

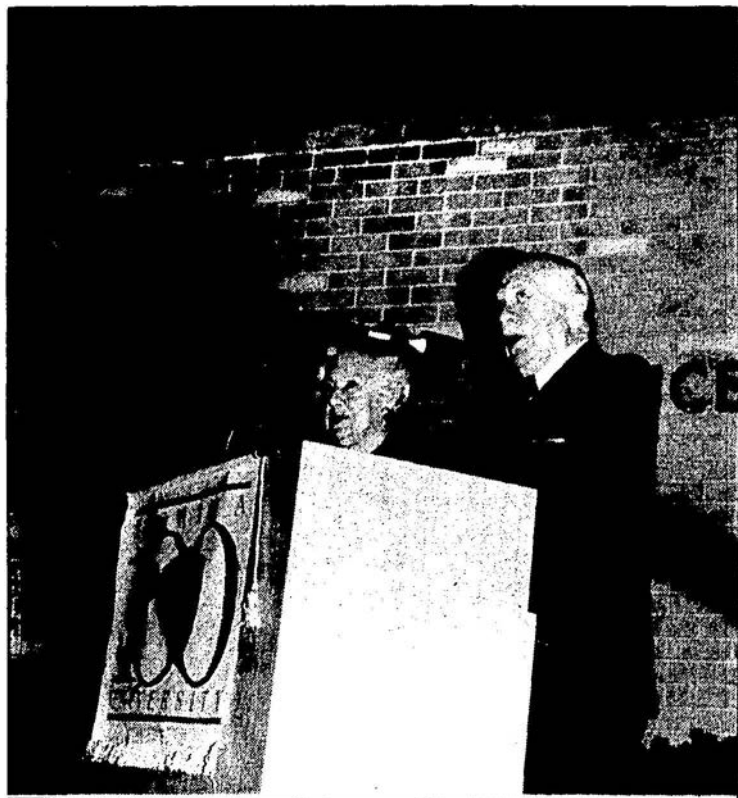
The Commentator

Official Undergraduate Newspaper of Yeshiva College

October 29, 1987

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

VOL. LII No. 3



The Honorable Herbert Tenzer standing here with his wife, Florence, speaking at the dedication of Tenzer Gardens, named in their honor.

Tenzer Dedication

by Eric Zaiman

Amidst the intermittent drizzle and the noise from the mall demonstration across the street, Dr. Norman Lamm, President of Yeshiva University, dedicated the new Florence and Herbert Tenzer Garden. Dr. Lamm praised Mr. Tenzer's leadership as chairman of the school's Board of Trustees for the past ten years, stating that Mr. Tenzer had acted with "dignity and efficiency, grace and efficacy." Dr. Lamm described the garden as a "little island of tranquility" set within a busy urban area and university campus.

Mr. Tenzer, in his remarks, made a passing reference to the demonstrators across the street, stating that they had forgotten the days when YU students were the targets of snipers. He praised the efforts of the University to improve security on campus while

beautifying the area. He said the new garden was further testimony to YU's continued efforts to upgrade the neighborhood.

One other incident worthy of note occurred when, upon the ceremony's continuation inside the Garden area, a handful of interested students, not among the few invited student leaders, were denied access by Security.

The Garden, located between Rubin Residence Hall and Belfer Hall, is a pleasant rectangular area with benches, trees, and two large fountains in the center. On the eastern end of the Garden is a five-sided wall made of Jerusalem stone and marble which has engraved on it the names of the University's Benefactors. It is hoped that the Garden will provide a calm environment in which students and faculty can relax during their busy schedules.

Wurzweiler and Locals Work Welfare Methods

by J. Katzauer

Imagine the idyllic Biblical scene of swords beaten into plowshares and the lion laying down with the sheep, then think how wistfully far away we are from that heavenly dream. Yet at YU, in the Belfer Commons, such a scene in its modern day parallel recently occurred.

On Sunday, October 25, the Early Childhood Coalition of Washington Heights and Inwood held a community conference on the needs of young children, in conjunction with the Wurzweiler School of Social Work. It was designed so that the provided workshops would guide organizers of programs for young children in the decisions required to be successful. It was attended by many neighborhood workers, including priests, day-care workers and local politicians, primarily Nelson Reyes, president of Peoples Rights in Washington Heights, the organizer of the mall protests.

The conference opened with a number of speeches, one given

by the Hon. Brian Murtaugh, Assemblyman for the 72nd District, who had been a key figure in arranging the event. He spoke largely on the effect of poverty and overcrowding in the uptown, Hispanic and black communities. In the Washington Heights/Inwood area there are 22,000 school-age children, but only 16,000 places. Thus there is a desperate need for more schools, especially at the pre-school and primary school level, where the class not only teaches the child how to interact with its peers, but also to speak English.

Overcrowding in schools has an even more serious effect. In one incident, children had been playing with matches, and not all of the pupils could be evacuated to safety.

The only way to fully solve the problem is by adequate funding, but until that happens, the conference tried to instruct the concerned on how to make the most of what exists, whether it be day care facilities, or parks, or even space.



Demonstrators Turn Rowdy

by Eric Zaiman

On Tuesday afternoon, October 20th, in a vocal, and sometimes dangerously rowdy, demonstration, about 75 local residents marched in opposition to the Amsterdam Avenue pedestrian mall. Chanting "Flowers No, Parking Yes", the demonstrators marched in a circle behind police barriers near the side entrance to Furst Hall. The protest coincided with the dedication of the Tenzer Gardens diagonally across the mall. The demonstrators remained throughout the outdoor ceremony and well into the evening.

The demonstration turned ugly when a large number of protesters broke through the barriers and ran up Amsterdam Avenue to the intersection of 186th Street. Cars filled with local residents lined up at the intersection honking their horns and disrupting traffic. The unruly demonstrators were finally dispersed by the police who returned them to the enclosed area. No arrests were made.

During the breakdown of order, security guards kept students off the mall in an effort to avoid confrontation. Many students were angered by the loud noise and the inability of the police to control the demonstrators. "It was ridiculous," said one student, "the police let them [the demonstrators] run down the street like maniacs."

The protest was one of several staged by local residents against the pedestrian mall. Opponents of the mall claim that it creates a major safety hazard by causing added congestion along

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Lamm Meets With Students

by Josh Fruchter

On Thursday, October 22, Dr. Norman Lamm, President of Yeshiva University, Rabbi Israel Miller, Executive Vice President, and Dr. Efrem Nulman, Dean of Students, held a semi-annual meeting with student leaders. Representing the students were the editors of Commentator, Hamevaser, Masmid and Hamashkif; the heads of the Student Senate and WYUR; and the presidents of the four men's undergraduate colleges.

Among the issues discussed was the proposed cancellation of the van service between Stern and YC, which is essential to students at Revel and is also needed to give access to the Pollack library. Dr. Lamm gave the assurance that the service

would not be stopped; the steps taken were merely to prevent having women on campus late at night.

Also mentioned was the letter circulated to the dorm rooms decrying YU because it has not blocked the homosexual

societies at Einstein. It must be noted that this society is comprised of a small number of people who would meet anyway. If YU were to stop them, Einstein would have to close as Federal funding would be discontinued.

Parking: Easing The Problem

In a move that has managed to escape the notice of all but the most astute observers of the university's campus

changes, the administration has now found another solution to the student parking problem. This semester has seen the closure of Lot 'J', a parking facility for seventy-five automobiles, which was required by the city to become the site of PS 48, a much needed primary school.

Recently, however, a new lot on Broadway and 187th became available when a second-hand car dealer absconded, leaving his property and a lot of derelict vehicles. YU has now purchased this property and hopes to give it to student parking as soon as the space is cleared. Although somewhat smaller than Lot 'J', it should suffice to alleviate the parking tensions in this area for the students, especially when considered with the availability of space at 190th and Amsterdam.



Dr. Lamm, seated with Dr. Israel Miller and Dr. Efrem Nulman discussing current issues with student leaders.

Editorials

The Amsterdam Mall

When the Administration first announced the scheduled opening of a pedestrian mall along Amsterdam Ave. and 185 St. early last year, the news was greeted in various quarters with both jubilation and dismay. Those of the former persuasion had visions of a “real” college campus dancing in their heads, while those naysayers, largely students from nearby areas, lamented the expected loss in parking spaces.

Well, one year later, as the final city decision on whether to permanently establish the mall approaches, neither group’s expectations have proven entirely correct. While the mall does enhance the atmosphere of our Uptown campus well beyond what existed before, we have found “limited use” does not really mean “limited,” and “campus” does not necessarily entail grassy quadrangles and wooded pathways. And while the parking situation has perhaps worsened somewhat for students upon the advent of the mall, the addition of spaces on 190th Street, the recent purchase of another lot along Broadway, and the expected eventual transformation of the present Student Union building into a garage, should all greatly alleviate the problem.

In addition, the prospect of genuine communication between residents and students, while perhaps not welcome by some on both sides, offers a unique chance for those of strikingly different backgrounds to learn from each other and better appreciate their respective cultures and lifestyles. Administration involvement in neighborhood projects and concerns, while laudable and effective, pales beside the potential benefit of actual interaction between students and residents in learning to harmoniously co-exist and understand one another. All in all, the costs seem not too great when compared with the intangible improvement in our campus environment. Yeshiva College seems a much more lively and cozy place these days.

The Mall and its Neighbors

On the other hand, a faction of local residents seem greatly disturbed by the prospect of a permanent mall on Amsterdam, protesting and venting their displeasure at every opportunity. While undoubtedly certain of the protesters’ leaders are motivated by political considerations rather than genuine concern, the large turnout for the most recent demonstrations evinces a growing polarization between University and community. Long a model of cooperative relations, the mall issue may have strained these ties to the point where they could take painstaking effort to rebuild.

The protesters, with a few viable points mostly concerning the availability of parking, have nevertheless mismanaged their case through allegations of University disregard for their welfare and exceptionally annoying and vociferous displays of animosity.

The charge of University tyranny over a politically weak community is entirely unfounded. YU, while understandably pursuing its interests and the interests of the students, has gone out of its way to encourage residents to enjoy the mall and its beneficial impact on the neighborhood environment (an offer accepted by quite a few, many of whom could nevertheless be seen protesting the mall just last week) and has regularly and voluntarily consulted the local community board. The University has also participated in the creation of additional parking spaces on 190th St., complete with University-installed lighting and complimentary shuttle service for anyone to use.

