

# The Commentator

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No. 4

## Y.U. Bookstore Could Place 'Copy Shop Plus' In Jeopardy

By Neil Adler and Moshe Mehlman

As it is well known by now the store space previously occupied by San Juan has been obtained by Y.U. for the improvement of the security and overall environment of the whole area. A popular idea for the use of the store has been to find outside sponsors and convert it into a much needed bookstore. A further suggestion by Y.C.S.C. was to broaden the proposed store's merchandise by stocking school supplies, banners, T-shirts and also textbooks. This store would eventually replace the present Student Council "text book pick-up service" which has been purchasing textbooks requested by students prior to each semester. Avi Schnieder, President of Y.C.S.C., commented on this issue stating that the Y.C.S.C. would be



Copy Shop owner Mark Weiner

willing to give up the rights to the Student Council enterprise to a reliable proprietor who would be able to fulfill the students needs

more efficiently.

Mark Weiner, a member of the Rabbinical Alumni of Y.U., is the current owner of the "Copy Shop Plus" the current supplier of the Yeshiva students scholastic needs. Last year Mark Weiner distributed notices to the Y.U. professors explaining the demand of students to carry their assigned text books and requested each faculty member to send a syllabus for the purchasing of books. Upon hearing this the Student Council approached Mark Weiner and informed him that they were unwilling to relinquish their established textbook service to a source unable to supply a sufficient number of textbooks for the Y.U. student body.

As of yet the Yeshiva administration is undecided as to what to do with the former San Juan store. However, if it is determined to convert it into a bookstore that will also carry scholastic supplies it might put "The Copy Shop Plus" into serious financial jeopardy.

## Psych And Physics Labs To Move To Science Hall

By Ezra Gelb

The psychology and physics departments presently located in Tannenbaum Hall are being moved to new quarters in Science Hall. According to Jacob Blazer, head of building and grounds. "The move makes sense; the facilities need upgrading and modernizing and in RIETS they were being neglected and not taken advantage of because the labs were isolated." He added that since the Belfer Graduate School was phased out, there is subsequently ample room for both the psychology and physics departments.

The move of the psychology department should be completed by next fall and the physics labs should be relocated by this summer. Another principle reason for the move is to allow more space for dormitory facilities. Mr. Blazer and Dean Rosenfeld stressed that three students in one dorm room is a problem and the 4th floor RIETS could help solve this situation. Dean Rosenfeld also

added that the music department might be relocated to allow more space for dorming facilities.

As to why the school is pumping in funds for modernizing facilities, Dean Rosenfeld stated, "A negative article concerning the psychology department appeared in last February's issue of the *Commentator*, this bothered me and I looked into it. Since then there has been an exchange of faculty. Dr. Adler now also teaches at Stern and in general we're trying to reinvigorate the department." Meanwhile the Ferkhauf Graduate School of Psychology will be moving into Einstein and undergraduate courses will be given at Science Hall next year by Ferkhauf faculty.

The administration looks with confidence at the moves. Dean Rosenfeld said, "We're only trying to make things better for the students. Funds were budgeted, we have the means and, as always, we'll do our best to upgrade Y.U. courses and procedures."

## Morg Game Room Renovation Plan OK'd By Administration

By David Rozwaski

The Student Council has obtained permission to renovate the Morg Dorm basement, to accommodate Yeshiva College students' needs for another gameroom in addition to the existing game room in Furst Hall.

Rabbi Miller granted the request upon hearing Student Council President, Avi Schneider's petition for more student recreation facilities. The existing game room in Furst Hall will be maintained by Yeshiva University. But, the Morg Gameroom will be subject to Student Council's control with periodic evaluations to insure that the room is utilized properly.

It is hoped that the room will be used as an alternative lounge to that of the existing Morg lounge, which is used frequently for engagement parties. The room is being set aside as a place for student relaxation and recreation. Several vending machines and arcade games have already been installed, and, in the future, lounge chairs and tables will be provided. The room will be open from 1:30 P.M. until 2:00 A.M. However, there are restrictions on the usage of the room. The room is not open to either girls or high school students. Periodic checks by a dorm counselor will try to insure the maintenance of these restrictions.

## Rubin Water Tank Overflows

November 29 — The water tower atop Rubin Dormitory overflowed at 11 P.M. tonight, causing extensive flooding on the roof and leakage in the dormitory. The fire department arrived promptly, and remained one-half hour, until the situation was well in control. All the water was shut off in the Ruben Dormitory until 7:30 the next morning.

Mr. Millstein described the event as a small malfunction of the water tower ball float. The ball float in the tower works similar to that of a toilet tank. When the water level is high enough in the

tower, the ball float closes the valve, therefore stopping any additional water from entering. On Monday, the float became loose and the valve remained open.

When asked what the extent of the damage was, Mr. Millstein claimed that it was minimal. He said that there was no damage to the roof and he did not see any extensive leaking in Ruben. The only leaking Mr. Millstein did admit to was in the elevator shaft, which he said was a safety feature for a flooded roof. By Tuesday morning the float was tightened and the water was turned back on.

## Gen. Segev Speaks To Capacity Crowd At YU; Lebanon Operation Discussed

By Joseph Muechel

Brigadier General Yitzhak Segev, former Mayor of the Gaza Strip, and member of the Israeli Defence forces for over twenty-four years, addressed an overflowing crowd in the Ruben Shul this evening on issues currently concerning the Israeli government. The General, who spoke in English for about half an hour before fielding questions from students for about twice that amount of time, opened the session with a talk on the present situation in Lebanon. Using a map to point out the related areas, the General noted that over eight thousand PLO fighters along with "strong Syrian forces" are still present in the Bekka Valley. "The Syrian's ultimate intention is to annex Lebanon", he said. General Segev, in answering a question of a student who compared the Lebanese situation to the Vietnam War, and wanted to know if the Israeli Soldiers were accorded a greeting of Israeli dissension or a hero's welcome, explained that the Israeli public is not divided in its support for the peace for Galilee Operation. He went on to say that Israeli forces entered Lebanon only with the support of all Zionist parties in Israel. He noted that such unanimous consent is required in all wars with few exceptions. "The Lebanon War was discussed in the Knesset over a year before it began" he said. "Everyone had a chance to discuss it." Segev also reminded the listeners that all of Southern Lebanon, including South Beirut, was controlled by the P.L.O. who terrorized Lebanese citizens as they did Israelis on neighboring settlements, and, for this reason, the Israeli soldiers were given a hero's welcome even by the inhabitants of Lebanon.

As successful as Israel has been fighting P.L.O. terrorists, however, she has not been too successful on another front, Segev declared. "We were the victims of an electronic ambush known as ABC, CBS and NBC." He explained that as a

democracy, Israel does not ban the networks from the war zone, and thus must suffer the consequences of biased reporting.

The General tried to emphasize greater importance, however, on the Iran-Iraq War. "That war is a more important war," he said. "Ayatollah Khomeini is a religious leader who does not know how to compromise or cooperate with the superpowers." Segev continued to point out that should Khomeini reach Southern Iraq and the holy sites it includes, "as is his ultimate intention," he would pose a serious threat to Iraq's southern oil-rich neighbors, Saudi Arabia and Kuwait. "The Persian Gulf is one of America's major sources of oil and Americans should direct greater attention to that war," he said.

The General, who also was a participant in Arab autonomy negotiations, concluded his talk speaking on the questionable future status of the West Bank and Gaza Strip, adding a little about the "prospects for peace" — as he sees it. The Gaza consists of over half a million Arabs according to Segev. Similarly in Judea and Samaria there are over 750,000 Arabs with Jordanian Passports. The Egyptians want an independent Palestinian State and "whenever we met with them in negotiations that was always their first demand." The Israelis are ready to grant Palestinians autonomy, they are, however, too fearful for their own security to relinquish military power over the

area. While the Labor party is willing to "compromise" and allow a Palestinian state in coordination with the Jordanian authorities. According to Segev there are some Likud members who want Israel to annex the territories five years after Palestinian autonomy begins. When one student questioned how Israel can annex territories consisting over 1 1/2 million Arabs and expect to remain a Jewish state, the General responded to a welcoming round of applause, "The Prime Minister expects that if your students from Yeshiva University will come we'll have no problem."

Segev, continuing with the hopes for peace, recalled a personal incident from the Yom Kippur War. He told how the Egyptians during the '73 war would cross the Suez Canal at night and Israelis and Egyptians alike would ask each other why they are fighting one another. "The Egyptians would return to the other side of the Suez Canal and the next morning we would resume fighting," he said — adding — "Ever since then I have always been very optimistic about the true possibility for peace." The General ended his talk by urging listeners to come to live in Israel where one can lead a "rewarding and fulfilling life."

The event, sponsored by the UJA, Joseph Dunner Poli-Sci Society and Israel Affairs committee served as a most inspiring evening for the many who attended.



The Hon. Teddy Kollek, Mayor of Jerusalem, joins Mrs. Erica Jesselson in touring the Yeshiva University Museum during the opening of a one-man show devoted to the work of Zeev Raban. The show, which runs through June, includes some 200 pieces by Raban (1898-1970), who is considered by many art historians to be one of the first true Jewish artists. Raban worked with Boris Schatz at the Bezalel School in Palestine from 1912 to 1929. Mrs. Jesselson endowed the Museum with her husband, Ludwig Jesselson, treasurer of the Yeshiva University Board of Trustees.

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# An Affront

After the media's mugging of Israel last summer, we expected that Jews everywhere would redouble their efforts to prevent further public maligning of Israel. Thus, we were genuinely astounded that a major Jewish Center as the 92nd Street Y could invite two well-known anti-Israel columnists, Anthony Lewis and I.F. Stone, to participate in its current lecture series.

