

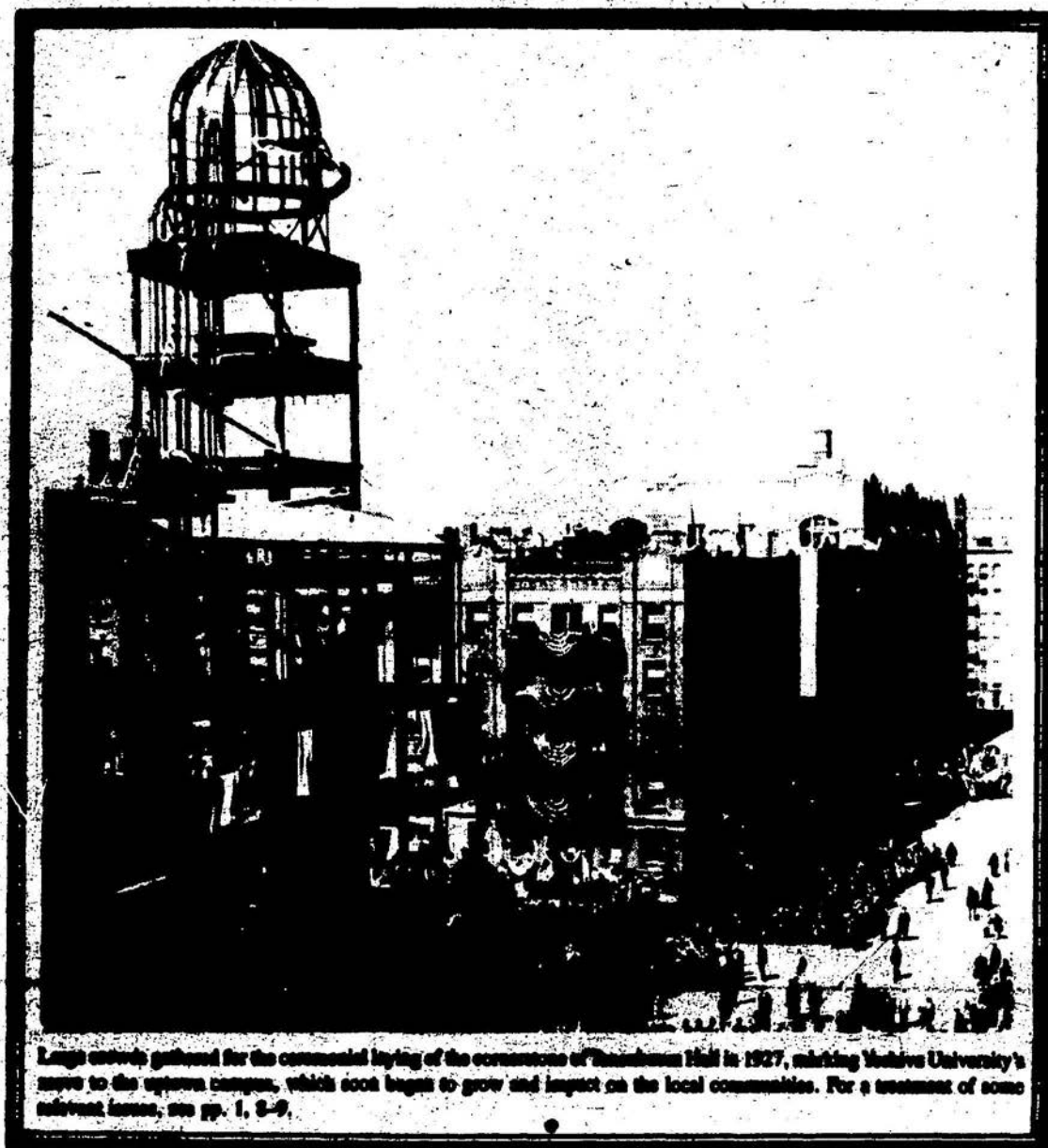
# The Commentator

Official Undergraduate Newspaper of Yeshiva College

Tuesday, March 24, 1987

YESHIVA UNIVERSITY, 500 W. 185 ST., N.Y., N.Y. 10033

VOL. CI NO. 7



Large crowds gathered for the ceremonial laying of the cornerstone of Washington Hall in 1927, marking Yeshiva University's move to the upper campus, which soon began to grow and impact on the local communities. For a treatment of some relevant issues, see pp. 1, 8-9.

## Yeshiva University and Her Neighbors

By Joshua Annenberg

When Yeshiva University first moved its facilities to Washington Heights in 1929, the area was predominately Jewish and YU's presence seemed to be a perfect, logical match for the neighborhood. However, much has changed over the years. Except for YU and the Beruer's community, the neighborhood is no longer Jewish, but primarily Dominican with sprinklings of Greeks and Koreans, and Spanish is heard far more frequently than Yiddish or Hebrew. To some currently residing in Washington Heights, YU appears to be out of place, incongruous with an increasingly large Spanish speaking, socially and economically deprived immigrant population. As we celebrate our Centennial and our 58th year in Washington Heights, it is only fitting to explore the relationship between Yeshiva University and the surrounding community. What do they think of us? Do they feel threatened by our expansions and the addition of the YU pedestrian mall? What has Yeshiva contributed to the area or has it only exacerbated the exist-

ing high levels of ethnic tension citywide?

According to Father Poulous of St. Spiridon's Church on Wadsworth Ave., Yeshiva University "is a blessing from above" and, in fact, "because of the presence of Yeshiva University, we avoid catastrophe." Father Poulous lived in Washington Heights from 1954-1960 and returned to the neighborhood in 1982. Representing the Greek residents of Washington Heights, the Father is a positive and outspoken supporter of YU. He believes that Yeshiva has prevented the neighborhood from deteriorating completely and "offers people hope and inspiration." Father Poulous further stresses that his congregation is appreciative of YU's involvement in the community and "they understand the university is in position to be able to materialize community projects."

A similar, but slightly more objective perspective is presented by Msgr. Thomas Leonard of the Incarnation Church on 175th Street. Msgr. Leonard, Chairman of the Education Committee of

the Washington Heights Community Council, does emphasize that "Yeshiva is recognized as a positive asset," but expresses people's desire that Yeshiva's energies should be directed towards more peripheral issues and not "solely committed to Yeshiva" and her own interests. He believes that the efforts of Wurzweiler social workers helping families in the area is a step in the right direction, assuring people that Yeshiva University "wants to be a good neighbor." Msgr. Leonard credits Yeshiva University for adding a "sense of stability and a place of education and learning" to Washington Heights. He also cited that within the past eight to ten years, the university, like other urban institutions, has "made greater attempts to come to terms with the city in which [they] live."

Criticism of YU, Msgr. Leonard notes, comes "mainly from people in the area who are against any sort of progress" and from people opposed to the Yeshiva mall who are worried about losing their parking spaces. Msgr. Leonard thinks the mall's initial six month trial period is a good experiment and "the city and community must respond to the

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## Carl Vasta, Director of Security, Resigns

By David Bogner

It was recently learned that Mr. Carl Vasta, Director of Security at Yeshiva University, after having served less than a year, has tendered his resignation. Mr. Vasta could not be reached for comment, but the security office confirmed his decision to leave. Mr. Rosengarten, the Personnel Director, assured the *Commentator* that Mr. Vasta's departure was self-motivated and that, "He is not quitting in anger." Mr. Rosengarten further stated that, "Mr. Vasta has done a fine job," this despite allegations from some administrators that the working relationship between these two has been, at times, "strained."

Very few details are known about this recent announcement, but it has been pointed out that Mr. Vasta gave only two weeks' notice, a relatively short period of time given the responsibility he carried. The reason for the Security Director's decision to relinquish his post is still unknown, but sources close to Mr. Vasta allude to personal problems.

There are no immediate plans to hire a new security director, so in the interim the post will be



Mr. Carl Vasta

filled by Mr. Ken Gallo, who formerly was second in command. According to the Personnel Office, security is organized well enough to be able to carry on temporarily without Mr. Vasta. Although Mr. Vasta has been instrumental in raising the effectiveness of the security forces, the administration feels confident that the unscheduled transfer of power to Mr. Gallo will not adversely effect the University or its security needs.

## Rav Aharon Speaks on Torah U'Mada

By Jonathan Reiss

On Tuesday, March 3rd, Rav Aharon Soloveitchik addressed a capacity crowd at Yeshiva University's spacious Lampert Auditorium on the subject of "The Halachic Justification of Torah



Rav Aharon Soloveitchik

U'Mada as the Goal for Yeshiva University." The second in a series of lectures sponsored by the newly developed "Torah U'Mada Project" at YU, headed by Rabbi Jay Schachter and Dr.

Daniel Rothenberg, Rav Aharon's *shiur* generated tremendous interest and enthusiasm on campus.

Prior to the actual lecture, the Dean's office distributed source sheets designed by Rav Aharon to enable students to prepare and familiarize themselves with many of the relevant sources he would cite. The intimidating list of twenty-seven different sources overwhelmed many individuals, but at the same time assured them that Rav Aharon intended to deliver a comprehensive *shiur* on the topic.

Much of the excitement over the lecture stemmed from the simple fact that nobody could really anticipate what Rav Aharon would say. Until recently, the topic of Torah U'Mada has been addressed abstractly, with little consensus concerning the extent of its halachic basis. Rarely, if ever, has a Rosh Yeshiva as widely revered as Rav Aharon expressed a halachic view of the Torah U'Mada philosophy in such a large public forum. Hence, it was not surprising to

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# EDITORIAL

## A Modest Proposal for Purim Chagigot

The uptown campus recently underwent the annual upheaval known as the Purim Chagiga. In truth there were two chagigot: One legitimate and enriching, sponsored by SOY in the Beit Midrash, and one outside which year by year extends the outer limits of disgraceful behavior. To fully grasp the extent to which students/guests spurned all rules of decorum (Jewish or other) one need only have walked out of the entrance of Tannenbaum Hall into the boisterous crowd of college students. Drunkenness had descended into promiscuous behavior and occasional brawls, all to the accompaniment of bottles breaking. This may have seemed by itself to be a disgrace by its very proximity to the Beit Midrash but a glance across the street would quickly have put things in their proper perspective. From 186th street to the entrance of the High School dorm was a scene made up of high school students worthy of Ahashverosh's banquet. The administration can be proud that YU has become the hub of Jewish activity during celebrations such as Purim, but by allowing this sort of situation to deteriorate from year to year one is left to wonder if Jewish values will survive the trend.

Busloads of students from Jewish high schools in New Jersey were sent to YU without supervision and without the prior knowledge of the YU administration. This in itself was a serious breakdown in normal procedure, but that aside, it raises the question of whether the time might have arrived to provide the high school students with a chagiga of their own. Besides being legally liable for any and all students who attend YU functions, the school has a moral and ethical responsibility to make sure that enthusiasm is properly channeled and modest behavior is maintained. This applies not only to the high school but also to the college students and their guests. Two chagigot (one for the H.S. and one for the University) with appropriate separation of the genders would maintain a proper atmosphere for Jewish celebration while an adjoining area at each chagigah could be used for accepted norms of socialization without the extremes of the unsupervised street scene of years past and present.

By having two separate chagigot the administration would provide a means toward proper supervision (each as required by the age group in attendance) and also channel much of the undesirable street scene into an atmosphere which more closely reflects the ideals of the Yeshiva. In this manner, YU could encourage the surrounding communities to view the school as the center of New York Jewish celebration while providing this multi-faceted supercommunity with the common ground on which to gather without compromising Torah values. If we at YU don't provide a tolerant environment for all elements of this supercommunity to experience a proper atmosphere for the celebration of Jewish life, then our role as a centrist Yeshiva will serve only to accentuate the fragmentation of the Jewish community rather than the need for its unification.

## RESPONSA

*B'nei-adam  
and  
B'nei-Torah*

To The Editor:

Congratulations to Dr. Will Lee on his elegant and insightful essay, "Why Not Cheat Yourself?" It was refreshing to see the moral and psychological arguments against cheating so well thought out and formulated. When problems such as this one arise, we often tend to stress the halachic issues involved while minimizing or even ignoring the universal ethical questions they raise. Not a member of the halachic community, Dr. Lee is perhaps especially qualified to present the secular aspects of the cheating problem. His article is a cogent reminder that we can only be *bnei-Torah* if we are first *bnei-adam*.

David Zinberg

*File it  
in the  
Circular File*

To The Editor:

Unfortunately, several students in the Morgenstern dormitory feel that their windows are an entrance to a huge garbage pit. Besides littering, they are responsible for damaging automobiles in the parking lot below.

Employees of YU have found everything from broken glass to smashed eggs on their cars. These workers know where the garbage is coming from and are quite upset. However, employees are not the only victims; student also suffer. Recently, someone threw a lit cigarette out of a Morgenstern window which fell on a fellow student.

The solution to this *chillul Hashem* and violation of the law is quite simple. Students should have a little sense and realize that the garbage cans in their rooms actually have a purpose and are not pieces of modern art. A little consideration can go a long way!

Ari Levitan

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ON THEIR ENGAGEMENTS

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By Jonathan Reiss

The Yeshiva University Museum, located at 2520 Amsterdam Avenue, is, as its brochure asserts, "a teaching museum whose purpose is to preserve, enrich and interpret Jewish life as it is reflected in art, architecture, anthropology, history, literature, music and science." From its first historical exhibition years ago, highlighting the history of the synagogue with ten flawlessly designed models, through its numerous impressive exhibits over the years, including its 1977 focus on the Jewish wedding, its meticulous 1980 presentation of "Daily Life in Ancient Israel,"

## Museum, What Museum?

prevents them from ever enjoying its benefits.

Also, some students may indeed have no particular grudge against museums, but may not be fully aware that we have one on campus. The Yeshiva University Museum, after all, has only existed for fourteen years, having been established in 1973 by Erica and Ludwig Jesselson. Although located in the same building as the frequently used Yeshiva Uni-



Visitors enjoying the Nerot Mitzvah exhibit at the YU Museum.