The virulence of many protesters in leading convoys of automobiles, blaring their horns to the cheers of the crowd, and the spectacle of belligerent locals hooting and challenging students only damages their cause. The active collusion of the local fire department in supporting the demonstrators and the inability or unwillingness of the local police to enforce picketing and traffic laws, raise questions as to propriety on the part of both these public divisions.

However, administration mishandling of recent events seems to have surfaced as well. The sight of YU officials attempting to push curious students off of the public sidewalks away from the protest, displays a contempt for student self-restraint and maturity. Granted, a very small number of students may have behaved irresponsibly, yet these scattered and somewhat feeble long-distance catcalls far from justified such heavy-handed action. Perhaps under the tensions of the moment, officials simply overreacted, yet the nature of the result betrays a latent disrespect for the student body that YU so assiduously promotes to the outside world.

We can only hope that upon the expected approval of the mall, tensions fade and communications between school and community improve under the healing hand of a skilled Community Relations department and a genuine interaction between students and residents in a pleasant and friendly setting, the pedestrian mall.

The Commentator

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Student Activity Forms
to the Office of the Dean of Students
as soon as possible in order to
facilitate the reference/
recommendation process.**

The Commentator

extends an open invitation to any students who wish to contribute to its pages, to contact J. Katzauer at (212) 781-4257.

Invited, too, are any typists who enjoy late night bouts, high blood pressure every two weeks, and precious little remuneration.

LETTERS TO THE EDITOR

Where's The Flag?

To The Editor,

I applaud the university's effort to beautify the campus on which we live. However, there is a perplexing development that is in sharp contrast to a university that is constantly touting its commitment and connection to Israel.

Upon examination of the newest addition to the Y.U. family-Tenzer gardens, I noticed that one item is conspicuously missing-an Israeli flag. We have a New York State flag, an American flag and even a Yeshiva University flag loosely based on the Israeli flag. Why is this so? Has the planning committee allocated all of its funds to buy little red wood planters leaving no funds left to even buy an Israeli flag? Or has the University decided that since they have built their own Kotel there is no need to mention Israel—a competitor with a Kotel of its own?

My fervent hope is that the answer is neither and that only a slight administrative slip-up is the cause and will soon be rectified.

Charles Weisinger YC

Scandal in the Cafeteria

To The Editor,

The cafeteria seems to have hit upon an innovative idea in cutting costs. Hire waiters for Shabbat and pay them in "money" that is not completely usable.

Waiters have, in the past, been paid with food credit, to be redeemed at the cafeteria cashier with food being purchased. One would receive a slip with a dollar amount on it, and have it reduced by the cashier upon purchase of foodstuffs, until the credit was exhausted. However, some unscrupulous boys took advantage of this and would alter the numbers in order to procure more food credit dollars than they had coming to them. The policy was then changed - food credit will be given in six-dollar denominations, each slip usable for a single purchase only.

While this policy certainly solves the problem of the self-enlarging numbers on the credit slips, it tends to penalize most of the waiters. Most boys simply do not buy \$6 meals every time they come to the caf. If they use their credit slips, they lose the difference; if they do not use the credit slips, then they lose it all! So, as some boys told me, they have not been using all their credit slips, and are hiding them in their drawers

like worthless currency. Hence, since the waiters either (1) purchase a meal for less than \$6 and lose the difference, or (2) do not using the credit slips at all because of fear of (1) - the cafeteria is effectively not paying the waiters! The money is more akin to Monopoly money than to greenbacks.

We understand what motivated the administration of the cafeteria to introduce a new policy, but the direction of the policy is quite disturbing. Is this the way that one pays his workers? Certainly not! The regular workers in the cafeteria, as well as the waitresses brought in for special occasions (events, parties, etc.), get paid in real dollars, which they can then spend as they wish. WHY NOT SO THE SHABBAT WAITERS? If the administration of the cafeteria would try to implement and/or enforce such a pay system with its union & managerial employees, the uproar would be deafening. Do the students deserve any worse treatment than that expected from one human being to another? For an honest job one should get an honest dollar.

Another method of cutting costs is in the refunding of prepayment for Shabbat & Yom Tov meals not eaten by the patron. Shabbat & Yom Tov

meal tickets are purchased by the customer before the holy day, at a fixed rate per meal or meal package. If the customer is unable to "attend" the meal, (he got invited out at the last minute, he did not feel well and was unable to eat, etc.), then his meal ticket will be in the pile of "those not attended" and he will be eligible to get a refund for that meal. A policy has been implemented whereby a service/setup charge is reduced from the amount of the refund. For those meals over the Rosh Hashanah holy-days, the charge was \$2 per meal! WHY SO MUCH?

The cafeteria administration has contended that it has to defray costs that were incurred by one's signing up and then not showing. These include cooking extra food for the no-show customer and setting a place for him at the table. However, these contentions leave something to be desired.

The food is cooked at least one day in advance (as parts of many meals are) and is reheated before the meal. The amount of food cooked is based on number of customers already signed up and a guess-timate of how many more will sign up plus an extra number for those who will show without signing up in advance. This

is also based on numbers from previous similar occasions, and, for special occasions (large Shabbatot, special Yom Tov), a guess-timate from those running the special program. Granted, guessing how many people will show up is a difficult task; on the other hand, the cafeteria staff is quite adept at the guessing game and does get helpful information before special occasions upon request.

Furthermore, complete portions that are not served (due to lack of purchasing customer) are returned to the refrigerators, along with all the other food that was cooked today but will not be served until tomorrow.

The extra place setting of a napkin, plastic cup, and plastic forks, spoons, and knife, hardly justify being called a large-scale and costly setup for which one will be charged for not showing up at the meal. That extra place often-times will get used by the person who did not sign up and just showed up at meal-time.

Thus, the \$2 service/setup charge for not "attending" some Shabbat meal seems slightly exaggerated and unjustified. Taking this policy one step further, to the weekday meals - if a smaller than expected crowd shows up one day, do you then penalize all those regulars the next time they patronize the cafeteria with a service charge? "We were expecting you and cooked your meal..."

Asher Meth - RIETS '86

Editorial Overreaction!

To the Editor:

Why is it that people believe that their right to contribute to a paper makes what they write valid? Anyone who knows the true circumstances of the issue of the dress code, knows that the recent COMMENTATOR editorial entitled "YCSC: Student Body or Administrative Extension" was simply bad journalism. The research was weak, and the "facts" were even less substantial. It is sad that an editor felt the need to waste all the students time and newspaper space to print something just because he was emotionally caught up with it.

To begin with, the article states that "the office of the Dean of students has requested that council presidents of the four men's undergraduate schools sign a notice informing students of this policy." That statement was way off base! The meeting was only held in the office of the Dean of students, but it was Rabbi Blau speaking on behalf of the three

Jewish Studies schools and their rebbeim who asked to be invited to the weekly president's meeting which is held in the office of the Dean of students. To reiterate, it was representative of the Jewish Studies schools of Yeshiva not the office of the Dean of students. To compound this problem, the article quoted Student Council President, Michael Levine, in the following matter: "Mr. Levine contends that this is merely a continuation of something done in the past...in keeping with good relations with the office of the Dean of students." Of course, in the place of...it should have read in keeping with good relations with the rebbeim, the administration, and the office of the Dean of students. Additionally, the article neglected to mention how Mr. Levine specified in his interview that a) he was not signing the letter and b) it would specifically mention that it was an existing rule which they, YCSC, were just mentioning to the students as they

would any other rule which it was wished would be brought to the students' attention. It is, after all, YCSC's role to inform students about issues pertaining to them. Furthermore, comparing it to the senate and the plus, minus grading system borders on lunacy! The senate had given approval to a non-existent rule whereas YCSC was merely reminding students of a rule which does currently exist.

Even more saddening was reading the research the editor did for this article. He says "the COMMENTATOR has learned, through conversations with several past student council presidents, that no such meeting has ever been held in the past, and that according to Jerry Barbalatt, YCSC president 1986-87, any notice released regarding a dress code was done without his authorization or knowledge." In other words, he begins by saying he had conversations with past presidents and concludes by quoting

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1988
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Welcome Home, IDA!!

By Michael Cohen

"I will do everything in my power in order to bring to Israel all the Jews who wish to live here." So declared Ida Nudel, the most famous of the Russian dissidents, when she arrive in Israel on a special flight direct from Moscow.

The private Boeing jet belonging to Jewish tycoon Armand Hammer landed at Ben Gurion International Airport at 8:46 on Thursday night, immediately following Simchat Torah. The plane, flying the U.S. flag, was met by thousands of well-wishers, including Prime Minister Yitzchak Shamir, Foreign Minister Shimon Peres, the Chairman of the Sochnut, Arye Dultzin, Cabinet members, Members of the Knesset, and many recent immigrants from Russia, including Natan Schransky. Also present was actress Jane Fonda who over the past eight years has led the public struggle in the U.S. for the release of Mrs. Nudel. Prime Minister Shamir greeted Ida Nudel, "Our dear sister, in the name of the Israeli Government and all of Am Yisrael, I greet you with the traditional Brucha Haba'ah." Mr. Shamir also stressed the significance of Mrs. Nudel arriving on Motzei Simchat Torah, for in the service we say: "This is the day we rejoice and jubilate — Ze Hayom Nagila Venismecha Bo." Minister of Immigration Yaakov Tzur issued Mrs. Nudel a certificate of immigration and an Israeli I.D. while blessing her — "Welcomed Home."

On October 25, another refusenik was given his freedom from the Soviet Union. Vladimir Slepak, who first applied for an exit visa in 1970, left Russia and is currently in Austria.

These recent releases of well-known refuseniks have inspired conflicting emotions among many long-time supporters of Soviet Jewry. Some point to these developments as genuine manifestations of the new Soviet policy of glasnost, while others, including prominent Jewish spokesperson Elie Wiesel, fear they portend nothing more than the traditional Soviet liberalization that regularly occurs prior to expected summit meetings and important treaty negotiations with the U.S. Yet even these skeptics hold some hope in the permanence of the latest wave of reform. One slightly ominous note; many veteran Soviet-watchers remark that the Kremlin seems to be releasing those front-rank refuseniks who organized and inspired their fellows, and with them gone there exists a void in leadership that may enable the Soviets to manipulate and extinguish the entire movement.