Lewis' columns on the *New York Times* Op-Ed page are familiar to everyone for their regular and relentless attacks on Israel. Indeed his hatred is so virulent that Prime Minister Begin has come out and labelled Lewis "hostile to Israel's interests." Stone's opinions, meanwhile, appear frequently in the unabashedly anti-Israel *New York Review of Books*.

The Y's leadership defends these invitations as being out of "concern for quality and balance." As journalists, we are especially sensitive to the freedom of speech arguments, but we, nevertheless, insist that a clear distinction exists between Orwellian suppression and sound judgement. Certainly these columnists have the right to their opinions, but Jewish organizations are under no obligation to provide these individuals with the podium to further their vicious and distorted views on the Middle East. We agree wholeheartedly with National Conference of Young Israel President Harold Jacobs (who has called upon the Y to immediately cancel this lecture series) and his assertion that an appearance by Lewis and Stone at the Y is "...an affront to the entire American Jewish community and an irresponsible use of the community's funds and facilities."

# Modernized Labs

Vast technological advances in many scientific fields over the last decades have left Yeshiva College's laboratories woefully obsolete. The primitive equipment and aging material that prevail are unsuitable in a vibrant institution. The biology, chemistry, physics and psychology labs are in desperate need of updating and repair.

The situation can best be characterized by the following two examples: No equipment has been purchased by the Psychology Department in the last ten years — because the faculty involved did not requisition any new materials. On the other hand, requests by the Chemistry Department for chemicals and equipment are often turned down — due to the absence of adequate funding.

Recently, it was announced that both the physics and psychology labs will be moved to new quarters in Science Hall and completely rebuilt. Of course, this long overdue modernization should be applauded. The University must realize, however, that this is but the first step in what must be an ongoing process. The labs should be monitored by the faculty and the administration alike. Future requests for upgrading the labs must originate within the faculty, and then receive the fullest cooperation of an open-minded and willing administration.

# The Commentator

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# From The Editor's Desk

By David Vorchheimer

After reading the articles submitted for this Op-Ed issue, I felt somewhat troubled by the—nearly unanimous critical tone apparent in these pieces. My uneasiness lingered, so I checked Op-Ed editions and numerous letters to the editor from previous years, and found the same general disparaging tone. It is certainly no secret that people are more impelled to write when they are discontent than when pleased. I thought perhaps this consistent pattern of dissatisfaction in students' writings could be simply dismissed as a symptom of this psychological credo. Alternately, I reasoned, some other factor might be involved in making denunciations of Y.U. in print so routine an occurrence.

I really believe that issue after issue of *The Commentator* filled with negative, anti-Y.U. rhetoric eventually takes its toll. After a while, barrage upon barrage of bitter condemnations of the school clouds our objectivity and allows a debilitating cynicism to gnaw away at the very foundations of our day-to-day existence. Once accustomed to routinely finding fault, it becomes all too easy to get caught in a rut of condemning almost by reflex. Even *The Commentator* is not immune from this trap — when the Governing Board convenes for editorial deliberations, the first issues raised are inevitably those we most wish to criticize.

This is not to say that there is nothing wrong with Y.U. This school, like everything and everyone, has its share of faults. Many are quite serious, and none will be swept away by glib strokes of my pen. But by exploiting the positive aspects of the Y.U. experience, we can set about correcting these shortcomings.

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# Job Placement

In these times of economic hardship and high unemployment, the absence of a job placement office at YU places our students at a distinct disadvantage in the competition for jobs. Although some assistance is available on an informal basis, it exists solely due to the initiative of a few concerned individuals in the Accounting and Computer Science departments. Thus, for the most part, the University appears content to let the students fend for themselves in the job market.

Recently, there has been talk of developing a comprehensive recruitment/placement office and of hiring a director for this program. The administration has let it be known that the only obstacle preventing implementation of this crucial necessity for the University is the students. Evidently, mass student outcry to Dr. Brenner, Dr. Miller and Dean Rosenfield is required before any action will be taken to improve the present inadequacies. The ball is now in our court. We will have only ourselves to blame if the status quo is maintained.



The Editor-in-Chief and the entire Governing Board extend heartfelt condolences to Rav Nissan Alpert on the tragic and untimely passing of his son, Shaya. *HaMakom Yenachem Etchem B'Toch Sha'ar Aveilay Tzlon V'Yerushalayim.*

# Letters To The Editor

## Foreign Students

To the Editor:

I was dismayed to read the article on foreign students where you say they feel they were left on their own to adjust to Yeshiva College and to the United States in general.

As Foreign Student Counsellor I can only reiterate what I said at the Special Orientation for Foreign Students at the beginning of the academic year — the Foreign Student Office is here to help in

any way possible. We can only do so, however, if the student comes in to let us know the nature of the problem. All foreign students know where our office is, and many indeed have availed themselves of our knowledge and hospitality.

(Mrs.) Vivian H. Owgang  
Foreign Student Counsellor

## Prompt Service

To the Editor:

I would like to thank the

Buildings and Grounds Office for providing what I have found to be quick and efficient service. Whenever I have filled out a request form for a needed repair I have always received same day service. In addition I have always been impressed with the maintenance of Science Hall. I think most people will agree that to keep a building as large as Science Hall so clean continuously and making walking through its hall so pleasurable speaks of an efficiency that deserves recognition. What ultimately motivated me to write

this letter, however, involves the Monday night malfunction of the Rubin Hall water tower that warranted the help of the Fire Department. At that time the water was not merely turned off but the tower was repaired during the late hours of the night so as to restore the students' water supply by early the next morning. We are always quick to offer criticism, I think it only fair to offer credit an equal chance.

Joseph Muschel  
YC '84

## Liberal Arts

To the Editor:

Just recently I attended an interview at Columbia University's Business Graduate School. Upon speaking with someone from admissions I was finally able to find out all the various requirements Columbia University demands for its Business School acceptance. Besides the standard two-year working experience and academic stature that is needed. I

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# OP-ED

## Reading Literature And Reading The Bible

By Leo Taubes

In literary analysis, the significance of parallelism, whether structural, syntactic, or verbal, is a well established principle. Various patterns of repetition and similarity, as well as marked deviations from those patterns, focus the reader's attention, supplying emphasis, establishing connections between seemingly unrelated parts of the text, and clarifying or deepening ideas and emotions. An artist as deliberate and self-conscious as Gerard Manley Hopkins believes, in fact, that the craft of poetry "reduces itself to the principle of parallelism."

Though Hopkins perhaps overstates the case, the purposeful use of parallelism is nevertheless widespread and effective, as some examples will demonstrate. When Othello has stabbed himself and is about to die, he says, referring to Desdemona, "I-kissed thee ere I killed thee." He has learned the treachery of Iago, knows the innocence of Desdemona, and understands too late his own brutal folly, his irreversible loss, and the whole hopeless tragedy he has been drawn into.

The two clauses of his statement, identical except for the verbs, which are in turn identical except for the middle consonants, epitomize the man and the pathos of his fate. Othello's last, remorseful, yearning thoughts are of Desdemona, of love before it turned to hate, of the love which still existed even at the moment it was overpowered by hate

and which he now almost desperately reaffirms, as if the prior kissing could somehow undo the killing. But the words also contain bitterly ironic self-awareness: kiss is transformed so easily into kill, as the captivated lover is rapidly replaced by the determined murderer. Tenderness and brutality are different facets of one personality, existing side by side, as kiss and kill stand in symmetrical contrast in one line, distinguished from each other by the irrevocable finality of killing.

The ability to compress much meaning into few words, or to expand vastly the expressive potential of language, is one mark of a great poet. In the General Prologue to the *Canterbury Tales*, Chaucer frequently conveys much information by oblique means, such as the juxtaposition of characters. The friar, for instance, is followed by the merchant, and the proximity serves to establish a

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Leo Taubes is a member of the Yeshiva College English Department

## Why We Really Need A Campus

By Jay Auslander

To many college students in America, the aesthetics of the University are taken for granted. Large fluted columns, ionic capitals, inscribed entablatures, awesome pediments, and Roman arches are revered, but expected. The student often finds himself confronting reliefs of intellectual personalities sculpted into the facades of buildings around him. On the grounds, sculptures radiate a cultured and refined aura. The noises of the city are often subdued by the planes of grass and walls of tranquility. And, the smells of grass and flowers are as familiar to the student as are his professors. Needless to say, the atmosphere is conducive to study. It is tension-free, relaxed and solitary.

Yet there also exists another type of student. This student also confronts large buildings, also breathes in familiar scents, and is also, in many ways, secluded from the outside world. But this student has no campus. His buildings are not architecture of the Greek order, and the scents he smells are certainly unnatural. This student confronts buildings which smack of despair, which are mere mirrors of a society in the process of decay. These buildings tell no tales of famous philosophers. Instead, they cry the sobs of broken men, poverty, and a downtrodden community. This student also breathes in the scent of grass — only this is the type coveted by those unhappy enough so as to desire an escape from society. When this student walks out of a building, he does not feel as

though he is entering the Athens of antiquity; instead he feels as if he is about to plunge into Dante's inferno. This second student attends Yeshiva University in uptown Manhattan. But perhaps the student has no right to complain of his "plight". Yeshiva University is a small college and simply cannot afford the grandiose aesthetics of the larger, wealthier university. Bemoaning his lack of beautiful architecture is, in essence, bemoaning a lack of luxury. And luxury, by definition, is not necessary. Yet the student's other complaint, that of a lack of any semblance of campus, may indeed be justified — sociologically and psychologically.