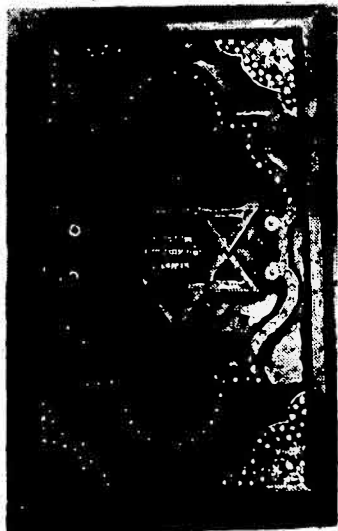
and most recently its fabulous "Ashkenaz" and "Nerot Mitzvah" exhibits, the Yeshiva University Museum has consistently met the high standards that it originally established for itself and is quickly becoming one of the foremost Jewish museums in the country. One of seven Jewish museums in the United States that qualify for membership in the Council of Jewish Museums, the YU museum is one of two major Jewish museums in the metropolitan area.

And yet, an overwhelmingly vast majority of YU students surveyed admitted that they have never set foot in the museum. Although the museum represents one of YU's proudest achievements, continuously capturing Jewish culture in all its aesthetic beauty and spiritual significance, few students have actually availed themselves of its timeless treasures. There are a number of explanations for this startling situation.

First of all, not all students like museums. Many individuals develop an antipathy towards museums at an early age, when they are prematurely dragged to these static, stationary citadels of culture by unsympathetic parents who have difficulty understanding that for a five year old, the most precious pearl is worthless unless it can be gobbled up or climbed upon. These original, unpleasant visits endured by the child who can neither understand nor appreciate the value of a museum will often permanently sour his capacity to ever feel comfortable in a museum environment. Hence, although even most museum-haters would admit, when considering the matter from an objective standpoint, that a visit to a museum can greatly enrich their knowledge, the inability to dispel their initial childhood aversion to museums

prevents them from ever enjoying its benefits.

Also, some students may indeed have no particular grudge against museums, but may not be fully aware that we have one on campus. The Yeshiva University Museum, after all, has only existed for fourteen years, having been established in 1973 by Erica and Ludwig Jesselson. Although located in the same building as the frequently used Yeshiva Uni-



versity library, the museum is easy to overlook as few students glance behind the guards at the building's entrance where the museum is located out of fear that the guards may see them and ask for an ID.

Students from other schools,

by contrast, flock to the YU museum in hordes. In fact, according to Ms. Civia McClean, the museum's special events coordinator and public relations spokesman, the numerous students who come from Jewish day schools and public schools to experience the museum's majesty actually constitute a majority of the museum's visitors. It is not unusual to observe a group of students visiting the museum from far outside the New York area. On a recent Sunday, notes Ms. McClean, a group of high school students traveled all the way from Delaware to tour the museum.

Besides the multitude of students from other schools who continuously come to the museum, many groups from synagogues and senior citizen centers also frequently take advantage of the facility. The museum accommodates so many different groups that it is now for the first time facing a need to arrange tours back to back. When the museum stages special events, such as its enormously successful 1982 "Great American Kipah Festival," it sometimes hosts hundreds of visitors in a single day.

To counter the general apathy children demonstrate towards museums, the YU museum directs tremendous attention towards their educational department. As Ms. McClean points out, "initially, you might think it is the [museum's] relationship to adults that is important, but really it is its relationship to all people. It is necessary to interest children in life." Ms. Jeanette Ornstein of the educational department likewise speaks enthusiastically about the numerous educational programs and projects her department sponsors. In addition to the children's workshops the educational department designs for all exhibits, the museum has recently received a grant towards helping young people understand the lifestyle and background of the German Jews. This "Youth Project," funded by the National Endowment for the Humanities, encourages junior high school students to conduct thirty minute interviews with residents of the Washington Heights German Jewish community, and enables them to participate in enjoyable hands-on workshops which are sure to both fascinate them and greatly enrich their knowledge.

Thus, adults and children alike continue to capitalize upon the numerous opportunities available for them to benefit from the variety of goods the museum has to offer. The museum thrives, but Yeshiva University students have chosen to leave themselves out in the cold.

The obvious question must then be addressed. Is the Yeshiva University museum a functioning

part of the YU environment or is it just another Jewish museum that happens to be located on the YU campus? Museum officials are sensitive to this issue. In Ms. McClean's words, the YU museum "is the right arm of the YU family...It is specifically oriented towards YU ideals as it is another way of teaching about Jewish ways and Jewish values. People at YU come here precisely because it is a Yeshiva. The "Y" of the name is the important thing and the museum is an extension of bringing into life the ideals of Jewish tradition. People learn (through the museum) how to beautify and sanctify their homes and illuminate the beauty of their sacred books." She stresses that the YU museum specifically concentrates upon traditional Jewish religious practices. The museum, in accord with YU's traditional approach towards Judaism, tries to select exhibits which provide visitors with a sense of reverence for the sanctity of Jewish tradition. In fact, many of the brochures distributed by the museum describing its exhibits devote several pages to rigorous halachic discussion. Although not all the *menorot* on display at the current "Nerot Mitzvah" exhibit at the museum necessarily fulfill all the halachic guidelines needed to validate



Some of the ceremonial objects in the Ashkenaz exhibit.

their ritual use, they nevertheless symbolize the treasured Jewish theme of *hidur mitzvah*, as the placard placed at the entrance to the exhibit attests. Clearly, the YU museum can serve to educate, enlighten and inspire any serious student of Jewish culture and heritage, and is, by virtue of its placement, philosophy and purpose, an integral component and appropriate cultural symbol of the YU environment.

The best cure for student apathy seems to be publicity. Although the YU museum is well known and widely heralded outside of YU, students, alumni and other members of the immediate YU community are not adequately aware of how much the museum can relate to them as well. Until recently, most students on campus remained oblivious to the many different exhibits displayed at the museum at any given time, and

even those students who knew what the exhibits were called rarely stopped to reflect about whether they might actually benefit from them. The museum's administration has come to realize that it can no longer assume that anyone identified with YU automatically identifies with the museum. Hence, the museum has begun to intensify its publicity efforts within the YU environment. All those connected to YU, including students, parents, alumni, faculty and administration are now being added to the museum's mailing list. The museum has also begun to send photographs of some of its exhibits to various publications on campus in order to stimulate greater interest.

Recently, for example, the *Commentator* published on its front page a picture of a multipurpose light designed by Peter Eisenman from the museum's current "Nerot Mitzvah" exhibit, and indeed the prominently placed photograph did inspire many individuals to become more curious about the museum that was apparently flourishing on campus.

One student's response, when surveyed about whether he had ever visited the museum, was particularly reassuring. He had never thought of checking out the YU museum, he conceded, until he saw the photograph of its "Nerot Mitzvah" exhibit in the last *Commentator*. Then, suddenly, he discovered that a chord had been struck in his subcon-

scious, and shortly afterwards as he entered the library-museum building one day, he suddenly decided that for once he would turn to his right rather than his left, and finally give both the museum and himself a chance richly deserved. He did not regret his decision.

### MUSEUM INFORMATION

The YU museum is open Tuesday, Wednesday and Thursday, 10:30 a.m. — 5:00 p.m. and Sunday 12:00 noon — 6:00 p.m. Guided tours are available by appointment. Admission fees are: Adults/ \$3.00, Senior Citizens/ \$1.50, Children 4-16/ \$1.50, Museum members and University I.D. card holders (including students) free. Current museum exhibits include "Nerot Mitzvah," "The Jews of Aleppo," "Works by Menahem Berman," and (on the fourth floor) "Ashkenaz."

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# NEWS

## Eleventh Hour Settlement Averts Strike

By Alan Friedman

At 7 AM on the morning of February 24, union 1199 which comprises most of the House-keeping, Engineering, Library, Cafeteria, Clerical, Production, and assorted secretarial staff of Yeshiva University, ratified a settlement which prevented a crippling strike on campus.

The new contract calls for a 5% or \$16 weekly increase (whichever is greater, effective retroactively as of December 1, 1986) 5% or \$16 effective October 1, 1987, and 5% or \$18 effective October 1, 1988. In addition, job rates were increased 5% a year, and Martin Luther King Jr.'s Birthday will be given as a legal holiday starting in 1988. The Union had been seeking a 6% or \$25 weekly increase, but were happy with the settlement. Mr. Steven Kramer, Acting Vice-President of 1199 and its chief negotiator, stated that a big gain was regarding split raises. The University has always given a single wage increase per year. With this new arrangement, everybody will be earning a minimum of \$50 a week more than they currently do. It was also

established that Y.U. would open an equivalent amount of positions for incumbents for every new position offered at higher salary. The one request that the Union failed to get was vacation time for the Jewish holidays. Presently, union members are entitled to 8 free days for the *chagim*, and must make up days for any more than that.

The reason for the eleventh hour settlement varies according to whom tells the story. Mr. Kramer said that the Administration had been intransigent until 1 AM Monday night when it finally made a money offer. Until then only generalities has been bantered around. Ms. Jane Gilmore, an 1199 negotiator, said she wished the Administration had been forthcoming a little sooner resulting in an earlier settlement.

Mr. Jeffrey Rosengarten, Director of Personnel at Yeshiva University, explained it as normal negotiating technique. Like a poker game: "you never show your cards before you have to." Also, had the Administration made this offer earlier, at a time it claims the Union was not yet serious, at "Tachlis time" the

Union would have used the final settlement as a starting point. Other factors for the late settlement include the presence of a

levered its demands three times while the Administration only rearranged its figures. Mr. Rosengarten was upset with the Union



Federal mediator, and a midnight entrance by a Union Chief with whom Y.U. has previously dealt and trusts.

Both sides agreed that the negotiations were pleasant, Mr. Rosengarten describing them as "the most amiable negotiations in which I've ever been involved... There was good humor and a sense of comradery." Mr. Kramer said that the Union had

for walking out of the negotiations. Such action he explained, is done only when the decision to strike has been made, or for dramatic effect. He pointed to the inexperienced leadership of 1199 as a reason, expressing the opinion that the new 1199 leaders had something to prove. The stalling movement by the Union may have been due to the fact that 1199 is presently negotiating with

Columbia University. Rosengarten hypothesized that the Union hoped to settle quickly with Columbia and then push Y.U. to a similar settlement. However, Columbia dug in its heels, and the strategy changed to settling quickly with Yeshiva instead.

Student support was mixed. The Union believes that the student body supported their efforts. Ms. Gilmore expressed her resentment upon hearing rumors that students were offered payment to "scab" during the strike. "We would obviously like the students to support us, not hurt us," she said. When asked why this offer was made, Mr. Rosengarten replied that students were only asked to do necessity work which would directly benefit them such as library and cafeteria work. "We must obviously be as prepared as possible in order to minimize the effect of a strike," he explained. In fact, the cafeteria had prepared two weeks worth of food in advance.

The settlement satisfied both sides, and hopefully another strike threat will not be necessary. According to Mr. Kramer, "For the first time there is unity among 1199 members whether they are Black, Jewish, or Hispanic." Mr. Rosengarten echoed that the settlement is "fair, just, and generous, and all hope that the union workers continue the good job they have always done."

## Does Tax Reform Affect You?

By Sandy Shapiro

On August 16, 1986 the House-Senate Conference Committee approved an agreement which was to become the Tax Reform Act of 1986. This agreement encompasses the most comprehensive revision of our tax laws since 1954. The revision alters both the structure of the tax system and who will pay the taxes.

TRA 1986 (as it is known amongst tax lawyers and accountants) includes a large reduction in individual income taxes, arising primarily from a dramatic reduction of tax rates (the top individual rate was lowered to 28%) and by increasing personal exemptions to \$2,000 by 1989. While part of this individual tax reduction will be compensated for by restrictions on selected individual tax deductions, the major offset will arise from a large increase in corporate income taxes. This tax shift is basic to the new tax law.

The breadth of TRA 1986 makes it impossible to explain each provision in a short article. Instead, we will touch upon two

specific areas which relate to us as students. They are the laws governing scholarships and charitable contributions, changes

come any amounts received as a scholarship or fellowship grant. The new law limits the exclusion to "degree candidates" for the

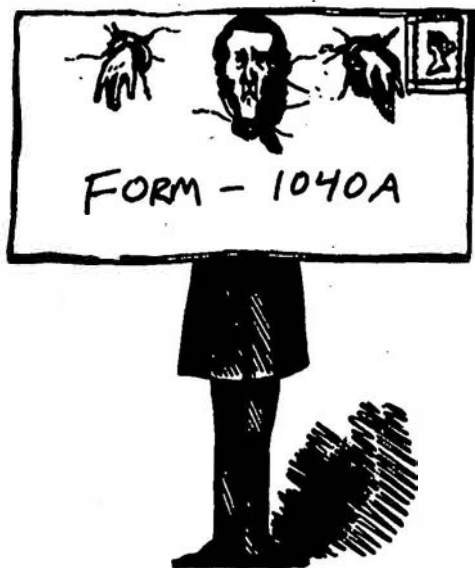
nated for other purposes, such as room and board, will NOT be exempt. The new rules apply to scholarships or fellowships granted after August 16, 1986.

The law also affects us because of the charitable contributions which the University receives. At first, fund-raisers around the country thought TRA 1986 would have negative implications for all charitable organizations for two reasons. First, TRA 1986 disallows the deduction on contributions for individuals who do not itemize their deductions made after December 31. Secondly, for those who do itemize, the deductions are now smaller because the tax rates dropped. However, fund-raisers ensured that 1986 would be a great year for contributing by urging individuals to get their deductions in before the tax rates dropped. This prediction for 1986 turned out to be correct (as proof, Yeshiva completed its goal of raising \$100 million dollars for the Centennial). The future, however, looked bleak.

Now that 1987 is upon us fund-raisers have changed their thinking, seeing lucrative prospects ahead. While those who do not

itemize will donate less, fund-raisers are not concerned since most contributions come from those who do itemize (they are the ones who are most capable of being philanthropic). Fund-raisers will use basically the same slogan in 1987 as they did in 1986. The 1987 taxable year is a transitional period where the top tax bracket is 38.5 percent (the 28 percent will not go into effect until 1988), so fund-raisers will tell potential donors to give now before the rates drop and take a larger deduction this year than will be possible next year.

In 1988 donors may see fund-raisers singing to a different tune altogether. They will be telling donors that while there has been a tax rate reduction so that deductions will not be as large as in the past, many restrictions on selected individual tax deductions have been eliminated. Individuals should now take advantage of one of the few deductions still available—charitable contributions. For the time being, it seems that charitable institutions will hold their own under the new laws.



in which affect the University's fund-raising abilities.

