

# The Commentator

Official Undergraduate Newspaper of Yeshiva College

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No. 1

## Y.U. COMPLETES \$35 MILLION PAYMENT; DEBT FREE PERIOD NOW ANTICIPATED

### Fourteen Year Debt Paid; Short-Term Goal Reached

By MICHAEL MANN

The recent repayment of Yeshiva's debt to the Bowery Savings Bank of New York was the culmination of a long series of events, stretching over many years. According to Dr. Sheldon Socol, Vice President for Business Affairs, "had Yeshiva's founders waited for adequate capitalization before commencing their undertaking, Yeshiva would never have come into being. Consequently, the institution has a long history of borrowing."

#### Loans

In 1968 Yeshiva University secured a loan of some thirty million dollars from the Bowery Savings Bank at an annual interest rate of 7.5%. Roughly half of these monies was used to pay back the then existing debt. After repaying seven million dollars, Yeshiva, in 1977, reduced the loan to forty million dollars at an annual rate of 9.5%. Five million dollars worth of custodial securities, future contributions not earmarked for specific purposes and the various buildings of the University were put up as collateral. Fourteen million dollars out of the forty were expenses of the Albert Einstein College of Medicine, which,

throughout, had been the greatest burden to the university.

Like most institutions, Yeshiva had, over the years, embarked on major fund raising campaigns. In 1973 an "80 plus 80 by 80" drive had been initiated, with the express purpose of raising sums of eighty million dollars each for the university and AECOM by 1980. This campaign faltered after the death of Dr. Samuel Belkin, University Chancellor, in 1976.

#### One Hundred Million Dollars

On December 9, 1979, Yeshiva announced the most ambitious (Continued on Page 5, Col. 1)



President Lamm with Gov. Carey and Trustees at ceremony.

### Last Five In Bridge Loans

By MARK LEFKOWITZ

February 1. — Yeshiva University today paid the final \$15 million installment in the \$35 million debt repayment schedule. The University has thus absolved itself of all obligations to the Bowery Savings Bank.

#### Bridge Loans

Yeshiva's fund-raising campaign found itself \$5 million short on the deadline date. In order to fulfill its obligation, Yeshiva secured bridge loans for 1 year and was able to meet its deadline.

Dr. Sheldon Socol, Vice President for Business Affairs, noted that the bridge loans were secured from a variety of individuals, foundations, and synagogues. He added that no banking sources were used. Most of the University's revenue came from affluent board members and philanthropists who responded with a wide range of pledges ranging from 1,000 to a million dollars.

The University was able to secure these loans because of the effort of the Century Campaign, which is expected to raise \$100 million by 1986. The first goal of the Century Campaign was to raise \$35 million for the debt. By February 1, the Campaign had generated \$36.7 million in pledges. These pledges, however, will not be paid in full for several years. Yeshiva, therefore, secured bridge loans until the pledges will be redeemed.

According to Dr. Socol, it takes 4 years on the average for pledges to be redeemed. However, a pledge usually is paid in periodic installments over this period of time. Yeshiva will therefore receive enough installments from the Century Campaign pledges to pay back their respective lenders in the allotted 1-year time span.

## Non-Tenured Teachers Given Notice; Krakowski And Borowsky To Leave

By JOSH KRASNA

Two members of the Yeshiva College faculty were notified last month that they would not be rehired for the coming semester. The two teachers, Dr. Eli Krakowski, Instructor of Political Science, and Dr. Betty Borowsky, Assistant Professor of Biology, both held non-tenured term appointments.

#### Maximum Possible Benefit

"On reappointment," Dean Norman Rosenfeld explained, "a determination of need is made, based on the requirements of departmental programs. Course offerings in the departments are such that we can provide the courses without the instructors." A college must staff to meet its needs and marshal their resources to get the maximum possible benefit.

In political science, the Dean explained, there are generally ten courses offered a semester. That requires 2.5 full-time personnel (a full load is four courses). With the addition to the department of Dr. Blanche Blank, who was Vice President for Academic Affairs until last year, the department was increased to 3.5 full-time people. (Dr. Michael Hecht teaches only two courses). It was decided that the needs of the department did not justify that many personnel. Dr. Krakowski, the only non-tenured teacher in the department, was let go.

#### Students Lose?

"We have a cycle of four courses in area studies and international politics. We can bring in an expert to teach one course a semester. The students will not be losing anything," the Dean said. These courses are currently taught by Dr. Krakowski. "If we had the luxury of keeping him on, we'd keep him on," the Dean said. Dr. Ruth Bevan, Political Science Department Chairman, added, "There was the feeling that there were other departments which needed full-time per-

sonnel, and budgetary considerations. One also had to be fair to Dr. Krakowski — the budgetary scene was unclear as to future tenure."

Dr. Krakowski does not agree with the administration's stance. "You need — in any department, and especially in a small department, such as this one — for the sake of excellence and continuity, to have an area as central as international relations-international law. You need to have someone to cover that field, whose specialty it is. A sound foundation is absolutely required at a small department. What is a solid foundation? One which includes the four major fields: Political Theory; Comparative Politics; International Relations-International Law-Foreign Policy; and American Government. No one can possibly dispute that."

#### Tenure

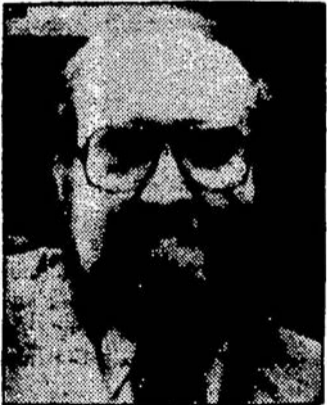
The precise mechanics of the tenure and non-tenured positions in the Political Science department are somewhat confused. One of Dr. Krakowski's contracts (1980-1981) stated that he was on a tenure-track appointment. This is taken to mean that there is a need for an international relations specialist, such as Dr. Krakowski. Dr. Blank was given tenure when she assumed the position of Vice President for Academic Affairs, in deference to her long academic career as a professor at Hunter College. Her positions there included Director of Graduate Studies, Political Science Department Chairman and Dean of Social Sciences. In addition, Dr. Blank's expertise is in Urban Politics and Public

Policy, and Dean Rosenfeld says, "Frankly, that's where the opportunities are in political science."

Dr. Krakowski disagrees. "Municipal Politics is a peripheral subfield. What is happening here is that international relations is taking the position that municipal politics had before, and the peripheral subfield of municipal politics is displacing the central subfield of international relations." He also disagrees with the Dean's idea of hiring experts to teach one course a semester: "if you have a part timer who comes in one semester, you lose the continuity that is important in a department."

He concludes, "I feel somewhat hurt in that I was completely and totally committed — I was willing to contribute to the bet- (Continued on Page 10, Col. 1)

### Wachsman Appointment Imminent



High administration officials have let it be known that Mr. Larry Wachsman is soon to be named to the newly created post of Director of Student Activities. It is believed that Mr. Wachsman will relieve Dr. Israel Miller, Senior Vice President, of his day to day activities as Vice President for Student Affairs, such as meeting with students, directly supervising activities, etc. Mr. Wachsman, known primarily as head-counselor at Camp Morasha, is registrar of RIETS and Math Instructor at Yeshiva University High School for Boys.

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# Congratulations

The Governing Board of Commentator would like to congratulate President Lamm and all those involved in the massive financial effort which resulted in the successful repayment of Yeshiva's debt. We also thank the donors for their generous contributions. This success, however, should not give way to a period of stagnation. Yeshiva, now financially solvent, must turn its attention to the improvement of the academic quality and physical environment of the university.

# Unwise Decision

The student lounge/game room located in the basement of Furst Hall has existed for the past eight years.

It has provided a change of scene for overworked students; it has been the unofficial haven for commuters; and it has contributed substantial revenue to extracurricular activities sponsored by Student Council. In short, the game room has been a useful and positive aspect of Yeshiva College.

Unfortunately, the administration has chosen to quickly, quietly, and permanently shut down the game room.

- The administration says the noise produced by the game room disturbs the Biology labs and offices next door. Without question, a viable point. But the simplest of measures could solve this problem. Why not simply lower the noise level on the pinball machines? Why not simply attempt to soundproof the walls of the lounge? The "noise factor" could easily be eliminated without resorting to the radical step of closing the game room.

- The administration says the pool tables in the game room create an atmosphere not conducive to Yeshiva life. If the pool tables make the game room objectionable, then the administration should state this clearly, and just remove them.

- The administration says the excessive use of the game room by high school students is undesirable. We agree. But closing the lounge punishes the college students for the sins of the high schoolers. The answer is found in cutting out those who don't belong, not punishing those who do.

- The administration says it is willing to relocate the game room to the Student Union Building. The glaring security problem with that area, as evidenced by the recent burglary of WYUR, renders this an impossible alternative.

To summarize, the game room is a

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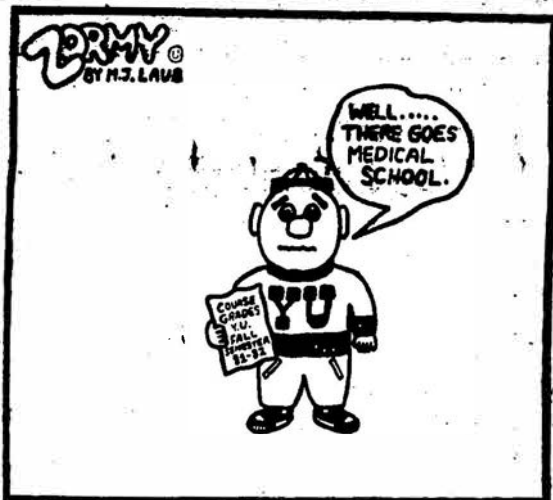
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definite plus for Yeshiva College students — both psychologically and economically. The reasons given for its closing are clearly inadequate. We urge the administration to reconsider its rash move, and once again make the game room and its proceeds available to the student body.

# Unfair Measure

In the past, students have been able to remain in the same section of a two semester course throughout the year. This privilege has now been abrogated by the Registrar. We feel that this measure is unfair and counterproductive.

Courses such as Composition require the development of certain basic skills and principles over a full year. To switch instructors in midstream necessitates that the student learn new techniques and abandon the old ones, never really mastering either.

A second major problem arises in course scheduling. Science courses are taken in conjunction with lengthy labs which meet once a week. Student schedules are often built around these labs. To force a student to reconstruct his entire schedule because he is no longer guaranteed entrance into the same section of the lab is not only unfair but in many cases impossible.

These major problems certainly warrant reconsideration of this new rule.

# Overdue Loans

For the past fifteen years the Yeshiva University Alumni Loan Fund has served as a monetary resource for students in need. Although it is well known that the policy of those who distribute the private loan fund is one of generosity and benevolence, it is regrettable that some have taken advantage of this service.

Students who have defaulted on their loans have depleted the available funds for future recipients. Notices and constant warnings have been sent to delinquent borrowers. Unfortunately, the response has not been one of total cooperation.

This warrants stricter measures. For example, the registrar can cancel the registration of the delinquent students or the amount of the loan can be added to the bill. Hopefully students will recognize their obligations without these threats and pay up.

We therefore appeal to those borrowers who still owe outstanding payments to this loan fund to reconcile their debt so that the service remains viable for future recipients.

Anyone interested in working for Commentator in any capacity please see Joseph Sturm in M222.

# Letters To The Editor

The Commentator accepts letters to the editor subject to revision and abridgement, provided they are submitted, typed double space, to Morgenstern Room 222 by the Thursday night preceding the publication date. Unfortunately, due to the limitations of space, we cannot guarantee the publication of every letter that we receive.

## Wrong Time For UP's

To the Editor,

Again this year, as every year, seniors are being required to take the UP test in their major to graduate. I do not intend to discuss whether this is justified or not, but would like to point out one difficulty with the present UP schedule. Most students, when they take the graduation exams, still have one semester's worth of material to study.