An ancient custom, some even say mitzva, was revived last week at the Western Wall in Jerusalem. In ancient times, Ma'amad Hakhel was celebrated at the end of the shmita year, when the king would invite the whole nation to gather at the palace, where he would read to them the Ten Commandments. Since this was a shmita year and also the 40th anniversary of the state of Israel, Mr. Shmuel Zambel Kahana, the 85 year old ex-chairman of the ministry for religious affairs, suggested that the custom of Hakhel be revived. Using the accounts

Ma'amad Hakhel Revived

from the most recent Maamad, in 1946, plans were worked on for many months in preparation for the event.

Minister of religious affairs, Zvulun Hammer, opened the ceremony. After the shofar was blown, the Chief Rabbi of the IDF opened the ark (the oldest one found in Israel, imported from Italy and dating back to the 11th century) and removed the sefer torah (the sefer belonged to Chief Rabbi Yitzchak Hertzog zt'l and now to his son, the president of

Israel). Prime Minister Yitzchak Shamir and Chief Justice Mair Shamgar were honored, and President Chaim Hertzog read the Ten Commandments.

The Chief Rabbis of Israel, Rabbi Yitzchak Eliyahu and Rabbi Avraham Shapira, presided over the event that drew harsh opposition from the ultra orthodox and chareidim. Harav Eliezer Shach, Rav Shlomo Ouerbach, and Rav Shalom Elyashiv called the ceremony "clowning around", and called on all G-d

fearing people to boycott it, let alone take part in it.

The Mafdal, the Orthodox Zionist Party, supported the event as did their rabbinical council and the orthodox kibbutz movement, who called on all their members to take part in the celebration.

Hundreds of policemen, soldiers, and security guards stood ready to head off any disturbance, but both the opposing chareidim and the Arabs who watched from over the wall kept their distance, and the celebration went on in a quiet and respectful way.



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Signs Pointing Toward Upgrade Of Stern Facilities, But Still A Long Way To Go

by David Inslicht

The Max Stern Athletic Center, the Danziger Quadrangle, the Pedestrian Mall, Tenzer Gardens, and the Schottenstein Student Center. A rather impressive list, wouldn't you say?

Alright, now let's try Stern. Well now, there's the uh...Hm...What about...? No, not really...Gee, don't they have anything?!

Well, if the list is to include only non-academic facilities, those which enhance student life beyond the necessities of room and board, then SCW's list is pretty small. Sure there are the lounges on the first floor of Brookdale Hall — a few couches, an aging TV set, even a Ms. Pacman machine. But somehow, these don't merit much recognition when compared to the facilities uptown.

Clearly, all of the money Yeshiva has recently spent to upgrade the student life of its undergraduates has gone into the campus of Yeshiva College. Indeed, all five of the new facilities will have been made available since the fall of 1985. It would appear that Stern students' complaints are valid. Without repeating it to the extent that it becomes a battle cry, YC students must also ask the question: Why has the university chosen to ignore its female tuition payers?

One obvious answer was summed up by Dr. Nulman: "You can't build a mall in the

middle of Lexington Avenue." In other words, all the recent additions to the uptown campus could only have been made uptown — there is simply not enough space in midtown Manhattan.

But can this share not be increased? Obviously, with property values as they are, students at Stern cannot expect a campus the size of the one in Washington Heights, but they do feel that another building would not be an exorbitant request. According to Rachel Mandel, Editor of the Observer, "many girls were disappointed that after the university relocated 'Central' (YU's girls high school) to Queens, it put the building up for sale. We could have used it instead."

Dean Bacon stressed that the primary function of a college is education, and that it is not being hampered by the paucity of facilities. However, she did acknowledge that extra space would be useful, citing the lack of a proper theatre (Koch Auditorium must suffice for SCWDS's productions) and of a well-equipped, regulation-sized gymnasium. If so, why didn't the university hold on to the 'Central' building for Stern's use? Dean Bacon explained that, at 5th and 38th, it is simply too far away from Brookdale Hall. While a 12 minute walk is within reason, it is longer than Stern students are used to walking, and the



administration felt that he building wouldn't be used enough to justify the expansion.

Another consideration must be kept in mind. Just as Stern's midtown location makes a full-fledged campus more expensive than Washington Heights, it also makes it more unnecessary. 34th and Lexington offers the proximity to the shops, theatres and restaurants that make New York the heart of America. 185th and Amsterdam does not. Therefore, it is only a balancing of the scale that 185th and Amsterdam offers a decent campus, 34th and Lexington does not.

However, as the university concludes its centennial program of upgrading the Washington Heights facilities, signs

are that it now thinks that it has swung the scale too far to favor Yeshiva College.

The most notable sign of this development is the recent formation of a Board of Directors for SCW. Chaired by Sandra Quinn, Stern alumna, the thirty member board of communal leaders and educators was approved by a meeting of the Board of Trustees on September 15th. The board's function is somewhat obscure, but it parallels the Yeshiva College board that was formed a few years ago — right before the recent wave of facilities improvements at YC. Unquestionably, the establishment of this board bodes well for Stern.

According to Dr. Nulman,

this revived commitment to the ladies school is evidenced elsewhere — in the ongoing work on the Heidi Steinberg Library, for example. In addition, the athletic facilities are getting a boost. Dr. Shevlin, athletic director, happily reported that the exercise-room in Brookdale Hall was re-equipped, along with the line-painting on the floor of the gym for basketball, volleyball, and badminton.

The message is clear: The university's policy towards Stern is gradually leaving the dark ages, as some injustices are being rectified. Equally clear, at this rate it will remain, for some time to come, the little sister of YC.

Yeshiva College Professors Assess Liberal Arts Program

by Gary Ganchrow

For many students, the decision to attend YU was an easy and natural one. For others, however, the decision was one to be agonized over. But at one point or other probably all of us asked ourselves about the relative strengths and weaknesses of the liberal arts program at Yeshiva. YU is known for a good pre-med program and we knew they had a great law school acceptance rate, but what about the liberal arts? To know this one must ask what it is that YU is compared to. Second, the success of any department is dependent upon good teachers and good students.

To gain insight into the teachers perspective on Yeshiva's liberal arts program, several questions must be asked. What were their expectations of the university's academic program, and how did reality conform to those expectations?

Dr. Will Lee, an English professor whose teaching credentials include Harvard and Yale, answered that prior to teaching here "I had read the catalog, I knew there was only one YU." Did the catalog adequately prepare Dr. Lee for the unique aspects of YU such as one student's claim that his rebbe disapproved of reading Milton? Probably not. Nor had the catalog informed

Dr. Lee of something the other liberal arts professors already knew: YU students are very pressured for time, and must be catered to accordingly. Dr. Lee admitted to assigning slightly less reading than he had in other colleges, and shorter, although not fewer, essays. Other professors also admitted to weakening their normal demands, most to a greater degree than Dr. Lee, and they all pointed to the unique time demands made of students at Yeshiva. Said one professor: "Students are unable or unwilling to do large amounts of work."

Many teachers made note of the fact that students here very often seem lethargic. Again, the dual program and unique time pressures are cited as the reasons. Several professors said that the natural biological clock of the human being is at work here, and they can understand that when they teach a student in the afternoon, he has already been working for quite a few hours and will be tired and not as sharp as he would be otherwise.

There are other factors unique to YU that affect the level of the classes. First, teachers point out that a student may complete his major in as few as two years, because of a possible year in Israel. Dr. Lee explained that an English major here need only take eight

courses beyond the survey course, which constitutes a small English major requirement in comparison to most other universities. Even if an English major here wants to take more electives in the subject, he may not have the opportunity. Also, because of the year in Israel and the early admissions program, freshmen, sophomores, juniors and seniors are often lumped together into one course. This makes it very difficult for a teacher to gear a course to any particular level, and practically eliminates the possibility of his teaching the course on an advanced level.

Professors noted another stumbling block in the path of receiving a good liberal arts education: The career orientation of today's students. This, however, seems to be a national phenomenon. Students everywhere have begun to look at liberal arts courses as a means to an end, rather than its own intrinsic end. Said Dr. Lee, "Love of learning is rare everywhere. It is less rare here." He explained that there may be a carryover from the students' Torah learning.

This raises an interesting question. How much of what has been described as occurring at YU is actually going on at a national level? Claims Dr. Blanche Blank, a professor of political science, "I'm constantly

wondering and testing myself, what I see here, is this the world, or is this in some way idiosyncratic?" Even if some of these problems are unique to YU, one must not forget that YU is unique in many other ways as well, mostly positive. Again, to quote Dr. Lee, "Among the places that I've taught, I would rather teach here than anywhere else. That's not just PR." Every teacher is adamant that although quantity is sometimes sacrificed, quality never is, and YU students receive a good education in the disciplines that comprise the liberal arts.

A fairer, and in many ways more accurate comparison, would be between the YU of today, and the YU of previous years. In this regards the liberal arts professors are in remarkable agreement. Over the last five years, the quality of the Yeshiva student has declined. This decline has taken place on several fronts. First, Yeshiva students today seem to be constantly burned out, and not as energetic as in the past. Second, it is generally accepted that today's students are not as well prepared as students of the past. Current students lack a knowledge of the most basic facts necessary for many courses. Dr. Albert Marrin, a history professor at YU, remembers a time when about a third of his students would

bring a copy of the New York Times to class. This generational difference may be due to the fact that today's Yeshiva students are so career oriented. Dr. Ruth Bevan, a professor of political science, points out that students here were always career oriented, but used to be more broad in their thinking. This seems to fit in well with the general contention that students used to be more original than they are today, and with Dr. Marrin's belief that students used to take all the liberal arts courses more seriously. Dr. Bevan suggests that students at Yeshiva today are more affluent than those of previous generations, and so carry with them a more laid back attitude. Whatever the reason, everyone agrees that the students' thinking today is much more practical and narrow.

This means that while the liberal arts program may be as good as ever, because modern students place academic emphasis elsewhere, it is not perceived so. Recently, however, many professors have begun to see a reverse in the trend. Students are beginning to place more stock in the liberal arts, and the number of liberal arts majors is slowly increasing.

Much of the mentioned trends are on a national scale, which YU cannot avoid for positive or negative, but in fairness, YU cannot be compared to other universities. To requote Dr. Lee, "I had read the catalog, I knew there was only one Yeshiva University."