Dr. Henry Lennard, Professor of Sociology at Yeshiva College, explains that "in order for people to learn, there must be a setting in which to interact." Dr. Lennard further explained that education is not merely a transmission of material — it is also student-

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Jay Auslander is a YC sophomore in EMC

## For A New US-USSR Peace Initiative

By Senator Henry M. Jackson

We are now at a time when those who speculate about what the future holds for Americans have grounds for both hope and concern.

On the good side, those who predicted that scores of millions of Americans would have long since met their end in a nuclear holocaust have been proven wrong. Also wrong have been those who predicted that the Soviet Union would have long since imposed its will upon us. We are today neither dead nor Red; we are very much alive and free.

On the bad side, today's structure of peace rests on foundations that are far from firm. Peace-threatening problems abound — take Afghanistan, or Poland's agony, or the Middle East turmoil, just for starters.

One peace-threatening problem, of course, overshadows all others.

This is the problem of preventing a nuclear war. For a long time, most people imagined that if a nuclear war ever broke out, it would begin with a premeditated and carefully planned surprise assault. Today, however, it is more and more being recognized that a nuclear war could break out even though neither side had planned or wanted it. It could break out not by deliberate intent, but by accident or misunderstanding. There could be an accidental missile launch. Or an intelligence-gathering error might lead one side to believe that the other was about to launch a nuclear salvo when in fact it was not. Redeployments of strategic weapons could be misinterpreted. Terrorist groups could detonate a nuclear device and one superpower might think it was the responsibility of the other.

Nobody can lay claim to all the

answers to the problems of peacekeeping. But if we are all of us still learning, we are at least students with a body of prior experience to draw upon and to profit from.

One thing we ought to have learned is that there is no place for bombast and stridency in our discourse with other nations. If other powers fail to heed the rules of civility, so be it. A competition to see who can sound the most threatening and shout the loudest is one contest we need not enter. History teaches also that our diplomacy must never promise more than we can deliver. A commitment that lacks the resources needed to back it up sooner or later becomes exposed for what it

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Henry M. Jackson is the United States Senator (Democrat) from Washington

## The State of MYP

By David Prince

It is no secret that there are problems with the Mazer Yeshiva Program. Practically everyone is late. Some students don't attend shiur on Sundays, while others won't show a couple of times a week. Then there are some who only attend shiur a couple of times a month. To sum it all up, the Mazer Yeshiva Program is not working as planned.

There is a minority of students who are not interested in learning and who are in Y.U. because of other reasons. Most of the M.Y.P. students, though, do have some desire to learn. Both types of students, however, have a common problem. It is very difficult for one to begin college classes at 3:00 in the afternoon. Most students need a couple of hours a day to themselves. By taking a full credit load after 3:00, one does not find himself with very much free time.

There are some students who can devote their time for learning from 9:00 to 3:00. Many others cannot spare all this time. Consequently, a student comes late or occasionally misses a shiur. Many of the students who do attend shiur find it difficult to concentrate the entire duration of the shiur. A vicious cycle often begins. If this involved only a few individuals, it would be a problem. The fact is, it

David Prince is a YC freshman in YP

does involve the majority of the M.Y.P. students.

The institution of attendance taken by work-study students is ludicrous. It is an attempt to treat the symptoms without giving any recognition to the illness. When attendance is taken properly, it merely shows the seriousness of the problem.

Something of major significance must be done. The most logical solution would be to allot M.Y.P. the same hours as E.M.C. and J.S.S. Strict attendance could then be enforced. Students would be able to maintain their concentration and be more productive. Furthermore, it would ease registration problems. Presently, it is very difficult squeezing all of the desired Y.C. courses into the limited time available. Amending M.Y.P. would open up more sections and be beneficial to students in all three Jewish studies divisions. Optional shiurim can be offered for those with the time for more learning. No one would have to learn less than he is now learning, but those who don't learn much now will find themselves learning more.

We need a system that will work. The present system frustrates those who take it seriously and rewards those who abuse it. No one is satisfied with it; the time for a change has arrived.

## The Defense

By Joel Finkelstein

Recently, as always, there has been a movement here at Yeshiva University to "improve its state of affairs". These students propose a return to liberal arts, openness and intellectualism. They should surely be commended for their interest in upgrading this institution. Their outright condemnation of the present state of affairs, however, is unwarranted. They call for more debate and discussion over moral issues in a program in which people haven't even time to sleep. They are surprised at the lack of interest and involvement of students in class, after these pupils have been in class for five times as long as other collegiates in other, supposedly more intellectual, universities. They refer to the intellectualism of the Ivy League colleges as if those institutions had retained the intellectualism of the early part of the century while Yeshiva alone forged into the pragmatic 1980's. Are these critics not aware of the increasing number of engineering majors and other such practical majors in all universities?

Furthermore, they call on the administration to implement a more extensive, required, liberal arts curriculum. Again, this sounds like an admirable proposal which would improve everyone's education. Upon closer examination, however, this suggestion too, is

impractical. Yeshiva University has always realized its responsibility to provide Jewish youth with Jewish education at the college level. The university was innovative enough to adjust its curriculum to suit the college youth. We cannot be an exclusive institution only for the most intellectual. The purpose of Yeshiva University is not to gloat over its high standards but to influence a great number of Jews in order to infiltrate Orthodox, learned people into all walks of life.

Are the proponents of more liberal arts willing to sacrifice Yeshiva's capacity to influence the Jewish community for the sake of a few intellectuals? Whether fortunate or unfortunate, most students today plan to go into medicine, computers, accounting, engineering, and other such highly specialized and competitive fields. Only if Yeshiva offers these majors and does not overburden these students with too many requirements can we expect to attract a large student body.

One of the basic fallacies in the approach of this movement to "upgrade" Yeshiva University is their assumption that the only real education is one containing liberal arts. The world is becoming increasingly specialized. As the body of human knowledge ex-

pands, each person must either resign himself to the study of the old knowledge or take on the study of one branch (or even a leaf) of the new tree of knowledge. Both of these studies are important and necessary. The study of biology or computers in college cannot be compared to the study of carpentry in a vocational school, as some people claim. The technical fields involve highly advanced procedures which must be studied on a college level.

In addition, these so-called intellectual critics of Yeshiva claim that the students here are not sufficiently open or even exposed to new and different points of view. This may be so, but are the critics as accepting of pre-accounting majors as they wish their friends would be of them? More fundamentally, however, it is unreasonable of these critics to expect students in a religious institution to be as open as those in a secular university. The students here assume that there is a basic conformity of opinions on religious issues.

In terms of the study of Biblical criticism, these students are part of the obsolete movement which supports such study. Today, people are focusing more (to quote an overused saying) on "it" than "about it". No matter how

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# OP-ED

## The Wall

By Ira Meisels

"Oh No, another article about Aliyah!" This statement combined with an appropriate expletive will probably be your reaction to this article if I do not preface it with an explanation. Therefore, to avoid ridicule, I submit my explanation: This is by no means an article on Aliyah; it is rather a treatise on the art of self-deception.

The practice of self-deception is at the same time apparently impossible and extremely effective. Deception occurs when one knows the truth and hides it from someone else. It follows, therefore, that self-deception entails knowing the truth and hiding it from oneself. How can one mind simultaneously know the truth and not know it? The fact remains that we do manage to deceive ourselves. We accomplish this by placing the truth in a distant corner of the mind and building a wall around it. The bricks of this wall are alternatives to the truth and they serve two functions. They render the truth inaccessible to us and form a reservoir to be called upon in certain situations.

To illustrate this idea, I refer you to one of the finer performances of the art of self-deception, the one given in connection with Aliyah. In this instance, the alternatives take the form of rationalizations. The truth is that the typical American Jew remains in America for selfish reasons. A lack of courage and strength is essentially his motivation. Unable or unwilling to relinquish his high standard of living, he declines to sacrifice of himself and live in Israel. However, since one finds it hard to acknowledge the existence of these traits in oneself, the

Ira Meisels is a YC junior in YP.

American Jew employs rationalizations.

One popular rationalization is the oft-heard statement, "Israel needs me to be in the United States. The power of my vote helps Israel." It should be apparent that this statement is little more than an excuse. The loss of a pro-Israel vote in the United States is a ready price paid for the addition of an active contributor to Israeli society.

Some American Jews use another particularly effective device: These Jews, recognizing the obligation of Aliyah, can not employ a standard excuse but instead deceive themselves in an ingenious fashion. "I will make Aliyah in a few years after I earn some money," they say. The few years usually turn into a lifetime.

Like all rules, this rule too has exceptions. There are a few groups of Jews who have unselfish motivations for their decisions to reside in America. One such group is comprised of those who feel that no Jewish state should be formed until the messiah comes. Another such group contains people who would like to make Aliyah but feel a responsibility towards their fellow American Jews; included among these people are rabbis and certain social workers. There are possibly a few more exceptions but the rule is that American Jews remain in America for selfish reasons.

I do not expect an increase in Aliyah as a result of this article. As I stated before, this is not an objective of my writing. I merely hope to open some eyes to the truth behind the wall; let us call a spade "a spade."

## The State Of Our School

By Michael Mann

We may devote considerable time and effort to discussing the pros and cons of and possible improvements for various aspects of our university, but the most fundamental and profound question is seldom addressed. Is Y.U. successful? A prerequisite for answering this question is the determination of the terms in which we should describe Yeshiva's success or failure. We are not able to compare it to Harvard or the Mierer Yeshiva. Consequently, we may, at times, feel inferior. What we must bear in mind, though, is that they can't compare to us. Naturally, that's true. Some institutions have Torah; others have secular studies; Y.U. has both, Torah U'Madah. But don't some yeshiva boys also go to college? And don't some college students also learn? That may be true, but Y.U. has both of these types — and everything in between.