I do not understand how an English major can take a UP without having studied King Lear, Othello, or Macbeth; a math major without one semester of Advanced Calculus; a history major without the second half of British history; or a philosophy major without Modern Philosophy. A graduation exam taken under such conditions proves absolutely nothing.

I have contacted ETS, and they informed me that the college administers the test according to whatever schedule they wish. The UP — and all the more so, departmentals — can be administered in April, with the results still being available well before graduation, and with enough time to arrange for departmental "make-ups." These departmentals might even be kept on file, ready to be given on a week's notice.

The present administration date is nonsensical, and I hope

that the college reconsiders the administration time for future years.

Gilbert Kepecs,  
YC '82

## Studying Art

To the Editor:

The question posed in Yehudah Mirsky's column should not have been "Why Study Art at Yeshiva" but rather "Why Yehudah Mirsky Thinks Art (read Beauty) 'Is Nice' and Should Be Studied at Yeshiva."

Yehudah begins with the affected conviction that the study of art, and therefore art, "is devoid of moral significance" and is, therefore, antithetical to Judaic spirit and principle. Art, Yehudah, is generally influenced not by its owner whether he be Goering or Thomas Aquinas but by the environment in which it was conceived. Thus, to the extent that society contrives its

own morality, improvising the ethical standards that it shall abide by, so too, art will reflect the values maintained by an individual community.

On to the attempt to associate art with paganistic inclinations. Art is not an ungodly celebration of the external, but man's earnest endeavor to understand his surroundings within the context of human consciousness. Art is a withdrawal to the fantastic, the illusory. It is a structured attempt, decidedly deliberate, to enhance reality as seen through

countless experiences large and small, moot and important. Art is essentially the utopic view of vitalistic reality, the unattainable which we must vicariously act upon and admittedly enjoy. Art then, reveals the reality that man would construct for himself — utopia, in so many words. To a degree, this is what the Jew is attuned to: perfection, through the Torah, though. Art improvises man's ultimate potential.

After the myriad arguments, Yehudah Mirsky concludes that  
(Continued on Page 7, Col. 3)

In the last issue of The Commentator, it was mistakenly reported that students would receive Independent Study credits for the Emergency Medical Training course. As of now, the Academic Standings Committee has acted to deny an EMT course status at Yeshiva College.

The site for the YU-Vassar basketball game Saturday evening, February 27, 1982 has been changed from George Washington High School to John Bowne High School, 63-25 Main Street in Flushing.

## Commentator Interview

The following is an exclusive interview with David K. Shipler, the Jerusalem bureau chief of the New York Times. Mr. Shipler is responsible for almost all reporting of Israeli affairs which appear in the Times. The interview was conducted by Sholom Fried of the Commentator in the Times' Jerusalem bureau on December 22, 1981. It was transcribed and edited by Mr. Larry Greenman.

**Comm:** How long have you been the Jerusalem correspondent and how did you get to become a correspondent here? Did you have any background in Jewish or Israeli issues?

**Mr. Shipler:** Not really. I came in July 1979 from Moscow where I'd been for four years. I told them when I had already been there for two years, that I wanted to stay for four, then about six months before the four years were up, I started asking them what bureaus would be opening up in the summer of '79. There were three possibilities: Jerusalem, Johannesburg, and Nairobi. As it turned out neither Johannesburg nor Nairobi actually did open up and in any case before that became clear, they suggested that they'd like me to come here and I also really had Jerusalem as preference among the available options.

**Comm:** Do you speak Hebrew?

**Mr. Shipler:** No, I came here almost directly from Moscow and when I arrived I decided that I was going to try to learn Hebrew. I found a tutor but it soon became clear that I was cancelling more lessons than I was going to — just because things would happen, so I abandoned it, much to my dismay.

Most of the news that I cover involves people who speak Eng-

lish. A very high percentage of Israelis speak English. What you lose out on, is the casual encounter — you know, picking up a hitchhiker and getting into a conversation, and on that level you do miss a good deal. When I talk to people who are not fluent in English, I usually take along someone who can interpret. We use a photographer who has lived in Israel since the age of four, and if we go up to the Golan Heights to talk to settlers and Druse residents, he interprets for me as well as taking pictures for me. Then I have an assistant in the office who translates the press for me and does interviews on the phone when necessary. I've sent her out, for example, when Sadat was killed, to just go out onto the street and talk to people and get their reactions. When the Beirut bombings took place, she did the same thing. So in that way, there's some input of more ordinary people into the coverage.

**Comm:** Do you have any personal opinion on how the Begin government has been handling the state of affairs over the past two years?

**Mr. Shipler:** When you get into this business as a reporter and you cover the story every day and you're required when you sit at your typewriter to be balanced, fair, and analytical, and not to write editorials, you reach the stage, intellectually, where you almost don't have an opinion yourself. I find it very hard to come down nice and neatly on one side or the other. The most general thing I can say is that this government is beginning to cut off options for Israel in the future, internationally. And I'm speaking now mostly of territorial issues.

**Comm:** Do you think that the Camp David Agreement was a good move for Israel?

**Mr. Shipler:** Yes, I think so. I think that in this particular area, Begin from almost every viewpoint did quite well. He took a risk and he made quite a deep concession, but got exactly what Israel had been looking for many, many years which was recognition and peaceful co-existence with a powerful Arab state.

**Comm:** So you think the risk was worthwhile?

**Mr. Shipler:** Well I suppose only history will tell us whe-



— S. Fried  
Mr. David K. Shipler

ther it was a good risk. I think that Begin deserves credit for taking the risk, given Israel's values as a society. The fact is that it is not an aggressive or expansionist power. I see Israel as a country that does desire to live in great harmony with the Arabs, at least in peace. That is, it's not looking for a

fight, it's not trying to provoke wars anywhere. It doesn't really have designs on territory beyond the post-'67 borders. Given these values on Israel's part really it had to take the gamble, it had to take the risk, because Sadat offered Israel nothing less than what it wanted. Now there may be some disagreement about whether Begin had to give back all the Sinai, whether he couldn't have kept the Yamit District or he couldn't have kept the strip down the Gulf of Aquaba to Sharm. But essentially I think that Begin made the decision which was the statesmanlike and visionary decision, which was to make the concessions in order to get this very valuable change of approach by the Egyptians.

Now there's tremendous anxiety in Israel about what happens five or ten years from now. That's something you can address only in retrospect but at the moment, Begin deserves to be applauded.

The part of the Camp David Accords that relate to the Palestinian question is something else, this was a compromise. In effect it was a way of addressing the question without addressing the question, a way of dealing with it without coming to grips with it. It was an essential part of the process from both Israel's and Egypt's points of view, because Egypt had to make its case with the other Arabs that it was not interested simply in a separate peace. And Israel had to somehow create a refuge from additional pressure for relinquishing the West Bank.

I think that probably in the future, other peace agreements with other Arab countries on other borders will require similar concessions of territory by Israel.

In other words, the Egyptian-Israeli Treaty is a model. It's a demonstration of the way, in which the Arabs should be dealing with Israel to get their land back — that is the post-'67 territory.

The problem I have with Begin's basic approach which is not to give up these territories and to make sure that they're not given up by a future government, is that from Israel's perspective it cuts down flexibility, it cuts out options. It makes it more difficult for Israel to find a way of negotiating some peace agreement with the Arabs even if they're willing.

Now, maybe Israel would never feel prepared to concede the Golan Heights because of strategic and military reasons, but at least if it had not been annexed, you would not get what you're going to get now which is extensive development and settlement up there, private investment in light industry, and generally an expansion of the Israeli civilian infrastructures in the area. This will do ultimately for the Golan Heights what the settlement policy has done for the West Bank — which is to create a very powerful constituency within Israeli society which regards these areas as Israeli territory permanently, and therefore, will resist, politically at least, to relinquish them if the conditions change in the surrounding area.

Arik Sharon has a very perceptive and quite correct analysis of the way in which a country defends territory. He says that the reason for putting the settlements out there is not that the settlements have any particular military value as such, but that  
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## WYUR Radio Station Burglarized, Will Suffer Programming Setbacks

By SETH FRIEDMAN

A burglary of over \$2,000 worth of equipment has caused WYUR to suffer a setback in its programming capabilities. Howard Bramson, station manager of WYUR, noted the loss of two turntables, two cassette decks, two preamps, and a remote broadcasting unit when he entered the station on January 23.

It seems the perpetrators knew the combination to enter the Student Union Building, where the radio station is located, as there was no sign of forced entry. Col. Robert Marmorstein, Director of Security, assumed the thieves went up into an air-conditioning duct suspended from the ceiling and dropped down into the station.

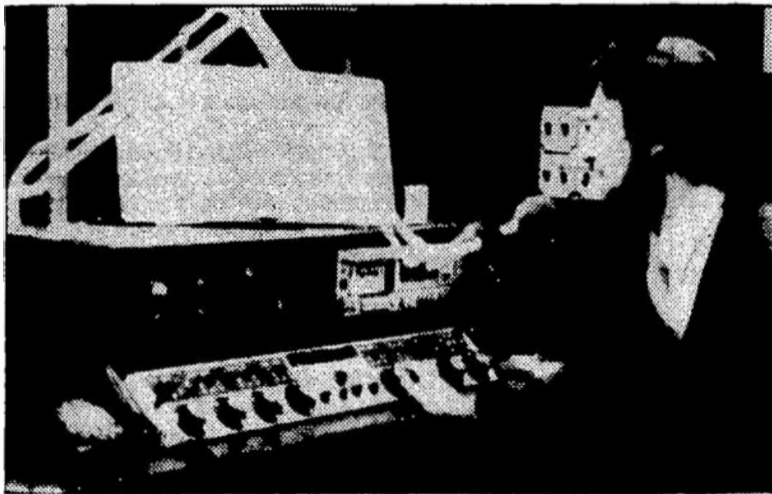
### Strong Clues

Although the perpetrators have not been apprehended there are "strong clues that they knew what they were looking for," according to Col. Marmorstein. The thieves seemed to have been familiar with the floor plan of the Student Union Building. An ongoing investigation is being conducted by the police and the security department.

Col Marmorstein asserts that if the walls to the radio station were higher the culprits would have had a harder time. Mr. Bramson notes that he has requested Buildings and Grounds to do such work several times.

### Bolted Down

In order to prevent further incidents, Col. Marmorstein will see to it that all equipment in



Howard Bramson, Station Manager, sitting at the central board earlier this year.

the station will be bolted down.

The source for the money to replace the stolen equipment is

being discussed with Dr. Israel Miller, Vice President for Student Affairs.

## M.S. In Accounting

By MORDECHAI TWERSKY

Ending months of speculation, Dr. Egon Brenner, Executive Vice President, has confirmed that Yeshiva University is developing a master of science program in accounting.

### Graduate Program

The graduate program is scheduled to be submitted to the New York State Department of Education this spring for approval and implementation thereafter. It is designed for the student who has already earned a bachelor's degree in accounting from a college or university whose accounting program is approved by the State.

Dr. Brenner called the 30-credit program unique and innovative and explained that the program will offer a substantial number of computer-oriented accounting courses, more than any other M.S. program in the country.

### Accounting And Computers

According to Dr. Norman Schlessberg, chairman of the Accounting Department at Yeshiva College, the M.S. program will be "of immense interest to the accountant wanting to enhance his or her educational and working background in the field of computers." Graduates of the program, according to Dr. Norman Rosenfeld, Dean of Yeshiva College, "Would be prepared to enter the computer departments of large accounting firms and obtain management advisory positions."

Another distinction of the program, according to Dr. Schlessberg, is the "Macro-economics" course, which administration officials expect may be taught by Dr. Aaron Levine, Chairman of the Economics Department at Yeshiva College. According to Dr. Levine, the course involves the development of economic models, which serve as a theoretical framework. There is then a discussion and examination of the current monetary and fiscal policies. The course then examines how the various policies affect the foreign exchange markets, interest rates, investment decisions, the savings rate, and rate of inflation.