When it comes to scholarships, under present law, an individual can exclude from gross in-

amount actually required for tuition, fees, books, and equipment required for instruction at the educational institution. Any amounts in excess of this total or desig-

# YU Libraries Begin to Move into the Computer Age

By Josh Prochter

At the corner of 185th St. and Amsterdam Avenue stands a monolithic edifice (ostensibly shaped like a stack of books) whose importance to Yeshiva College cannot be sufficiently emphasized. The library serves the students at YU in a multitude of roles; as a quiet place of study, a source of reference material, a reservoir of literature both for class and for pleasure and, more often than not, as a social hall. Well aware of its significance to the student body, the library staff constantly endeavors to upgrade its systems and services.

Mrs. Pearl Berger, Dean of Libraries, in response to questions regarding upcoming plans for YU's libraries, first discussed a technology known as automation. Instead of thumbing through a card catalog, students can use computer terminals to research

subjects, authors and titles. Dean Berger stated that she regards computerized catalogs "as the fu-



ture of the library." Obviously the introduction of such a system would be a major undertaking

with a significant investment of time, energy and funds. Yet Dean Berger indicated that the library

staff has already begun to do the legwork in terms of what factors might be involved. "A committee

has been working on the plan since the beginning of this year. We are in preparation, but it's just the beginning of a whole process," Dean Berger noted.

She feels that the system can be implemented within a few years. Ideally the catalog would include all material in the Mendel Gottesman Library, the Hedy Steinberg Library at Stern, the Chutick Library at Cardozo Law School and perhaps even the medical library at the Albert Einstein College of Medicine. A tremendous advantage afforded by computer-based catalogs would be that the University could set up remote terminals in areas other than the library allowing students to do research without having to come to the library. "The researching capabilities could be a lot more elaborate," Dean Berger pointed out.

Though confident of its ulti-

mate implementation, Dean Berger cautioned that automation is a process that could take a number of years. Automation involves putting all of a library's material on computer tape. The Mendel Gottesman library has completed this process for all books published after 1974. The entire YU library, as a member of a library network, shares bibliographical information with other libraries.

A second technological improvement in the library will be the purchase of video cassette recorders and TV monitors for use by the faculty and student body. Most of the equipment is already present in the library and will hopefully be installed within a number of weeks.

"Students who need to look at videotapes as part of course work

Cont. on Next Page

## Registrar's Office—Poor Service, No Smile

By Leonard Gross

The Office of the Registrar is constructed like a pinball machine. The desks are the bumpers, you the ball, rebounding wildly. A rare entry into one of the doors is usually a double bonus. To score in the Registrar's Office, you often need to be a pinball wizard. During its more busy seasons, (Registration, A/P/N Week) long lines, curt responses and delays are common.

These are common complaints of students of YC. Are they justified? Or is there more to the matter than meets the eye?

As one enters the O.R. (No pun intended, although it does tend to have the tension of an operating room), there is an immediate feeling of disorientation. A YC student accurately described this: "There is no feeling of who does what... [there are] too many overlapping responsibilities." The simplest solution to this frustration is a sign on every employee's desk stating his or her responsibilities.

When a woman in the office was approached by a student who inquired about a senior check, her response was "It's either fourth floor, or maybe the Assistant Registrar does that, but if you go to him don't tell him I sent you." On another occasion a student inquired about leave of absence policies. The response: "Gee, I don't know who takes care of that," said the employee as if it were a new wonderful thing. The Registrar's staff ought to have sufficiently detailed knowledge to answer two basic types of questions asked by students: Where else in the college might they be able to seek their answer, if not here? And general academic curriculum queries which require fluency in the student catalogue.

(What does a dash mean? What does a semi-colon mean? etc.) This is especially important for freshmen and new students, and would cut down on the number of trivial questions asked of the deans.

Students asked were unsure whether the crux of the problem is a deficiency in organization, or a mere quantitative issue. After an interview with Dr. Brenner, Executive Vice President of Yeshiva University, it became clear that he regards the latter as the greater problem. To begin



Mr. Pinhas Friedenberg

with, most of the people working in the O.R. are not responsible for YC. In fact, only the Assistant Registrar and his secretary exclusively service Yeshiva College. However, their ability to serve students is crippled by a large amount of clerical work. When asked about the type of clerical work, Dr. Brenner asserted that hundreds of state and federal government reports have to be compiled, and that all students with loans must also be certified, as examples of this type of work. Recently, an in depth study of the O.R. was conducted by the ac-

counting firm of Delloite, Haskins & Sells. While the final report is not available to the public, Dr. Brenner did put forth a two point solution based on this report. Specifically, there needs to be at least one more employee to manage the clerical work, giving the YC registrar staff more freedom to deal with students. Also advised, and strongly supported by Mr. Pinhas Friedenberg, University Registrar, is leaving space between the desks of those who work directly with the students who come to the office and those who do not. Of course, this is not currently feasible in the relatively crowded office now occupied by the Registrar's Office. There have been recurring rumors in the past few years that the O.R. may take over part or all of the former student lounge in the basement where registration is now held.

With frequently the atmosphere of a Wall Street trading floor, it is easy to understand why errors are not as common as they ought to be. One student, after having witnessed his grade change on the computer, noticed at a later date that the grade had not been changed on the transcript which was about to be sent out to a medical school. Upon further inquiry he discovered that the reason for this was the breakdown of the printer for grade correction labels. While I do not doubt the Mr. Friedenberg when he says that he would have sent out a correction letter to the medical school by Federal Express, it is very possible that the student would not have caught the mistake, assuming that the medical school received a correct transcript, and would have never known to do anything about it! While the solution to this is

greater conscientiousness of employees, Mr. Friedenberg says that he is now working on a computerized transcript system which will avoid problems like the one just mentioned, and save much time by eliminating a great deal of paper work like the photostating of transcripts.



The transcript room at the registrar's office.

Many students complain that when they walk into the O.R. and ask for a senior check, they are handed a list of requirements and told "Here, go check." There are several issues here which beg clarification. A senior check is supposed to be performed by the O.R. following graduation to insure that the student has completed all his requirements. What most students mean when they say "senior check" is an analysis of their record to verify that they took the right courses. It would be more accurate to call this a pre-graduation check; it is often requested by juniors and sophomores. Seniors who do not undergo a pre-graduation check occasionally find themselves in summer school. It should be the responsibility of Academic Advisement to give pre-graduation checks on request.

Academic Advisement is also necessary for course planning, major selection and other items.

The absence of any organized Academic Advisement in YC is a major reason crucial cause for the popularity of the Dean's office. Although it is true that YC has seen the recent addition of Dr. Joel Comet to its advisement staff, his responsibilities lean towards the advisement of proba-

tionary students and other counselling related areas and he will not be available for the majority of students. Dr. Nulman, Dean of Student Activities, asserts that eventually Dr. Comet might be able to adopt this role. However, this will take months of training. If this does become a reality, it will end the current flood in the Dean's Office caused by the fact that only Dr. Rosenfeld and Dr. Hecht have the authority to sign the forms presented by students. "The major step to break the log-jam is the Assistant Dean," concurred Dr. Brenner. Such an appointment would allow the Dean to attend to matters of greater importance. Whatever changes are made, responsibility must be carefully delineated. "We need to be clear on what needs to be done and who is doing what, so people don't think everyone else is doing it and nothing gets done," says Dr. Nulman.



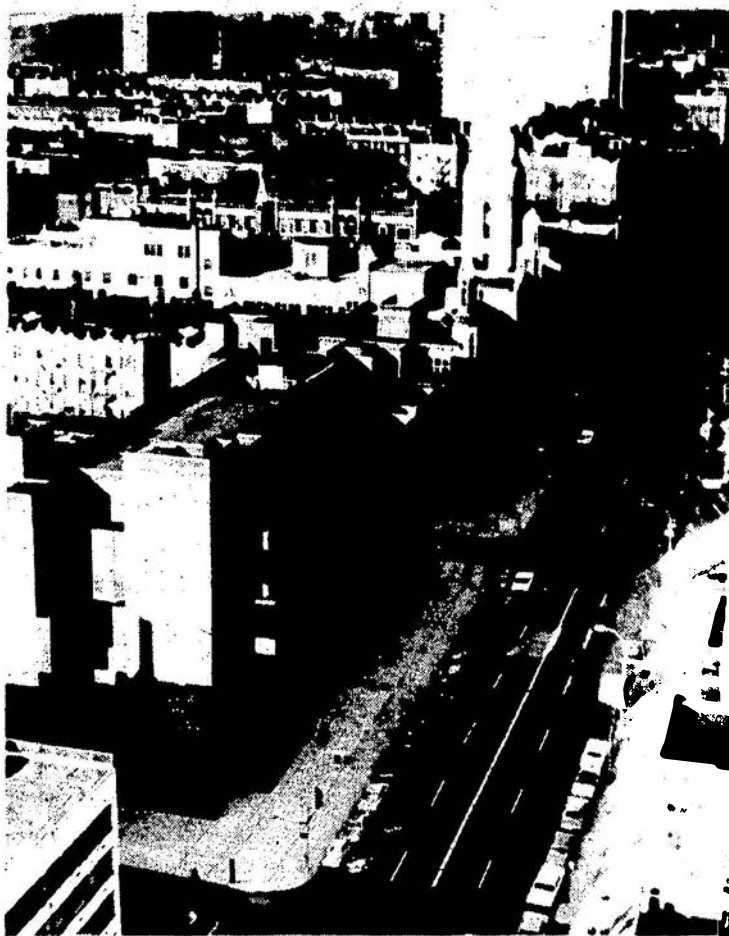
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can come into the library, request a tape at the desk and view it on a monitor," stated Dean Berger. Faculty and students have been requesting this service for some time, and Dean Berger feels that the availability of video equipment will make a big difference in the library's quality. Professors, for example, can incorporate visual aids into their courses. The library has purchased tapes on its own and will also belong to a cooperative which shares tapes with its members.

A final technological development is database research. Rather than poring over abstracts and periodical indexes, a student can punch into a computer and receive citations and lists of articles on an endless number of subjects. The library already offers this service for a fee. A student can walk up to the desk and request a search from one of the librarians. The librarian hooks into a Computer Search Service (CSS) and returns a list of sources to the student. Each time the library uses the CSS it pays a fee to the

database, and then passes the charge along to the student. Ultimately, Dean Berger would like to see the cost to the students reduced or even eliminated.

A new technology being developed is that of compact discs—CD ROM—which can store billions of pieces of information. Many databases are now being recorded on CD ROM. The library could purchase a CD ROM machine and subscribe to a company for discs. "With CD ROM students can access for themselves," Dean Berger pointed out. "The discs would be ours and once we had it and paid for it there would be no communications fees." However Dean Berger feels that students' use of database materials does not yet warrant the purchase of such technology. In addition the technology is in its infant stages and will probably advance at a quick pace. Dean Berger prefers to wait until student demand for database access increases and the technology stabilizes. At that point funds could be diverted to purchase CD ROM capability.



An aerial view of the library and surrounding buildings.

Another service offered by the library is the issuance of Metro cards. A Metro card enables a student to gain access to a library which, under normal circumstances, he would be prohibited from using. Of course the desired library must also be a member of Metro, which a large number of New York libraries are.

Dean Berger concluded that a new and exciting component of the library is the archives which have been in operation since September 1984. There are about 100 separate collections in the archives ranging from documents to oral histories. Students can gain access to the archives although procedures differ from the regular library.

Dean Berger seems determined to keep the library up to date with the latest in technology. It is up to the students to inquire about the services offered and most importantly show a strong demand for them.

## Rav Aharon Addresses Issue of Torah U'Mada

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find at the lecture a mob of rabbis from the New York Metropolitan Area and New Jersey, as well as numerous curious ba'alei batim from the "black hat" Yeshiva crowd, to supplement the usual crowd of eager and inquisitive male and female Yeshiva University students.

Introducing Rav Aharon from the podium, Rabbi Yosef Blau, *Mashgiach Ruchani* of Yeshiva University, asserted that although he could not accurately predict the *shiur's* ultimate conclusions, he could guarantee that Rav Aharon would doubtlessly be "totally halachic [and] fearless . . . there will be no apologies, no catering to a particular audience, but only 'Emes' as his audiences have come to expect." Needless to say, Rabbi Blau was not wrong.

Since the *shiur* was to be based largely on writings of the Rambam, Rav Aharon decided to pattern the order of the *shiur* after the Rambam's *Mishneh Torah*. Just as the Rambam in his Code stated his objectives at the beginning of his work, continued with an extensive preamble, and ended his text with an addendum, so too Rav Aharon in his *shiur* would first state the principles he would discuss, afterwards introduce the lecture, then deliver his formal presentation, and finally finish with a few closing comments. In his characteristically charismatic fashion, Rav Aharon proceeded to devote a complete hour to his "preamble," actually an integral part of his presentation, demonstrating to his audience the importance of establishing sound foundations before presuming to *pasken* on any issue. Assessing the term "Torah U'Mada" itself, Rav Aharon noted that although "Torah

Ve'Chachmah (Torah and Wisdom)" may appear to be more traditionally acceptable for the Yeshiva, the word "Mada" is actually based upon very sound, classical sources, having been employed in a positive manner by King Solomon, who asked God for "Mada" as well as "Chachmah." Additionally, the Rambam calls the first section of his Code "The Book of Mada." Although the strict definition of Mada relates primarily to the study of empirical sciences, Rav Aharon insisted on incorporating all academic disciplines, including the humanities, into his halachic justification.

The official halachic analysis of the issue, stated Rav Aharon, could be considered from the point of view of five different perspectives. The study of Mada as a supplement or complement to Torah can be justified on the basis of the fact that: 1) it is necessary as a medium to the love of God; 2) it is conducive towards the upkeep of the world; 3) it is necessary as a medium towards self fulfillment; 4) it is essential for a full understanding of the Torah and the application of Halacha to the numerous and multifarious vicissitudes of life; and 5) on the basis of the fact that it enables Torah-observant Jews to inspire other Jews, as well as non-Jewish neighbors, with the beauty of Torah. During the course of his lecture, Rav Aharon elaborated upon each of these perspectives, finding them all to be essentially valid.

The Rambam writes that in order to fulfill the commandment of loving God, man should contemplate and strive to comprehend his "works" and his "creations". Rav Aharon explained, based on a *Sifre*, a Radak and a

Rambam elsewhere, that "works" refers to the Torah and "creations" refers to nature. By studying nature, one can increase his love for God, but only after he has also learned Torah. Albert Einstein was one of the greatest scientists of our time, but due to his deficiency in Torah, he was not able to achieve "*ahavas Haboreh*".