PLEASE ENDOW A CHAIR:

AN OPEN APPEAL TO POTENTIAL BENEFACTORS, THEIR RELATIVES, AND THEIR FRIENDS

Dr. Will Lee

Part temple of learning, part laboratory, part corporation, part library, part think tank, part acculturator, the university is a peculiar institution. Outlandishly unlike antebellum American slavery, which has likewise been called a "peculiar institution," it dedicates itself to freeing peoples' minds by preserving, imparting, and expanding knowledge. In all of its aspects, it depends on the people who make it up — those who continue to build and to revise it, as well as those who support and comprise it.

Those people include, of course, the current generation of leaders, students, support staff, and faculty, and, assuming the institution is not only historic but healthy, past and future generations as well. They include tuition-paying parents, government and foundation officials, and private donors. In hard times and better times as well, and despite competing voices and interests within it, our own university is a complex cooperative effort that reaches out as far as the farflung orthodox Jewish communities of America, Canada, Israel, and beyond. People whom our education has shaped are our most important product; other people help them shape themselves; others lead the effort; still others provide assistance. All this people-intensiveness leads to concrete financial consequences. Universities spend a vast proportion of their budgets on administrators, faculty, staff, and students' financial aid — much more than they expend on buildings, maintenance or upkeep. The long-term financial well-being of the university therefore depends on building an endowment to support as many of those people as possible.

Over time, private donors have been extremely generous to our university. It was with their help that we came into being in the first place. In the not-so-distant past, they saved our skins when other institu-

tions with less generous patrons had to close their doors. The main campus now sports a new athletic building, to which we hear a pool will soon be added, and a new urban garden complete with fountains. With its buildings painted, its grounds relandscaped, and its streets malled, the campus looks a thousand percent better than it did a few short years ago. Undoubtedly, these amenities will attract more students and assist those who come in staying healthy in body, mind and soul. This year the Sy Syms School of Business joins the Yeshiva University undergraduate family, appealing to a broader base of students while remaining under the umbrella of Torah U'Mada. Undoubtedly, these examples of largess have helped us, as our growing enrollments prove.

It is high time, however, to add another main branch to the ever-growing tree of appeals for monetary support: Namely, endowed funds to support our people. The obvious place to start is the faculty, the people who actually carry out the educational mission of the university. Specifically, it is time to ask donors to support the faculty by (1) endowing named funds to support annual "name awards" to the outstanding teacher, citizen, researcher, and scholar in one or more undergraduate or graduate schools (the donation would vary, but the interest on \$10,000 would produce a morale-boosting amount of money), (2) endowing funds to support research and scholarship in Jewish Studies, the sciences, the social sciences, and the humanities (here the grants would depend on the research,

and the donation could be in any amount), and especially (3) endowing "named chairs" in the core curriculum) in the Jewish Studies, the sciences, the social sciences, and the humanities. Of the three, the named chairs are by far the most significant and the most expensive — to be precise, \$750,000 to \$1,000,000 apiece.

By now you may be wondering why a faculty member is writing this appeal. Although our fundraisers agree the cause is worthwhile, they choose to emphasize other priorities because they claim that donors don't want to give faculty chairs in the "core curriculum"; that such appeals have been tried elsewhere and failed. When pressed with examples of "family name" chairs from well-endowed universities, they report that many of those are old chairs, and that many current donors want to give chairs, if at all, in new fields only. In fact, however, campaigns in support of both junior and senior faculty elsewhere — Barnard, for example — have been quite successful. We can't help wondering if our donors might not respond as generously as others have. Surely a few, at least, will want to help in whatever way will best serve the long-term health of our own noble experiment in moral education and higher learning.

Parenthetically, I sometimes like to imagine what it would be like to have a great deal of money to give to a worthy cause. First of all, I take for granted a normal, healthy mixture of egoism and altruism — the desire to benefit others combined with only a little hesitancy in taking proper

credit. If I were to found or fund a school or a building, I expect I would be happy to see my name near its entrance. Second, I would want to make a tangible difference, to feel justified in saying, "Things were this way before my donation; because I filled a need, the university is better off now." Hence the attraction of a new school, a new faculty, a new building, a new named chair in a new field. Hence the difficulty fundraisers often have in raising money for renovation, however badly needed. Since our fundraisers have successfully communicated the need for renovation, I wonder if the same cannot hold true in the case of faculty chairs in the core of the undergraduate curriculum.

Each such chair would help assure our intellectual vitality and the fulfillment of our educational mission by supporting an ongoing series of personal exponents of fields which have proven their enduring value. These two kinds of benefits would by themselves boost morale in every sector of the university, especially in the faculty. Further, though many of the chairs might go to newly hired teachers, scholars, and researchers, they would free up funds to raise the general level of salaries. As a result, the average faculty member would begin once again to put in the effort required to stretch beyond competence toward excellence.

Fields in the core include biology, history, philosophy, languages, my own favorite, literature, and above all Bible and Talmud. Chairs in these fields would make it possible to reward the most distin-

guished faculty members within the university and to hire distinguished faculty members from elsewhere. Rather than merely perpetuating or even rewarding teaching of the same old things in the same old ways, such chairs will serve to revitalize Torah and Mada continually by expanding the boundaries of knowledge, by sponsoring the teaching of time-honored fields in new and imaginative ways, by conserving the rich soil of tradition in which new fields can grow, and by helping to produce graduates who will do honor to their families, careers, and professions.

Such chairs would make an incalculable difference, assuring the university's long-term financial security, not merely its survival, and enabling it to maintain its momentum despite temporary economic setbacks. Enough donors giving enough chairs would render the university secure for the first time in its relatively short history. By the end of our second hundred years, we hope that tremors of anxiety will not disturb our expectations for a third century.

If you are a donor who wants to make a difference, to help the university grow and prosper, ask yourself what you and your peers remember best about college education. Most of you will immediately think of relationships with a few key people — some fellow students; a Dean; a few teachers. If you are a donor who wants to make a difference, prove to our fundraisers that they should add a major new category to the long, worthy list that includes buildings and scholarship. At the Hannukah Dinner this year surprise President Lamm with an earmarked check. Keeping in mind that buildings in New York can get torn down and that new fields often fall out of fashion, put your family name on an endowed chair in the heart of the curriculum.

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ATTENTION

All COMMENTATOR Editors and Staff Writers

On Monday, November 2nd, at 8:00pm, Mr. Roy Campbell, previous director of YU Public Relations, will give a lecture on journalism in the Koch Auditorium.

Business-Oriented Students Face Tough Choice: Yeshiva College or Sy Syms?

by Edward Stelzer

With the recent addition of the Sy Syms School of Business to the Yeshiva University academic community, many undergraduate students, freshmen and sophomores in particular, are in a dilemma as to which road is the best to follow: Sy Syms or Yeshiva College.

The Sy Syms School of Business has opened up new horizons for YU students to follow a direct path into the business world that never really existed for them before. While many Yeshiva graduates have established careers in such fields, they never had any specific schooling in an undergraduate environment.

A student can easily switch back and forth between YC and the business school as long as the requirements are satisfied for the school into which he is transferring. What exactly are the different requirements between YC and SSSB? As far as Jewish studies go, there is absolutely no difference whatsoever. The same number of credits must be transferred over from IBC and JSS, and the MYP requirements remain the same. The general education requirements differ in that speech 1010A must be taken by a Sy Syms student as well as Psychology 1011 and 1012. If a student is undecided as to which degree to pursue, he may consider fulfilling all the requirements first, and can then make a more educated decision later in his college career.

One should not worry as to

the recognition SSSB will receive from business firms and graduate schools. As it stands now the business school is fully accredited by the State of New York, and is considered under the same status as Yeshiva College. While it has to be in operation for a minimum of five years before it can receive accreditation from the American Association of Collegiate Schools of Business, Dean Schiff of SSSB is confident that the school's classes and courseload are following the exact standards of the AACSB in order to ensure accreditation as early as possible. In the meantime, SSSB will "rest on the laurels" of YC.

This raises another question: Which graduate schools will be looking for Syms School students, and which will not. According to Dean Hecht, the pre-law advisor for YC, if a student has aspirations to go to a top notch law school (i.e. Harvard, Yale, etc.) he should be aware that they are looking for a student with a "well rounded undergraduate curriculum, which is normally not associated with a business school." Thus a person with a strong liberal arts background, who is well educated in a diversity of academic subjects, more closely fits the desired profile. This does not necessarily mean that one should not go to the business school. However, if one does intend to do so, one must be sure to take a strong background in other subjects along

with the business core. The same will hold true for almost any other graduate work.

People generally seem to have a misconception that in order to go for an M.B.A. (Masters in Business Administration), one must have an undergraduate B.Sc. in business. This is not necessarily true. Many graduate business schools are seeking students with a strong, diverse liberal arts education, who are exposed to a wide variety of academic subjects. According to Dean Schiff "undergraduate schools of business are not in the business to prepare students for graduate business schools." However, in most cases, graduate business schools require work experience for at least two years, and what better way to prepare for those two years than with a business school degree?

"So exactly what type of job can I expect to get after leaving SSSB?" is now the question. Sy Syms has four essential majors: Accounting, finance, management information systems, and marketing. The accounting major pretty much speaks for itself. Those who choose the finance "concentration" can expect employment with firms such as investment bankers, brokerage houses, banks and large corporations. Marketing majors can look forward to positions in companies who sell products as well as services. Included in this category are advertising agencies, food and clothing producers, and the like. Man-

agement information systems majors will essentially be "computer people" in industry and trade.

Many YU students desire the best of both worlds, and want to major in liberal arts and minor in business or vice-versa. Others even strive to go as far as wanting a double major in business and liberal arts. This is not as easy as it may appear. A YC student can major in psychology, for example, but in doing so he would not be able to minor in business. What he can do is major in psychology and minor in economics (which is a YC designated minor), specifically tailoring his minor to a business track. (It should be noted that the finance, business, and accounting tracks listed under the economics major in the current catalogue are no longer YC majors. The new, revised catalogue will elaborate on this.) According to Dean Hecht, as long as there is a "legitimate academic request", this minor can be engineered as per the needs of the individual student.

It is more complicated for an SSSB student to minor in YC. There is a semblance of a minor in that he has twelve elective credits to "play with" and move around as he sees fit. He can apply these to his minor and then take the additional credits needed to complete the actual minor.

Those who are bent on a double major will have to do so with economics, a YC major,

and not a Sy Syms Business or accounting major. The problem here according to professor Morris Silverman, executive assistant to the Executive Vice President of Yeshiva University, is that according to New York State law, YU cannot offer a bachelor of arts (B.A.) and a bachelor of science (B.Sc.) to any one individual during the four year period that he is at Yeshiva. If someone fulfills requirements for two majors he can still only declare one major, but he will receive a letter stating that he met all the requirements of the second one. If he so desires to do this he will still have to take a comprehensive exam for both majors.