Dr. Levine says that such a course "is valuable to the accountant whose firm is engaged in corporate planning, long term capital budgeting and in the assessment of the changing patterns of market demand."

### Intelligent Contribution

Furthermore, Dr. Levine added that the "Macro-economics" course would give the graduate "a broader knowledge of the overall operation of business," and he or she will be able to "contribute intelligently" to decision-making in business.

In addition to the standard courses of "Advanced Auditing" and "Advanced Taxation," Dr. Schlessberg indicated that an "Operations Research" course will be offered, where quantitative  
(Continued on Page 9, Col. 1)

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# On The Cutting Edge Of...

By YEHUDAH MIRSKY

Though the ink on the checks is barely dry and the gentle clink of the cocktail glasses has all but receded into the stillness of time, it is not too early for us to start talking about what we are and where we are going now that we've managed to cast off the financial millstone. Just what are we doing here at Yeshiva? What do we have? Most importantly, what sort of vision are we bringing to the life of our school? It is primarily with questions of vision that we will concern ourselves here.

Let it be submitted that as an institution we are a breeding ground for a generation of the Orthodox middle class. That is the goal toward which we are educating and that is the spirit which informs and guides our enterprise. Those values which we traditionally associate with the middle class ethos in America — stability, calm, staid tranquility — are truly admirable goals for individuals. A university which chooses to live by those values, which refuses to accept challenges and take risks, has condemned itself to stagnation, tempered only by occasional bits of lip service to the "enlightening" traditions of Western culture.

If we were another school, that would be fine. We wouldn't be terribly interesting but we couldn't be faulted on moral grounds. But we are not another school. We are Yeshiva and we are living in an age of social turmoil and spiritual crisis on which we dare not turn our backs. One may argue about whether or not that welter of social, political

and cultural forces which we call modernity has indeed effectively dissolved all previously accepted forms of religious affirmation and expanded our self-consciousness to the point where there is no room left in our minds for God. The ultimate truth of those propositions is debatable. What is not debatable is their brooding presence in our contemporary experience. The Jew in the modern world may be likened to a point at the center of a series of concentric circles, enveloped by ever broader spheres of commitment and meaning — Jewishness, Westernness, citizenship in the world, mute partnership in the cosmos — able to hold its own only so long as it can firmly maintain all of its perimeters. The issues raised by the experience of modernity must be dealt with head-on. Moreover, recent history has profoundly deepened the urgency of moral and spiritual discussion. We cannot retreat into a blithe neo-Orthodoxy if we wish to secure our destiny as Jews and dare to speak in the name of truth.

Is such an undertaking of forthright confrontation going on within the walls of our yeshiva? No, it is not. Yeshiva is not a fountainhead of creative thought and scholarship for the Jews of modernity. It is not the crucible in which a powerful new commitment to Judaism, one commensurate with the needs of our times, is being forged. It is not at all a center for academic Jewish scholarship in America or elsewhere. It is not the beatific garden of synthesis so ably and

gleefully lauded by the PR office. We are not, gentle reader, on the cutting edge of anything.

What have we come to when Jewish Studies programs are expanding on campuses all across the country and our own graduate school of Jewish Studies, barely kept alive by its undergraduate students, watches its faculty drift off to greener pastures while its potentially fantastic resources go to waste? What have we come to when we invite no less a master of belles-lettres than the chief writer of the Art-Scroll series to come and lecture our rabbinical students on "Torah and the Written Word"? What have we come to when an independent review like the *New York Times Selective Guide to Colleges* concludes that three of our four most popular majors are Economics, Information Science and Accounting? Of course, nobody would denigrate the value of these disciplines or their students and teachers, but what is the nexus of values by which our future professionals will live? Permit me to differ with the conventional wisdom of at least one-third of our Jewish Studies programs — a gemara-shiur, no matter how good, and the occasional Bible class, will not suffice. What is more, to simply locate shiurim and lecture halls in the same building is not synthesis. At best

(Continued on Page 9, Col. 1)

# Mugging Incidents Hit Washington Hts Campus

By MARK MAZER

FEBRUARY 15 — Three more muggings or attempted muggings occurred tonight. These incidents occurred in the vicinity of the George Washington High School (192 Street and Audobon Ave.), where certain physical education and Maccabee basketball games are held.

### YU Students Accosted

At approximately 6:45 P.M., members of the YU swimming class were accosted at the corner of 191st Street and Audobon Avenue, by a large group of local youths. The YU students managed to run to the nearby Isabella Nursing Home. However, employees of the home refused to permit the students to telephone. The members of the class were able to signal the YU security van, which was bringing a guard to G. W. for the evening's basketball game, and were driven safely to the gym. Col. Robert Marmorstein, Director of Security, had not yet ascertained from the van driver why the police had not been called at that point.

Later on, at approximately 8:30 P.M., a group of four students was on its way to watch the Maccabee game. At the corner of 188th Street and Amsterdam they were met by 15-20 youths, who allegedly demanded that one of the students surrender his sheepskin coat. The student refused and was pushed to the ground and hit in the head. He was helped to his feet by another student, and they ran safely to G. W.

After the game, assistant

basketball coach Dr. Jeff Gurock, accompanied by his wife and mother-in-law, was mugged at gunpoint and forced to surrender his wallet. The perpetrators fled from the gym parking lot immediately.

### Relocation

Col. Marmorstein reported that in the future the van would be used to shuttle students to the G. W. gym for their classes. He also noted that the incidents tonight might have been avoided had a similar occurrence at George Washington last Wednesday evening been reported to him. Col. Marmorstein suggested that it would be wise for the university to consider abandoning G. W. as a physical education plant and explore other options. He noted that the local junior high school on 183rd Street and Amsterdam Avenue was being considered. However, the gym at 183rd Street has no pool and the swimming program might have to be abandoned.

Anyone interested in working on the typing staff of Commentator please see Joseph Sturm in M222 immediately.

### Op-Ed

## The Sanctity Of The Jew & The Sanctity Of The Land

By RABBI YOSEF BLAU

This article is being written with a heavy heart and divided emotions. It is painful to criticize those whose actions reflect some of the noblest ideals of Judaism. Idealists, with profound commitment to the land, people and religion of Israel, may nevertheless produce tragic consequences. Extremist solutions are often appealing (particularly to the young) and when they are buttressed by *halacha* and the assuredness that they will lead to the immediate coming of the Messiah they become irresistible. Under ordinary circumstances I avoid making public statements on political matters precisely because of my rabbinic position. I don't like commenting while living in America on what actions are appropriate for Israel. Silence can be construed as acquiescence. The delegation that came to America to fight Israel's withdrawal from the rest of the Sinai was received by much of the Yeshiva community as the representatives of the voice of Torah. At a rally for them Yeshiva High Schools sent buses in a manner reminiscent of demonstrations against Russian mistreatment of Jews and PLO terrorism. It is taken for granted that it is *halachically* forbidden for Israel to give back Yamit and that there is nothing wrong with Israel's unilateral abrogation of its peace treaty commitments. It is further assumed that all Arabs (if not all Gentiles) are the mortal enemies of the Jews, and that fact alone frees us from any constraints in our dealings with them. The lesson learned from the Holocaust is to trust no one, and only force and armed might count. Jews are better by definition and even if we act cruelly upon occasion it is justifiable because our enemies are cruel.

Not giving back an inch, no matter what the entire world will think and how many unhappy Arabs will be added to Israel's population, is no longer a political position but, rather a manifestation of faith in *Hashem* and the assured way of hastening the already imminent coming of the Messiah. There is talk of religious settlers arming themselves and of even standing firm against the Israeli army.

When voices are raised questioning some of these assertions they are dismissed as reflecting a *Galus* mentality and of lacking true faith and trust in *Hashem*. The purpose of this essay is not to argue political science nor the lessons of history. Hopefully we can agree that there is a wide diversity of opinions among the political and security

(Continued on Page 10, Col. 1)

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1141

# Fourteen Year Debt Paid; Short-Term Goal Reached

(Continued from Page 1, Col. 2) fund-raising program of its history, the Century Campaign, an attempt at raising one-hundred million dollars by the university's centenary year, 1986. Dr. Norman Lamm, President of Yeshiva, unveiled the Campaign's slogan, "We Will Because We Must." This drive opened with sixteen million dollars worth of pledges made by eleven donors. At that time, the university was operating at an annual budget of one hundred and fifteen million dollars, with an endowment fund of less than ten million. Through the campaign, the university hoped to establish thirty endowed professorships, develop programs in nursing, information sciences, Psychology, Social work, Biomedical Research and Jewish Studies, intensify communal services, more fully integrate the structure of the university as a whole, provide scholarships, improve physical facilities and stimulate research in a broad range of fields.

On September 1, 1979, Yeshiva had been forced to inform the Bowery that, owing to, among other factors, the high rate of inflation, that it was unable to meet its debt payment for that month. Yeshiva called, at that time, for a restructuring of its debt and

produced a long range financial plan, drawn up by the accounting firm of Peat, Marwick, Mitchell and Co., which predicted that Yeshiva would be able to resume its regular loan payments in 1983. Two weeks later, the Bowery seized the custodial securities which Yeshiva had put up for collateral back in 1977. Furthermore, the Bowery demanded a list of all unrestricted pledges made to Yeshiva (i.e., those not earmarked for any specific purpose). Yeshiva refused to accede to this request in order, as a high administrator put it, to protect its contributors from harassment by the Bowery.

## Thirty-Five In A Year And A Half

After nine and a half months of negotiations, on July fourteenth, 1980, Yeshiva was able to make a series of agreements with a consortium of lending institutions, providing for a comprehensive restructuring of its debt to the Bowery. According to the overall agreement, if Yeshiva could repay thirty-five million dollars in a year and a half, it would be released from its remaining obligation of sixty-one million. The first installment, five million dollars, was paid shortly thereafter.

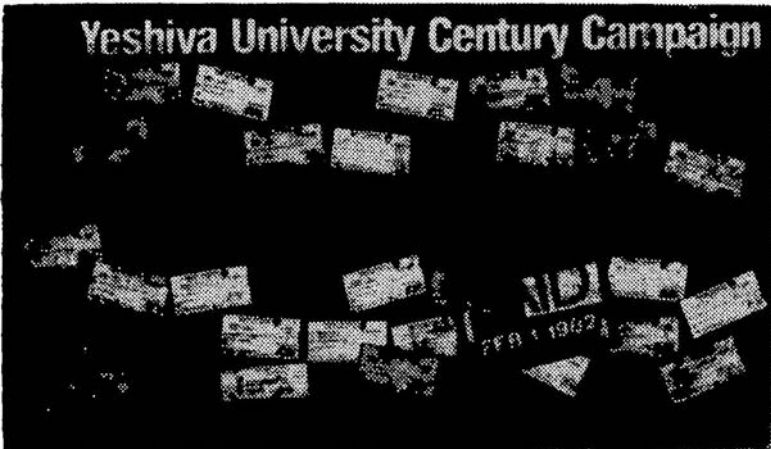


Photo montage of checks used to repay debt. — YUPR



# What's "In" — What's "Out"?

By DAVID KOBER

Our society is incredible. It impresses upon us the importance of doing the "in" thing, and yet at the same time it never makes it clear what the "in" thing is. One week you're dancing at Studio 54 with Halston and Liza, and the next week you find out that disco is dead. One week you buy clothes with little alligators all over them, and the next week you have to run back and exchange them for outfits with little polo ponies.

I'm getting at the fact that there is no set system for finding out what's "in" and what's "out" at a particular time. You can't pick up the New York Times and read: "There has been a revolution in Peru, and long hair is no longer chic."

Wouldn't it be wonderful if President Reagan were to include information on what's "in" at each of his press conferences? For example: "By cutting taxes and reducing the federal deficit, we hope to stimulate productivity. And speaking of productivity, blazers are undoubtedly au courant for today's businessmen as opposed to the outdated three piece suit."