Rav Aharon quoted his saintly mother as distinguishing between two different approaches towards the universe: that of the scientist and that of the poet. While the poet is not interested in every little tittle of the universe, but only in the beauty of its overall image, its "*klal*," the scientist is exclusively dedicated to his analysis of details, of "*p'ratim*." The Rambam, in a short addendum at the conclusion of his Code, emphasizes the importance of both approaches. One must both cultivate a poetic overview of Torah, acquainting himself with all its branches, and also concentrate upon understanding its details. So too when it comes to having *emunah*, a facet of this precept includes "knowing" God through the study of science and philosophy (for those who are capable). Moreover, stressed Rav Aharon, our faith must also determine and motivate our behavior towards the exercise of charity, kindness and justice.

Mada can also lead to *yishuv haolam*. As Rav Shimshon Raphael Hirsch declared, "*de-rech eret*," does not merely relate to earning a livelihood but encompasses any endeavor conducive to the upkeep of the world. Any song or literary work that instructs and inspires us to improve upon our virtues must certainly be deemed commendable

and worthwhile. Rav Aharon added that it seemed to him that when the *Mishnah* instructs us to "exercise the practice of the earth," it means that just as the earth makes a slow revolution around the sun and also revolves around its own axis each day, so too we should seek to make a revolution around all branches of wisdom emanating from God, bearing in mind, of course, that the central shining wisdom is Torah.

We find in the Talmud that *Rebbi* taught that a father should teach his son *yishuv haolam*. Why is this given the status of a *mitzvah*? Rav Aharon concluded that the message is that even if one has the means to live, he must nevertheless strive to achieve self-fulfillment to lend meaning to his personal existence.

In order to apply Torah, an understanding of Mada is often essential. Although, noted Rav Aharon, a *gaon* like Rav Moshe Feinstein zt"l could comprehend relevant scientific information in thirty minutes and then immediately relate it to a *t'shiva*, most people do not have that capacity and must therefore devote more time to acquaint themselves with various branches of knowledge.

Studying Mada also enables us to demonstrate its beauty to those not familiar with Torah. Nowadays, sadly remarked Rav Aharon, the overwhelming majority of Jews have no conception of the beauty of Torah. Sometimes, too, it is necessary to inspire ourselves. By showing how all branches of wisdom serve as "helpers" to the Torah, wrote the Rambam, we can better illustrate its grandeur to others.

Thus, concluded Rav Aharon,

"of course there is a halachic justification for Torah U'Mada as the goal for Yeshiva University." In fact, it is difficult to understand "how anyone can object." Nevertheless, he noted that YU must dedicate itself to that which the Rambam referred to as "the foundation of foundations"—to have "*emunas Hashem*." Rav Aharon completed his lecture with a fascinating story that incredibly involved himself, his father, a mysterious Dr. Rosenzweig, Hermann Cohen and the *Ohr Sameach*, and eventually led to a strong and decisive attack against Bible criticism, and the even more dangerous field of Talmud criticism, which, unlike Bible criticism, would surely be supported by Catholics. Even the good in Bible criticism should not be studied, insisted Rav Aharon, because the purpose of their entire endeavor is to undermine the Torah.

Rav Aharon's audience was not disappointed. His *shiur* was organized, comprehensive, insightful, at times unpredictable, and warmed by his delightful presence. As is common when Rav Aharon speaks, most people left the lecture smiling happily, appreciating the time the Rosh Yeshiva donated to inspire and enlighten them.

Although some students were not precisely sure how to practically apply the principles propounded by Rav Aharon in his lecture, and many feel that they have yet to fully comprehend or appreciate the notion of Torah U'Mada to their satisfaction, there is little doubt among those that either attended the lecture or heard it on YU's radio station, WYUR, that Rav Aharon's presentation served only to enrich our understanding.





Faculty and students of the Rabbi Isaac Elchanan Theological Seminary posed on the steps of the original building on the Lower East Side, ready to move uptown.

## The Uptown Campus— A Brief History

By Aaron Katz

During this centennial anniversary of our institution, one of the most conspicuous aspects of the celebration has been the appearance of a great deal of commemorative literature. Contained in the many brochures, newspaper supplements and magazines is the story of the growth of Yeshiva University, snatches from its past as well as a look at future plans. The wonderful old photographs, however, really make this material enjoyable. The picture displayed above is one particular photograph that is seen in much of the literature. It is possible that this shot has achieved such prominence because it embodies the very ideal for which YU stands: the Jew stepping out to make his way in the world with the Torah at his side and a look of determined confidence in his eye. After waxing philosophical, though, the basic question remains, where are these people coming from and where are they going? In response to this query, one must look back at the "move uptown"; for that is what this picture is all about. [It is duly noted that the information here is from Rabbi Gilbert Klapman's *The Story of Yeshiva University*.]

The building in the photograph was located at 301 East Broadway on Manhattan's Lower East Side, a former old-age home known as The Home of the Daughter of Jacob. This building, acquired in 1921, gave the Rabbi Isaac Elchanan Theological Seminary much needed extra space, allowing for the establishment of a dining room and dormitory on the premises. The new building, however, was soon outgrown because by 1924 there were almost six hundred students

enrolled in the different divisions of the school, the Yeshiva Department, the high school, and the Teacher's Institute. Thus, early in 1924 a major effort was undertaken to build a new educational complex by 1928, the same year as the founding of Yeshiva College.

Dr. Bernard Revel's first move in this direction was to appoint Harris L. Zelig to head a special fund-raising campaign with the objective of providing five million dollars for the new campus. The campaign was composed of three committees: an executive committee chaired by Samuel Levy, later borough president of Manhattan, a general campaign committee led by Rabbi Moses S. Margolies and a building committee under the direction of Harry Fischel.

Several sites for the new complex were suggested, including the Gould Estate in Lakewood, New Jersey, the area of the Bronx that houses the Albert Einstein College of Medicine, and the section where the Columbia-Presbyterian Hospital and Medical Center are located. These proposals were not adopted because they were too large, too expensive or too far from New York City. At last, the building committee decided on another area of upper Manhattan, the Barney Estate, situated between 186th and 188th streets west of Amsterdam Avenue and comprising the equivalent of fifty city construction lots. A short while later, the Horowitz Estate on the east side of Amsterdam Avenue was purchased together with some additional land on the west side of Amsterdam Avenue to round out the campus. The total value of the acquisition was estimated at that time to be 1.27 million dol-

lars.

Dr. Revel next had preliminary drawings of the campus drafted. He envisioned a complex that would reflect the dignity of Jewish studies and place them on equal footing with secular studies in the esteem of the public. Originally, the University was to overlook the Harlem River, with facilities able to accommodate a high school, college, seminary, and library for approximately 2500 students. In addition, residence halls were planned to house 250 students. The architectural style of the buildings in the drawing was Byzantine, situated around sculptured lawns, covered walkways and fountains. A sports stadium and athletic fields were also planned. The enormity of such an enterprise called for a tremendous effort on the part of the campaign committee, and they responded in full measure. In June, 1924, the members of the building committee set an inspiring example by pledging 300,000 dollars among themselves. They then held a dinner in December at the Astor Hotel for two hundred men and women attended this function and pledged an astounding total of 2,000,000 dollars. There were also many fund raising efforts being made at this time by people and organizations of more limited means, notably the women's branch of The Union of Orthodox Jewish Congregations and the rabbinic alumni of RIETS.

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# THE HEIGHTS

## Yeshiva University and the Local Neighborhood

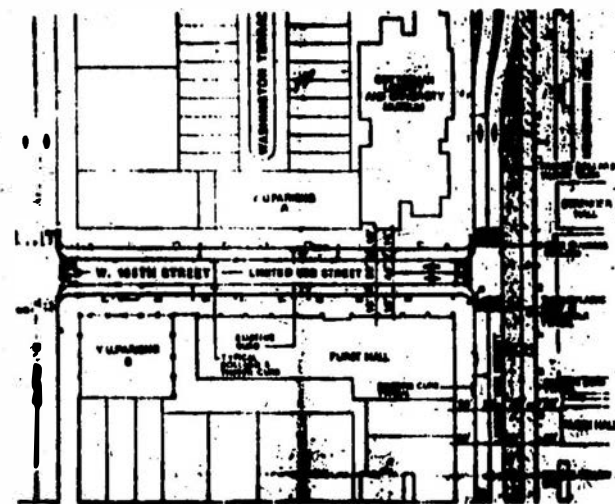
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needs of a larger institution," but if findings show the mall to be a communal hinderance, "then," he asserts, "there must be an alternative." Msgr. Leonard also suggests that some people claim the university receives more city services "because of what they are," but he hasn't heard of "any great antagonism" towards YU. Responding to the question of ethnic tensions in the area, possibly fueled by YU's presence, Msgr. Leonard admits that while this may be true and that the shooting incident of a few years ago was "never forgotten," ethnic tension between YU and her neighbors remains nevertheless "no greater than in any other area."

Mr. John Swauger, Executive Director of the Washington Heights-Inwood Coalition, Mr. Peter Bonachea, its Chairman, and Mr. Michael Rosas, former Chairman of the Washington Heights Community Board are all in general agreement that YU has positively contributed to the quality of life and security of Washington Heights. According to Mr. Swauger, "YU is not a bad neighbor," but "generally it is very difficult for an urban university and the people living in the surrounding area to be happy with each other." He maintains

unity Yeshiva patrols provide for the Washington Heights vicinity. He also recognizes that "YU hires community residents and has a high minority labor force." Additionally, he expresses his desire "that the dialogue (between YU and the general community) started by the [currently defunct] Washington Heights Neighborhood Association continues to go forward." Any problems of ethnic tensions in Washington Heights, according to Mr. Bonachea of the Coalition, "are not insurmountable" and indeed, it is generally hoped that "Yeshiva is here to stay."

In contrast to the various glowing statements propounded by several leaders of Washington Heights, one high official in the community reveals what he considered to be some questionable aspects of Yeshiva's conduct. One "sore point" with the local residents, remarks the official, who prefers to remain nameless, is Yeshiva University's Parking Lot "J" on Broadway. The parking lot was originally slated to be a public school so as to ease the crowded conditions in the local school system. Although YU only rents the lot and claims it can return it to the school board within thirty days notice, the "feeling among Hispanics,"



that because of the efforts of Dr. Louis Levitt, YU's Community Representative, "who is very responsible" and "a real plus" among the Hispanics in the area, the relationship between YU and the area residents is growing stronger.

Mr. Michael Rosas compliments Mrs. Abbey Belkin as being an "effective representative" on the community board for Yeshiva and states that the community appreciates the extra sec-

states the official, "is that the building was blocked by various groups that didn't want the school near another yeshiva" in the area. The official explains that the Dominican community is "generally neutral [towards YU], but some people believe it is more powerful and has lots of money."

He cites an incident involving buildings on Washington Terrace that led some residents to believe YU was going to expand and "rip down housing." According to the

official, a number of two unit buildings on Washington Terrace were bought "by a shady local landlord fronting for YU." When the buyer failed to close up the buildings, they soon became the local center for drug dealing. However, concedes the official, in the end "YU boarded them up properly and now patrols the block."

Another mishap occurred when YU and the Jewish Community Council jointly proposed to buy a city owned, partially occupied building at 515 W. 187th Street to house students and senior citizens. This was perceived by the local residents as the "Jewish community grabbing a building otherwise Hispanic," the official explains.

Mr. James Berlin, Chairman of the Washington Heights Community Board, is also not completely satisfied with YU's activities. He complains that the "university only very recently has become more interested in community issues." While Mr. Berlin applauds the community newsletter YU recently distributed, he questions the timing of its publication, coinciding with the debate over the YU pedestrian mall. He also wonders why YU's first community newsletter appeared right before the public hearing on traffic safety, again in relation to the pedestrian mall issue. The complaints he's heard, says Mr. Berlin, "indicated that YU was a bad neighbor in terms of the Washington Terrace" incident and "if the university has nothing to do with Washington Terrace, they should make that known."

The YU pedestrian mall is currently one of the most controversial community issues. While as Chairman of the Community Board Mr. Berlin wasn't allowed to vote on the issue, he does see a conflict of interest with Vollmer Associates, under contract from YU, drawing up the mall plans and then six months later analyzing the results of their plan and presenting it to the city for approval. Mr. Berlin sent a letter to Commissioner Sandler expressing his dismay at such an obvious conflict of interest and would prefer an independent organization advising the city of the plan's effects on the community.

Mr. Berlin, hard pressed to name significant contributions that YU has made to the Washington Heights community, does mention that YU is the "second

largest employer in the district," but adds that "because of its past history of being very isolated, it hasn't done very much." "At best," he concludes, "if the university continues reaching out, it can be an enormous asset." But right now the prevailing mood in the area is that the university has been isolated and since "every-one here in Washington Heights is suspicious of everyone else, the only way of handling suspicious people is for the university to demonstrate what a good neighbor it is." Being a good neighbor, Mr. Berlin claims, means "not gobbling up apartments and houses or stealing parking spaces."

In assessing anti-Semitism in the community, Mr. Berlin admits that it "exists on some levels," but its intensity is unknown. He further argues that it is "very hard to separate anti-Semitism from general suspicion of the large institution across the street." But "if a Jewish institution," he cautions, "behaves badly and wonders how anti-Semitism arrives" it should re-examine its actions.

Similar views are shared by Mr. Walter Delgado, a member of the Washington Heights Community Board. According to Mr. Delgado, "there is no one dominant feeling" among the area's residents and "in general Yeshiva has a fairly good reputation, but it could do more to improve it." Concerning the pedestrian mall, Mr. Delgado who voted against the proposal, feels that its operational hours are too excessive and would further lead people to believe YU is trying to take over Washington Heights. While "the plan does have merits," he concedes, and "Yeshiva does need open, non vehicular space," it must at the same time remember that it is an urban institution. He also believes that some of YU's desire to expand stems from "romanticism of . . . regaining what it had lost," referring to other areas of Washington Heights YU once owned. Furthermore, while the YU banners are aesthetically nice, it is "no way to measure a commitment to improve the area."