Professor Silverman could not stress enough that "nobody in the world cares about your major, they care about the courses you took," again emphasizing the previously mentioned idea that they be truly diverse, quality subjects. The State only recognizes one major, the second is for aesthetic purposes only.

The decision of "which major" is never an easy one, and with the addition of Sy Syms the options are extended, and the choice becomes even more confusing. A liberal arts college and a business school both have their own merits. One may not be "right" for one student and yet may be perfect for another. A student should consider his own interests and career goals in making this important decision.

Dean Michael Schiff Has Ambitious Plans For SSSB Hopes to Make it "Best Undergrad Business School in Region"

by Josh Fruchter

Throughout its existence, Yeshiva University has tried to respond to the changing needs and trends within the Jewish community. Most recently, the University recognized a growing student interest in business, and therefore created the Sy Syms School of Business to meet the increased demand for courses such as accounting, finance, and marketing. Many Jews have already achieved prominence in the business world and SSSB will ensure the continued entry of educated and competent Jews into the work force.

At the helm of SSSB is Dean Michael Schiff who himself has enjoyed a distinguished career in academia. For this year's first business column, COMMENTATOR interviewed Dean Schiff to discuss his past accomplishments, observations and insights into the economy, and future plans for SSSB.

As a student at Stuyvesant High School and Baruch College, Dean Schiff originally aspired to a career in architecture. However, after graduating in the midst of the Depression, he found it easier to enter the accounting pro-

fession. "People just don't build during a depression, but they still need accountants," he remarked. After obtaining a CPA degree, Dean Schiff landed a job teaching business courses at Hunter College where he discovered that he "liked teaching very much." He decided to study for a doctorate in economics. A year before receiving his Ph.D., Dean Schiff transferred to the N.Y.U. Graduate School of Business where he taught for the next 40 years.

Dean Schiff has held a number of important positions at N.Y.U., including the Chairmanship of the Accounting Department for twenty years, the directorship of the Ross Institute of Accounting Research for ten years, and the Ross Endowed Chair in Accounting. Upon hearing of the formation of SSSB, Dean Schiff gladly accepted responsibility for nurturing and developing the school.

Over the years Dean Schiff has witnessed some remarkable economic changes and developments. The constant technological advances in communications and computerization have contributed to the explosive growth of the international economy. Most large corporations operate foreign sub-

sidiaries and export their products to a host of foreign nations. To prepare students for such economic phenomena, SSSB will offer courses in international finance and marketing.

The gradual acceptance of Jews into the work force is a development to which Dean Schiff can only relate. He recalled that as a college graduate he wanted his name for a job with the Controller's Institute (now the Financial Executive Institute). The organization did not even send him an application. As Dean Schiff described the situation bluntly, "all doors were closed." In diametric contrast, today's Big Eight firms eagerly recruit Jewish graduates from YU and other schools. Tolerance came gradually and students should not lose sight of the difficulties confronted by their parents and grandparents.

Dean Schiff expressed strong opinions on the recently heated issue of business ethics. He pointed out that business scandals have surfaced throughout American history, such as the 1930 Citibank scandal which led to the indictment of the bank's president. Back then ethics did not become a "hot"

continued on page 11

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Direction of Yeshiva College Analyzed with "Philosophical Energy"

by Leonard Gross

It is late on Thursday night and the room is dark, except for the glow of desk lamp that shimmers on the student's greased hair. He sits on his bed wearing an old Pink-Floyd T-shirt, leaning against the wall. Exhausted from hours of debate, he listens to his black yarmulked fellow Yeshiva College student attempting to harmonize Darwin and Rav Kook.

The air on 185th street is more static than normal, permeated by a new tension. Conflict and disagreement seem to be the present hallmark of our institution. Unusually, the atmosphere created is neither political, nor from a struggle for power: It is a philosophical energy that vibrantly reflects a multitude of opinions influencing the direction of Yeshiva College.

The differing opinions are often fundamentally divided between those who desire a change that is merely an enhancement of the status quo, and those who seek a direction tangential to the course pursued by the institution.

"...if something is inappropriate it should not be taught and if somebody is inappropriate they should not be teaching."

Rabbi Aharon Kahn summarizes his educational philosophy as "we ought to approach the secular departments with the ultimate goal that everything has to be analyzed in a halachic crucible, and if something is inappropriate it should not be taught, and if somebody is inappropriate they should not be teaching." While this option as presented by Rabbi Kahn as an ideal educational philosophy has its advantages — it can teach the student the methodology necessary to differentiate truth as the Torah sees it, from the potentially misleading truths of the secular world — it also has disadvantages. Rabbi Shalom Carmy, Yeshiva College professor of Bible and philosophy and editor of the Torah U'Mada reader, contends that "at present the danger is greater that the graduate will have too little informed knowledge of non-Jewish perspectives, and too little experience of contemporary controversies, than too much."

underprotected. They are not likely to be adequately prepared to stand up to their moral, political, and religious adversaries."

While Rabbi Carmy admits "it is of paramount importance that G-d fearing individuals, committed to Torah, who have successfully grappled with the liberal arts serve as the central intellectual role models", he still maintains that "this should not exempt the student from confronting the secular in undoctored form."

In an interview Rabbi Carmy explained that just like a biology student actually experiences the subject matter "hands on" in the lab, so too should the

humanities student be able to "experience" his education. In humanities the hands on experience must be found in a professor, immersed in his field of study, teaching the material in an unadulterated fashion, even though that professor inevitably views the subject matter from the perspective of his own beliefs.

The challenge created by the professor for the student, with a presentation of the material which provokes questions without offering predigested solutions is by far more worthwhile and more accurate to life's challenges, than a mixed presentation by a man wearing two hats. With a wry smile Rabbi Carmy quips: "Of course, I can argue both sides objectively, but I'd hate to force people to take my word for it!" The purpose of creating challenge in the classroom is far from theoretical. It is not even for the joy of intellectual vigor. The motive is far more serious: It is to simulate the real-life experience of a challenge to beliefs and to prepare the student for his oncoming confrontation with the outside world. In an article written by five professors on the subject of academic freedom, one section which particularly expresses the ideologies of Rabbi Carmy and Dr. Will Lee, highlights the importance of this goal: "Temporary over-protectionism is almost certain to prove ineffective over the long run. Quite apart from the active rebellion it often provokes, at the cost of short range or long range demoralization, the hothouse simply cannot be maintained. Can Yeshiva possibly fulfill its responsibilities without preparing its

on a silver platter, because it involves the individual in the active pursuit of the truth, and mimics similar experiences often encountered in the outside world.

The method of "open" education has definite advantages, but it also has dangerous drawbacks. Not every student will, at this point in his life, want to ask these questions, and even if he does, may not feel inclined to pursue the answer. Rabbi Kahn's educational philosophy, although lacking some of the absolute challenge, insures that the right questions be raised and the appropriate answers be given. "I don't think that in the university as a whole people ask those questions — which I think they should if this is really a yeshiva. But even if they don't, I think the fact that it is a yeshiva forces them to take the needs of the 'b'nai Torah', who are in fact the backbone of the Yeshiva, enough into account to make this a comfortable environment. The question is: Does your regular 'ben Torah' find this place to be his spiritual home?"

Rabbi Michael Rosensweig, a Rosh Yeshiva in MYP, also has clear ideas of what he believes Yeshiva College should offer as the ideal education. "Certainly you cannot teach anything clearly against halacha", and then even within the permissible one needs to ask "are they desirable? Are they conducive to that which is desired? Religious obligation has to supersede the academic one. Even in terms of desirability and not legality." "You have to be intellectually honest," he says, "But at the same time one's goal should be: What

are 'Y' or 'U', we are something else." On the other hand, Rabbi Kahn and other Rabbis see YU essentially as a Yeshiva. On the simple level this latter ideology can be deceiving — of course we are a yeshiva! However, when probed more deeply, this seemingly conceptual difference has numerous practical ramifications.

When asked if women should be allowed on campus, Rabbi Kahn answered with a simple no; his theory being that if this is a yeshiva in the classical sense, then the presence of women is just not desirable. Indeed, in this sense, the same guidelines should be applicable to Stern College.

Rabbi Carmy, in light of his understanding of the nature of YU, considers "academic co-ed activities as worthwhile."

Rabbi Rosensweig makes a distinction between the types of activities. "Any program conducive and serious...as long as people conduct themselves properly...— a ten minute debate with a two hour kiddish is not conducive." When asked about the demand of the students to conduct events of a more social nature, he suggested they be held off campus. The distinction that Rabbi Rosensweig makes reflects the nature of the way he perceives Yeshiva University. While certain events may comply with the atmosphere that the university demands, anything that can potentially violate halacha, or even undermine it, is out of the question.

Rabbi Hirt supports the idea of a conducive social event. He explains a constructive program is the ideal socially, since it affords people the opportunity to meet in a most

representatives of the best of the western liberal arts tradition. If the students' only option is to hear from Jewish educators raising non-Jewish problems and presenting the solutions to them, there is the danger of inauthenticity, of an unfairly filtered education."

Paraphrasing the words of Matthew Arnold, Dr. Lee asserted, "the YU student should be exposed to the best that has been thought and said in the sciences, the best that has been thought and said in the humanities, and so on. I would like YU students to get as close as possible to the education offered by the best liberal arts colleges in America, and I worry the dual program deludes both the core of the liberal arts requirements and the electives to too great an extent. I don't think that there is a solution." He pauses and grins, "I doubt there is a solution! In the dual program something, somewhere, has got to give."

The problem of the intensity of the dual curriculum is not

"The more a student tries to cram...the more they are damaging their own future. Excellence will breed excellence."

a new one. However, Dr. Lamm, president of YU, makes the following suggestions for an easier and more valuable Yeshiva College experience: "I would recommend that we stretch the college education to five years instead of doing it in four years. I think with one year in Israel, counting it towards college credit and then cramming it into three years, you gain a year, but you lose an education worth three years. The way to really study is by factoring into your program a certain amount of leisure. By leisure I mean time to think. Time to learn with more intensity, and to do your studying in college with more intensity. The more a student tries to cram... the more they are damaging their own future... Excellence will breed excellence."