But President Reagan has enough to worry about as it is. In order for the plan to work, he'd have to spend time nominating a Secretary of Chic for his cabinet; then the Senate would have to approve, and so on.

So instead, I myself will try to bring you up to date on what's "in" and what's "out." The crucial information you are about to receive is a result of hundreds of secret interviews that I conducted with the editors of Amer-

ica's most influential publications. And to help you memorize it, I've broken it down into the six areas of major concern during this first year of the Reagan era.

### FASHION

Reagan red is the hottest color now; Tip O'Neill orange is ice cold.

Calvin Klein is setting sales records; Jordache is boring.

Adolfo is rising as fast as Givenchey is falling.

Ralph Lauren is as "in" as anyone can be with a first name like Ralph.

The Polo emblem and boat shoe crown are running rampant over the Izod's and Addidases.

Tuxedos were brought back by the Reagans, and sweaters went out with the Carters. (Especially, ugh, cardigans.)

Cummerbunds are "in" now, so don't get caught wearing a belt.

Mink is very "in," and beaver, rabbit, et al, are very out.

Socks are out. Use them for dishrags, but for heaven's sake, don't put them on your feet.

### PERSONALITIES

Miss Piggy is the hottest thing on two, er, feet; Cheryl Tiegs is old news.

Warren and Diane are "in," Ryan and Farrah are out.

Elizabeth Taylor and Tony Geary are "in," Burt and Sally are out.

William Hurt is "in," John Travolta is out.

Lady Di is so "in," she couldn't get out if she wanted to.

Jackie O is out. Maybe it would help if she had some con-

sonants in her last name.

William Buckley is "in," although he won't admit it.

Woody Allen is out, although he won't admit it.

Spiro Agnew (how did he get in here?) is way, way out.

### MUSIC

Mick Jagger is "in," Barry Manilow is out.

Classical music is "in," punk rock is out.

Frank Sinatra is "in," and if you value your family's safety, don't ever imply otherwise.

Foreigner is "in," Kenny Rogers is out.

Manhattan Transfer is "in," Kansas is out. Is this music or geography?

Juice Newton is "in," Bread is out. Is this music or breakfast?

The Beatles are "in," the Bee Gees are out. Is this music or . . . oh, forget it.

Hard rock is "in," and if you haven't heard yet that disco is dead, you don't deserve to know.

### SPORTS

Sugar Ray Leonard is "in," Roberto Duran is "Who?"

George Steinbrenner is "in," and if he ever gets "out," he'll buy his way back "in." (I wonder how much "in" costs? I wonder if it ever goes on sale?)

Lot's of violence is "in," a little violence is out.

Hockey players without teeth are "in." (I guess all hockey players are "in.")

Lady reporters are "in," but lady athletes are out.

Sweating is "in," so Bjorn (Continued on Page 7, Col. 1)

# Are We Here To Stay?

By DANIEL EPSTEIN

If Israel needs an increase in manpower in order to continue to exist, she should not look to American Jewry. Counting on increases in immigration of U.S. Jews, Israel is bound to be very disappointed. Jews here have generally not responded to the birth of the state nor to its impressive military feats by picking up and moving to Israel. Nor is there any reason to assume that future Aliyah figures of the American Jewish community will be significantly higher than those of today.

For after all, how central is Israel to the life of the American Jew? To what extent has the existence of the state affected his life? How deeply felt is the responsibility to ensure Israel's continued existence? How much is the American Jew willing to sacrifice for Israel? How much does he care?

Let's take a look at our own communities. Monsey, Flathush, Queens are all thriving and vibrant Jewish communities. Every Shabbat, synagogues are filled with young couples and children. "How beautiful!" — one could, and in a sense should, say. Ortho-

doxy and observance of mitzvot on American soil have come a long way. That is indeed a blessing. But how many of these people will still be in the same place five, or even ten years from now? Probably most of them. How many of their children will roam and play in the streets of Shiloh and Gush-Etzion? Probably very few of them. "Next year in Jerusalem, this year in Grossinger's!" is their slogan, and it unfortunately will continue to be.

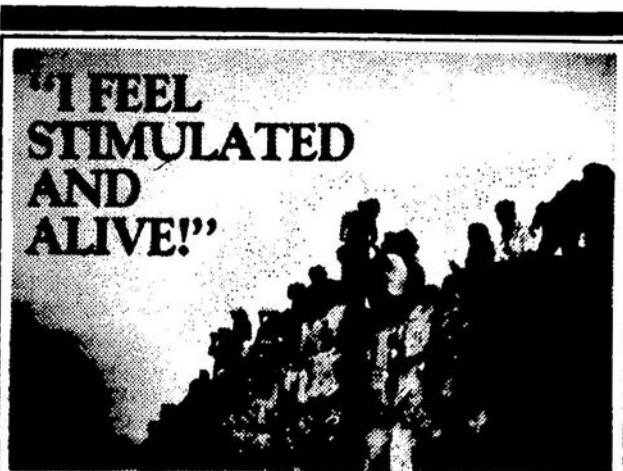
For what have our religious and educational institutions, our synagogues and yeshivot, taught our youth? Do synagogue rabbis preach the importance of the "mitzvot hateluyot ba'aretz" and that no Jew can be totally observant outside of Eretz Yisrael? How often? Do rebbeim, even in our own yeshiva, emphasize sufficiently the significance of the halacha attaches to "yishuv ha-aretz"? Are students made to feel that the home of the Jew is Eretz Yisrael and not New York, and that our soujourn in "galut" is to be looked at as a curse, or a punishment, and not as a blessing? It seems pretty ironic that Jews prefer staying in "galut" to

returning to their land. I could just envision the "Mashiach" coming and calling on us to come home, and us responding, "come back next year. . . ."

How often do Roshei Yeshiva in American yeshivot, including ours, encourage students to go on Aliyah, and to strengthen and spread Torah observance there? Seldom, if you ask me. It seems that it is so much easier to criticize than to get involved personally and try to change things by going there, or at least by encouraging others to do the same.

America definitely needs "mechanchim." It needs "manhigim" as well, spiritual leaders who will cater to the needs of the community. Individuals who have devoted their lives to the sacred service of "kiruv" and Jewish education here in the U.S. should be praised, not castigated.

But what concerns me is the attitude of those individuals who make that conscious decision to stay. Do they make it perfectly clear to their congregants and students that the only really just reason they are here is to strengthen American Jews' com- (Continued on Page 9, Col. 3)



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# Admissions Office Untouched

## By Yeshiva's Fiscal Cutbacks

By JOSHUA SCHNALL

The packet every high school student receives who applies to Yeshiva University does not originate from any mysterious source. The address on the envelope which reads "Office of Admissions, Yeshiva University" gives away the packet's origin.

### Office of Admissions

In addition to controlling admissions to all undergraduate schools, the Office of Admissions also directs the Israel Programs of Yeshiva University, and handles the admission process for RIETS and the Bernard Revel Graduate School. A branch of the office at the Brookdale Center serves the Ferkauf Graduate School. The Wurzweller School for Social Work has its own separate operation which the Admissions Office here would become much more involved with if Wurzweller were to move uptown. The other graduate schools affiliated with the University have their own admissions offices, but they generally use the uptown office as a resource for locating qualified students. In terms of the high schools, the Admissions Office has some input into recruitment but the office does not actually process any of the high school's applications. According to Mr. Paul Glasser, the director of the office, "It's the responsibility of the Admissions Office for the undergraduate colleges to seek out the largest number of qualified students who could enter the undergraduate schools of Yeshiva University at any one given year."

This task of "seeking out" a large number of qualified students, Mr. Glasser explained, "is enormous. We have a schedule of literature and other kinds of materials that are constantly being produced for the use and information of prospective students. We are involved in every facet of public relations." Mr. Glasser went on to make it perfectly clear that he and his staff do not "wait to hear" about or from interested students. Although some students may call in or write in to express the fact that they are interested in Yeshiva, this is not the main way that the Admissions Office recruits students. The office sends out staff members to visit many of the local high schools. Many times the office will send a representative to foreign countries. There is, however, no stationary representative in any foreign country except Israel. Ms. Judy Paikin, the associate director of admissions, noted, however, that "the vast majority of our efforts are here and not so much in foreign countries." Mr. Glasser also mentioned that the lists sent by many of the high schools and the regional directors of NCSY chapters are of great assistance

in the overall recruitment efforts. What makes the admissions task even more difficult, Mr. Glasser explains, is that his office attempts to get the "quality and quantity" through personal attention. As he further explains,



Mr. Paul Glasser

"We have a very limited market . . . what we are trying to do is to reach the students as often as possible in the most direct way possible." It is for this reason,

he added, that the office is moving ahead with a computer system in order to better reach students. Obviously, an important part of attracting prospective students is to have a curriculum that is inviting. As Mr. Glasser put it, "If there were an area of liberal arts and science that was, at present, not sufficiently provided for in our college, we would suggest the examination of that area."

### The People

The structure of the overall operation is as follows. The Stern office is manned by a Secretary in conjunction with the Dean's office and an assistant director of admissions, Mrs. Marla Frohlinger, who is responsible for undergraduate women. Mrs. Frohlinger interviews students, processes their applications at Stern, and throughout the year, she remains somewhat involved in those students' admission process. At the Yeshiva College office, Rabbi Aaron Scholar performs a

(Continued on Page 8, Col. 3)

# Cardozo Law School Receives Bar Association Accreditation

The American Bar Association has voted to extend full accreditation to the Benjamin N. Cardozo School of Law of Yeshiva University. The vote took place in Chicago on January 26, at the ABA's mid-year meeting, and followed a year-long series of inspection visits and committee hearings, which delved into such areas as the quality of faculty, faculty/student ratio, budgetary support for the law school, and its facilities. The ABA had previously provisionally accredited the school, shortly after it opened its doors in 1976.

### Gratified

Lester Brickman, acting dean of the Cardozo School of Law, commented that "We are, of course, gratified by the action of the American Bar Association in according us full accreditation. While the many law firms, government agencies, and members of the judiciary who have had contact with Cardozo graduates are already aware of the quality of our program, official recognition will help us convey that information to the entire legal community."

The Law School has a current enrollment of 900 students, a full-time faculty of 35, and an adjunct faculty of 22. Among its distinguished faculty are Telford Taylor, Dr. Herman George and Kate Kaiser Professor of Constitutional Law, who is internationally renowned as Chief U.S. Prosecutor at the Nuremberg War Crimes Trials (1946-49); Minasse Haile, former Minister of Foreign Affairs of Ethiopia; William L. Carey, visiting scholar and former chairman of the Securities and Exchange Commission (1961-64); William A. Volck-

hausen, executive vice president and general counsel of the Dime Savings Bank of New York; and Leon Wildes, a Yeshiva University alumnus and prominent immigration attorney.

### Achievements

Of the 863 students who have graduated since Cardozo was established in 1976, many have already gone on to earn significant distinctions. One graduate is currently serving as law clerk to Associate United States Supreme Court Justice William J. Brennan, Jr., and this year its Moot Court team was one of the 28 law schools which qualified for the national rounds of the Moot Court competition.

The Commentator is sponsoring its annual short story contest. Winners will receive two tickets to a Broadway show and have their work published in Commentator. Entries must be submitted to M222 before April 1. Members of the governing board are not eligible.

# Washington Heights: An Illustrious Past

This is the first in a series of articles dealing with the history of the area surrounding Yeshiva University's Main Center. This article deals with the area before the coming of Yeshiva University in 1928.

By NEAL DUBLINSKY

When most Yeshiva College students contemplate the neighborhood of their school, they dismiss the area as a mere conglomeration of buildings, a slum area portraying the American Dream gone awry. These students are not aware of the past grandeur of the Washington Heights-Inwood area, of its historical significance and of its beautiful landscape in days-gone-by.