In evaluating the progress of community life in Washington Heights, Mr. Delgado skeptically states "some people say it has improved, but improvement for whom is the question." He be-

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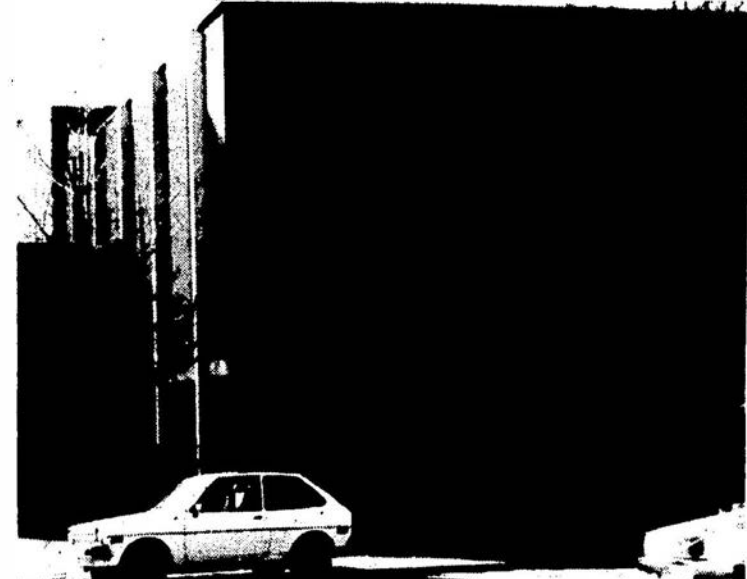
## Frankfurt on Bennett

By Robert Klapper

Make a left as you exit Furst Hall. Walk straight as far as you can, turn right, continue until you hit 186th Street, then make another left. You'll find yourself in a world somehow different, different not only in sight and sound but in mind. You'll have reached the border between Yeshiva University and the yeshiva welt and entered Breuers territory.

I grew up on the Y.U. side of Washington Heights, Laurel Hill Terrace to Broadway and no further. The far side of Broadway was the province of Khal Adath Jeshurun's membership, a strange breed; they spoke with German accents, weren't Zionists, and didn't center their religious lives around YU! I had some friends across the border, but there was always a distance between us. They were yeshivish and I wasn't, and that was that.

In my freshman year in high school I switched to Breuers from M.T.A. My transfer was an important public relations coup for the kehillah in its battle against "the university up the hill," its first major victory in some time. But to the administration's dismay I wasn't a complete *baal t'shiva*; I didn't automatically accept the theology of my rebbeim and even defended something called "synthesis" during *mussar* schmoozes against YU.



Congregation Mount Sinai, located at 187th St. and Broadway

It's ironic that such enmity should exist between two organizations with such similar motives, *Torah Im Derech Eretz* for Breuers and *Torah U'Mada* for YU. But the rift is almost as old as KAJ's stay in America.

The Breuers community in Washington Heights is the descendant of the Frankfurt *kehillah* organized by Rabbi Samson Raphael Hirsch in the mid-nineteenth century. Hirsch fought reform and secularism by arguing that Torah and general knowledge were not archenemies, that Orthodox Judaism had within it the strength to withstand the Enlightenment and use intellectual advances for religious purposes.

He maintained, however, that Jews should remain socially separate, and to that end he established a parochial educational system which taught both Torah and secular subjects. When the community was transferred to Washington Heights by his grandson Rabbi Dr. Joseph Breuer in 1939, Hirsch's philosophy came with it. KAJ still runs its own non-coed elementary and high schools in addition to a day beit midrash program.

Some time after his arrival in America, Rav Breuer was offered a position by Yeshivat Rabbeinu Yitzchok Elchonon. He refused it on ideological grounds. sup-

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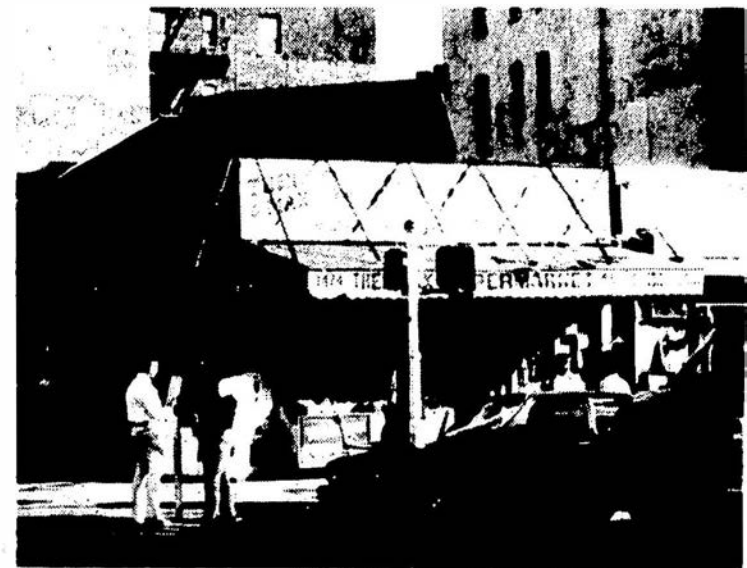
## The Crack Epidemic

By David Bogner

Crack is a word with which we have all become familiar over the past year, and as the saying goes, familiarity breeds contempt. Most YU students turn off a mental switch when advertisements describing the dangers of crack are aired in the local media. In a recent interview with Sgt. Farren of the 34th Precinct, this reporter was made painfully aware of how much this illicit substance affects the lives of each and every member of the YU community.

Sgt. Farren is in charge of the street narcotics division of the precinct in which we are located and holds no illusions about just how much the presence of Crack houses/dealers has changed the area. To begin with, Washington Heights holds the dubious honor of having the highest murder rate in New York, approached only by Jackson Heights in Queens. He maintains that at least 50% of those murders are drug related. It is true that the real trouble zone is just below 181st street but as with most problem areas, few borders can be accurately defined or maintained.

Until recently, the preferred locations for doing business for the local crack dealers have been the street corners and bodegas because of the availability of pay phones and easy visibility for look-outs. But according to Sgt. Farren, an operation called Clean



A typical neighborhood bodega.

Heights has pushed most of the drug business off the street and into residences.

In order to understand how the police go about fighting the drug problem it is important to know how police responsibilities are divided up. All drug activity on the street or in the public domain comes under Sgt. Farren's jurisdiction. If a drug operation is going on indoors (in a residence or store back) it is the responsibility of the Organized Crime Control Bureau (O.C.C.B.). This system allows for the immediate apprehension of street dealers without the disruption of long term observation and prosecution of large organized drug operations

who supply the dealers.

Crack, as some of the readers may know, is a cocaine based drug which is extremely potent and fast acting as well as cheap. The Cocaine is essentially cooked with baking powder to crystallize it and remove the impurities. In this new 'rock' form it is smoked rather than sniffed. The reasons for this are that the new form is not soluble enough to be absorbed by the sinuses and in its smoked form it can be absorbed into the blood vessels of the lungs much more rapidly.

The question which remains unanswered is, how does the crack problem affect YU and its stu-

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## A Brief History

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January 1926 saw the beginning of the actual construction of the main building. A "Million Dollar Musical Festival" was organized to proclaim this event. A concert was held at Madison Square Garden featuring "Jewish Contributions To Music." Twelve thousand people paid a total of 1,000,000 dollars to attend the festival.

On May 1, 1927 a tremendous cornerstone ceremony was held for the completion of the main building. Streets were closed, traffic was rerouted and thousands gathered to hear the many dignitaries who came to participate, including the mayor of New York City James J. Walker, and United States Senators Royal S. Copeland and Robert F. Wagner. The highlight of the event occurred when a scroll describing the purpose and history of the institution was secured under the cornerstone.

Finally, the new yeshiva building was dedicated on Sunday, December 9, 1928, and the entire school moved uptown to Washington Heights. Rabbi Shi-

mon Shkop, head of the Yeshiva of Grodno, Poland, made the long trip to America for this special occasion. The first years of the new facility, however, coincided with the Depression, which brought terrible financial hardship to the Yeshiva. Only one building of the complex had been built, and many pledges needed to meet the large mortgage payments could not be collected. Consequently, all the land that was yet undeveloped was foreclosed by creditors and the realization of a grand campus for Yeshiva University was not yet attained.

We now return to this captivating photograph. It shows the Yeshiva bidding farewell to its building on the Lower East Side, on its way to a new home in Washington Heights. The men in this picture have known the frustration that comes with great endeavors, and indeed as we have seen there would be more. In spite of this frustration, however, there is a sense of hope and powerful resolve written on the faces of these leaders unharmed by the misfortunes of the past and undaunted by the challenges ahead. As Yeshiva University continues to strive for the fulfillment of its goals, it might take comfort and strength from this legacy of its courageous pioneers.



A Talmud class at Yeshivat Eitz Chaim around the turn of the century.

## YU and the Neighborhood

Cont. from Page 9

lieves Yeshiva could "do a heck of a lot for the area and intergroup relations" and wishes that Yeshiva's interest wouldn't be "so separate from the Dominican community." Although, "Yeshiva has done quite a bit of social service," community involvement should include, according to Mr. Delgado, "more than applications for employment." He would like to see YU initiate "training programs to increase the local labor" force and "show leadership" by developing such educational programs as "English as a second language."

In a city where the "racial climate is deteriorating," anti-semitism, speculates Mr. Delgado, "may be an issue" in Washington Heights just as anti-Hispanic sentiments exist. While uncertain of the level of anti-semitism in the neighborhood, Mr. Delgado does offer some insight into the thoughts of Dominicans. Dominicans, he says, tend to regard anybody who isn't Dominican as being Jewish. Accordingly, he's "not sure whether the university's denomination is what is used for a measuring stick" of ethnic tension in the area.

Responding to the criticisms leveled, Dr. Louis Levitt, Yeshiva University's Community Relations Representative, believes that in Washington Heights it is "very difficult to gauge public opinion" towards YU and people assume "because someone calls himself a spokesman [for a segment of the community] that in fact he is." Dr. Levitt maintains that Yeshiva is a welcome neighbor in Washington Heights and proves this by the various community events that take place at Yeshiva, including junior high school graduations, and a showing of a movie on Washington Heights that had "a very large audience turnout." Criticism, he maintains, comes from "people in the community who are fearful, apprehensive,

and in some cases angry—they're anti-institution." Dr. Levitt is also sure "that by in large many people in the community know of our continuous concern about the quality of life and respect us for it." An outgrowth of this concern is the Washington Heights-Inwood Coalition which has YU as a charter member and the Northern Manhattan Improvement Corporation which "provides free housing, legal, and social services" for community residents and is staffed by "lawyers, paralegals, tenant organizers, and social workers." Dr. Levitt also adds that the Coalition serves as a "first class mediation service" and is "a non-violent way of working out disputes."

Dr. Levitt rebuts earlier opinions that YU acted irresponsibly in allowing buildings on Washington Terrace to become drug dealing centers. "There is no drug den, nor were there any drug dens" in the Washington Terrace buildings, asserts Dr. Levitt. YU, he explains, had an interest in the corporation that bought the buildings and originally intended to use them for graduate student housing. During the course of events, some other partners walked out of the deal, leaving YU in the cold. Furthermore, the real estate firm that was hired by the corporation in which YU had an interest, wasn't adequately protecting the property, so YU was compelled to finally assume management responsibilities. Today, Yeshiva's security regu-

larly patrols the area and, the "people on the block," Dr. Levitt notes, "have the benefit of our constant attention."

Dr. Levitt maintains that Parking Lot "J" on Broadway will "be a public school. We are prepared to vacate on thirty day's notice and we will be the first people to applaud the city when it finally is able to get construction underway." In the meantime, he mentions, YU is "paying the city and helping the community with parking" by having students park inside Yeshiva's lots. "Would the community be better off if students' cars were on the streets?" exclaims Dr. Levitt.

Addressing James Berlin's fears of a conflict of interest involving Vollmer Associates, Dr. Levitt replies that "Vollmer is a firm of unimpeachable integrity" that will only be "collecting data" and that ultimately the "city will have to make the basic determinations" anyway.

The fact that various community leaders in Washington Heights have many different opinions about Yeshiva University is not surprising, as each personality comes from a different background and views the situation according to his own communal orientation. However, considering that even the most critical spokesmen concede that YU has made mostly positive contributions to the area, we can certainly be optimistic about our current relationship and only hope that in the future YU will continue to progressively prosper in its community affairs.

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## Crack

Cont. from Page 9

dents? The answer should be clear to anyone who has taken a basic business course. Here in Washington Heights there exists an addictive product which costs about \$10 for a 5-7 minute high which is consumed primarily by people who, under normal circumstances, would not be able to afford the 5-20 times a day that they would like to use the product. This is where the YU community comes into play. A Yeshiva student wandering down the wrong street or walking alone at night to a bodega is asking to become a part of the capital pool for the product buyers and suppliers, whom ever he encounters first. In short, we are all easy sources of money in the eyes of a drug user who is broke and in need of more crack.

The crime rate has shrunk somewhat as a result of Operation Clean Heights, but that doesn't mean it is safe to go back in the water either. Certain areas are still considered high risk to the unwary and should be avoided. The two blocks of 183rd between Amsterdam and St. Nicholas are known to house crack houses and dealers. Many of the Bodegas are still used as drug outlets and not necessarily with the consent of the owners. If the owners can be intimidated into letting the operation flourish, it is safe to assume that one should avoid the place because no refuge can be asked or offered from the clientele. Students should also avoid flashing more than five or ten dollars in a bodega. This is asking to be robbed. This may sound unfairly harsh to the many students who have built up valuable relationships with the local businessmen in our community, but it is important to keep in mind that they have very little control over their other costumers and even less

once you walk out of the store.

Sgt. Farren pointed out that many of the figures connected with the violent crime rate are distorted in light of studies which have shown that most of the violent crimes occur among criminal elements and are removed from what we would call "our community". Never the less, we all live and study in the heart of one of the city's most violent and drug ridden precincts and caution must be taken so as not to become an involuntary part of the underground economy. When asked about the effectiveness of an unarmed security service in protecting the University community from crime, Sgt Farren replied

**"Walking alone at night to a bodega is asking to become part of the capital pool."**

that he felt any uniformed presence serves as a deterrent to criminals especially if they are aware that the guards are in constant radio contact with a base and the police.

Students can also help the situation considerably by reporting drug offers or known dealing locations. New York telephone is in the process of eliminating the public phone as a drug center by limiting the phones in problem areas to out-going service only. But until this is initiated, students should report suspicious persons and events to Sgt. Farren's office at the 34th Precinct at 927-9630. Callers need not identify themselves.

## Breuers Kehillah

Cont. from Page 9

posedly arguing that RIETS did not sufficiently emphasize Torah and was too open to the world. The establishment of *Medinat Yisrael* gave an added dimension to the conflict as YU embraced Religious Zionism and Rav Breuer followed the Agudas Yisroel position.

