blinded by a sea of wailing blood.
 The sun, drowned in a scarlet flood,
 Beams not with white, but, inflamed spears
 And in that plague of constant night,
 Dimmed with tears, the Jewish light
 That only mothers' eyes express
 Th' unvoiced questions pierce the ear
 "What horrid crime from birth to bear,
 My little babe, to be a Jew.
 My little one that's dead, I ask,
 Was this your G-D appointed task?"

II

"And can the tide refuse to flow
 When bidden by th' unseen power?
 Or can the opening flower
 Say 'Nay I'll but be plucked by jealous maids'?"
 'Twas ours to grow and spread huge limbs
 That, stretching to the very rims
 Of heaven, shade the evil race of man;
 And ours, so close to G-d were we, to burn
 For every heathen's sin until he learn
 From us the ways of G-d."

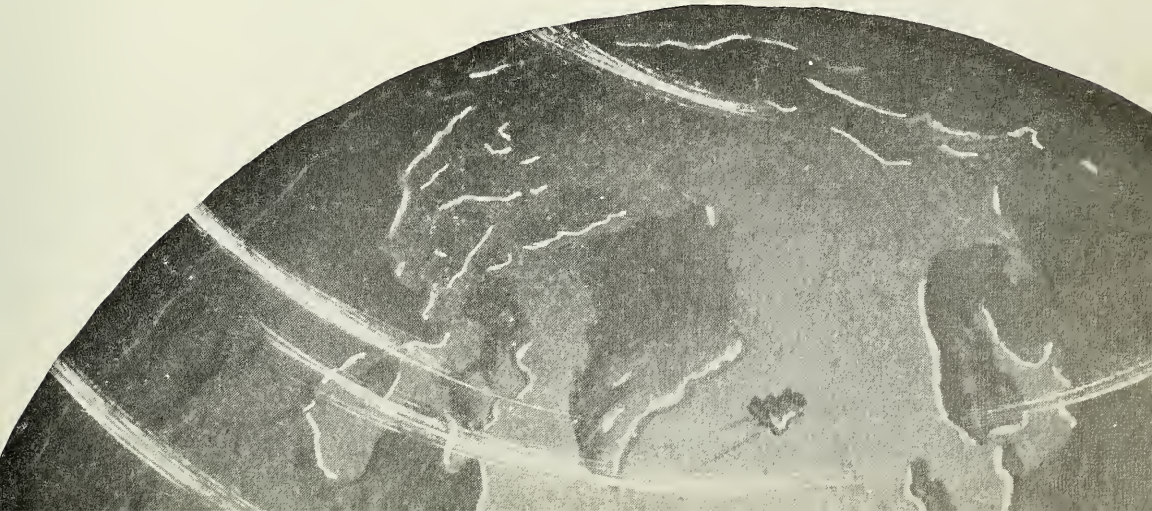
III

No drop, no single wail of stricken child
 But belies these shameless words
 And rips the fragile chords
 Connecting heart with brain
 And mad we go into a world

Or madly are we thither hurled
 If this be our unenvied lot.
 Away, away, philosopher,
 Not human thoughts, artificer,
 Are these — but dead men speak so.
 Cans't seek eternity in grains
 Of sand or tear the veil from time?
 But know that yours', a soul in crime
 More evil does than ever Torquemada
 'Tis ours to live, to laugh and sing,
 And not exult the private sting
 Our race is heir to.
 Alas, why rouse what numbness sealed
 And pluck at wounds when yet unhealed
 The heart, of every nerve the seat.
 What can be said to years of toil,
 To sombre Truth, in song?

IV

But sing a new and wanton strength
 For ours, the last in heavy chains
 Enclosed; and first tha' in manly freedom strains
 Of spirits that our fathers lacked —
 Of angry pride and swelling shout
 That drain the swamps and, un'strained, rout,
 Barbarian-like, the very elements
 That seek our death. Once more by tents
 The Southern desert's filled:
 Again the heady cry of life
 From lusty throat in healthy strife,
 Is heard above a land thought dear.
 The right to live and that do die
 'Bove all, the greatest right — to try —
 Is ours.