Some people tend to think that all Y.U. guys are alike. To an extent they are correct. All Y.U. guys have three things in common. They are Jewish, they attend Yeshiva College, and they're guys. There is a vast spectrum of different kinds of young Jewish

men who attend this one institution. They may come from different countries, look, dress, and talk differently and have different goals, but Y.U. can help each individual attain his goals. For many the only limitation is time. Some spend practically every waking moment, not needed for college work, involved in the study of Torah. They attend the same classes as others, whose priorities lie in secular studies, professional goals, extracurricular activities, or recreational activities.

Many individuals, whose main objective during their college years is not Torah, manage to spend several hours each day earnestly learning Torah. This is the great success of Y.U. A young man who could have satisfied his basic goals in another college can satisfy these goals in Yeshiva and learn at the same time. His gains will far outweigh his sacrifices.

But what about those who devote little time or effort to the study of Torah? Isn't it terrible that there is a sizable number of young men in Yeshiva who don't daven three times a day? Maybe. On the other hand, isn't it great that individuals without an ideal commitment to Judaism still go to Yeshiva? It certainly appears to be

amazing that Y.U. is capable of attracting such people. Some of these entering freshmen emerge as Jews committed to Torah in every conceivable way. Others at least maintain a far greater Jewish identity than would have been otherwise possible. This should not be overlooked.

Basically, one can get out of his Yeshiva experience all that he puts into it and more. Each individual is afforded the opportunity to succeed in the areas he wants to. There is obviously no guarantee, but Yeshiva has a pretty good record whether discussing getting students into professional and graduate schools or producing leaders in the Jewish community. Whatever we do must work.

Obviously, Yeshiva has a lot of problems. It's one thing to do the impossible. We can't be expected to be perfect at it. These problems should be given the necessary consideration and proposals to alleviate them should be formulated. What we must bear in mind, though, is that somehow we are successful. Generally speaking, Y.U. does realize its goals. So maybe we should have a little more pride and respect for ourselves and our institution. And maybe if we do, others will too.

## A Modest Proposal

By Ralph Sutton

In Jonathan Swift's 'A Modest Proposal', the satirist suggested a solution to the great 17th century famine in Ireland. The Irish, to paraphrase Swift, should sink their teeth into the tender flesh of cooked children. My proposal is less shocking. While Yeshiva College is certainly no feast, it is no great famine either. It is the responsibility of (each) student to make his college years stimulating and widening academically and otherwise. Granting that constructive criticism is often the catalyst to change, devoting a sizable amount of energy towards fault-

finding and calls for change, in our institutions can be very frustrating.

When I personally began to realize how painfully inadequate my collegiate experience here was and started weighing the pros and cons of transferring, I began also, to appreciate some benefits which line the dark clouds. Forgetting for a moment the possibilities for spiritual enrichment at YU, the opportunities for growth in more secular areas are subtly dazzling.

In the realm of academics, the small size of our college allows the faculty to be much more accessible on a personal level than at larger

institutions. Despite a slim course offering, new sections, and even courses can be requested of the Dean and arranged with pressure from only a handful of students. For those feeling unchallenged in their present coursework or majors, the option for advanced directed study exists. The faculty, notwithstanding its tense relationship with the administration, is sincerely committed to helping students become educated, especially when the initiative comes from the students themselves.

Non-curricular activities easily accessible to the YC undergraduate are much, much, greater than those open to students of most other colleges. Radio, drama, the newspapers, and intramural sports teams are a fraction of the possibilities available. With competition less than cut-throat in these pursuits, anyone with reasonable motivation can enter them. This is not the case elsewhere. And frighteningly, these may be the only years to experiment with different or unusual activities.

Finally, another overlooked asset of Yeshiva is our campus; not the grounds or neighborhood of course, which are abysmal, but rather its location in the borough of Manhattan. Only Columbia and Yeshiva share the distinction of being in Manhattan and yet having a somewhat insular community. And with our theaters, concerts, museums, and movies, the attention of the country is focused on New York City. It seems almost criminal to me that some students at Yeshiva do not take complete advantage of the city, and restrict themselves to a very few areas.

The point of all this is: If one finds himself here for whatever reasons, preprofessional, purely religious, or any mixture of the two, one owes it to oneself to sink his teeth into all the positive opportunities which exist. Instead of being frustrated, feast on the unique spotty Yeshiva experience.

## FROM THE PRESIDENT'S DESK

By Avraham Schneider

In addressing myself to the daily and weekly function of Student Council, it is difficult to isolate any particular as being the obstacle to attaining fulfillment of all our goals. Interestingly enough, "on paper" every issue and item of Student Council concern, thus far, has been acclaimed a relative success. If so, what prompts my dissatisfaction? An apparent contradiction of terms? I don't believe so.

Perhaps a brief inspection of the functions of your elected representatives and their various extensions will shed light on this paradox; a well performing Council, whose president is hardly content. On a daily basis, members of the Student Council undertake manifold duties in their service to you. An overwhelming majority of these are exercised regularly, without attention or reward. It is analogous to "Keeping House", but, none-the-less, requires a significant investment of time and energy. Their dedication and that of those who spend equally long hours running our clubs/societies and newspapers, is not self centered, nor directed to the abstract "school", but to you, friend, classmate, and electorate.

Of more prominent notice are several categories of items. Student Council events have been frequent and qualitative successes for the

most part, yet, I'm sure there are those of you who may disagree on both counts. I will attempt to explain the difference in our perspectives. Given the size of our student body, two implicit restrictions are a lack of available participants and funding. With this in mind, the relative number of activities in any given week offers students a wide variety of outlets including, attending athletic contests (as participant and spectator), illuminating speakers, theatre parties, an evening at a night club, concert, play or movie. Objective evaluations rate our events along a continuum from moderate to enormous success; still, many of you do not take advantage of the opportunities afforded, and usually, you are the same element which later complains or projects indifference. I could, and justifiably so, ignore this element, with the knowledge and confidence that we are working earnestly and productively, but I choose not to.

Much of our activity is manifested by clubs and societies, which are involved in a diversified array of activities. Our financial support of these extensions of Student Council drains a large majority of our operating budget, and, as such, certain fantastic plans and ideas are financially inconceivable. Student Council generally subsidizes all events, as

to allow everyone the opportunity to partake, and our limitations in the way of programming are more reflective of budgetary considerations than sensitivity and effort.

Enhancement of the general extra curricular environs is not merely restricted to events. We believe that our careful monitoring of clubs and societies has, in conjunction with their excellent leadership, resulted in increased involvement. The provision of an outlet for various serious and accessory interests is a priority and has been treated as such. Additionally, significant efforts have been undertaken to highlight issues of Jewish concern in the world around us, as evidenced by the rallies and the activity of the Israel Affairs Committee. The efforts, presently being channeled into the refurbishing of the Morg. basement lounge-gameroom, will provide the students with a new area to relax and interact. Forthcoming plans for the remainder of this semester and the spring indicate that our activity will be somewhat increased; however, not to be misleading, I think it should be understood that there's a finite amount we can do. The key to real success is in your hands, as cliché as it may sound, and though we'll proceed with the effecting of all our plans, in anticipation of your cooperation and enthusiasm, without it they are for nought.



# Editor's Desk

(Continued from Page 2, Col. 5)

No one can deny that the Y.U. student benefits immensely from a small and genuinely concerned faculty, whose doors are always open for a student to sit down and talk. (This rare commodity was noted by the *New York Times Selective Guide to the College* in contrast to an institution such as Harvard. The author cautioned that although the Harvard faculty seems to be forever winning Nobel prizes and Presidential appointments, the Harvard undergraduate should never expect to sit down to coffee and donuts with John Kenneth Galbraith.)

And of an even more enduring value are the friendships that develop among the students here. The kinship of a common destiny forges bonds between Y.U. students that are unrivalled on any campus across the country. To know that no matter what the problem, or the time of day, a student in trouble can knock on any dorm room door and receive a helping hand, is an asset that the largest endowment cannot buy.

There is no crime in demanding the best, and voicing disappointment at unfulfilled expectations. But to be fair, the objective observer must periodically step back out of the battle trenches and thoroughly examine the broad picture — and after all to be honest enough to say, "Hey, it's not so bad."

In fact, it's pretty damn good.

## For A New US-USSR Peace Initiative

(Continued from Page 3, Col. 4)

is — a sham. Benjamin Franklin had the words for it: "Promises may get thee friends but non-performance will turn them into enemies."

Past experience further underscores the central role that patience and perseverance must play in any successful diplomacy. There are no quick cures.

The past also teaches that our diplomacy should reflect a mature patriotism that sees our nation for what it is — a country with both strengths and weaknesses, but also a country in which the good much outweighs the bad. If there is no call for jingoistic chest-thumping, neither is there any need for self-flagellation.

And of special importance, history shows how essential it is that governments stay in touch and keep talking with each other — above all when peace-endangering developments threaten.

In this regard, World War I and the Cuban missile crisis present contrasting lessons. In 1914, Europe's statesmen failed to keep talking and consulting with each other in the weeks and days preceding the war's outbreak. They let unfolding events get out of hand. Millions then died in a war that none of the great powers had really wanted. In 1962, American and Soviet leaders did keep talking with each other, when superpower war threatened following the introduction of Soviet missiles into Cuba. The leaders of the two sides thereby kept matters under control. War was averted.

If there were now to be some accident or misunderstanding that could cause either superpower to fear that a nuclear assault against it was imminent, it would be of literally life and death importance that the two sides keep talking with each other. Otherwise, a runaway chain reaction of political-military measures and countermeasures and counter-countermeasures could end in a nuclear holocaust that neither side intended.