But having distanced itself from the only other (with the possible exception of Torah Voda'ath) Orthodox institution promoting non-pragmatic secular studies, KAJ found itself hard-pressed to maintain a distinct ideological identity in the face of pressure from the Rav Aharon Kotler-led right wing. The community sent many of its youth to out of town yeshivot for their first years of beit midrash and found to its dismay that they were returned to Washington Heights no longer believing in *Torah Im Derech Eretz*. The hours of beit midrash were lengthened at the students' demand, making college feasible only at night. Many bachurim became convinced that Hirsch was no longer applicable, that his arguments had been less idealistic imperatives than pragmatic compromises with German reality, and that in any case he had never done more than argue for the religious acceptability of professionals. (For an analysis of the reasons Hirsch was so misconstrued see Rav Yechiel Weinberg's article reprinted in the U'Mada Reader.)

In 1966 Rav Shimon Schwab, then Associate Rabbi of the *kehilla*, wrote *These and Those* on the subject of *Torah Im Derech Eretz*. The book set forth the arguments both for and against the Hirschian ideal and portrayed the disagreement as a conflict between Eastern and Western European tradition. Rav Schwab, who some thirty years before had written a work squarely on the "Torah-only" side, concluded somewhat lukewarmly that KAJ members should follow *Torah Im Derech Eretz* because their *mesorah* endorsed it; he discouraged proselytism on either side of the issue. The evident lack of depth in his attachment to the KAJ motto indicated that under his leadership Breuers would have difficulty maintaining its distinct theological identity. The attitude displayed toward YU in his book presaged a new low in relations; Yeshiva was referred to only as "the department-store academy."

Rav Schwab became Rabbi of KAJ following Rav Breuer's death in 1980, and he has presided over a general drift to the right on the issue of secular studies. Particularly in the high school and beit midrash, belief in the value of secular studies is almost nonexistent. But with the closing several years ago of Yeshiva Rabbi Moses Soloveitchik, the only "Modern Orthodox" elementary school in the neighborhood, Breuers has sustained an influx of kids from more "liberal" backgrounds. The parents of those children have from necessity become active in the community, and on the issues of Zionism and

YU the laity is generally more tolerant than the rabbinate. The administration seems to have modified its views on Israel lately too, with Yom Ha'atzmaut making the weekly school newsletter for the past several years.

Despite its ideological drift, however, KAJ has managed so far to maintain its unique sense of community, of *kehillah*. Even families that have moved out of Washington Heights still feel a bond with the main congregation and often return for weekends or for the *yamim noraim*. That bond is created by the *kehillah's* provision of every type of community service; it maintains a *mikvah*, *hashgacha*, various shiurim and newsletters and participates actively in neighborhood and Jewish organizations. The davening, colored heavily by the Frankfurt garb and participated in by an all-male choir, also serves as a strong centripetal force.

The question, however, is whether the feeling of community can survive much longer with members having no sense of unique purpose. The European-born generations are aging, and loyalty to Washington Heights cannot replace that for the *alter heim*. KAJ is assimilating in both directions right now, with YU people moving in, and the right wing identifying more completely with the *yeshiva welt*. The *kehillah* will soon have to choose between the black suit and the bright *kipah srugah*, losing its identity either way, or make a renewed and determined effort to remain in the twilight zone.



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By Maury Kellman

Ever since the glorious days of Avraham, prayer has played a most significant role in the daily life of the Jew. Over the course of the thousands of years since then, there have been many additions to the formula that Avraham, Yitzchak and Yaa'cov inaugurated. It was not until the inauguration of Yeshiva University some, but not all of, 100 years ago, though, that major innovations arose in what we all affectionately call *davening*.

According to the Office of Admissions, there are over 800 students in our fine institution, which in real terms means that there are no less than 500 undergraduates. Assuming the minimum figure, we can now delve into the world of advanced mathematics for a little calculating. There are five official minyanim at YU-1) the Rav Dovid one at 7:30 in the main *beit midrash*, whose godly hour attracts approximately 17 students; 2) the 7:45 Rabbi Blau one in Rubin, which cajoles about 33 undergraduates out of bed; 3) the 7:45 Morg 1 one, which usually manages to entice 27 students; 4) the 8:00 Morg Executive prayer group that stimulates 49 sets of

*hashem*. After the Executive<sup>3</sup> group finishes, a faint stirring occurs in the rooms of the select many as they wake for their minyan *Heichal Sheinah*. These people, though, differ in a most significant manner from the others so far presented; they are on such a high spiritual level that they convene their minyan through the dormitory walls, their prayers uniting as they rise to the inner scopes of heaven. Whatever their spiritual heights are, however, they are dwarfed by the largest category of minyan goers, the *Ohavei Sheinah*.

I feel that it is almost sacrilegious to describe this holy group on the mere printed page. I am reminded of a certain story about such lofty spirits, which I heard on a cruise down the Mississippi. In any event, I will try my utmost to convey even the slightest sense of their holiness. When one walks by their rooms at 10:00, one can hear only silence. (Exactly how one hears silence will be the topic of my next study.) A certain aura, along with the "New York Times," waits outside the room. Inside, the pious worshippers lie motionless, free from the constraints of society; they do not



moving lips; 5) and last, but definitely in this case, not least, the Morg Executive<sup>2</sup> minyan, which is able to attract 134 weary feet to its basement location. As many of my readers have probably taken YU math courses and are thus struggling with the calculation, the addition function gives us 193 impressive students who attend the official minyanim.

The unofficial minyanim, on the other hand, command an even larger attendance. First, there is the executive<sup>3</sup> gathering, which usually convenes when a few noble *daveners* decide, upon entering the lowly Executive<sup>2</sup> meeting, that *tachanun* is not a good place to begin their own prayers. Thus, they clamber into Morg 101, that abused room of all trades, and dive into their *avodat*

require consciousness to commune with the Holy One, but rather, express their love through deep meditation. They become as one with their Master, experiencing the most sublime state possible. Their *sheinah* is a beautiful expression of that which they hold most dear to them, and is something which the rest of us can only rest on.

There are two final groups of worshippers. The first I can in no way hope to describe, their boundless piety surpassing even the latter clan's. I speak, of course, of those mystical figures, the *Matmidei Ve'Ovdei Sheinah*. In attempting to describe their almost divine attributes, I am bound to fail, (see Rambam, *Guide To The Perplexed*, 1:50) so

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## Nothing On in Noises Off

By Jonathan Katzner

Not satisfied with merely producing a play focused on its own development, as *Deathtrap* was, the Dramatics Society has embarked on a new venture to stage a drama that deals with its own failure to produce another play. *Noises Off* is an elaborate exercise in interpersonal affairs where nothing is as it should be. Act 1 is the final rehearsal of the play *Nothing On* and the order of the day is chaos. The director, portrayed by Daniel E. Kalef, cannot find the form of his actors, and error after error forces the player's tensions to dangerous levels. Then, as if it is not

catch my breath in the last two acts for laughter.

All kudos must be awarded to the crew for their remarkable acting and magnificent butchery of the English accent. Any who thought the venerable language could make no more contortions must view this play with surprise. Mr. Kalef, a director who has ostensibly gleaned the best a Cambridge education has to offer, has come up with an interestingly state schoolish accent. Cambridge must be changing its standards. David Wachtenheim, however, has not only mastered the accent like a born toff, but has also perfected that peculiar air of



The YCDS cast for *Noises Off*.

difficult enough for an actor to have three aliases in a single play, one of the aliases must have an English accent too! This requires that the actors must continuously watch their enunciate footsteps and keep the accent consistent with the part.

This is not difficult in the first Act, when the rehearsal is in progress, but in Act 2 the event is the opening night of the play - as seen from backstage. The play is performed audibly but behind stage doors, and on our stage, the audience is treated to a spectacle of boiling turmoil: actors rushing through doors to say their lines and running back to fire off some repartee, drink alcoholic resuscitation, or slug another actor with a plate of sardines. It is stunning to see amateur actors scrambling in such a melee of precise chaos, attempting to make understandable an absurd script.

After that, Act 3 is the crowning moment of disaster. By this time the American acting group that came to England to show this production has become a pack of warring individuals. *Nothing On* is but a nebulous idea in the director's head that the actors are too upset with each other to pay any attention to. Despite the valiant efforts of Steven Freid, alias Bob Ashton, alias Nicky, to salvage the script, the rest of the cast are too drunk or too angry to catch his lines and the play becomes an unmitigated disaster. The effect is staggering. I could not

the befuddled aide-de-camp that is seen in every important and decisive position in Britain today. A good performance.

David Falk, or Selsdon Mowbray, is the classic English drunk who, for the price of a drink will enlighten his sponsor about The War in Burma or his acting experiences. Hesh Rephun is Danny Otley with an interesting position as the omniscient housekeeper, or the actor who cannot get his act together. As usual, he puts in a sterling effort and the audience receives a shining show in an exquisite East London accent (the British version of Brooklyn).

Chaim Wizman and Joseph Richter still appear a little uncomfortably placed and have not yet achieved the studied ease of more veteran actors in the cast. However, they do work hard and present a fair picture of confused actors who try to act another part, not by any means an easy role. The last two, Pesach Cohen and Curtis Rindfleisch or Peter Norton-Taylor and Tim Allgood respectively, never have to employ a foreign accent as they play stagehands who occasionally get caught acting. Curtis is truly harried off his feet and can play his confused exhaustion quite naturally. Pesach could use a little more energy to bring his role to more life, for it is a part much like Poo-Bah's in *The Mikado* whence an actor took it from the

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## Science and Health

### *It's Caveat Emptor for the Common Cold*

By Zvi Dresdner

Almost everyone experiences a cold at least once during the winter, and many suffer from this sickness numerous other times. The coughing, sneezing, congestion, and various aches and pains drive the patient to seeking some relief. But unlike other illnesses, cold sufferers do not turn to a physician for help, but rather they seek relief from non-prescription medications.

For aches and fever there are only two choices, aspirin and acetaminophen (Tylenol), but for other cold symptoms there are hundreds of medicinal preparations. One can find syrups, elixirs, tablets, nasal sprays, vaso rubs, throat lozenges, and countless other remedies. Some cold medicines, such as Robitussin (regular, DM, PE, etc.) hoping the consumer will buy a new bottle every time he gets a cold.

But this wide choice of medications tells us something: they do not work adequately, if at all. If cold medications were effective, there would only be one or two types as with pain relievers. But as long as cold medications do not work, drug companies can keep producing "new and improved" formulas, claiming to be better than their competitors.

All is not lost, however, for those with severe colds. In some cases, the proper choice of cold medications can relieve some of the symptoms. But in order to make the proper choice, it is important to first understand the causes of cold symptoms, and to

available for those with a cold. A cold-virus infection will run its natural course, all the cold medications on the market and ten gallons of chicken soup will not affect the length of a cold. Medicines are targeted at stopping the symptoms of a cold—not the infection itself.

A viral infection triggers the body's defense mechanism, including the immune response. This involves fever (viruses cannot survive high temperatures), and an attempt to "wash out" the virus through increased mucus production. Mucus builds up in the lungs where it traps many viral particles, is coughed up and swallowed, and subsequently destroyed by stomach acids. Capillary dilation results in an increased blood supply to certain areas.

But these defence mechanisms result in the uncomfortable symptoms of a cold. The increased amount of mucus causes coughing and resulting throat soreness. Fluids leak out through capillaries close to the thin nasal wall causing a "runny nose." If a mild allergy is present simultaneously, the production of histamines result in sneezing, watery eyes, and sinus headaches. Therefore, the aim of cold medicines is, ironically, to adversely effect the body's own defense mechanisms.

According to Dr. Sidney Stein, a pulmonary specialist and Clinical Instructor of Medicine at the Mt. Sinai School of Medicine, the best way to treat a cold is to

be knowledgeable about the active ingredients in effective cold medications.

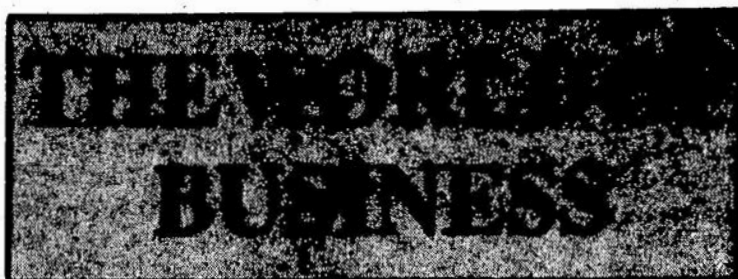
The common cold is caused by a viral infection, which is transmitted to people via sneezing, touch, leaving soiled tissues on table tops etc.. The weather does not influence viral infections and the upsurge in colds during the winter is due to the fact that people spend more times in close proximity with each other.

As with all viruses, there is no cure for the common cold. Anti-viral medicines are all new and experimental, and are not readily

avoid all cold medicines. To reduce some symptoms, he suggests drinking hot fluids and sucking candies or throat lozenges. He advises avoiding humidifiers because the circulating moisture has been shown to actually spread disease in some instances.

If a cold is completely intolerable, interfering with work or school, Dr. Stein advises choosing a cold medication in a wise and careful manner. This can be done by examining a product's active ingredients, of which the

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## *A Successful YU Graduate*

By Jonathan Silber

Tension on the trading floor mounts. Foreign Exchange prices are in a free fall. The nerves of traders are strained to the breaking point. It is just about at this point that Jay Pomrenze calmly buys \$50 million worth of Deutschmarks. It might be two hours, two weeks or two months later that he decides to unload the \$50 million. What changes little,



Mr. Jay Pomrenze

however, is the result: a huge profit for Bankers Trust.

Establishing trading positions is just one of the responsibilities that Mr. Jay Pomrenze carries out successfully as Managing Director of the Global Foreign Exchange and Arbitrage Department at Bankers Trust Company, the seventh largest bank in the U.S. In addition, he must direct the more than 40 people in the Foreign Exchange Department to focus on the most profitable activities. To this end, Pomrenze structures the department to fit his needs. This structuring must also be done around the world at other Bankers Trust locations. Mr. Pomrenze points out that "the way we're set up in New York is very different from the way we're set up in Frankfurt or Paris. Each city requires a different way of doing business."