Symphony of Life

by ARNOLD SHEINBERG

A rose is plucked
A note is struck
A wave is lulled into endless oblivion
A child dies
And the Maestro conducts the eternal symphony of Life
Never ceasing, always leading
The crescendo of Wars
End in the calm, calm melody of Peace
Sweet, beautiful Ecstasy
Mortal and G-dly music in Harmony

*You ain't so sweet
sweet potato as ya think
you am*

by RICHARD SCHLIFSTEIN

Oh, little yam
I know what you am
You are a potato, full of starch,
What keeps my belly on the march.

You make me fat!
You dirty rat!
Scram,
Yam!

The Revolution of the Potato

by RICHARD SCHLIFSTEIN

Why die as your brothers and sisters have died?
Boiled in oil, and become french-fried.
Or wake up one morning to a horrible scene
That you've gone through the guillotine.
You find your head all in a mash
Or you're in a Mulligan Stew, or part of a hash
Then you might as well be dead —
For what is life if you can't get a-head?

From your homes you're uprooted, you're sent overseas,
Or skinned alive during kitchen K.P.s
Yes, I admit to you it is no life
Without any children or a wife.
Here is a plan for you to do
Follow the instructions that I tell you:

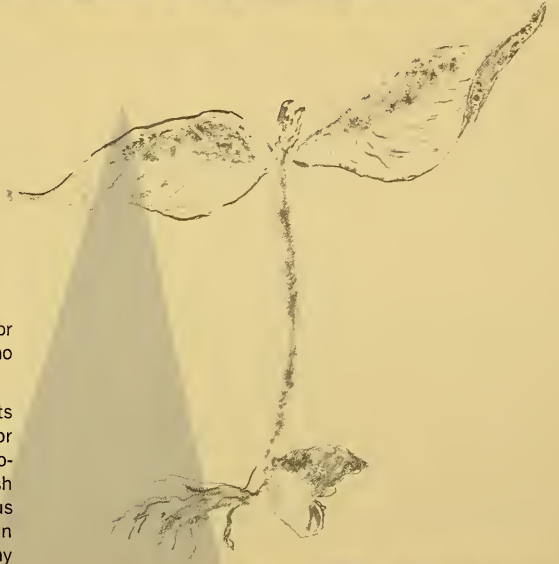
Take your first letter, which is a "p"
Cross it out, and make it a "t"
Then take the first letter out of "me"
And change it for the first letter of "thee"
Now the last step, Mr. Potato
Put on rouge, and you're a t-o-m-a-t-o !



As we leave Yeshiva, ready to go along our many ways, the University is in the throes of a massive building program. Across the street from the new dorm, now beginning to wax ancient, a new building is rising — a classroom-administration building ready to house the planners of future undertakings. And in midtown plans are being prepared for other edifices to house an evergrowing student body.

And so it goes on and on, the same old story of expansion and progress. But for what purpose? Is it just to increase Yeshiva's prestige, and through it that of American Jewry, in the academic community?





Perhaps this is what some people are hoping for —another Harvard out of a divinity school, with no religious division to speak of.

But this is not Yeshiva's purpose, nor that of its administrators. Rabbi Dr. Menachem Kasher, director of the University's project to publish the Gaon of Rogashov's commentaries on two milleniums of Jewish thought and Rabbi Dr. Emanuel Rackman, religious leader and Professor of Political Science, are given places of honor. And while the JSP student and many of his fellow comrades in the other religious divisions may still not be able to understand the synthesis that is Yeshiva University — a University which requires the learning of Talmud as well as secular science—it is there. It exists in every individual.





When Yeshiva expands, it does so with a purpose. Progress is important in any institution, but here at Yeshiva it is progress rooted in tradition that counts.



ADVERTISEMENTS

I dedicate this page to the living memory
of my dear twin brother

ALAN R.

who departed from this earth on

Jan. 10, 1952

ALAN R. GOLUB



1939-1952

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