When asked what goals he is focusing on for the future, Dr. Lamm responded: Torah U'Mada. "I have seen this past year more student sensitivity to, and discussion about Torah U'Mada than I have seen since I was a student. My plans are that it will continue that way. This to me is important because if truth is an understanding of what Torah U'Mada is about, this has other consequences — how you are going to learn to reconcile so many conflicting tensions as you grow on to your own life."

The first light of dawn slowly illuminates the room. The young man with the black yarmulke is talking, the other sitting on the floor with face resting on the knuckles of his hands. They could not agree, but each has come to a conclusion which he believes to be the truth.

"...if you believe the Mada has value, and is not inimicable to religion, I think it should be studied."

—Rabbi Michael Rosensweig

graduates for situations as challenging, controversial and diverse as the medical internship, the accountant's luncheon with a client, the Rabbi's interview with an alienated congregant, the simple perusal of the New York Times, the New Republic, the National Review?"

Since the time to learn how to deal with questions is not at the first corporate golf game, Rabbi Carmy advocates his method over the "halachic crucible". The process, explains Rabbi Carmy, begins by the student tracking down one of the many people on campus who can guide the student to his satisfaction. Indeed, this searching process may be more rewarding to the student than simply receiving the answers

is the Torah perspective?" Rabbi Rosensweig believes that a "well educated person is potentially a more spiritual one." Therefore, he asserts that "if you believe it (Mada) has value, and it is not inimicable to religion, I think it should be studied. Often explaining and giving a Torah based response can be more important than not experiencing it at all. It is better to deal with it; religiously more desirable — although uncomfortable."

Different formulations of educational philosophies seem to reflect a more fundamental argument, namely, what is the character of this institution that we call Yeshiva University? Rabbi Carmy advocates an original identity: "We should not be hung up whether we

true to life situation with the least amount of pressure.

These opinions are representative of the yeshiva section of YU, it is also necessary to hear from the Mada side of the college. Dr. Will Lee, professor of English and recipient of the 1987 most popular teacher award, was asked what he thought was the goal at Yeshiva College. He replied that "YC should provide an environment that fosters each individual's search for an authentic self, and each individual's search for firm grounds for belief." Dr. Lee also expressed his views on who should serve as educators on the Mada side. "I firmly believe that if Yeshiva wants to live up to its Torah U'Mada philosophy, it needs some

UNIVERSITY

YESHIVA

How Far Right?

by David Glatt

Rabbi Yosef Blau remembers returning to YU one night in the early 60's after attending a wedding, "I went into the Beis Medrash to daven Maariv, it was around midnight, and there was one person still learning there." On any given night nowadays, there are enough people still learning at midnight to comprise a few minyanim.

On the surface, this contrast of two separate eras of YU's history seems indicative of changes that have occurred in the intervening years. As popular opinion in YU believes, the past two or three decades have seen Yeshiva move to the religious right. Obviously, such a sweeping generalization requires clarification and analysis.

The popular belief that YU has "moved right" is based largely on a perception that students identify more with the world of the yeshiva. This is reflected in an increased number of students learning an increased number of hours per day; less tolerance for activities normally associated with a university but not a yeshiva; reduced reception of the ideal of Torah U'Mada. But in the eyes of some of those who have witnessed the past years at YU, the change in religious direction cannot be so simplistically and superficially analyzed: To them the move is largely myth.

A proper analysis must consider the past condition of YU's religious life. In terms of learning, a serious commitment did exist in the 1960's but those committed did not belong to any identifiable "camp". According to Rabbi Blau, the 60's saw a greater number of people who learned do so in the mornings; as opposed to the present time when a large percentage of the people who learn in the morning also continue at night — giving the impression that a larger

number of students learn now than in the past. Rabbi Shalom Carmy concurs with this. As he sees it, the learning of the 60's was less obvious than that of the 80's because "people learned in their rooms".

Within this fact lies the answer as to why there appears to be more friction between certain elements in YU today. In Rabbi Blau's opinion, the existence of a larger "middle body" of students learning 9-3, coupled with a smaller JSS, created greater unity among a student body that was already more homogenous than at present. However, over the years, the "grey area" in the middle has diminished, giving way to more students encamped to both the right and the left. Such a situation inevitably results in greater tensions on campus. Rabbi Carmy feels that some tension arises from a lack of contact between factions, not that the student body is more eclectic than in previous years.

Those who perceive YU as having moved further to the right point to today's rebbeim as catalysts of the change. The rabbis of the past generation were not activists. They accepted certain events on campus, though they disagreed with them, in contrast with today's rabbis who are far more active and exert a much greater influence on campus life. Some explain this as being due to a change the rebbeim themselves. Rabbis of the past felt secure in YU's identity as a "centrist" yeshiva, although they did not always agree with this position, they realized that they were not able to change it. The rebbeim of today, on the other hand, are insecure with YU's position, therefore they openly fight situations they dislike in an attempt to move YU closer to the world of the yeshiva.

This theory too, warrants closer inspection. First, the

rabbis of the past generation were not all that passive. On at least two occasions they fought bitterly against proposals that they felt would be ruinous to the yeshiva. In the first instance they successfully opposed a proposal to move Stern College uptown. In the second, they united against the rewriting of YU's charter to create a secular university for tax purposes.

"... the Roshei Yeshiva of twenty years ago were distanced from their talmidim by a cultural gap. American Roshei Yeshiva are more likely to attempt to affect their students and the campus."

Still, the present Roshei Yeshiva are decidedly more active than their predecessors, but an explanation of insecurity seems a little inadequate. Rather, the present flurry of activity stems from an "American mentality" as Rabbi Blau sees it. According to him, the Roshei Yeshiva of twenty or thirty years ago were distanced from their talmidim by a cultural gap. Also, coming from a European background, they did not relate strongly to protest and activism. American Roshei Yeshiva are more likely to attempt to affect their students and the campus. Rabbi Aharon Kahn adds that not only do the present rebbeim feel a greater relevance to the issues of debate, but feel a closer link to the yeshiva by virtue of being

alumni of this institution themselves. Being a product of the yeshiva heightens sensitivity to its problems. As he puts it, "if you walked into your home and noticed a tile out of place, you'd go crazy, while if someone else walked in he might not even notice it."

Other people see sociological factors behind the higher profile of the rebbeim.

Rabbi Carmy believes that the retirement of the Rav precipitated an identity crisis for centrist orthodoxy in YU. The weakening of the centrist position resulted in a drift to the right, which allowed the right-of-center rabbis to step into a more prominent position. Rabbis Blau and Carmy also believe that the overall growth of the "yeshivish" community has influenced and pressured the Yeshiva Program, but not to as great an extent as some believe.

According to Rabbi Zevulun Charlop, the YU community of the 50's and 60's faced more basic religious challenges. Even getting people to be shomer shabbos was an issue then. Now, however, there is no longer a broad need to deal with such questions. Rebbeim act on the problems of today, which are not so basic and therefore not so readily solved. A higher profile must be adopted by the rebbeim in order to bring about the solution they feel to be correct. In regard to the question of the attitudes towards Torah U'Mada, acceptance has arguably never been greater. But changes have occurred on a formulative and ideological level, due to a change in the nature of the college.

The YU of the 50's and 60's patterned itself after an immigrant college. As Rabbi Carmy says, "YU seemed to be trying to create students who would do what so many rabbis say to Bar Mitzvah boys — be good

Jews and good Americans." Back then college requirements included two semesters of hygiene, one of orientation and four semesters of speech. "YU was more interested in showing that Orthodox Jews can achieve anything that others could than in stamping that achievement with a Torah imprint."

After the late 60's YU "lost its sense of haimishkeit" as Dr. Moshe Bernstein puts it. YU's role as a forum for ideas grew, and was no longer simply placed on the table, rather it was served and identified. These two factors resulted in the open ideological debate of today.

Assuming now that the key to religious life and religious change at YU lies in learning — both on the causative and actual levels — the question of "why" comes to light. Here, at last, is one common and final answer: Israel. Many can attest to the powerful influence a year in an Israeli yeshiva can wield. Returnees from Israel generally have to adjust to a schedule which does not permit learning around the clock. While adjusting, they try to allow themselves a maximum of learning time, in effect fitting their learning time to college. Therefore, they retain a night seder.

Twenty years ago, before the majority of yeshiva high school graduates attended an Israeli yeshiva, people entered college unaccustomed to learning the whole day. Consequently, they never felt themselves lacking an afternoon and night seder, or they grew into those sedorim in YU.

Here then, we can identify the real religious change at YU. The degree of change can be debated, but there are obviously a greater number of students spending more hours learning. True, other things have changed, but not necessarily in terms of religiosity, and not in terms, as yet, of a large-scale move to the right.

Demonstrators Turn Rowdy

continued from page 1

the side streets. Francesca Deitz, treasurer of People's Rights in Washington Heights, claims that the mall also violates the rights of local residents to have their streets the way they want them. "We realize what YU has done for the area and that YU has kept the neighborhood up. But this time it has just gone too far." Ms. Deitz added that while many of the security concerns of the University may be valid, an entire neighborhood should not be made to suffer.

This issue is far from settled as many more demonstrations are promised for the near future.

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Overreaction

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only one. In reference to that one, Jerry Barbalatt, the editor fails to mention that he was shown a xeroxed letter by YCSC president Michael Levine that had been put out by last year's president Jerry Barbalatt's council. In short, the reality is that both the meeting and the letter are standard and have been for many years. Also, the editor states "perhaps the dress code does indeed reflect the mood of the students." A good journalist would have investigated this option first before initiating the article.

Finally, if one were to question if YCSC is an extension of administration should they not at least reveal all the information they have. The editor in fairness should have mentioned how YCSC did not back down with the van and how they have gotten the cafeteria open later in the morning and the promise of food machines for late night, among other concessions. Unfortunately, sometimes an editor's emotion and not reason win out.

Michael Levine,
President YCSC

The Word From Israel

A bloody Succot weekend ended this week, summing up one of the worst in recent history. To name just a few of the incidents: a member of the "Shabak", Israel's FBI, was murdered in Gaza and his four assailants were killed...An Israeli tourist was shot to death, while sightseeing in the Moslem Quarter...Two army officers were crushed to death by an Arab truck driver from G'enin...Five Jews were badly injured by stone-bearing Arabs at the Kotel...

In reaction, Defence Minister Yitzhak Rabin stated that Israel will enforce security in Judea and Samaria even if some people may suffer from it...