This general area was originally inhabited by the Wappinger Indians, a confederacy of nine tribes. The first European settlers to arrive were the Dutch who established farms here. The Dyckman House at 204th Street and Broadway is the only remaining Dutch Farmhouse in Manhattan.

British colonists arrived soon after the English capture of New York from the Dutch. Broadway used to be known as Kingsbridge

Road while St. Nicholas Avenue was called Albany Post Road; it served as a mail route. Laurel Hill, adjacent to this campus, was so named on account of the many laurel bushes covering it.

During the Revolutionary War, Washington Heights played an important role. It was here that General George Washington staged the main defense of New York. Troops and supplies came up the Albany Post Road. Washington had his headquarters up in Ft. Washington. The embankment at 187th Street and Bennett Avenue was known as Death Gap. There, the defending American troops rolled down boulders at the attacking Hessian mercenaries, who eventually resorted to a fierce bayonet charge against Ft. Washington.

Ft. Clinton was the site of a battle between a contingent of Pennsylvanians under a General Baxter and the British who were crossing the Harlem River. In this battle of November 16, 1776, the colonials displayed great courage as the British had overwhelming numerical superiority. Nevertheless, the British prevailed and Gen. Baxter was killed. The Yeshiva University main campus is located near the crossing site of the British troops under Brigadier General Matthews.

During the 1890's the west bank of the Harlem River adjacent to the Main Campus was known as "The Speedway." People came from all over New York to ride bicycles and to view the trotting races of two-wheeled chariots on The Speedway. Shell races involving boats were conducted on the river itself. Boat-houses were maintained along the river by college teams and by boat clubs. The Washington Heights area continued into the 1900's as a prime site for family outings and as a suburban community.

A future article will focus on the history of the Main Center's grounds.

### Sources

1. *The Dyckman Valley*, a 1950 study by the fifth grade class of Sylvia B. Karasik, P.S. 152.
2. *Washington Heights*, by Reginald Bolton.

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# Why I Read Philosophy, History, Literature, etc.

By RABBI SHALOM CARMY

I

1) Man was created by G-d in His image. Man's destiny in this world is the service of G-d: "Beloved is man, for he was created in the image; it is a special divine love that he is informed that he was created in the image." (*Avot* 3).

2) Man is catastrophically alienated from G-d. He doesn't understand his nature and destiny. He has tarnished the image of G-d. "What man fails to comprehend is not the world around him, but the world within him . . . Let me add that man fails to recognize himself because he is man. As man, he was cursed by the Almighty, condemned to misuse his freedom and to lose his own self." (*Maran haRav Soloveitchik shlita*, writing in *Tradition* 17:2, Spring 1978. p.62).

These two theses are the necessary basis for any true grasp of the human condition: the astonishing glory which G-d intended for man, on the one hand, and for the stinking morass in which he is inextricably mired, on the other hand. Man, as thinking spirit, must strive to understand G-d's Torah and G-d's creation while liberating himself from the falsity and viciousness which sicken his existence.

What constitutes the unique glory of man? Biologists dispute whether it is man's relatively large brain or his upright posture to which he owes his advantage over creation. However that might be, the Torah tells us, according to Onkelos, that G-d infused in man that living spirit which made him a *nefesh chaya* — a speaking being. In other words, *language* is the basis of man's special destiny.

The power of speech is prior to thought; through imaginative thought, man creates new worlds and achieves new insights into the world that confronts him. Language enables him to categorize the universe: the Torah speaks of Adam determining the names of the animals. Gifted with language, he is capable of intellectual creativity: he can reflect upon his experience of the world and thus make it new. This creativity is expressed in all areas of life: in exploring the Torah as surely as the external world, the social world, the world of the psyche. To expand the range of our language and the amplitude of our thought is to deepen our knowledge and participation in the world that G-d has presented to us, the worlds of Halacha and Aggada.

The so-called humanities are a vital part of the record of our life within language. Philosophy explores the modes of consciousness of our experience. History removes us from the realm of immediate sensation so that we come to reflect upon where we, and our culture, come from, and where we are going. Imaginative writing (fiction, poetry, etc.), standing in relation to the primary world of experience without being of it, offers us new perspectives, both linguistically and psychologically, from which to grasp our experience.

In a word, then, our ability to engage in the intellectual activities characteristic of the humanities enhances our understanding of the human world. If, as R. Hutner *z"l* has maintained, "any amplification of our understanding and penetration in depth in any event of world history in general or Jewish history in particular (from a Torah viewpoint) — is nothing but *knowing the ways of G-d*. And obviously there is no greater approach to *Avinu she-ba-Shamayim* than this . . ." (*Pahad Yitzhak: Letters* #54), then the liberal arts provide a vital service to those who seek after G-d.

II

Thus far we have addressed man's aspiration to fulfill his glorious destiny of knowing G-d. What of the more urgent task of liberating oneself from bondage to the radical evil of man? How can man make his way among the mine-fields of contradictory impulses, Let me quote the Rav again: "Man is indeed a liar, because he is involved in an unresolvable contradiction, in an insoluble dialectic, because he is caught like Abraham's ram in a thicket of antinomies and dichotomies . . . Man, confused, kneels in prayer, petitioning G-d, who has burdened him with this dialectic, to guide him and to enlighten him. The Halacha is concerned with this dilemma and tries to help man in such critical moments. The Halacha, of course, did not discover the synthesis, since the latter *does not exist*" (*Ibid.* p.26; my italics — S.C.).

(Continued on Page 8, Col. 1)

# What's "In" — What's "Out"?

(Continued from Page 5, Col. 5) Borg is out. (Doesn't he have glands?)

Horse racing is out, unless of course you race on a polo field.

Auto racing is "in," but not if you do it for the money.

Racquetball is "in," jogging is out unless you're extremely good at it.

Carbohydrates are "in," proteins are out.

Knowing what carbohydrates are is out. Your diet doctor should tell you.

TELEVISION

Big budgets are "in," little budgets don't exist.

Bryant Gumbel is "in," David Hartman is out.

Ted Koppel is "in," Dan Rather never was and probably never will be.

Walter Cronkite will always be "in."

David Letterman is "in," Tom Snyder isn't.

Violence is "in," sex is out. Except on the soaps.

General Hospital is "in," (of course), and One Life to Live is out.

Luke and Jackie are pistol hot, Vickie and Clint are colder than Mikos Cassidine.

Raven is "in," Schuyler is as out as you can be.

Separation is "in," divorce is out.

Saturday Night Live is back

"in" again, but for how long?

Hill Street Blues has gone from way out to way "in."

POLITICS

Republicans are "in," Democrats are out.

Rich is "in," poor is not only out, it's illegal.

Inherited wealth is "in," welfare is . . . what's welfare?

Peking is out; you know what Moscow is.

War is "in," peace is out. Conservatives are prime ribs; liberals are last week's meat loaf.

The above information is absolutely accurate for the period of February 24, 1982, to February 28, 1982. After that, you're on your own.

# Letters To The Editor

(Continued from Page 2, Col. 5) we should study art because everyone has his favorite piece that "says something special" to him. That art is poignant should be inconsequential in rationalizing its presence at Yeshiva.

Art should be taught at Yeshiva for the above reasons and not Yehudah's myopic beliefs. Unfortunately, with reference to Yehudah Mirsky's reasoning, this is a case of his means not justifying the ends.

With apologies to Abstract Expressionism, Neo Dada and Minimalism.

Joshua Teplow  
Alumni Editor, Hamevaser  
New York University-Fine Arts,  
Master's Program

## Yeshiva Credit

To the Editor:

As its name suggests, Yeshiva

## Basketball Intramurals

(Continued from Page 12, Col. 5) Adler on Maslow. Adler, using his wide size, held Maslow, who averages 20 points a game, to a pitiful 11 points, with only 2 in the fourth quarter.

The seniors opened the fourth with the Leichtung and Shulman show. Eli Shulman took control of the game and started scoring at will. In an amazing display of passing and shooting, Leichtung and Shulman ran picture perfect fast breaks that left the juniors in awe of what versatility the seniors have on their team. The two combined for 10 of the senior's 15 fourth quarter points. The seniors led the entire fourth quarter, and it seemed like they would run away with the game. But Barry Klein kept the juniors in the game with strong boards and 8 fourth quarter points. With 2 minutes left the juniors mounted a rally only to fall five points short of their goal. The seniors held the juniors to only five scorers while almost every senior scored.

To clean up the fourth quarter the seniors put in their own magic show, the "L.A. kid" Gary Rosenbaum. Jay Adler sealed the victory with a fierce move to the basket to force a three-point play.

The remaining scoring of the seniors was Rudansky 12, Leichtung 5, Adler 5, Forman 6, Ira Shulman 11, Eli Shulman 12, Rosenbaum 2, and Charlie D. Levine 1.

University has established a reputable name for itself in both academic and religious circles. One comes to this institution expecting to receive an integration of secular and Judaic studies which comprise a total cultural experience. Unfortunately, during the past few months, these principles have been eroded by some of the school's administrators.

After a student returns from Israel, his transcript is evaluated, and he is granted academic credit for his accomplishments. It is assumed that after returning, the student has developed certain oral and verbal skills emanating from the natural Hebrew environment of Israel. The evaluation of these transcripts should be done uniformly; namely, groups of students from each yeshiva should be granted credit as a group and not as individuals.

A group of returnees from Israel received credit for some Hebrew requirements while another group from the same yeshiva did not receive the same credit. This accredited university should abide by certain laws. If a policy is set at the outset of a semester, it should follow through for all those in the school at that time. If the school for some reason must change policy during a semester, the people attending the school should not

be affected. The administration must realize that those involved made plans based on school policy and now must change them due to this new policy.

A parallel can be drawn to major requirements. If a major requirement changes during a student's attendance, he is not bound to these new requirements, but still goes under the requirements of when he entered the school. The same should hold true in this case. Those students who entered the school in Sept. 1981 should be bound to school policy of Sept. 1981 and not to the policy implemented later. For whatever reasons these changes were made, they should be implemented on those students entering next semester, not those already in the school.

Even if school policy was based on error, the student should not be expected to pay for the school's lack of investigation into the matter.

This is certainly a matter worthy of presentation to a grievance committee. We hope the administration will reconsider its position and this matter can be rectified in a just and professional manner.

David Zharnest  
Ron Greenberg  
Bezalel Jacobowitz

# GUIDANCE NOTES

Three rock and folk acts headline a spring concert date set for March 14 by the Yeshiva College Student Council.

The concert is scheduled for 8 p.m. in Lamport Auditorium, 2540 Amsterdam Avenue, the Yeshiva University Main Center, Washington Heights.

Appearing are Sherwood Goffin, the folksinger and cantor of the Lincoln Square Synagogue; Judaea, rock spiritualists; and Ira Silber's Ruach.

Tickets, \$7.50, are available by calling 928-7000.

The Gottesman and Pollack Libraries are extending their Sunday hours to 12 p.m. - 8:45 p.m., due to Sunday classes now being offered in the spring by the Bernard Revel Graduate School.

Seniors who wish to have their records checked for graduation requirements may do so by meeting with Rabbi Edelstein beginning February 23. Appointments may be made by contacting Mrs. Feeny in the Registrar's Office.

For students completing a program in Hebrew language and literature and Jewish culture and civilization which is short of the requirements for a bachelor's degree, Erna Michael College until now awarded a document called a Hebraic Studies Diploma, while Stern College has awarded a document called a Jewish Studies Certificate. We are pleased to inform our students that henceforth EMC and SCW will award the Associate in Arts degree in place of the HSD or JSC. The degree represents a higher and publicly recognized award.

The requirements for the new degree are posted on the bulletin boards of the Office of the Registrar at the main and midtown centers. Students eligible for the degree in June '82 must file an application for the AA in addition to their application for a B.A. or B.S.