Finding proper people to get the job done is no easy task. A trader must fit a certain mold and possess certain traits in order to be successful. "What I look for in a trader," says Mr. Pomrenze, "is someone who has the ability to view a situation through others' eyes. We want someone who's not inflexible or egotistical. A trader must understand how the market will react to a piece of information, not how he will react." In general, Mr. Pom-

renze notes that it is also extremely important to project a personable image. "It's a fact of life that brilliance will only get you so far. Beyond that, people will become uncomfortable with you unless you have some personality."

Jay Pomrenze's rise to his present managerial position was built on a string of successes within Bankers Trust. He was originally hired by Bankers Trust in 1973 as a loan officer but was soon asked to join the trading area. He began in the Government Department trading Ginnie Mae securities. Shortly afterwards, he became responsible for the Collateral Management Group. His responsibilities increased dramatically when he was selected to become the Liability Trading Manager. Now, as Managing Director of Global Foreign Exchange, Jay Pomrenze asserts that he never looked too far into the future. "I had no designs to reach a certain goal or level. Opportunities just presented themselves afterwards and I reacted. I can't say that my goal now is to run a bigger area. Wherever it takes me, it takes me."

Invariably, most successful individuals have had mentors who have helped mold their character and have influenced their subsequent development. Jay Pomrenze points to a teacher from high school, Rabbi Baruch Milikowski. "He was an extremely religious person, but also had an incredible sensitivity towards the realities of the world." Regarding professional guidance, Mr. Pomrenze points to Mr. Alan Lerner, now chief economist at Bankers Trust, and Dr. William Silber, a professor of economics and finance at New York University Graduate School of Business Administration. "These two," states Pomrenze, "have helped me quite a lot in my professional career in terms of making important decisions."

Mr. Pomrenze also points to his educational background as important to his successful career. He has an undergraduate degree from Yeshiva University and says that "Talmudic studies have been extremely helpful. Many things in finance look different but after you compare their two structures, you can usually find a common point of intersec-

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## Lighter Look

Cont. from Page 12

for those who seek to learn more, I can only suggest tiptoeing through the dormitory halls at 11:30 in the mornings, when one may sense the overwhelming power of their devotion.

Recently, another minyan has emerged in our unique institution. Formed after a certain answer, its aim is to exhibit sisterhood with the Stern prayer group. In the spirit of equality, these worshippers do not recite *kaddish*, *bar'chu* or *tachanun*, and omit the Bible reading on Mondays and Thursdays, preferring to read passages from Blu Greenberg instead. The group also boycotts the *Ma'ariv* service, explaining that if it's not good enough for women, it's not good enough for them.

To fully understand the popularity of the unofficial minyanim, it would be wise to examine the state of the official minyanim. As the 8:00 one is widely attended and meets at the middle time, it would be most wise to examine this particular one. But I don't want to. Thus, the 8:30 service will be the focus of our study.

I have heard rumours that there are actually people present at the prescribed starting time of 8:30, but after diligent investigation, I have unfortunately been unable to find a single person who was actually there. There was one student who informed me that he was once there at 8:33, only to find that he was the only person present. Thus, the e.d.t. (estimated davening time) is usually around 8:36, but this does not daunt the first arrivals. Not wanting to arrive late for *seder*, they plunge into *p'sukei dezimrah*, starting from *hodu*. As the service

progresses the seats and aisles begin to fill; in fact, by *bar'chu*, close to half of the minyan has arrived.

Among the arrivals between *bar'chu* and *sh'moneh esrei*, a certain contest has sprung up. The winner each morning is the person who comes the latest, yet is still able to begin the nineteen benedictions with the *kahal*. One recent winner prescribes his victorious formula: "I get there by *Ezrat Avoteinu*, already having thrown on my *tefillin* in the elevator. I then say the first and last words of *birchot ha'shachar*, as I figure they give you, like a summary of the whole theme. I already know what *baruch she'amar* means, so I just think about it for a second. I skip *as'hrei*, as I will say it later anyway. From there I jump over to *yishtabach*, saying it completely in under three seconds, and I then rapidly look through the beginning of *birchot k'riat shema*, as I *psaken* that *hirhur k'dibur dami*. By now, I have reached *k'riat shema*, and relying on the Rambam, I say only the first line, compressing all my *kavanah* into those two seconds. I am now up to *tojemet v'yatsiv*, which I glance through, getting the basic theme. By *tsur visrael*, I have caught up, and I am able to say *sh'monei esrei* fully relaxed." An incredible feat, yet I am convinced we can all attain this degree of excellence with much practice.

Through *chazarat ha'shas* and the rest of the service, a steady stream of *daveners* arrive. Meanwhile, the *chazan* progresses rapidly through *shach'rit*, responding to the pleas of his flock, whose *kavanah* is upset with even the slightest delay. After *aleinu*, though, his real challenge begins; will he be able to start the *shir shel yom* before the guy saying

*kaddish* begins? If he is truly talented the answer will be yes, and the congregation will then drown out the *kaddish*, secure in the knowledge that it was the *chazzan* who started, not them. If he is an amateur, though, the service will drag out another two minutes, an excruciatingly long time, considering the exorbitant length of the service. Of course, it should be pointed out, all this applies only to a few students. You must understand that by this late stage, most of the early arrivals (anyone arriving before *u'va le'tzion* is included here) have already left for a variety of reasons. This group starts its departure immediately after *kedusha*, completing the end of the *davening* on the elevator.

As the last strains of *v'imru amen* fade from the sanctuary, the hall takes on the characteristics of a surreal circus. *Bar'chu* after *bar'chu* float through the holy air, interspersed with the occasional *kaddish* and *yishtabach*. As *daveners* wrap up their *tefillin*, they are constantly called upon to answer the beckoning voices. The situation has reached the point where students desiring to stay until the end, dash for the doors, *tefillin* boxes and covers in hand, and barge through as soon as the final word of their minyan is chanted. With so much frenzied activity, one could claim that the 8:30 minyan is not one, but tens of minyanim.

The personalities comprising the prayer group are diverse, and can be divided into five distinct categories. 1) The Wanderers—this body is under the impression that when G'd told Cain that he would never settle permanently, He was referring to *davening*. 2) The Buzzers—this swarm is most

vocal during *sh'monei esrei* with its constant "bzzzzzzzzzz" incantations testing the mettle of the most devoted supplicant. They seek to invoke the greatness of God's wonders by imitating, obviously, the sound of bees. 3) The Squeakers—this band feels that one should merge his body with his chair, sharing in its expressions of pain, and filling the room with consistent squeaks. 4) The *G'lilah* Escapers—at the approach of the *gabai*, these people dart to the other side of the room, thus leaving their neighbours with the horrifying task of tying up the Torah in less than three seconds. 5) The Haters\* this mob hates all the above groups with a passion bordering on Canada.

I would feel negligent if I did not mention briefly the *ma'ariv* minyan in the *beit midrash*. It seems that there have been additions to the traditional evening service; the service now consists of *bar'chu*, the blessings after, *sh'monei esrei*, *aleinu*, and *shir ha'maalot*. Following this, come at least three profound announcements concerning the appropriation of *seforrrrim*. Students look forward with great enthusiasm to these announcements, which probably explains the great influx of students into the *beit midrash* at 10:15.

I, personally (as opposed to animalistically), have had some of my most inspired moments of prayer at YU. This is quite easy to understand given the circumstances which I have just described. Nevertheless, I am still struggling to reach the fluffy level of the *Ohavei Ve'Matmidei Sheinah*, but I remain convinced that with a little extra sleep, and a more passionate love for feathers, I someday will become a prominent member of this content congregation.

## Noises Off

Cont. from Page 12

sidelines and left it center-stage.

Credit cannot only be given to the actors though, for although a relatively simple show technically, a stage was needed that could withstand the stampeding of nine actors in all of its corners. The set was duly constructed by Alan Simon, and is a shored-up marvel. The labyrinth of supports embodies remarkable strength and yet walls can easily be reversed and door-handles pulled off as needed.

Still, all would not be complete without "Old Faithful". As regularly as that geyser, Dr. Anthony S. Beukas has turned out YCDS productions twice a year for eons. This year he has scaled new pinnacles; first with *Death-trap* and now with *Noises Off*. His unflagging energy and merciless exposure of errors have welded the individuals into a team that can portray unique individuals. As usual, the praises heaped on him are well deserved and, as usual, they are inadequate. Without Dr. Beukas there would be no such attempts in dramatics. It is a rather complicated play, one that demands much from actors and audience alike, and one that nobody but Dr. Beukas would have tried within the narrow confines of YU, for students "are brainwashed into thinking that literature must make sense. The good thing about this play is that everything is so absurd and they (the actors) must make it appear sensible." They do it in remarkable fashion, and I, for one, shall never underestimate the theatrical value of sardines again. We are definitely amused.



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## Common Cold

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following are the four major types:

1) **Expectorants**—these drugs claim to ease coughing by helping clear thick secretions and mucus in the lungs. In 1982, the FDA concluded that all expectorants are ineffective and demanded their removal from the market. Presently, there are no expectorants available except for guaifenesin, the major ingredient in Robitussin and all other cough syrups claiming to be expectorants. The FDA categorizes guaifenesin as a drug lacking sufficient evidence of its effectiveness. Dr. Stein categorizes it as "worthless." Most doctors suggest avoiding medications with guaifenesin as they are ineffective and a waste of money.

2) **Cough suppressants**—these drugs depress the part of the brain responsible for coughing. Only three cough suppressants are recognized by the FDA as being effective. The strongest is Codeine, but this drug, however, is a narcotic and requires a doctor's prescription in most states. Diphenhydramine is also very effective, and is marketed under the name Benylin cough syrup. This drug is also an antihistamine, however, and causes drowsiness. The most common cough suppressant is dextromethorphan, which is almost as effective as codeine and has no known side effects.

Dr. Stein, however, does not recommend the use of cough suppressants. While they may cause the patient to feel better, the final effect may be detrimental. The coughing reflex is needed to insure the proper clearing of the lungs. Cough suppressants may actually make a cold worse, especially when a "wheezing" cough is present. Dr. Stein suggests that to relieve severe coughs, a bronchodilator (inhaler) such as those used by asthmatics, be used.

3) **Decongestants**—these drugs are actually vasoconstrictors, causing the constriction of blood vessels and preventing the leakage of fluids into the nasal area. There are various types of decongestants, the most common being pseudoephedrine (or a similar "ephedrine" or "ephedrine") and phenylpropanolamine. There are, once again, good reasons for avoiding these types of medications. Firstly, dosages above the recommended amount can result in a rebound effect, causing more congestion than present originally. This usually occurs when

patients abuse a nasal spray. Decongestants in pill form are just as effective. Another problem, according to Dr. Stein, is the lack of specificity with decongestants which can result in the vasoconstriction of lung capillaries. This results in a decrease of fluids in the lungs causing many difficulties, primarily mucus plugs which become dried out and imbedded in the lung tissue. He recommends using a decongestant only when necessary, such as before sleeping.

2) **Antihistamines**—the dosage of antihistamines found in cold medications is usually ineffective against colds. They are, however, effective against allergies that may be present along with a cold. Symptoms that signify an allergy are increased persistence (a cold should last only a few days), sinus headaches, watery eyes, and sneezing. In addition, antihistamines are sleep inducers.

With this information it is possible to make an educated decision regarding the treatment of a cold. The best choice is to avoid all medications and eat chicken soup and suck on hard candies and lozenges. Aspirin or acetaminophen (Tylenol) should be taken for fever and aches. If a cold medication is required, it is best to avoid those concoctions with many active ingredients. These usually are the most expensive, and include ineffective or unnecessary medicines. Many, such as Nyquil, contain 25% alcohol (equivalent to 50 proof liquor). If you want to get drunk, whiskey is cheaper and tastier.

For congestion, the wisest and most economical choice is a pure decongestant such as Sudafed, which has no active ingredients except pseudoephedrine. One should be careful, however, to avoid taking above the recommended dosage.

For allergy symptoms, it is possible to purchase pure antihistamines, which are the most effective. Since congestion and allergies often run together, mixtures of decongestants and antihistamines are commonly found. Contac time capsules contain both a decongestant (which is also a mild stimulant) and an antihistamine (a sleep inducer), it will keep you clear, but drugged up, for twelve hours.

It is best to avoid cough suppressants, but if a cough is persistent and intolerable, a cough suppressant such as Pertussin Cough Formula or Robitussin—DM might be advisable.

The rule of thumb is to buy medications with only one type of active ingredient, and to take them only as needed.

## 3-on-3

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Muehlgay, Ari Blaine, and Larry Hartstein. Deitcher opened the game with two long jump shots, only to be matched by the bruising inside drives of Muehlgay. A three-pointer by Deitcher gave his team an 11-8 lead but Muehlgay and Blaine countered with some solid inside moves. Deitcher closed out the first half scoring with a long three-pointer at the buzzer, putting his team in front, 18-16.

The fast paced game seemed to move even quicker in the second half, until heavy fouling slowed down the game's tempo considerably. Fatigue finally caught up with Deitcher as he stepped to the foul line with :51 remaining and his team ahead, 36-34. He missed both free throws and, on the ensuing possession, missed a layup that could have put the game out of reach. Muehlgay hit two free throws and then found Blaine underneath for a layup and a 38-36 lead. However, Shapiro put the game into overtime with a layup following a nice head fake. In overtime, Deitcher opened the scoring with a three-pointer, but from then on, it was all Blaine as he took advantage of the exhausted Deitcher and led his team to a 44-42 victory.

The semi-finals seemed dull in comparison to the exciting action of the second round. In the first game, Ehrman, Kaufman, and Gardner overcame tremendous rebounding by Merwis and Wender to advance to the finals with

a 32-21 victory. The second game featured the two top seeds of the tournament and proved to be a fairly exciting contest. After an early 4-4 tie, the teams got sloppy and had a lot of trouble scoring. However, Freddie Schwartz caught fire and staked his team to a 16-10 halftime lead. The second half was much the same as Schwartz' quickness was too much for Blaine who, along with teammates Muehlgay and Hartstein, had all kinds of trouble putting the ball in the hoop. Schwartz and Co. coasted to a 33-22 victory and their spot in the championship game alongside Ehrman, Kaufman, and Gardner.