Elsewhere, eight convicted terrorists who attempted to escape from Shechem jail by digging a tunnel under the wall were caught by a surprise security check...Television and radio workers go on strike causing a communications blackout...Israel's ambassador to the U.N., Mr. Binyamin Netanyahu, will continue in his current post, the Lubavitcher Rebbe takes credit for convincing him...Arik Sharon is visiting the U.S., saying that autonomy is the only answer for the Palestinian problem...Felipe Gonzalez, Spain's premier, will make an official visit to Israel next month.

A Palestinian Manifesto For 1988

MR. CHAIRMAN ARAFAT:

The prospect for the realization of our national goals has never been so close at hand. The establishment of a Palestinian state can be achieved through decisive and effective reorientation of our organizational method now. Military attacks upon strategic and politically advantageous targets, contrary to the belief of certain elements within the liberation movement, has never been our goal; rather, it has been the most effective means of its fruition. Yet now is the time to forsake overt military action as no longer useful to our cause. The Israeli leadership's apparent inability to accomplish anything beyond maintenance of the status quo plays right into our hands. In fact, we should endeavor, in any way possible, to preserve the ineffectual unity government or, better, to assist in the election of a regime on a platform of annexation of the occupied territories and no negotiation with our Arab brethren. We cannot rely upon the goodwill of our brother nations, as they have confined us to refugee camps under miserable conditions, evicted our offices from their countries, and inadequately pursued our interests in dealings with the Zionist state and its sponsor, the United States. No, we must

shift our assault from a demand for a separate Palestinian nation to the complete incorporation of our people into the state known as Israel.

I realize, Mr. Chairman, that such a course poses grave difficulties and dangers of dissension within our ranks as a seemingly heretical and traitorous retreat from before our enemies, yet consider. Our people's fertility rate vastly exceeds that of the weaker Jewish nation. Even disregarding the population of the occupied territories, the numbers of Palestinians will begin to approach that of the Jews by the end of this century. Therefore, we should immediately and openly press for the full rights and privileges of Israeli citizenship for all Palestinian residents of Israel proper (granted, an ironic phrase!) and urge our people in East Jerusalem to accept the longstanding Israeli offer of citizenship. World public opinion would undoubtedly welcome such a reorientation of our policy and wholeheartedly support our demands. Even the U.S. would push for such a program as a relatively painless way out of its Middle East dilemma and as an affirmation of its national principles. Never fear the possibility of Palestinian conscription into the Israeli armed forces; the

mass of Israeli opinion would oppose any such call.

We must also subtly encourage the annexation of the West Bank and Gaza, already favored by a significant portion of the electorate and an even larger bloc of Israeli leaders. We can facilitate this move through concentration on the procurement of political and human rights for Palestinians and judicial use of our consequently increased political power in the Knesset to impede the formation of a more conciliatory Labor-led coalition. Should such methods prove insufficient, perhaps we should consider a few well-placed "rogue" operations against targets calculated to incite the Zionist electorate to a frenzy of righteous indignation. This should sufficiently polarize the Jewish political engender the formation of a radicalized Likud coalition government. Once the annexation has taken place and full rights of citizenship have been granted to the Arab inhabitants (which would be probable as the region will have remained relatively peaceful for some time under our direction, allowing its residents to benefit from the political gains of their brothers in the rest of the country) the battle will have been won. All that remains is for you, Mr. Chairman, to march victor-

iously into Jerusalem in ten or twenty years in order to head the new government of the Palestinian state of Israel.

This manifesto of intent provides reasonable methods for attaining our long-standing ends. In the past, both military action and reliance on our Arab allies has proven fruitless. Only by appealing to the Israeli professed belief in democratic principles, thereby gaining the support of the United States as well, can we hope to prevail. The stubborn Jewish persistence in envisioning a Greater Israel without the possibility of compromise flies in the face of demographic reality. While my approach is perhaps more gradual and less dramatic than that of the past, it recognizes the undeniable truth that demographics is the most powerful force in politics and will enshrine you, Mr. Chairman, as the savior of our people.

NOTE: This feature seeks to stimulate debate in our school and in the pages of the COMMENTATOR as to the future direction of the state of Israel about which we all care so deeply. Should sufficient, thoughtful response be evoked, we shall endeavor to include contrasting viewpoints on the Arab-Israeli conflict and the Palestinian problem as a regular feature of the "Israel" page and extension of our desire to open our paper to relevant topics of importance to us as Jews and members of world society. Submissions are welcome.

by BEHNAM DAYANIM

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SCHIFF

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topic; only in today's society, with our sophisticated communications industry, has ethics received extensive coverage. Dean Schiff hopes that "the interest in ethics is not merely a passing fancy."

Dean Schiff distinguished between the Jewish and American approach to ethics. "Americans have traditionally judged the ends while Jewish law dictates that we consider the means," he stated. No one questioned that Rockefeller earned his millions through the brutal demise of competing operators; "In American society if you're a millionaire, you're all right no matter what the methods."

The Dean then outlined his own technique for tackling ethical dilemmas. Students must first identify potential problems, then analyze them and weigh the various alternatives for dealing with them. Such exercises become more practical when integrated into actual business courses. The challenge remains to locate and hire professors with strong academic credentials who are also knowledgeable in Jewish ethics and halacha.

Ultimately, Dean Schiff hopes to build SSSB into the "best undergraduate business school in this region of the country." He identified three necessary ingredients for developing a superior business school and compared them to the three legs of a stool. The school must assemble a competent faculty, create a comprehensive curriculum and attract an intelligent and diligent student body. Each component complements and supports the others.

At the present time SSSB grants a state-accredited Bachelor of Science degree. The Dean anticipates gaining acceptance from the American Assembly of Collegiate Schools of Business (AACSB) within five years. AACSB, a non-government agency, only grants its accreditation to schools with a proven track record. "This will not be a problem," Dean Schiff assures.

As long as Yeshiva students continue exploring opportunities and grappling with the challenges presented by the business world, SSSB will strive to provide these students with the necessary technical and moral instruction required for success. Dean Schiff's plans for the school are ambitious, but, judging from his past track record, one is confident of success.

Students For Haig

by Joshua Annenberg

In approximately one year, Americans will be voting for the forty-first President of the United States of America. Today's students, tomorrow's presidential contenders, can make a significant impact on their own future by participating in campaign politics. Constitutional issues such as separation of church and state, abortion, and civil rights; international relations in the areas of arms control, aid to the Contras, and peace in the Middle East; and domestic policies dealing with trade, welfare reform, and a balanced budget, all lie in the hands of our next president. It is time for students to organize and publicly support presidential candidates. Students For Haig invites interested students to join together and support

Alexander Haig for President of the United States.

Alexander Haig declared his candidacy for the Republican nomination on March 24, 1987. A four-star general in the United States Army and a former supreme commander of NATO forces in Europe, Haig has served under a total of seven American presidents. General Haig's most prominent government positions range from being President Johnson's Deputy Secretary of Defense, Henry Kissinger's Deputy National Security Advisor, White House Chief of Staff under President Nixon, and finally President Reagan's Secretary of State. In 1982, Haig resigned from the Reagan administration, protesting the diplomatic pressure President Reagan applied to Israel during her siege of the PLO in West Beirut.

A sampling of Haig's position papers reveals that he opposes constitutional amendments relating to abortion, is committed to a gradual reduction of the federal deficit by cutting

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costs by approximately \$20 billion annually until at least 1995, favors aid to the Contras but stresses this cannot be a substitute for a comprehensive policy, seeks welfare reform that encourages dependents' rapid integration into the work force, supports SDI research, and maintains the freedom of Soviet Jewry "must be linked to any negotiations with Russia."

Alexander Haig's practical experience in international affairs, his competence in government, and background in economics duly qualify him to be our next President. Students interested in joining Students For Haig can contact Joshua Annenberg or Jeff Mendelson in M313, Freddy Zemel in R725, or Dov Bluth in M203.

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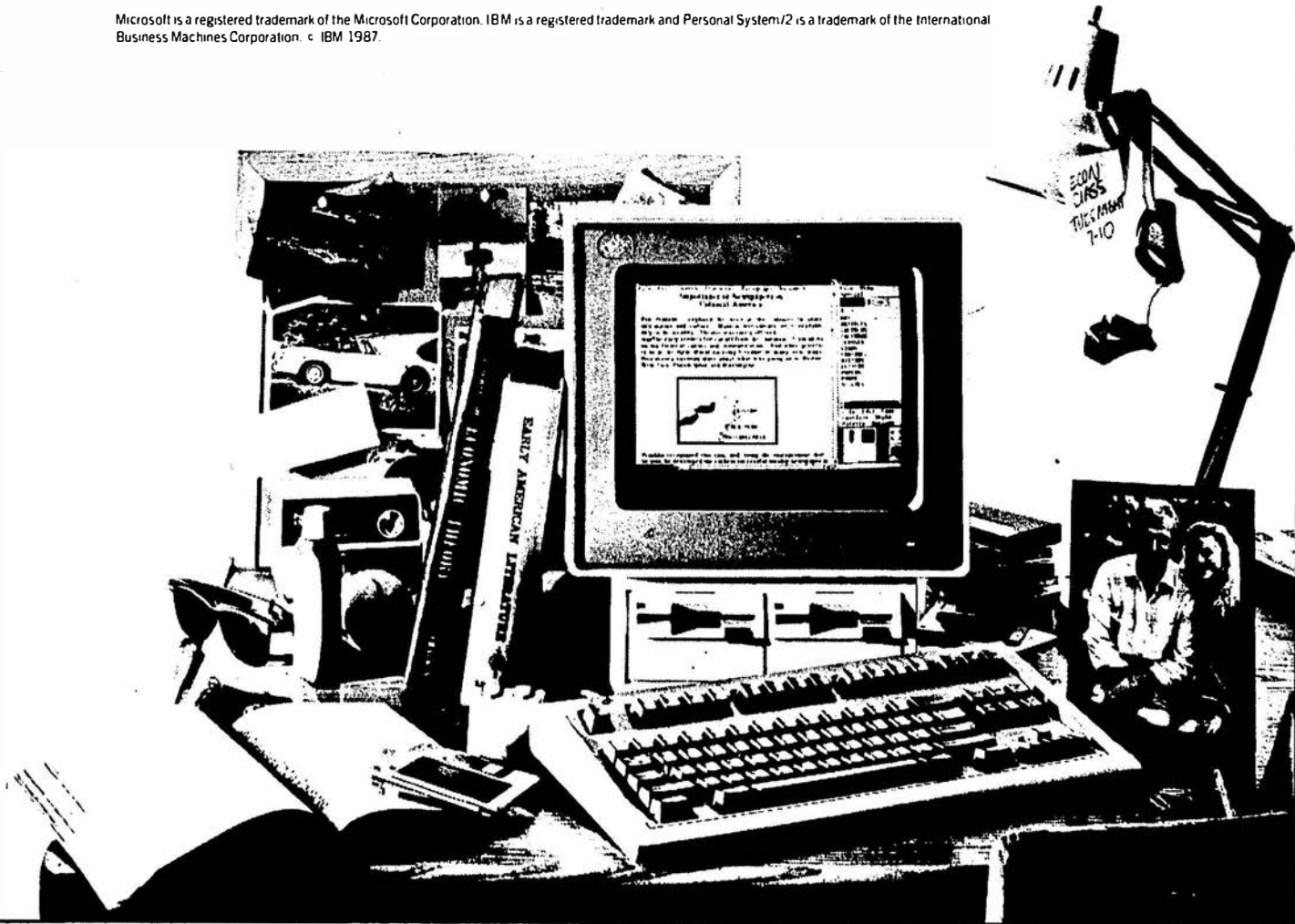