Dear Students:

This year Yom Hashoa, the day of the remembrance of the Holocaust, occurs on April 20th. Every year in the past JSSSC has sponsored a guest lecturer and a film to remind us that we should never forget the atrocities the Nazis committed against the Jews.

As chairman of the Holocaust committee this year, I thought it would be valuable to share a different viewpoint of the Holocaust — not that of someone much older than us who saw the camps, but that of people who have lived with survivors of the Holocaust all their lives. I refer to the children of parents who survived the horrors of the camps, to children who have seen the effects of death in their parents' eyes every day. In effect, they have lived through the Holocaust as well.

The format of the program will allow students of both Stern and Yeshiva to talk about their experiences and lives with the ones they have loved most. You will see friends of yours with whom you have shared your lives in a different light.

To the students whose parents are survivors, may I speak with you privately about the program that promises to be valuable to your fellow students. To the rest of the student body, please reserve the date April 20th for a very moving experience.

Harry Shualy  
Chairman, Holocaust Committee

## Why I Read Philosophy, History, Literature, etc.

(Continued from Page 6, Col. 2)

No; there is no solution to the existential dilemma of man. The Halacha may offer guidance, but ultimately man is alone before G-d. All we know is that man is alienated from G-d, and must return to G-d, by finding himself.

To return to G-d, to do *tshuva*, man must create himself anew — he must become a personality capable of appropriating what G-d has offered him at Sinai. "To create oneself" — this phrase brings us back to the idea of creativity. (Readers of the Rav's *Ish haHalacha* will no doubt remember that he regards the Torah concept of *tshuva* as part of the same philosophical framework in which he places the intellectual creativity of halachic man.) So we are back with creativity, with man's unique ability, through imaginative language, to examine his past failures and complexities and those of the culture in which he is willy nilly implicated, to discover who he may become and what his true needs are, what the world is and what place he can make for himself in it.

In this light, studying the humanities contributes not only to the intellectual-religious goal of approaching G-d by knowing the human reality that is so crucial a part of His work, but also to the agonized self-understanding that is necessary for him to create his present and future as a *baal tshuva*: "know thyself" is a moral-religious imperative. What is self-knowledge? Certainly not less than a grasp of human nature and history, the ways of human thought and philosophy, and, not least, an awareness of human freedom and man's capacity *qua nefesh chaya* (in Onkelos's sense) to imagine and create new beginnings and new worlds.

### III

This has been, perforce, an inadequate discussion, deficient in nuance and complexity. It would take several fortnites to cover some of the issues we have raised. Yet I can't end without mentioning two objections to my approach:

1) Some would say that it isn't necessary for us, in order to become *baalei tshuva*, to engage in a fundamental work of self-knowledge drawing upon all our resources as students of Torah and observers of Western culture. Perhaps, if we try very *very hard* to please G-d all questions about ourselves and our society will recede into irrelevance. Can't we become, by sheer will power and good will, completely detached from Western civilization and its ambiguous heritage; can't we awake, citizens of a new world, fresh as Adam on the day of creation? The dream is powerful: as the Rav told us a moment ago, the clash of opposing values in man is indeed a staggering one. As much, however, as we should like to escape conflict and self-examination, it simply will not work. We are willy nilly part of an all-too-human culture, though as religious individuals we are surely in rebellion against many of its values; and we are not nearly so angel perfect that we can afford not to question ourselves, and question hard. As R. Yehiel Weinberg *z"l* argued, regarding a Yeshiva world far more sheltered than any we can easily imagine, one need only recognize the moral failings of many great and sincerely dedicated Torah scholars to realize the importance of a full self-searching for lesser men. More poetically, and addressing a situation somewhat closer to our own, R. Aharon Lichtenstein *shlita* has written: "The *Apikoros*, whom according to the *Mishnah*, we should be able to answer, need not be a free-thinker nor an idolator. There is an *Apikoros* within, a serpent potentially lurking within the finest of Edens, and we must be ready to reply to his proffer of the bittersweet apple. But we must first read a treatise on serpentine psychology." (*Gesher*, Vol. I p.9)

2) That the second objection can be heard from supposedly *frum* people is perhaps the strongest argument in favor of my response to the first. One sometimes hears the claim that it's OK to learn about the human being from "secular" sources, but only the biology and psychology (to the extent that the latter is experimental). These are "science" and offer "hard" data about man, while literature, philosophy, etc. do not reach such "hard, verifiable" conclusions, but seem to be rooted in human consciousness and subjectivity. "Facts" yes; "understanding" no.

It is difficult to imagine such opinions being held by those who claim to accept the account of man which is fundamental to the Torah view. Surely we may learn a great deal from the sciences — he who wishes to understand the human condition ought not to be alienated from the achievements of the biological sciences, and can even benefit from an awareness of the thinking current in mathematics and physics. Ultimately, however, man's uniqueness and his spiritual value derive from the *nefesh chaya*, man's free will and creativity: "not the world around him, but the world within him." Because of man's uniqueness and subjectivity, stresses Kierkegaard, "the book of life, unlike the book of math, has no answers in the back." How much of the modern assault on the dignity of man and the service of his Creator is nothing more than the revenge of the deterministic spirit against man's uniqueness and creativity, the uncritical scientist's impatience with the phenomenology of human inwardness and freedom? It is philosophy and poetry, properly employed, from which the Torah individual may derive the linguistic and conceptual tools with which to define a Torah perspective upon the theoretical framework of the sciences.

One last point: Not everyone will profit religiously from the study of the liberal arts. *Hazal* have compared the *Talmid Hacham* who lacks *daat* to a carcass (*neveila*) to the detriment of the former; the correctness of their judgment is more painfully brought home to us than we often care to admit. Why should it be different, *l'havdil* with regard to the humanities? In Lichtenberg's phrase: one cannot expect a saint to peer out of a mirror when a monkey is looking in. The vicious and self-deceiving can still, whatever they read, remain vicious and self-deceiving. Only we believe that, with the study of Torah and with greater awareness of one's human condition, they will find it a little harder . . .

# "I WOULDN'T TREAT MY BIKE THE WAY YOU TREAT YOUR BODY."

— Judy Lafferty



When Judy Lafferty prepares for a race like the annual cross-Iowa run, she makes sure her bike is in perfect shape.

She inspects and adjusts every part. She tunes and balances the whole machine, so it can go the distance.

Because she treats her body the same way, she discovered a lump in her breast a few years ago.

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Judy Lafferty is just one example of the kind of progress we're making against cancer in its many forms.

The American Cancer Society takes some credit for that progress. But credit won't finance our work.

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## SHARE THE COST OF LIVING.

GIVE TO THE AMERICAN CANCER SOCIETY. 

THIS SPACE CONTRIBUTED AS A PUBLIC SERVICE.

## Admissions Office Untouched By Yeshiva's Fiscal Cutbacks

(Continued from Page 6, Col. 3) similar function for undergraduate man. Ms. Paikin is responsible for staff and all programs, projects, and publications sponsored and produced by the Office of Admissions. Mr. Myron Chaitovsky goes out to high schools and consults with the students before they become applicants. As Mr. Glasser explains, "There's a very important stage called . . . 'pre-applicant,' someone who is thinking about Yeshiva but has not yet applied and needs to be pushed along." Mr. Glasser's responsibilities include writing the budget of the office, representing the Admissions' interests in all University settings, and directing the staff in general but as he puts it, "together we direct the program of the admissions." Furthermore, Mr. Glasser may

elect to personally visit an outstanding applicant or one who comes from a prestigious family. The director also evaluates foreign documents for the University in order to determine if a foreign student's educational background in his native country is equivalent to a high-school diploma or not.

Mr. Glasser commented on how budget cuts affected his office in the following manner, "In a time when Yeshiva University has been under great financial strain, there have been no cutbacks in funding for admissions projects." He noted that funding is needed to attract students to the University.

### Sophistication

The average age of the staff at the Admissions Office is below 30. Each member of the profes-

sional staff is a graduate of Yeshiva College or Stern College. Ms. Paikin summed up the goals and the prevailing sentiment of the staff at the admissions office as such, "We believe that we have an important message — we believe that we have something very valuable for a lot of people . . . Our main objective is really getting that message to as many people as possible and in a more sophisticated way. Our methods are constantly evolving. One year we may do it one way; the next year we do it a little better. Each year it's how to move effectively and have regular contact with the student." Each year, the admissions office must be aware of the wants of an ever-changing new student body. As she herself put it, "The time when any admissions office could sit back and just reject or admit is long gone."



## Poly Considered Key To Mac Playoff Berth

(Continued from Page 12, Col. 3) game, the only fans in attendance were those of Yeshiva. With the "home" crowd behind them, they coasted to a 72-57 victory. High scorers were Harvey Sheff with 22 points, Sol Krevsky with 20 points, and Joe Eaves who also added 9 assists, with 16.

In their next game Yeshva's record dropped below the .500 mark as they fell to NJIT 62-45. NJIT broke the game open halfway through the first half and never trailed again. The Macs were paced by Eaves' 15 points and Krevsky's 14.

Afterwards followed the Macabee's heartbreaking loss to Maritime, which was followed three days later by another loss,

this time to Drew College. The Macs led early in the game, but costly turnovers enabled Drew to put the game away 68-56. Sheff led all scorers with 31 points (21 in the first half) and 11 rebounds while Eaves contributed 14 points and 7 assists.

The playoff picture is as follows: the Macs must beat Polytech on Thursday, February 27 (at G.W. High School, 8:00 P.M.) in order to tie Maritime for first place in the New York Division of the Independent Athletic Conference. Following this they will have to play Maritime for the division championship. The winner of this game will play the winner of the New Jersey Division (Drew or NJIT) for the conference championship.

## M.S. In Accounting

(Continued from Page 3, Col. 5) tive methods for business and managerial decision-making will be discussed.

Dean Rosenfeld explained that although the M.S. program will be administered under the supervision of Yeshiva College, the courses will be given at the Stern College Campus, downtown. Classes will be scheduled in the late-afternoon to evening hours, with classes possibly being held on Sunday, as well.

The Executive Committee of the program, which consists of faculty members representing the accounting, computer, economics, and mathematics departments of YC who drew up the curriculum for the program, is scheduled to meet several more times, according to Dean Rosenfeld, the committee's co-chairman along with Dean Karen Bacon of Stern College, to review the final proposal.

## Cutting Edge

(Continued from Page 4, Col. 3) it is a convenient compartmentalization of interest only to sociologists and historians of culture. At worst it is schizophrenia.

Dr. Lamm has repeatedly voiced his commitment to the achieving of what should be our true goals. Many noble people have dedicated their lives to these goals. Dr. Revel and Dr. Belkin quite literally sacrificed their lives for the sake of this institution. If this is what it has come to, was it all worth it?

There is no need for me to go any further, I have said quite enough. It may seem that I am painting a picture of a black and white world, where heroic thinkers do battle against narrow obscurantists. Of course that is not so. Every one of us lives within a complex web of feelings, thoughts and responsibilities which cannot be grasped with tools as clumsy as labels of one sort or the other. All I'm saying is that we are not living up to the challenges and responsibilities of our times. I do not presume to have all the answers, nor should anyone else. The problem is that nobody is even bothering to ask the questions. If my tone is harsh it is because I speak out of anger and sorrow, born of a keen awareness of the quality of the personnel and the humanity of our students, of our responsibilities and our possibilities. I am addressing us all, students, faculty, administrators and, of course, myself.

Dr. Norman Lamm, president of Yeshiva University, feels that the new program "will answer to the real needs of a growing number of our students."

Dean Rosenfeld stated that the program "will provide the student with the analytical tools for business, normally offered in an MBA program."

"It's a challenging program," said Dr. Brenner, "which will put Yeshiva University in a position of academic leadership in the area of modern accounting."

(Continued from Page 5, Col. 3) mitment to Judaism? Do they stress that if it weren't for that, they too should, and hopefully would, be packing their bags and preparing for the "big move"? Do they too eventually hope to live there, even if that could only be in the distant future? I wonder. . . .