The only instrument currently available for direct consultation between the two superpowers is the 20-year-old Washington-Moscow hotline. But the hotline has important limitations as a peace-keeping institutional mechanism. The heads of state do not actually

talk with each other over the hotline. They communicate only through exchanges of teletype messages that must be transcribed, encoded, transmitted, decoded, translated and retranscribed. None of the subtleties of direct give-and-take — so crucial to understanding — can be conveyed by such disembodied messages.

Commendably, the President has suggested that the possibility be explored of technologically updating the hotline to permit voice communication. Certainly this should be done.

Yet, even a modernized hotline is not of much help if a peace-threatening emergency occurs when the heads of state are out of effective touch both with each other and with their key advisers. During 1981, the President was out of Washington for all or most of 106 days, the Secretary of State for 129 days and the Secretary of Defense for 154 days. I would be surprised if the away-from-Moscow figures were greatly different for their Soviet counterparts.

Moreover, there is no way in which Americans or Soviets below the highest government levels can now quickly confer with their counterparts when emergencies arise. Under existing procedures, it could take many days to secure the needed clearances and concurrences, and to work out the required administrative arrangements.

What must now be done seems to me self-evident.

Clearly, we must pursue nuclear arms reduction, with a steady and relentless determination. Nuclear force levels at their present size and balance are manifestly dangerous. We need to win Soviet agreement to deep cuts in our nuclear arsenals to a far lower, less menacing level — and then keep working for the elimination of all nuclear weapons.

Yet, major and mutual arms cuts, vitally needed though they are, won't by themselves assure peace. We must also face up to the shortcomings of the hotline. We must supplement it by building additional institutional mechanisms for keeping Moscow and Washington in close and continuing touch with each other, so that accidents or misunderstandings do not get out of hand.

## The Defense

(Continued from Page 2, Col. 5)

overused that idea may be, there is certainly much validity in concentrating our efforts on the thousands of pages of traditional literature rather than taking crash courses in criticism in which the criticized text is often unfamiliar to the entire class. We haven't time for questions of "why?" when we haven't even begun to answer the question of "what".

That brings us to the issue of time. Had Yeshiva students had ten hours free a day, they would be more likely to engage in deep philosophical discussions during part of their free time. Due to the long and highly pressurized schedule at Yeshiva, however, it would be unreasonable to expect from the Y.U. student the same amount of intellectual discussion as from his counterpart at Columbia or elsewhere.

The key issue at hand is realism. On the issues of majors, openness, requirements, etc., the critics of Yeshiva University maintain approaches as unrealistic as their proposed education. Such theoretical educations may be quite desirable, but their entire view of life and of the university should be viewed with a touch of realism.

Specifically, I have been urging that our government negotiate with the Soviet Union the earliest possible creation of a Joint U.S.-USSR Consultation Center — a new institution to facilitate immediate information exchanges and consultations between the two countries when events occur that could trigger a nuclear war not intended or desired by either side.

The Center would be a permanent organization at a location agreeable to both sides. It would have areas where the Soviet and American representatives would meet and consult together, and also areas where they could work and confer in private. The American staff would be linked to Washington by secure American-controlled communication links, and the Soviets would be tied to Moscow through their own communications system. The Center would be open, fully staffed, every hour of the day and every day of the year.

The two staffs should include technical advisers and military representatives knowledgeable about such matters as command, control and surveillance systems, force deployments, readiness testing procedures and the like. However, the Center's basic mission would be neither technical nor military. The decisive issues of nuclear war or peace are and always will be political and diplomatic, and the Center's staffing should reflect this fact.

The Center would be instantly alerted when there were any war-threatening developments. It would supplement, and work in tandem with, the modernized hotline. The superpower dialogue in time of crisis could thus become vastly more effective. The two sides at the Center would consult by actually talking with each other face-to-face across the width of a conference table, and each side would report its assessment as quickly as possible to the tops of their governments. As needed, Soviet and American experts on the kind of problem threatening the peace could meet with each other without any bureaucratic delays. The two teams would be known quantities to each other, and this could assist in understanding and in judging the credibility of their counterparts.

The Center could work on crisis

## Behind Dorm Doors

What do you think of the Y.U. cheerleaders?

If this is what Torah U'Madah means today — I like it!

Josh Canter  
J.S.S. Junior



It adds new dimensions to the team and we especially like the "play before" gametime.

David Reisman  
E.M.C. Senior



I feel that in light of the fact that this is a Yeshiva University and this place should uphold Tznius, the cheerleaders are totally out of the question.

David E. Golden  
J.S.S. Junior



At least they're not boys.

Moshe Ziegler  
E.M.C. Junior



I can see it now — Sol Krevsky, driving downtown, passes the ball into the stands. oops — I shouldn't have looked at those cheerleaders.

David Silver  
J.S.S. Sophomore



prevention as well as crisis resolution. It might draft proposed codes of nuclear conduct for the two superpowers. Each side might agree to refrain from doing things — undertaking certain types of force deployments or readiness exercises, for instance — that might appear threatening to the other side.

The early establishment of a Joint Center would produce still further benefits.

Popular fears over nuclear war are fueled in part by a concern that war might break out by accident just because Moscow and Washington were out of touch and not talking to each other. This permanent Center — in business around the clock — could do much to lessen these apprehensions.

Furthermore, agreement on the Center could help strengthen our relations with our friends and allies, and our European partners in particular. They have as big a stake as we do in preventing an accidental nuclear war. They would surely applaud an American initiative to create an institution making such a conflagration less likely.

And, very important, I believe an early accord on creation of the Joint Center would increase the chances of success in the Geneva Arms Reduction Talks. The road we will have to travel to arrive at peace-serving weapons cuts will almost certainly be difficult and long. But the Center could so clearly serve the interests of both our sides that it should be possible to bring it into being at an early date. A negotiating success in this regard would be reassuring, and it could help build world confidence in the possibilities for stability and peace.

## Y.C.S.C. Meeting Held

Nov. 23 — A general meeting of YCSC was held tonight. A major issue discussed at the meeting was the renovation of the gameroom in the Morg dormitory basement. The room is about to be painted, money changers are going to be installed, and new video games put in.

December is traditionally a busy month for Student Council activities and this year is no exception. Various activities were mentioned at the meeting:

The student directory is now underway. It will be a co-ed directory with both Yeshiva and Stern College students listed. On December 6th and 8th the First Aid Society will be giving a CPR course and everyone is invited to take the course. The YCDS play, "The Shadow Box", begins December 18th and runs through Thursday, December 23rd. Tickets are still available for most of the shows.

Two other major events mentioned at the meeting were the YC-Stern Shabbaton which will take place during the December 10th weekend, and the annual YC blood drive, which is scheduled for Thursday, December 23.

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## Establishment Of Discussion Sessions To Strengthen Intellectualism At YC

By Daniel Zanger

The claim that Yeshiva College is no more than a pre-professional launching pad has often been heard in the halls of this institution. Recent criticism has stressed the lack of a so-called intellectualism in our education and overindulgence of purely pragmatic knowledge. Responses to this claim come in various forms. Some students attempt direct changes in the curriculum and thereby seek to improve our intellectual development. Recently, however, a small group of students within Yeshiva are seeking to do battle with this problem in another way.

Therefore, this group of students has committed itself to the establishment of discussion sessions which will be conducted by students expressly for students. The first meeting of the new group took place on Tuesday December

7th and dealt with the reloquent topic of the Hirschian Educational Philosophy (Torah Im Derech Eretz)

The leader of the first session, Daniel Lehmann, hopes these meetings will accomplish several things. First and foremost, that this discussion group will catalyze the establishment of an environment within the college conducive to intellectual inquiry.

While beginning with Hirsch's philosophy of educating Mr. Lehmann's intent is that the group will engage a wide variety of topics not usually encountered in a formal educational setting. A second goal of this project, is to communicate to the faculty and administration that there indeed exists a growing number of students committed to the furthering of new and innovative academic programs.

Another interesting feature of the as yet unnamed group is that it was initiated solely by students and Mr. Lehmann stressed he would not be lecturing on Hirschian thought but rather he would lead a discussion on the subject and so, proper preparation was requested of the participants. Finally Mr. Lehmann foresees that granted initial success, faculty members will be invited to speak both in the areas of their expertise and on broader topics of academic interest.

Indeed this project contains many unique and intriguing elements with which to combat a problem which has plagued Yeshiva College for years, namely intellectual stagnation. The success of this project lies totally in the hands of the students and will serve as an indicator of the viability of a real intellectual community at Yeshiva.

## Reading Literature And Reading The Bible

(Continued from Page 3, Col. 1)

thematic link between the two men: the corrupt friar uses his religion to make money, and for the single-minded merchant making money is almost a religion.

The most striking feature of the two descriptions, however, is the disparity in size. The friar's portrait, the longest in the entire prologue, has four times as many lines as the merchant's which is one of the shortest. Furthermore, Chaucer tells us the friar's name, Huberd, in the last line, and just fifteen lines later observes casually about the merchant, "He certainly was a fine man, but to tell the truth, I don't know his name." Now many of the pilgrims are not named, but here Chaucer is manifestly going out of his way to underline the namelessness, saving the information for the concluding line after having previously used a concluding line to bestow a name. This parallelism is not accidental. The merchant has been depicted as a pompous, self-inflated man, and by conspicuously devoting a mere fifteen lines to him and in addition denying him a name, Chaucer has simply dismissed the man as insignificant, not worth bothering with. A fine needle of sarcasm, sharpened by artistry, quite deflates the poor merchant.