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Yeshiva Sports

Experienced Ellmen Look Promising

by Gerson Shapiro

The 1987-88 Varsity Wrestling team is looking forward to a successful season after a sub-par performance last year. Most of the starters return this year, including Andy "Jervis" Garfinkel and Co-captain Lenny Holler. Garfinkel was Y.U.'s best wrestler in the 85-86 season, winning six of eight matches, while Holler sat out most of last season with a dislocated elbow that is now "fully recovered and better than ever."

Other returnees include Co-captain Michael Wiener, Avi Shatzkes, Allen Chernoff, Avi Witkin, David Schluskel, Greg Dallas, Ray Newman, and Uri Bachrach. Also returning, after a year's absence, is Leon Eisen.

Although only Garfinkel and promising newcomer Ron Ostroff have high school experience, this year's squad should have its best season in

years. Coaches Neil Ellman and Nate Schwitzer are hoping that the combination of college match experience, motivation, and dedication will enable the Ellmen to pull off some major upsets. However, the team performs best when the Max Stern Athletic Center is alive with raucous YU students, as many as 300 of whom have attended various matches in the last two years. "One element necessary for the team's success is fan support," says Wiener. "The fans give the wrestlers the extra push needed at the crucial point in the match."

The Ellmen are hoping to start the season on the right foot against Stevens Tech on Monday November 16th. Also, Captains Holler and Wiener invite all YU students to participate in wrestling intramurals on Wednesday, November 4th at 8:00 PM in the MSAC.



1987-88 Yeshiva University Basketball Team

Of Rapiers and Ripostes

by Zalman Levine

Grim, determined, intimidating, and ruthless, the Yeshiva College Taubermen are back! While aftertastes of last year's victories linger on, we are gearing up for a full-course meal, with more dishes and chefs than ever before. Due to a highly successful recruitment program during orientation week, and in spite of a series of competitive cuts, team enrollment soared into the high twenties, creating the possibility of a division into three full teams in order to win three times as much. Opting instead for team unity, the Taubermen plan to demonstrate their resounding team spirit more frequently than in the recent past, because this season, eleven other collegiate fencing teams will dare to put themselves against our mighty swords.

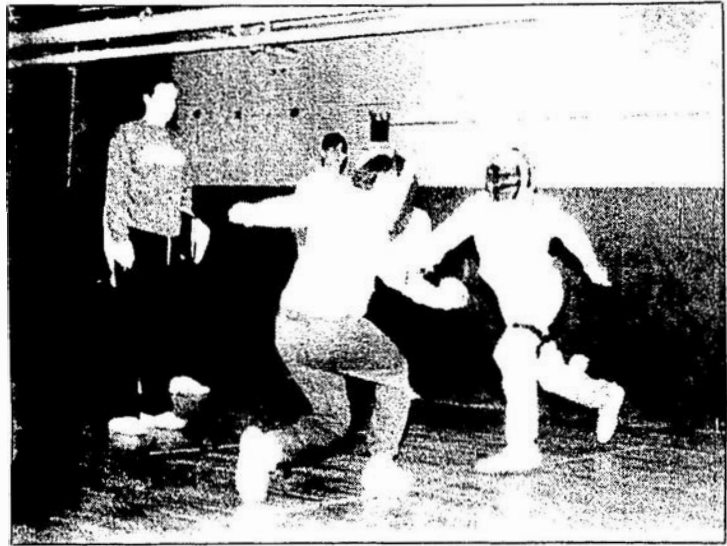
Our coaches, realizing the fame they will someday achieve because of their association with the Taubermen, have

returned to provide us with another year of professional training and rigorous drills, and have wasted no time in instilling within the new fencers their own inimitably concise, easy-to-memorize moral code: "Coach is always right". Assistant Coach Rosas has already raised the team to an apex of physical fitness. Head Coach Messing, golden cup in hand and colorful metaphors in mouth, has been giving lessons to the starters, cranking up their fencing to the level necessary for defeating our first opponents, the Alumni (MSAC, Sunday, November 15th, 2:00 pm).

The team has retained most of last year's talent with the return of three full squads of upperclassmen. Zalman Levine, Zev Goldblatt, Robbie Zimmerman, and Mike Oppenheim form the backbone of the foil squad; Eric Zaiman, Ross Breen, David "Bob" "Stuart" Kardon, and Shmuel "Slime" Katz plan to sweep all epee

rounds; and Dov Schwell, Rob Sobel, and Nachum Goldberg return to show other teams what YC sabremen can do. We especially welcome Robbie Zimmerman who, three weeks after his return from six months on the disabled list, abandoned us again because of a sprained muscle. We bemoan the temporary, doctor-ordered loss of our biggest epeeist, "Slime" Katz—we look forward to his continuation next semester as an inspiration of terror into the enemy.

The general mood is optimistic—YC fencing is on the rise. The coaches know the ropes and have everything under control. The administration is cooperating and authorizing a few equipment purchases. The veteran fencers are instructing the beginners within a congenial atmosphere. We anticipate a successful and productive year, and we invite the entire student body to attend our matches and cheer us on to the NCAA championships!



Coach Messing looks on as two of his fencers practice.

The Mob Whips Dobbies to Remain Undefeated

The absence of high scoring guard Alan Berger was felt by the Dobbies as they were outmanned from the start in their 41-25 loss to The Mob. Daniel Loscove (14 pts.) and Richard Scharlat (13) paced the winners and were helped by the solid rebounding of Billy Bokor and the hounding defense of David Schiff, particularly against the Dobbies' exciting point guard, Yoni Weber.

Jeff Lefkowitz led the Dobbies (1-1) with 14 points, though only five came in the second half when his team was outscored 25-8. The Mob raised their record to 2-0 despite falling behind at halftime, 17-16. In the second half, Loscove scored on a handful of uncontested layups as The Mob ran the fast break off virtually every missed Dobbies' shot.

COUGARS 44 DUCKS 42
The Cougars used a balanced scoring attack to even their record at 1-1, and hand the Ducks a defeat in their season opener. Jon Bandler and Jon Hecht each scored 12 points, Shaye Schindler had 9, and Ari Keehn chipped in 7 as the Cougars used perimeter shooting, strong offensive rebounding, and 5-of-6 free throws from

Schindler down the stretch, to thwart the Ducks' late comeback attempt.

Izzy Kaufman paced the Ducks with 18 points and Phil Schwartz added 13. WARRIORS 41 HOYAS 40

Steve Lax' free throw in overtime, his only point of the game, proved to be the winning margin as the Warriors (1-1) overcame a five point deficit in the final minute of regulation to beat the Hoyas.

Moshe Rothchild was hot from the outside, scoring 17 points, while Ely Lebovitz added 10, including a clutch one handed drive in overtime. The Hoyas (0-1), obviously hurt by the absence of Shai Shmelzer, were led by 11 points each from Richard Kirsch and Izzy Marcus.

BULLS 36 SCORCHERS 28
The Pit Bulls (1-0) took a 21-13 halftime lead and held on by that margin behind Ari Blaine's 15 points. The team did however lose starting point guard Jonny Silber midway through the first half. Silber dislocated his finger on a drive to the basket and will likely miss the team's next three games. Bruce Taragin's 11 points led the Scorchers in their season opener.

Varsity Golf Nears Reality

In the first few weeks of the semester, a common sight in the halls of Rubin and Morg has been the bouncing and rolling of little white balls. After years of enthusiastic demand, the YU Golf Club is finally organizing itself, with the hope of eventually becoming a varsity team.

Following discussions with Dr. Gil Shevlin, Director of Athletics, Co-captains Yosef Mandelbaum and Joey Loscove are optimistic about the chances of forming a team. "The Athletic Department was interested in sponsoring a team, and we have established reasonable parameters that, if exceeded, will virtually guarantee sponsorship for varsity golf," said Mandelbaum. As part of the agreement, the

Athletic Department will pay for green fees and some equipment, and if the club can present to Dr. Shevlin satisfactory proof of student interest, a team and schedule will be formed for the 1988-89 school year.

The club is interested in anyone who enjoys golf and would be willing to dedicate time to playing and practicing. "We have players of all skill levels, ranging from handicaps of four to twenty-four," says Loscove. "No one should be embarrassed to join." The club will be practicing at a course in Queens for as long as the weather remains reasonable. It will then resume practice early in the spring. Anyone interested should contact Yosef Mandelbaum (M429) or Joey Loscove (R421).

Track Team

On Sunday morning, October 11th, five members of the Yeshiva College Track Team, and two non-members, took part in the Bensonhurst 8KM (4.96 mile) Road Race.

Unlike the usual terrain at Van Courtland Park, which poses the challenges of hills and valleys, the Bensonhurst run was held along the streets and roads of Brooklyn, providing the runners with a flat and fast course.

Leading the field of Yeshiva runners were Moshe Adler (32:37), Avi Berger (32:42), and Moshe Weber (34:46). They were followed by Jerry Glazer, Daniel Sturm, David Quint, and Ronnie Kastner.

The team would like to thank Daniel and David, who are not track team members, for participating in the Road Race, and we further invite anyone who is interested in training or running with the team to please contact Avi Berger or the Athletic Office.

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information or to buy these souvenirs