So the picture seems pretty bleak. The human voice exhorting us to come back to Zion, is not really being heard. Other than certain yeshiva high schools, such as Flatbush and M.H.S., organizations like B'nei Akiva and C.A.T., and individual rabbinic leaders, the sources of encouragement and moral reinforcement in the U.S. are few and far between. The realization that the time has come for us to awaken and act, must therefore come from within. We should not expect the "chizuk" to come from without.

The cameras are focused on us. First, we must intensify our own commitments. We mustn't allow our feelings towards Eretz Ysreal to steadily weaken, and our hopes and dreams of moving there to become mere lip-service. Aliyah should be a very important factor in our decision-making processes. True, it is important that we equip ourselves in the best possible manner, so that we can build our futures there as contributive citizens.

## Are We Here To Stay?

But, at the same time, we should recognize the danger of repeatedly saying "Next year in Jerusalem." Sometimes we can get so wrapped up in the "hechsher-mitzvah" that we forget about, or lose some of our motivation for the "mitzvah" itself. Let's not push off Aliyah longer than is wise.

Second, we have to fill in the gap that our educational institutions and religious leadership have left open. Many of us have experienced life in Israel, in some form or other. Thank God many of us have been sensitized enough to perceive the unique privilege and gift granted to our generation, and the concomitant responsibility we are charged with. But our generation has really not responded adequately to the "defikot hadod" (see Rabbi Soloveitchik: "Kol Dodi Dofek"), the incessant knocks on our door by our Beloved.

We, each in our own way, have to do our share in waking up "am-yisrael." Whether it be through speaking engagements, giving "divrei-Torah," working with youth — the importance of Israel in general, and of our moving there in particular — must be emphasized again and again. Organizations such as C.A.T. and B'nei Akiva, among others, established for these purposes, need and deserve our active support, ideas, and especial-

ly involvement. In the words of Shakespeare's King Lear, "Nothing leads to nothing."

The Rav wrote in "Kol Dodi Dofek" that God's gifts are conditional. Theoretically, God could take our gift away and give it to a generation more worthy, more deserving, more appreciative.

Let's therefore rise to our challenge. Let's exhibit "hakarathatov," recognition and appreciation of the gift we received. By influencing others we will strengthen ourselves. When the day of judgment comes, may we be able to say — we didn't keep our ears closed when the lover knocked. We came. We brought others with us. We tried.

As one rabbi recently put it — "If not you, then who; if not now, when?"

## Y.U. Fencing

(Continued from Page 12, Col. 5) one by freshman Mark Bessler. Although the team did very poorly this match, they showed much improvement over the Brooklyn match. They are very hopeful that their next fencing matches against N.Y. Maritime, Stevens Institute, Hunter College, and NJIT will be much better. The team is confident that it will have a winning season this year.

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Op-Ed

# The Sanctity Of The Jew & The Sanctity Of The Land

By RABBI YOSEF BLAU

(Continued from Page 4, Col. 2)

experts. My concerns are purely religious.

The overwhelming majority of great *halakic* scholars do not forbid the giving back of Yamit or any other area in the Sinai. The Rav, Rav Moshe and Rav Shach have even ruled that part of Yehuda and Shomron could be returned to Arab lands for the sake of peace. The obligation of keeping one's word applies to a Jewish state as well as to every individual Jew. Torah is replete with treaties between the Jewish government and other nations and never mentions an incident of our unilaterally abrogating an agreement. Of particular significance is Yehochan chapter 9 — the dealings with the people of Givon who willfully deceived the Jewish people. The Abarbanel stresses the element of *Kiddush hashem* in the Israelites keeping their oath even though it was made in mistake. The image of lawlessness, fanaticism and total disregard of the feelings of others blackens the religious community in the eyes of nonobservant Jews, reducing any chance of bringing them back to a life of *mitzvot* as well as weakening their sense of Jewish identity. It simultaneously heightens open anti-Semitism which physically endangers Jewish lives.

But most tragically this mentality endangers the very essence of Jewishness. Three characteristics identify a Jew: capacity for embarrassment, mercifulness, and doing acts of loving kindness. Both Maimonides and Nachmanides postulate that it is necessary to demonstrate mercy in order to be merciful. We are obligated to be more humane than our enemies, if we justify any acts of cruelty we risk destroying our uniqueness. Abraham prayed for the survival of Sodom, Yaakov did not forgive Levi and Shimon for their killing Shechem. The way we act determines what we become.

There is an enormous gap between sensing the approach of the Messianic era and acting with the certitude that our actions are bringing *Mashiach* immediately. We have suffered too often in our long history from this very attitude.

The complexity of the challenge facing the Jewish community in all parts of the world is staggering. The rate of assimilation and intermarriage is increasing astronomically. In Russia, the doors of emigration are closing and a crackdown on any expression of religion or Jewish culture has begun. Even in Israel, the ongoing struggle to survive in a sea of enemies is taking its toll in the form of large scale *Yerida*. The religious community remains a small minority town between those closing out the world so that a remnant will survive and those of us who haven't given up on reaching out to the millions of uncommitted Jews.

Now tempting it becomes to look for a simple sweeping solution. If all our problems reflect the era preceding the coming *Mashiach* then we don't have to put in enormous effort with little guarantee of success. Everything new appears in black and white. Enemies are pure evil and any gesture of accommodation a mere trick: No longer do Yeshiva students have to prepare themselves for a lifetime of teaching Torah to those who may not believe. Why should it be necessary to learn to live with Arab neighbors and deal with the problem of their needs, rights that clearly conflict with ours. Hard line uncompromising positions have the beauty of clarity and are not burdened by compromise. When combined with the prospect of bringing the *Mashiach* the lure is irresistible.

The path of the Torah is one of patience. We are trained for a long and arduous struggle and have been taught by our Rebbeim to avoid apparent short cuts. It is an article of faith to believe whole heartedly in the coming of the *Mashiach*. Simultaneously we are to function within the framework of the existing world with all its ambiguities.

Rabbi Blau is *Mashiach Ruchani* of Yeshiva University.

# Non-Tenured Teachers

(Continued from Page 1, Col. 4) terment of both the department and the school."

Explanations

This sentiment was echoed by the other teacher who was dismissed, Dr. Borowsky. "I'm very upset. I'm upset personally because I'm really quite fond of the students and I'll be sad to say goodbye." Dean Rosenfeld explained that Dr. Borowsky had a specifically non-tenured track. "During her first year here, Dr. Tendler was on sabbatical. This year, Dr. Rosoff down at Stern was on sabbatical. Next year, both of these professors will be back." "The reason that was given was that there was not sufficient teaching requirement to support this tenure line," Dr. Borowsky said. "Personally, I am disappointed as you can well believe. The more instructors there are in different fields, the more competent a course can be conducted." This seems to be the key point in last month's notifications. Explains the Dean, "... This is happening all over

the U.S. There are fewer jobs than there are qualified people — young teachers are taken in for a short apprenticeship and let go. I want to make the point that this is in no way a personal vendetta."

# Growing Anti-Semitism In U.S. Affects All Parts Of Society

By YONI SIEGAL

The growing crime rate in the U.S. affects all segments of the population and is a topic of frequent discussion. One type of crime, however, namely Anti-Semitism, seems to be largely ignored. Even Jews, the targets and victims of these crimes, are generally unaware of the fact that Anti-Semitism seems to be on the rise.

The Anti-Defamation League of B'nai B'rith recently reported that the number of Anti-Semitic incidents reported in 1981 was more than double the number of those reported in 1980. The ADL gathered information about two categories of Anti-Semitic crimes, vandalism on the one hand, bodily assaults and mail or telephone threats on the other. The number of incidents of the second category tripled in 1981. The ADL report indicates a very disturbing trend to which the Jewish community will have to address itself and discuss with society at large.

According to the ADL's findings, vandalism generally took the form of swastika daubings, anti-Jewish graffiti and the like. There were also, under the heading of vandalism, bombings and attempted bombings, arson and attempted arson, though these incidents comprised less than 3% of all the 1981 incidents. The fact that only a small percentage of the reported incidents consisted of overtly violent acts is somewhat reassuring, but, as Nathan Perlmutter, National Director of the ADL commented, "there is no measure for the shock of confronting a swastika smeared on one's home or house of worship, nor for the fear and indignity suffered when Anti-Semitic threats are received over a telephone." Mr. Perlmutter stated that because New York City officials are sensitive to the trauma that such incidents can inflict, they require borough Police Commanders to personally visit all the victims of what are termed "bias crimes." As a matter of fact, the New York City Police Department has a squad of full-time officers who investigate these crimes.

New York City's bias-crimes investigative unit is indicative of a national trend towards increased prosecution of the perpetrators of Anti-Semitic crimes. The eight states in which nearly two-thirds of all incidents were reported enacted new statutes in 1981, generally mandating longer

sentences and stricter punishments for those found guilty of participation in Anti-Semitic acts, particularly the vandalization of cemeteries and houses of worship. Whether or not having laws on the books will actually decrease the number of incidents is open to question. Of the 974 incidents of vandalism reported in 1981, arrests were made in connection with only 39. There were 350 incidents of assault, phone threats and Anti-Semitic harassment in 1981 — only 30 arrests were made. The severe penalties which the new laws impose for Anti-Semitism will only prove to be useful if law-enforcement agencies can enable the judiciary to make use of them.

**Precarious Position**

The current rise in the number of Anti-Semitic incidents has led prominent social scientists and

government officials to make some frightening statements, regarding what they perceive to be the precarious position of Jews in America. Professor Melvin Tumin, a sociologist from Princeton University, recently observed that we may be seeing "the tip of an iceberg," reflecting "a pervasive and deeply rooted Anti-Semitism which has lain dormant (for years)." The ADL report states that "a disturbingly high percentage of Americans all too readily accept Anti-Semitic stereotypes about alleged control by Jews of the media or banking institutions." Statements such as these lend otherwise dry statistics a new and chilling meaning and are to be taken seriously. The American Jewish community will have to formulate a response to what seem to be serious threats to Jewish life in America.

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## Commentator Interview

(Continued from Page 8, Col. 5) the children grow up on the land, they know every valley, and every hill, and every spring and they love it just as you — unless you've had a very unhappy childhood, you love the place where you grew up. You regard it as yours and when you regard it as yours, you'll fight to defend it. So, the settlers are putting down their roots!

I think that there's a good chance that after a generation, you will have a group of people who will really fight vigorously to prevent giving up that land.

Then, all the questions are raised about the 1.3 million Palestinians including those living in the Gaza Strip. It is a situation which is brutal by every stretch of the imagination. Bad things happen on the West Bank. Israel can justify them for security reasons but very bad

things happen. And the worst thing that happens, I think is not even what happens to the Palestinians, from Israel's viewpoint. The worst thing that happens is to Israeli kids who go into the army to defend the country and find themselves shooting into the legs of student demonstrators on the West Bank — not because they want to be doing it, but there they are put into the situation. There's an old principle in martial arts. If you grab someone — you have him, but he has you, also. That's the situation Israel finds itself in on the West Bank, it seems to me.

It has the West Bank and the West Bank has Israel. And when you look down the road, ten, fifteen, twenty years and you look at the population curves and the birth rates and see how the Palestinian population will grow, and see the kind of dual states that Jews and Arabs on the West Bank have — this begins to corrode Israeli society as well.

What happens on the West Bank and what is permissible on the West Bank slowly becomes permissible inside Israel proper; the green line dissolves and there isn't a difference anymore. In the long run it's a very unhealthy situation and I don't feel that Begin or most of his people are sensitive to the problem. I know he's not, I've asked him about it and I've heard his answers.

Comm: Are you saying that Begin is not cognizant of the problem?