One further example is provided by the opening scenes of the *Iliad*. Agamemnon has refused to return the captured daughter of Chryses, a priest of Apollo, and has insulted and threatened the aged father, who appeals to Apollo for revenge. When Agamemnon is at length persuaded to restore the girl, he insists on some kind of compensation, and after trading insults with Achilles he seizes Briseis, a girl who had been awarded to Achilles as prize. At this point the famous wrath of Achilles is aroused.

These episodes of petty behavior might seem too trivial to introduce a great epic, but they parallel very precisely, if implicitly, the central issue of the Trojan war, namely the abduction of Menelaus' wife Helen by Paris. Agamemnon, in effect, has done to Chryses and to Achilles what Paris did to Menelaus, a similarity noted in Book IX by Achilles himself, and the outcome in each instance is disastrous. The insult to Chryses results in a plague which ravages the Greek camp for nine days, (the army has been besieging Troy for nine years), and the insult to Achilles results in his stubborn refusal to fight any longer, which "sent the souls of many gallant noblemen to Hades" and almost destroyed the Greek forces.

Agamemnon, however, is eventually brought to his senses and makes belated amends, thus staying off ultimate disaster. Paris, on the other hand, consistently refuses to return Helen, and it is clear, in view of the parallels, that the destruction of Troy will therefore not be averted, though Homer does not deal with it but ends the poem with the death and funeral of Hector. A final parallel rounds out the poem. In the beginning, Agamemnon abuses an old priest and does not return his daughter; at the end the old king, Priam, comes to claim his dead son Hector, and Achilles, having learned wisdom, treats the tragic father honorably and restores the body.

The type of literary analysis illustrated in the previous examples should not be unfamiliar to students at Yeshiva. Many Midrashim and traditional Bible commentators use versions of this

methodology, as do modern scholars like Nechama Leibowitz. Close reading of a text is by no means a modern critical invention; attentiveness to subtle verbal nuances, to repetitions and apparent redundancies, interconnections and parallels, syntactic and structural anomalies, has been the hallmark of centuries of Biblical exegesis.

Nevertheless, literary explication differs in significant ways from traditional exegesis. For one thing, Midrashic commentaries are often moralistic or homiletic in intention, rather than strictly interpretive, and therefore are not particularly concerned with psychological plausibility or with elucidating the setting and atmosphere of a narrative. For another, they are usually circumscribed, dissecting with great acuity an individual episode, but neglecting its import in terms of the entire story. Because of this fragmentary quality, Midrashic exegesis does not often provide insight into the whole sweep and scope of an extended narrative, or treat problems of continuity and consistency. Literary analysis, on the other hand, has no moralistic aims; it attempts to produce comprehensive interpretations that scrutinize the parts, clarify their interdependence, and integrate the whole with its parts so that they illuminate and enrich each other. A literary approach to the Bible, therefore, can be a valuable aid to understanding the narrative sections.

As a non-comprehensive illustration of this approach, let us examine one of the most powerful and dramatic Biblical narratives, the exodus from Egypt. Unfortunately, because of the traditional division of the Torah into weekly portions, we do not usually experience the text as an integral continuum. As a result, we miss the dynamics of the events, the gradual development, increasing urgency, fluctuations and rising tensions, which build up to an overwhelming climax.

What exactly constitutes the climax is a matter of disagreement, and it is perhaps well to define the boundaries of the narrative we are considering. Obviously the victory song at the Red Sea is climactic, and Hertz in his introductory comments to the Book of Exodus consequently regards the first fifteen chapters as one unit. The oft-repeated notion, however, that the sole purpose of the freeing of the Jews was their eventual receiving of the Law points to the revelation at Sinai as the genuine climax, and the drowning of the Egyptians as one final punishment.

This view is also supported by textual parallels. The awesome revelation at the mountain witnessed by the entire assembly is a perfect conclusion to the process of deliverance begun at the burning bush with a revelation to Moses alone. Similarities accentuate the relationship: the location at Horeb, the centrality of fire as a sign of divine presence, the initial identification, beginning with *Anochi* and emphasizing the going out of Egypt (either as promise or accomplishment), the warning not to approach too close to the sacred place, the fear of seeing, expressed by Moses, or of hearing, expressed by the people. The first revelation leads insistently and triumphantly to the second, when the people who have wavered constantly between faith and doubt, as Moses wavered between acceptance and rejection of his mission, finally yield themselves, as Moses was forced to yield: "All that the Lord

### NEW COURSE OFFERINGS

#### BIOLOGY 40: BIOLOGICAL ASPECTS OF BIOETHICS

INSTRUCTOR: Dr. Moses D. Tendler, Professor and Chairman, Department of Biology, Yeshiva College

This new course will explore the physiological, ecological and epidemiological basis of decision making in the field of bioethics. Topics to be discussed will include: contraception and sterilization, abortion, genetic screening, recombinant DNA research, eugenics, in-vitro fertilization, euthanasia, definition of death, patient's right to know, human experimentation and transplantation, mood modifying drugs and psychosurgery, and pesticide use.

This 2 credit course will meet M-W, 4-5 p.m. It is open to all students who have completed Bio 1-2, and two additional Biology electives.

#### PHILOSOPHY 73: BELIEF AND RELIGIOUS COMMITMENT

INSTRUCTOR: Rabbi Shalom Carmy, Instructor, Department of Judaic Studies, Yeshiva College

This course will explore the role of philosophy and the liberal arts (particularly literature) within a religious intellectual world-view. Topics to be discussed will include: Medieval views of Jewish philosophers on philosophy (Albo, Bahye, Saadia); modern criticisms of medieval position; reworkings of relation between faith and reason in modern thought (Barth, Kierkegaard, Newman); Jewish critiques and defenses of secular studies in modern world (Hirsch, Lamm Lichtenstein, B.B. Liebowitz, Soloveitchik, Wasserman); literature and religious belief (Jewish and non-Jewish texts).

This 3 credit course will meet M-W, 5-6:15 p.m. It is open to all interested students.

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has spoken we will do."

There is, however, one notable distinction between the two revelations with respect to Moses. At the burning bush, after the voice had addressed him, he hid his face because he was afraid to look at G-d. At Sinai, in contrast, Moses went fearlessly to the top of the mountain and "drew near to the thick darkness where G-d was." After the episode of the golden calf, he went so far as to ask for a direct vision of the divine countenance, a sharp contrast to his earlier fear. The contrast strikingly reveals the great change he has undergone, his growth in confidence, authority, and spirituality. The development of Moses as a leader is one of the underlying themes in our narrative, and it is linked with another theme, the growing recognition of G-d that reaches its highest level with the revelation at Sinai. These two intertwined motifs are developed by a series of questions, and by the persistent recurrence of the verb "to know" in various forms.

The first question is asked of Moses and creates a major crisis in his life. The mission of redemption to which he is appointed at the burning bush marks the true beginning of his leadership, and it comes after a false and nearly fatal start. Though the text provides almost no detail, the suffering and injustice that Moses observed when he went out amongst his brothers must have inflamed what was obviously a very powerful temperament. He wants to do something, he must do something, but he has no direction, no clear plan, no guidance; his instinctive, furious reaction is unfocused, undefined. It is an outlet for uncontrollable emotions, but it cannot achieve anything lasting and significant; such violent deeds do not change a system but are a form of self-indulgence inconsistent with real leadership.

Nevertheless, Moses is a leader, an Egyptian prince accustomed to authority, and his restless desire for some kind of action, still indefinite, takes him out to the people again. This time he comes across two fighting Jews and decides to intervene, only to be confronted by the question: "Who appointed you as ruler and judge over us?" The question can be rephrased more colloquially to clarify its essence: "Just who do you think you are?" Though the term identity crisis is overworked, Moses surely experienced something like it. An Egyptian prince who is also a Jew; a man with ambitions to be a leader, with a vague belief that he must somehow restructure society, who has begun his career with a murder and finds even his peaceful intentions spurned and his authority scornfully rejected — no wonder that Moses fled. He had to save himself as well as to find himself, to find an answer to the question.

At the burning-bush the issue of identity is raised again. The leadership with Moses had abortively attempted to exercise is now offered to him, but he is no longer the same person. "Who am I, that I should go to Pharaoh and that I should lead the children of Israel out of Egypt?" He has no confidence in himself or his abilities, in his powers of speech and persuasion; all the guidance, detailed plans, and assurances he receives seem only to increase his fear of accepting the mission.

The fear makes him bold enough to resist every answer to his arguments, until there is no argument left but blunt, outright refusal. At that point "the anger of the Lord" forcibly imposes the burden on him. Moses, knowing now that he is no longer an Egyptian prince but a Jew, and that he is not driven by personal ambition or vainglory but has been

compelled to assume leadership, bows his neck and submits. Absolved of responsibility as an agent of G-d, and guided by divine authority, he is ready to create upheavals in society and to unleash violence with a clear purpose and the promise of success.

The third and most fateful question also involves identity. It is asked derisively by Pharaoh when Moses and Aaron first appear before him: "Who is the Lord, that I should listen to his voice and let Israel go?" The answer to this question is devastating. Plague after plague hits Egypt, "in order that you may know that there is none like the Lord."

Nechama Leibowitz has pointed out that "knowing the Lord" occurs ten times in connection with the plagues (actually the last two occurrences come in connection with the Red Sea), and she relates the number to the ten commandments. How and why that particular parallel is significant she does not explain, nor does she note that one of the plagues does not fit into the pattern. Nine times "knowing the Lord" refers to the Egyptians, but in connection with the plague of locusts, the verse "so that you may know that I am the Lord" refers to the Jews. In two further instances also, one preceding the second visit to Pharaoh and the other after the Red Sea, the reference is to the Jews. There are thus twelve in all, rather than ten. Finding patterns of similarity is important, but sometimes the desire for symmetry can go too far.