The championship game was played on February 18th, and despite certain scheduling conflicts, was attended by almost 100 Y.U. students. The game started slowly with both teams having difficulty scoring. A three-pointer by Kaufman (27 points, 3 3-pt FGs) gave his team an 11-6 lead, but clutch baskets by Mordy Leifer (23 points) narrowed the deficit to one at halftime, 19-18. The Leifer, Levitz, and Schwartz team seemed to be in serious foul trouble but their opponents switched to a perimeter offense in the second half, allowing them to avoid fouling. The second half featured a brilliant display of shooting by Kaufman (16 pts. in the half) and Schwartz (15 2nd half pts., 21 for the game) right up until the final minute when Kaufman, Ehrman, and Gardner, down 45-36, called a time-out to set up their comeback offense. They then scored seven straight points before Levitz hit a layup

to increase his team's lead to four, 47-43. A quick jumper by Kaufman made it 47-45 with :21 remaining. Kaufman then rebounded a missed Leifer shot, brought it back, and fed Ehrman (14 points) who drove inside. His shot was blocked by Levitz and when Referee Howie Shub blew the whistle signalling out-of-bounds, an enraged Ehrman charged him screaming for a foul. What he got instead was a technical foul for bumping Shub, ending any last gasp chance his team had for a miracle comeback. The ensuing free throw by Schwartz closed out the scoring, and he, Mordy Leifer, and Gerson Levitz had come away with a 48-45 victory to win the championship of the first ever Y.U. Schick Super Hoops Three-on-Three Tournament.

I would like to thank all the participants and extend a special thanks to the following who helped organize and officiate during the course of the tournament: Jeff Baum, Alan Berger, Heshy Muehlgay, Howie Shub, Steven Weiss, Jonathan Fuchs, Jeff Lefkowitz, and Elliot Wender. ALL TOURNAMENT TEAM—Alan Berger, Menachem Deitcher, Izzy Kaufman, Mordy Leifer, Heshy Muehlgay. TOURNAMENT MVP—Freddie Schwartz

## The Macs Slide

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### WESTERN CONN. 85 MACS 65

The Macs travelled two hours to watch a three-point field goal exhibition by the Colonials' Gerry Corrigan. He hit seven treys en route to a game high 24 points. Lior Hod scored 19 for the Macs, including 5-of-5 from beyond the three-point line. The one-sided game was noteworthy in that it marked the first time that a Macs' road game was broadcast back at Y.U. by WYUR.

### VASSAR 74 MACS 58

In a tightly fought season finale for both teams, the Macs held the lead for part of the first half before falling behind 32-24 at halftime. The second half also remained close until a bench clearing brawl resulted in the ejection of Ayal Hod and Vassar's Chris Rouge, clearly the instigators in the melee. Following the fight, Vassar stretched their lead to 65-52, before Lior Hod and Judah Richman hit rainbow three-pointers to bring the Macs within seven. However, following a Vassar time-out, the Macs just couldn't hit three-pointers and their opponents turned every missed shot into a breakaway layup.

## Business World

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tion. I used that Talmudic-type reasoning a lot when I started working." Mr. Pomrenze, who received an M.B.A. from the Graduate School of Business at NYU in 1973, likewise encourages students to pursue a graduate education. "Given the increasing complexities of the non-trading businesses," explains Pomrenze, "there are real skills that one needs: good mathematical and analytical skills and an understanding of what's going on in terms of corporate finance. Trading itself, however, is a skill that can be taught and perfected; for that, level of education is not of uppermost importance."

Jay Pomrenze's education at Yeshiva, aside from being helpful professionally, has also given him a special ethical outlook. "The temptation is there to say a little lie and get me through on a trade. Honesty and ethics have motivated me to make proper decisions." This quality is especially important today, when new insider trading scandals seem to be surface every week. As far as such scandals spreading to foreign exchange trading, Mr. Pomrenze notes that "there is a

major dividing line between the types of scandals that have been going on and the trading business that we are in. We deal in a commodity that is available to the world. It doesn't lend itself to the same type of insider trading. More importantly, we trade with other banks in hundreds of millions of dollars, all based on a phone call. Trust is essential; that is when real ethics and morality come into play."

A unique personality in a most unique position, Jay Pomrenze is an Orthodox Jew holding a major management position in one of the largest financial institutions in the United States. Conflicts are bound to arise—or are they? "I personally have encountered no problem," says Mr. Pomrenze. "At a lunch or dinner meeting I never claim I'm a vegetarian; I always say I eat kosher." His advice to religious undergraduates about to enter the financial world truly reflects his own behavior. "Don't be ashamed of your Judaism. Have it as a part of you just like your clothes, hair and speech. Religion is a legitimate part of your life and should always be treated as such." His is truly an attitude we should all emulate.



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# Yeshiva Athletics

## Taubermen Close Out Season

By Yosef Schreiber

After a promising start the Yeshiva Fencing team experienced a string of tough losses. During intercession, two days after finals, the Taubermen faced a strong John's Hopkin's road team that would eventually proceed to sweep all of its matches "up north," including the one against Yeshiva, by the embarrassing margin of 18-9. Ever since the Hopkin's match, Yeshiva fencers have suffered a paralyzing lack of confidence, and proceeded to drop their next three matches, losing on the road to a weak Hunter team 18-9, to Stevens Tech 16-11, and at home to CCNY 14-13. However, the heartbreaking loss to city drew the team together and on February 25, when NJIT visited the "Heights" for the Taubermen's final home match of the 86-87 season, they were facing a determined Yeshiva team.

Despite injuries suffered two days earlier against CCNY which resulted in the loss of starters Robbie Zimmerman (foil, severely sprained ankle), and Eric

Zaiman (epee, pulled quadriceps), and the hobbling of Co-captain Yosef Schreiber (sabre, severely strained hamstring), the Taubermen pulled out an inspired, come-from-behind victory, 15-12.

Foil squad-leader Zalman Levine posted a flawless 3-0 record and Michael Oppenheim, fencing in only his second competition, astonished himself and the NJIT foil squad by going 2-1. In sabre, inspired performances by Dov Schwell (2-0), Rob Sobel (2-1), and Yosef Schreiber (2-1), yielded six key victories. The sabre squad ignited the team's comeback by taking all three bouts at the start of the second round and two out of three to begin the last round.

The epee squad, facing a seasoned group of NJIT veterans, came up with three wins to cap the victory. Ross Breen, a promising first year swordsman, won two, and Eric Zaiman came off the bench to win one. Shmuel Katz, another beginner, helped to inspire his teammates with a spirited performance.

The Taubermen then travelled north to face SUNY Purchase in the final match of the year. Despite strong showings by Zalman Levine (3-0), Zev Goldblatt (2-1), Dov Schwell (2-1), and David Feldan (1-0), Yeshiva was denied a season-ending victory, losing 16-11.

The future however, looks bright for Yeshiva swordsman. The Taubermen will only be losing three graduating seniors, David "MoJo" Feldan, and Co-captains Ezra Dyckman and Yosef Schreiber, thereby leaving an experienced group of starters for the 87-88 season. Anchored by next year's captain, Zalman Levine; squad-leaders Dov Schwell and Eric Zaiman; and returning swordsmen Ross Breen, Shmuel "Slime" Katz, David "Bob" Kardon, Robbie Zimmerman, Zev Goldblatt, Michael Oppenheim, and Rob Sobel; the 87-88 Taubermen will be a solid team. With the talented coaching of Arnold Messing and Assistant-Coach Pete Rosas, they should be unbeatable.

PLAYER	G	PGM	PGA	%	3PTM	3PTA	%	FTM	FTA	%	REB	AVG	A	PTS	AVG
Hod, A.	22	157	236	66	37	0	-	125	192	65	208	9.5	19	439	19.9
Hod, L.	23	179	336	53	37	83	45	36	62	58	161	7.0	90	435	18.9
Hir, R.	22	21	70	30	0	0	-	5	18	28	54	2.5	12	47	2.1
Teichman	23	90	178	51	2	5	40	55	76	72	113	4.9	95	239	10.4
Reichel, D.	17	68	133	51	0	1	0	36	63	57	127	7.5	40	172	10.1
Breen	22	39	90	43	0	2	0	13	30	10	99	2.7	78	91	4.1
Richman	21	23	58	40	7	15	47	5	7	71	32	1.5	10	58	2.8
Harris	4	5	13	38	0	0	-	0	5	0	17	4.3	3	10	2.5
Lory	13	10	21	48	0	0	-	5	9	56	18	1.4	1	25	1.9
Rosen	22	18	38	47	0	1	0	4	13	31	37	1.7	18	40	1.8
Goldman	22	15	36	42	0	1	0	7	11	64	25	1.1	12	36	1.6
Levitz	5	3	6	50	0	0	-	0	0	-	1	0.2	0	6	1.2
Reichel, S.	4	2	2	100	0	0	-	0	0	-	4	1.0	2	4	1.0
Weiss	7	1	7	14	0	0	-	1	2	50	11	1.6	1	3	0.5
Kramer	8	1	1	100	0	0	-	0	0	-	0	0.0	3	2	0.3
Levine	10	1	5	20	0	2	0	0	0	-	0	0.0	3	2	0.2

## Leifer, Levitz, and Schwartz Win 3-on-3 Tourney

By Barry Weiss

This past month, for the first time ever, the Schick Super Hoops Three-on-Three Basketball Tournament was played at Y.U. Although some students were upset to lose the gym for a few nights, the forty-five who participated in the tournament were treated to great competition and an overall exciting event.

The first round of the tournament began on Wednesday night, February 11th, and because the lights went out in the gym, had to be continued the following day during club hour. The first round featured some close games, though the favored teams won each contest.

The stage was then set for the final eight teams to compete on February 16th in the second round. The opening game of the evening matched up Lazer Borgen, Alan Berger, and Phil Schwartz against Jon Ehrman, Izzy Kaufman, and Mike Gardner. Each team entered the game with a legitimate shot at making

the finals, but neither played like champions in the early moments of the game. The teams exchanged baskets as Berger displayed tremendous accuracy from the perimeter, and Ehrman asserted himself inside. Early in the second half, Kaufman drilled a long three-point field goal to break an 18-18 halftime tie, but Berger matched that with his own three-pointer. At that point, Ehrman took over, leading his threesome to a 32-25 lead with 2:26 remaining. Berger then hit three-pointers on two successive possessions, but five free throws down the stretch by Kaufman and Ehrman gave them a well deserved 41-38 victory.

In the second game, Etan Mirwis, Elliot Wender, and Jeff Kass were given the biggest scare of the tournament as they escaped with a 32-30 squeaker over the trio of Shai Shmeltzer, Gary Ganchrow, and Etel Forman. Shmeltzer played extremely tough in the early going, leading his team to leads of 10-4 and 14-6. However,

solid defense by the eventual winners brought them to within 16-14 at the half. In the second half, the quick pace established early on seemed to favor Kass, who ran the offense effectively. Two three-pointers by Wender late in the game sealed the hard fought victory.

The third game featured Gerson Levitz, Mordy Leifer, and Freddie Schwartz against Jon Fuchs, Aaron Goldscheider, and Mark Lazar. Levitz, Leifer, and Schwartz came away with a relatively easy 32-26 victory as their opponents never really flowed offensively and had trouble hitting their foul shots down the stretch.

The scene was set for the tournament's most exciting game. Menachem Deitcher, playing immediately after scoring a hattrick in an intramural hockey game, joined Gerson Shapiro and Avi Goldberg to form the underdog team up against the top seeded team in the tournament, Hesh

## Macs End Season at 10-13

By Jonathan Bandler

Needing six wins in their final seven games to break .500 for the third consecutive year, the Macs looked as though they might pull it off after a 4-1 swing. However, the Macs simply ran out of steam, losing both and finishing the season at 10-13. Despite its disappointing finish, however, the Macs are graduating only one player, tri-captain Lance Hirt, and should be far more experienced than this year. The team did manage to finish in third place in the Independent Athletic Conference with a 5-5 record, the highest the team has ever placed in league play. The following are some brief summaries of the last seven games.

### MACS 77 N.Y. MARITIME 72

The Macs overcame balanced scoring by the Privateers to win a close game before a large MSAC crowd, and sweep the season series. Ayal Hod led the way with 24 points and 13 rebounds, while his brother, Lior, added 22 points. Sophomore guard Yudi Teichman ran the offense effectively and contributed 16 points. One sour note was the loss for the season of starting center Benji Reichel who sustained a broken nose when he was hit hard in the face midway through the second half.

### MOLLOY 65 MACS 57

The Macs travelled in snowy conditions to Rockville Center, Long Island but should have stayed home, especially considering the rude welcome extended by the Lions' John Bacon. The 6'7" senior center did not have to put up with David Harris or Benji Reichel as he did in the first game, and responded by blocking a whole slew of shots and altering countless others. As always, the Macs were led by Ayal (22 pts.) and Lior (19 pts.), but could not overcome 40%

shooting from the field.

### MACS 89 ST. JOSEPH'S 45

The Macs had their highest scoring production of the season, as they broke open a 14-point halftime lead against their undermanned opponents. Ayal Hod led the way with 32 points and 18 rebounds, and Lior Hod chipped in with 18 points. However, the catalyst on offense was Jeff Baum who scored 10 points, dished out five assists, and made six steals. The entire team scored including Sammy Reichel (4 points) and Elliot Kramer (2 points), who scored their first collegiate points.

### MACS 67 STEVENS TECH 61

A capacity crowd looked on at the 9:12 mark of the second half as Lior Hod swished a ten-foot jumper to pass the 1000 point mark for his career. Luckily enough, they weren't his only points of the night. He added 20 more and his brother Ayal chipped in with 23 as the Macs staved off a determined Ducks' attack. Lior still has one year of eligibility remaining in which he can conceivably break the all-time Maccabees' scoring record of 1500 points, held by Harvey Scheff.

### MACS 64 POLYTECH 56

In what most observers agreed was one of the worst played college basketball games of recent memory, the Macs avenged their embarrassing loss to Poly earlier in the season with clutch defense down the stretch. Ayal Hod could muster just 10 points, but his brother Lior contributed 20 points and 11 rebounds. However, it was the play of Yudi Teichman that sparked the Macs to victory. He scored 24 points (including 10-of-14 from the foul line), pulled eight rebounds and dished off six assists.

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### Y.U. BASKETBALL INTRAMURALS

#### SCORING LEADERS

PLAYER, TEAM	G	FG	FT	PTS	AVG
1. Muehlgay, TIGERS	9	61	27	149	16.6
2. Berger, BOMBERS	8	55	21	131	16.4
3. Shub, YUGARS	9	49	39	137	15.4
4. Rothchild, ZOMBIES	5	33	8	74	14.8
5. Borgen, BOMBERS	6	39	7	85	14.2

Minimum 4 games  
Complete through March 18  
Compiled by Barry Weiss

**COMMENTATOR**  
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