Mr. Shipler: I asked him once about the kind of settlers that

were allowed to live on the West Bank. I asked him about Kahane and about some of his people that were breaking into Arab houses in Hebron. It was as if I had asked him some question about the composition of the atmosphere of Venus! Something he had obviously never thought of, something that he had obviously never considered and was unable to address, at least on the spur of the moment, except to say, "well it's not a problem." But it is a problem!

Comm: So you would say Begin is not sensitive or aware enough of the situation on the West Bank?

Mr. Shipler: No, I don't think he's sensitive to it at all.

Comm: Do you think the Palestinians are justified in a claim to statehood?

Mr. Shipler: That's a complicated question. When I was in Vietnam from '73 to '75 I felt that both sides were wrong. Here I feel that both sides are right. You see where I disagree with a good deal of people in Europe and the United States about the situation in the Middle East is that I can't say that the problem is Israel, because what

is needed now is movement on the Arab side. You can't have any kind of process on the Palestinian issue unless you have a change in the Arab attitudes about the configuration of this region. I speak of the thrust of Arab policy as a whole, it's a racist policy. It's rooted not so much in a desire to help the Palestinians. Look what the Arab countries have done for the Palestinians! It's a much deeper distaste for Jews or distaste for Israelis. The idea is that these people that have come from Eastern Europe or America aren't really part of this land, that they are alien to it.

The idea of a Palestinian state is the kind of thing that diplomats in Washington, Paris, and London regard as the good luck charm that wards off the evil. It's as if to say that all you have to say is "Palestinian State" and you solve all the problems of the Middle East. That's ridiculous!

You can't talk seriously about a Palestinian state until you talk seriously about the change in the Arab attitude towards Israel — the realization, the recognition, that Israel is here to stay. And add to it the abandonment of the

desire to wipe Israel off the map.

Comm: Regarding the Golan Heights, I've heard some people say that Begin's move to annex the Golan Heights was crazy and that there was nothing to be gained by it, would you agree with that?

Mr. Shipler: Well I would say that there was nothing to be gained immediately because Israel had control before hand and that didn't change, the government's line of reason might have been something like this:

"We're coming up to April and after we withdraw we have no more cards to play. Then we depend on Egypt's good faith and American guarantees. We've just seen an upheaval in Egypt and we've begun to detect a drift away from Camp David and in general, things are very unsettled. Therefore we'd better conduct a pre-emptive strike which is: Annex the territory and therefore there can't be any debate any more over what we do with it. It closes the issue."

Part two of this interview will appear in the next issue of the Commentator.

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### Who's Whose

#### Engaged

Jay Adler, YC '82  
to Ellen Feder

Lenny Fund, YC '82  
to Yocheved Alper

Michael Klein, YC '82  
to Chashi Veroba, SCW '81

Jay Cinnamon, YC '81  
to Mindy Lookstein

## New York Times Study Finds Yeshiva U. Strong

The New York Times has released the 1982 edition of its Selective Guide to Colleges. The guide is labeled as "the inside report of over 250 colleges you are most likely to consider." The guide is written by Edward B. Fiske, Education Editor of the New York Times, and was published by Times Books. Included in its review of such leading institutions as Harvard, Yale, and Columbia is also a two page analysis of Yeshiva University.

While such institutions as Harvard and Yale received a five star rating in academics on a scale of one to five, Yeshiva College obtained four stars. However, for the quality of social life Yeshiva only received two stars. The analysis comments on the main campus as follows: "There is no self contained Yeshiva campus, and the upper Manhattan neighborhood is run-down. The sense of community is strengthened, though by the 'congenial' atmosphere in the dorms, where 80 percent of the undergraduates live. Housing is available to all who request it, and those who don't live on campus miss out on the dorm-centered social life. There is no meal plan, although there's talk of starting one soon, and the kosher cafeteria offers cheap, tasty meals."

#### Stern View

The guide also comments on Stern College: "The social connection between Stern and Yeshiva is strong, and there are numerous joint extracurricular activities and social events. Notes

one student, 'There are really two types of girls here — a small minority are here for an education, a lot are here to get a husband.' Thursday night is date night, with Yeshiva men usually coming downtown either to date or just to hang around in the Stern dormitory lounge. As at Yeshiva, no members of the opposite sex are allowed upstairs in the dorms."

Commenting on the academic quality at Stern he notes that "undergraduates as a group are not as academically strong as their male counterparts, and admissions is not as selective."

#### Synthesis?

He concludes with some thoughts on the goals of Yeshiva. "Though some students at Yeshiva and Stern question whether the goal of providing a synthesis between religious and secular studies has truly been achieved, all seem to agree on the importance of a Jewish background. The two institutions, they say, represent 'a place where the Jew finds his roots, his heritage and the possibilities for his future.' In the process, students also find a supportive atmosphere and a college experience they wouldn't trade for anything else."

This analysis is probably the most accurate ever written by an outsider about Yeshiva. Although the analysis underplays religion on campus somewhat, it still is most interesting reading for both those presently in the school and those thinking of enrolling.

## Yeshiva Students Involved In Dungeons And Dragons Action

By MICHAEL SCHLOSS

"You are in a room, 50 feet by 50 feet. The walls of the room are of black marble and the ceiling recedes into the darkness. There is a warm, musty odor in the air. In the center of the room, 4 feet above the floor there is flame flickering, suspended in the air. The flame has no visible supports. There are double doors in the center of each wall of the room. What do you do?"

#### Dungeons And Dragons

Don't know? Well in college dorm rooms across the country this scene is being played in countless variations. "Dungeons and Dragons," since its creation in 1975 by Gary Gygax, has hit the country by storm. It has been the focus of a political election in Modesto, California. Computer programs have been written simulating the game and even the big name video game companies have gotten into the act, selling games with ever increasing sophistication and pizzazz.

To describe Dungeons and Dragons (known as D&D to its aficionados) in this article would be to attempt the impossible. Unlike Monopoly, Chess or any other marketed game, D&D has no playing boards and no cards. The rules are not rules but "guidelines to play." The only unique playing materials to D&D are the dice. A typical set of D&D dice will include a six, ten, twenty, twelve, eight and even a four sided die. And even these dice can be replaced by someone with a little statistical savvy.

#### Dwarves And Elves

Dungeons and Dragons is simply a role playing game. The Dungeon Master (or referee) sets up a situation. This situation could be a world populated with dwarves and elves, or a faerie city populated by sylphs and nymphs. Once this world has been created the Dungeon Master will "run" the player characters through this world.

The player character is the hero of the situation. Every villain, monster, drunk, and "non-player character" is played by the Dungeon Master. The player character can be of five basic types. These types are Fighters, Magic Users, Clerics, Thieves, and Monks. Each "class" of characters has its own special abilities and capabilities that he/she uses to survive in the world set up by the Dungeon Master. As they gain experience, the character rises in power and as that happens the "magnificence" of the encounters and adventure also rises. There is also, of course, the chance that in any encounter, the player character will get killed. The games are intense, exciting, and certainly far more engrossing than any simple board game.

#### Dungeon Master

The Dungeons and Dragons Club of Yeshiva University was officially started last year with

only one Dungeon Master and a few player characters. This year we have expanded to two Dungeon Masters and an uncountable number of player characters. This expansion was not as easy as it sounds. To be a Dungeon Master one must learn and be fluent in over one-thousand pages of printed instructions and guidelines. The player character himself must be knowledgeable in two hundred and fifty of these pages of instructions.

This has been a very short description of the game. The only way to get a real feeling for the game is to play it. "You walk through the double door on the right as you entered the room. You enter a warm room, 70 feet by 30 feet. The walls are covered with engravings to the right and left. In front of you is a wall of smoke from floor to ceiling. You hear laughter from beyond the wall of smoke. What do you do?"

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## In Quest Of Excellence

By MICHAEL KOSOFSKY



On February 12, 1982 the New York Times ran a small column that showed that the Yeshiva College basketball team was "Number One" in the Independent Athletic Conference. To a casual observer it simply signifies a statement of fact, nothing less, nothing more. Yet, if one takes the time to ponder this simple statement of fact, one may come to realize what a truly outstanding achievement this is.

Being "Number One" is not a chance accident, rather it is the result of hours upon hours of work, practice, and especially devotion. The Maccabee players and coaches dedicate two hours a night, three nights a week towards the pursuit of excellence. When such a group of people are willing to give so much of themselves, it becomes not only a reflection on the group as a whole but also on each individual comprising the whole. These are players who are willing to arduously work towards the completion of a predetermined goal. In describing the Mac's recent success one may wonder what are the elusive ingredients that always separate the leaders from the rest of the pack. Often, it is described as skill, dedication, desire, or even "heart," yet in the final analysis these are just a plethora of adjectives that in essence do not shed any additional light on the question. For a true answer we simply need to discover the common denominator found amongst all first place teams, be it the 1969 Knicks, or the 1981 YU hockey team, and yes, maybe in some aspects the 1982 Macabees. Now, no one would want to rightly compare the Sixty Nine Knicks to the Macs. However, there are those certain inescapable ingredients that all "winners" (or hopeful winners) must share to be successful. They are simply a mastery of the basics (boxing out, defense) and, if I may use a hackneyed term, "teamwork."

In many aspects Yeshiva University is a paragon for these virtues. A true illustration of this can be found in YU's well-precisioned fast break. A quick pass off a rebound, players instinctively filling the offensive lanes, and then that one clean pass that leads to two more points. Or the willingness of a player to set a pick for a teammate, regardless of the incumbent physical contact, is the ultimate contribution an individual can make for the good of the team. Indeed, it is the concept of "The Team" that has catapulted the Macs into first place.

If, however, there is one area in which the basketball team does lack, it is in the deficiency of certain basics, the mastery of which would almost assure the team of unconstrained success. The most obvious and detrimental to the team is the lack of consistently strong

# Freethrow Before 350 Fans Helps Maritime Defeat Macs In Overtime

By ROBERT SCHONDORF

In Yeshiva's first home game of the semester, the Maccabees lost to Maritime in what was unquestionably the most exciting game of the year. Playing in front of 350 people, (their largest crowd in many years) and ABC News, at the game to film freshman sensation Joe Eaves, the Macs put on one of their most inspiring performances.

The Macs came out flying in the first half and led at halftime 32-29. Harvey Sheff, Yeshiva's all time scoring champion, and Eaves led the way with 9 points apiece while Sol Krevsky added 8. In the second half, the lead changed hands on numerous occasions as Maritime, on the strength of its rebounding, managed to stay in the game. With less than a minute remaining in regulation time, Maritime took the lead 53-51. Alan Sapadin's jumper from the top of the key tied the game with only 30 seconds left. Both teams had chances to win, but could not hold on to the ball. Finally, with time running out, Maritime missed a 20 foot jump shot, yet they managed to get the rebound and shoot the ball right back up. As the buzzer sounded, the ball bounced around the rim and finally . . . fell out. Overtime! In the overtime period the lead continued until Sheff (16 points and 11 rebounds on the night) hit a layup to give the Macs a 60-58 lead. But Maritime quickly retied the score and got the ball back as the Macs could not hang on to it. With time running out it looked as if we were headed for another overtime. However, as Maritime's John Boyd went up for a final



Yeshiva Macs fight for rebound.

— B. Jacobowitz

## Seniors Take Intramural Title For Third Consecutive Year

For the third straight season the senior class has taken the first semester intramural championships. In a hair burner of a semifinal match between the seniors and sophomores, in which the lead changed countless times, the seniors won the game on a patented Ira Shulman drive with 4 seconds left.

The finals pitted the mighty juniors who boast a huge front three made up of Adam Maslow,

in the first quarter with an 18-13 lead. They were led by Barry Klein who had 27 points, 12 of which came in the first quarter. The seniors fought back with a variety of offensive weapons. Jay Forman bombing from outside, Ira Shulman driving the lane, Leichtung and Rudansky banging the offensive boards. At halftime the game was tied at 26-26.

In the second half the juniors again stepped out to a small lead