Many commentators have concluded that the purpose of the plagues was essentially educational — to teach Pharaoh and his people to acknowledge the existence and power of the Lord. This interpretation, however, is problematical. Was there really an intention to convert Egypt to monotheism? Were the Egyptians a special focus of G-d's concern? No such indication is given when Moses is originally assigned his mission. On the contrary, the focus is exclusively on "My people," on their deliverance and inheritance of the Promised Land. Why then this emphasis on the Egyptians knowing the Lord? Surely this knowledge must have a bearing on the central concern — the fulfillment of Moses' twofold task of convincing the Jews that despite their increased burdens G-d would indeed liberate them from slavery, and of persuading Pharaoh to release them.

In order for this task to be accomplished, it was necessary to establish the credibility of G-d as a redeemer, and the credibility of Moses as a leader and spokesman. For the former it was essential that the Jews learn about G-d, about the new manifestation of divinity which the patriarchs had not experienced: "and I will take you to be My people, and I will be your G-d, and you shall know that I the Lord am your G-d who releases you from the burden of Egypt." Our narrative in fact describes a progressive revelation

and a gradual building up in the minds of a degraded, dispirited people of knowledge and faith. After their first disappointment, the people "did not listen to Moses," but by the time the passover service was commanded, "the people bowed their heads and worshipped," and later at the Red Sea, "the people feared the Lord, and they believed in the Lord and his servant Moses."

The purpose of all the "signs" performed in Egypt has been accomplished: "that you may tell in the ears of your son and your son's son what I have wrought in Egypt, and My signs which I have done among them, so that you may know that I am the Lord." The important point was not that the Egyptians learn to know G-d, but that the Jews, seeing their taskmasters cringe, develop faith. The signs were not simply acts but symbols, demonstrations, testimony to the power and attributes of the Lord whom the people came to know by observing that the plagues which caused even Egypt to at least tacitly acknowledge G-d did not touch them in Goshen. They understood what G-d had wanted Pharaoh to know — that a distinction had been made between Egyptian and Jew.

As for the Egyptians, their "knowing the Lord" was only a matter of curbing arrogance, an overmastering, sardonic response to Pharaoh's contemptuous question: Who is the Lord? Their bitterly gained knowledge served its basic purpose when it convinced them to take Moses seriously and let the people go.

The second part of Moses' dual task involved the establishment of his credentials as leader. With the increasing stature of G-d in the eyes of the people, the status of Moses also changes. At first perhaps somewhat diffident before Pharaoh, he becomes bolder and more forceful with every plague while Pharaoh is slowly broken and ground down. Moses is ready to brand the ruler of Egypt as deceitful, to challenge his integrity, and finally even to storm from the palace "in hot anger."

Though Pharaoh desperately attempts to retain his dignity and majesty, it is Moses who dominates every encounter. He has grown into a self-confident leader and is everywhere acknowledged as one. After the ninth plague, "the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people." Since the term people in our context generally designates the Jews, and has in fact been so used in the previous verse, the reference here is presumably also to the respect the Jews now had for their authority and commanding presence of Moses. And despite their recurring complaints in the desert, they believe "in the Lord and in His servant Moses," to the extent of being prepared to accept G-d's commandments from the mouth of Moses. With the climactic revelation at Sinai, Moses' career as leader has also reached its apex.

## Accounting Society Offers Placement Service

By Jeff Silber

Recently, seventeen graduating accounting seniors underwent a series of on-campus interviews with representatives of many large and mid-size accounting firms. The interviews, the first of a set of two (the second to be held in the spring), took place on the Midtown Campus, a more accessible meeting place for the midtown-based firms.

The accounting major runs the only placement service in Yeshiva College for undergraduates. As a result, the Accounting Society of Yeshiva University (YUAS) played a major role in these interviews.

The Society coached the seniors in the creation of their resumes and hired outside professional help to ensure high quality resumes and to instruct on interview techniques. The firms themselves lent a helping hand by sending informative brochures to familiarize the seniors with the firms as well as sending their own representatives to discuss recruiting techniques and job opportunities.

The recruiting process can be summarized as follows: First, the seniors prepare their resumes and send them to the respective firms. This is followed by on-campus

interviews with representatives of the different firms. Afterward the firms evaluate the interviews and select certain students to be asked back for a series of in-office interviews with many different executives of these companies.

A total of eleven firms are involved in this semester's interviews, and each graduate underwent interviews with at least five of these firms. "The interviewers were relaxed and congenial, and developed an easy rapport with the seniors," said Dan Krombach, President of YUAS, who underwent many of these interviews.

## Liberal Arts

(Continued from Page 2, Col. 5)

was told they are also looking for a well diversified background in liberal arts. I was astounded to hear that a liberal arts major would be more favorably looked upon than an Economics major. I then asked the admissions officer the expected question, "Wouldn't it be advantageous for a business major to have a strong background rather in business related courses, such as Economics, Statistics etc.?" She replied: "We are more interested in the all-around liberal

arts student than the standard Economics major. We rather the student receive a proper education in courses such as English, Speech, Art and Music." When mentioned that Yeshiva University still has certain required courses, she was astounded, since she explained that most other colleges do not contain the required liberal arts courses. So for all those Y.U. business majors out there, be happy you are taking a liberal arts course!

David Papler  
YC '84

## Campus Needed

(Continued from Page 3, Col. 5)

faculty interaction. There must be a place for faculty to discourse and exchange ideas and a place for students to talk to faculty. Yet what may be done with our limited amount of capital? Dr. Lennard suggests that part of 185th Street, between Furst Hall and the Library, be pedestrianized by widening the sidewalks and leaving limited access for parking. Benches would be set up so that people could sit down. On Amsterdam Avenue, the extreme lanes would become diagonal parking spaces, and traffic would be cut down. Dr. Lennard also stresses that the type of stores in the neighborhood is an important part of the atmosphere. Quaint places for meetings between faculty and friends (this is not to imply that faculty and students cannot be or are not friends — they could, and should be) would be very conducive to a proper setting. "Street furniture" — benches, tables, chairs and planters — are also needed.

But what of the psychological effects of being in a hustling, bustling, downtrodden urban neighborhood on the student and his studies?

According to Dr. Manny Sternlicht, Professor of Psychology, "there aren't any." This is because the student at Yeshiva College realizes that he is there to study, not to socialize. Then what is the cause of the tension that many students feel? Dr. Sternlicht attributes this to the high level of competition at Yeshiva, not to the urban atmosphere. Do we need a campus? Dr. Sternlicht explained that we evidently do not have to have a campus, as we are surviving quite well without one. Furthermore, if enough people at Yeshiva College really wanted a campus, they would become active about obtaining it. As is quite obvious, very few people, if any at all, are active in this issue. Because of this observation, we must seriously question how much of the complaining is real, and how much of it is just the normal griping found on campuses across America. It is apparent that while the conditions aren't ideal, they are livable. The main hinderance to student-faculty interaction is not the lack of a campus, but the lack of time

available. Dr. Sternlicht also emphasizes that because Yeshiva College is small, one can develop a relationship with an instructor in the classrooms and halls. What can be done if we wish to increase student-faculty interaction? Dr. Sternlicht suggests that if Yeshiva University had a lounge, the situation would improve. The rooms could be fixed up with bright colors and better lighting, a "real" game room set up, and more modern equipment acquired.

It always seems to be that the problem of acquiring a campus was a financial one. Yet Dr. Sheldon Socol, Vice-President for Financial Affairs at Yeshiva University, was quick to explain that creating a campus "is not a financial consideration." Dr. Socol explained that personally, he is, of course, "in favor of making the place more attractive and comfortable." Yet, the first steps in creating a campus are the legal ones. The issues are complex, and according to Dr. Socol, "have been on paper for TEN years." Dr. Socol further maintains that creating a campus is not an ideal idea — there are day-to-day operational problems as well as other considerations, such as handicapped students. Yet another complex problem is the neighbors — they must be willing to go through with the plan. Furthermore, Amsterdam Avenue and 185th Street do not belong to Yeshiva University — they are the property of New York City, and thus other problems arise such as passage of emergency and police vehicles.

All in all, it appears that the present status quo is destined to remain for quite a while. Certain aspects of Yeshiva such as the boring John Sullivan "form-follows-function" architecture will probably dominate the uptown campus forever more. But then, this is not exactly a problem of paramount importance — the absence of luxury rarely is. Yet the other part of the present status quo, the lack of a campus, may indeed be a problem that must be dealt with. Of course, it also might be as much a problem as the lack of luxurious architecture. Yet it is difficult to imagine the great institutions of education, such as Sura and Pumpadita or Plato's Academy being situated in a place such as Washington Heights.

Does Yeshiva College need a campus? Does the lack of a campus detract from our overall education? Ultimately these are answers which the student must find for himself, and, of course, they are subjective. No one advocates the building of an acropolis and subsequent mounting of Furst Hall. Yet perhaps a more vibrant atmosphere could change some of the lethargy around Yeshiva College into dynamicism. Perhaps a campus which would seclude us from the surrounding Guernica would make the atmosphere more conducive to study. And then again, perhaps not.

## ON THE SIDELINES

# Larry's Shopping List

By Larry Baruch



As Chanukah draws near, it's time for me to put together my shopping list for my various associates in the wide world of sports. So here's what I'll look for as I browse through Bloomingdales, meander through Macy's, and hurry through Herman's.

**For the Knicks:**

To Hubie, an offense  
To Debusch, a point guard  
To Werblin, fans  
To Sherod, a jump shot,

**and To the Nets:**

For Larry, Ray Williams  
For Birdsong, a healthy season  
For Foots, respect  
For Dawkins, consistency.

**To the Jets:**

For Gastineau, Joe Klecko  
For Wesley Walker, Stick 'em  
For Freeman McNeil, 1000 yards.

**and For the Giants:**

To Perk, John Elway  
To Carpenter, an investment banker  
To the defense, an offense.

**For the Yankees:**

To George, Earl Weaver  
To Don (Baylor), a good psychiatrist,

**and To the Mets:**

For Cashen (Frank), Billy Martin  
For Strawberry, the majors.

**To the Rangers:**

For Rogers, 110 points  
For the fans, a Stanley Cup,

**and For the Islanders:**

To Trottier, a clean check  
To Smitty, manners.

**To Yeshiva:**

For Johnny, a 6'9" Center.  
For the Macs, the IAC championship  
For the Ellmen, wrestlers  
For the Taubermen, cheerleaders  
For the Keglars, pins  
For the hockey Macs, games  
For the intramurals, referees  
For the students, a gym  
For the pre-\_\_\_\_\_ acceptances  
For Dr. Lamm, 100 million  
For Judy (Paikin), students  
For Commentator, a Governing Board  
For Dr. Levy, a curriculum

**and For the rest:**

To the ECAC, game films  
To Sampson, a championship  
To St. John's, the Big East  
To the NBA, a player agreement  
To the Rockets, Sampson and Ewing  
To Gretzky, the record book  
To the Devils, wins  
To the Colts, HELP  
To Paterno, NUMBER ONE  
To Herschel, the Heisman  
To Ray Leonard, retirement  
To Jerry Cooney, boxing lessons  
To the Padres, Steve Garvey.

I hope I'll be successful on my shopping spree; I honestly believe these gifts will truly be useful. Have a happy Chanukah.

## Yeshiva Fencing Team Remains Strong As Ever

By Seth Gersten

When the new school year rolls around, Y.U.'s teams start bearing up for another new season. The crowds roar for basketball, scream for wrestling and simply congratulate the fencing team, otherwise known as the Taubermen, whose percentage of winning seasons over the years is astounding.

As you might have guessed, the season has begun, and the Taubermen are off and running and winning. The outlook for another successful season is extremely promising. This year, with a new head fencing coach, Mr. Bardakh and Prof. Tauber remaining on to Coach Sabre, the Y.U. Fencing team has all the appearances of a strong unit.

In the opening match, the Taubermen paid a visit to Vassar College. There, in their first trial by combat, the Taubermen came away with a 16-11 victory.

The Sabre team, captained by Danny Zanger and starters, Seth Gersten and Stuart Berber, were the spark which ignited the fires to light the way to victory. This year's Sabre team appears to be very strong and talented: With Jr. Danny Zanger, Sr. Seth Gersten, and Jr. Stuart Berber as starters,

and with a reserve unit led by Zaret, Rhine, Balk and Schreiber, the Sabre team seems to be well on its way to being, once again, the spark plug for the Taubermen, as their first match 7-2 victory margin will accentuate.

As much of an individual sport as fencing is, it is also a team sport, which, for victory, takes an accumulation of victories from all 3 weapons, Sabre, Foil, and Epee. In the Vassar match, the foil team, led by veterans Mund, Turner, and Bessler and reserves Stadtmauer, Katz and Grosz, proved themselves to be a deadly force to be reckoned with by winning by a margin of 6-3.

In Epee, too did the Taubermen show their worth. David Feit, veteran and Captain of the Y.U. fencing team, won in the 2nd round matches, in which Y.U. took 8 out of 9 matches, blowing the match wide open in our favor. Thus making our 16-11 victory an easy and relaxing one.

In the second match of the season, we found Y.U. fencing pitted against St. Peters College. A hand match had ensued led by the Sabre team, who again, by starters Danny Zanger 3-0, Seth Gersten 2-1, and Stuart Berber 2-1 were the driving force in keeping the Taubermen in the match by again

dominating their opponents to a 7-2 victory margin in sabre. But despite both this and good performances by David Mund 3-0 Foil, and David Feit Epee, the Tauberman went down in defeat 15-12.

Though this is still early in the season and with a record of 1-1, many insights can be derived from the first two matches. The Y.U. Sabermen, led by Zanger, Gersten, and Berber have a massed an impressive 14-4 record over their opponents this season. The Foilmen, led by Mund, Turner, and Bessler are skillful and the bench strength here also makes them a very important factor in the matches. In Epee, Team Captain David Feit continues to dominate his opponents, other Epee men, Karp, Friedman, Kern and Epstein all are skillful in their own right and should and will be taken seriously by all their opponents. To them the Epee is just another extension of the arm of which all have some mastery.

The Y.U. fencing team, led by their new head coach Mr. Bardakh are looking strong with both proper attitudes and skills. They are looking forward to another winning season so come down and cheer for us in our next home games Dec. 8, and 13.

## Macs Up Season Record To 4-2

Dec. 6 — The Yeshiva College Maccabees defeated Northeastern Bible College tonight, by a score of 82-53, and raised their record to 4 wins and 2 losses.

The game saw the Macs, led by Joe Eaves, jump out to an early 6-1 lead. The visitors battled back and closed to within a point at 16-15. Then Yeshiva's press forced Bible into turnovers which led to easy baskets and a 23-15 lead. The Macs continued to dominate for the remainder of the half and took a 39-24 lead into the locker room at intermission.

The Yeshiva hoopsters picked up where they left off at the end of the first half. With Ronnie Schwartz's hot outside shooting and Eaves' and Krevsky's inside scoring, the Macs quickly widened their lead to 53-30.

The team was once again led by the backcourt trio of Schwartz with 22, Eaves with 19, and Krevsky with 18.

Dec. 4 — Led by Ronnie Schwartz's long-range shooting, the Macs defeated Stevens Tech by a score of 58-55. After trailing 27-25 at the half, the Yeshiva team

down 50-49 went ahead to stay on a three-point play by senior captain Michael Rosenbloom. Joe Eaves iced the game with two free-throws in the closing seconds. The Mac attack was paced by Schwartz with 22, Eaves with 12, and Krevsky with 11.

Dec. 2 — In their first divisional contest, the Macs were defeated by New York Maritime, 81-71. The Macs led 43-39 at the half, and were ahead by as many as 7 points with just 4 minutes to go in the game, but a succession of fouls and steals and a lack of rebounding did the Macs in.

## Newly Formed Pep Squad Encourages Maccabees' Performance

By Isaac Corré

The YC Maccabees, who for the last few years have suffered from a lack of student interest, will be receiving some help this year from the newly formed Stern College Pep Squad. The idea behind the 15-member pep squad was conceived last year, but attempts to organize such a squad were not successful. This year, however, under the leadership of Captain Thilys Samuels and co-captain Amy Zimmes, the pep squad has now come into existence. Samuels, a former high school cheerleader from New Orleans who transferred this year to the Stern nursing program, felt that a pep squad would be of great value for both SCW and YC and decided to organize one.

"At first people were kind of hesitant, but once they saw that a pep squad was already possible they became very enthusiastic," Samuels noted, adding that Stern College Dean Karen Bacon was also very helpful and supportive. The squad, which is an official club of the Stern College Student Council, wears an original uniform which consists of blue skirts and

white sweatshirts with SCW Pep Squad printed on them. In addition to the regular squad, there is a team mascot — Patty Moss — who wears a Maccabee costume.

The squad has cheered at two games so far and because of their tough academic schedule, will limit their spirited rooting to one game a week. The girls also plan on organizing fund-raisers to pay for their uniforms and transportation. Samuels also expressed hopes that with the continued growth of the squad, they would also be on hand for YC hockey games.

The members of the Macs have

had a very positive reaction to the pep squad. The squad travels with the team to away games and provides support when no YC students are present.

"I think the girls are great," said Joe Franco. "They help ease the tension on the bus rides to the games and they give us an incentive to play better. It's a lot easier to perform when someone is there cheering you on."

As is often the case, beginnings are difficult. However, under the leadership of Thilys Samuels and the support of the SCWSC, the Pep Squad has a very bright future.

## Y.U. Narrowly Defeated By Stevens Tech In Wrestling Season Opener

By Jack Nuzzen

The wrestling team's first match was against Stevens Tech.

The first match at 118 pounds was Arron Roth. He came close to pinning his opponent but time ran out and Arron won his match by a of 12-4, making the score 4-0 Yeshiva.

The second match at 126 pounds was Joe Rahaby who ran on a forfeit by Stevens, making the score 9-0 Yeshiva.

At 134 pounds Pesach Kremen wrestled against the Captain of Stevens. Unfortunately, Pesach was pinned bringing the score to 9-6 Yeshiva.

At 142 pound Captain Wayne Breker wrestled. Wayne, up from the 134 spot slaughtered his opponent and pinned him in the first period. The score was now 15-6 Yeshiva.

At 150 pounds Stevie Simon

almost pinned his opponent with a crucifix, but he didn't quite make it and his seasoned opponent took advantage of this opportunity and pinned Stevie. The score was now 15-12 Yeshiva.

Captain Moshe Kranzler, wrestling at 158 pounds, up from his usual 150 spot defeated his opponent in spite of an injured shoulder.

At 167 pound was Perry Antleman, although he to the team won a difficult match.

David Genet wrestled at 177 pounds. Although he did not defeat his opponents he put on an impressive show for the spectators with a variety of moves. The new heavy weight of the team Rom Roth, showed much promise for future matches, however this time he just couldn't come up with a win. The final score was 30-24 Stevens.

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