

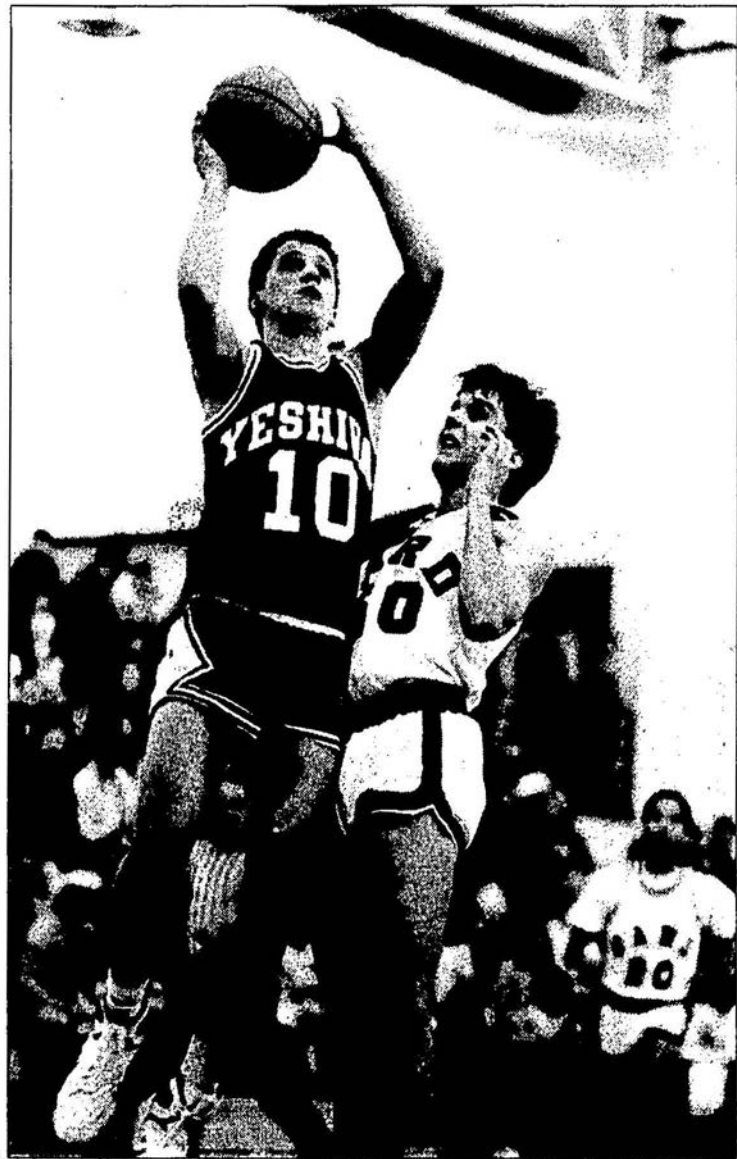
The Commentator

Official Undergraduate Newspaper of Yeshiva College

November 22, 1988

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

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Rookie Eric Davis scored 18 points in his Macs debut. He also collected 12 rebounds & 6 assists. Photo by J. Sindler

New Macs Continue Old Tradition: Blast Bard In Opener

by Mitchell Nathanson

Yudi Teichman's 17 foot jump shot 1:56 into the second half put the Yeshiva Maccabees ahead, 46-21. For Teichman, it was his 22nd point of the game, and it gave the Macs all they would need as they coasted to a 69-45 victory over the Bard College Blazers.

Thursday night's season opener was played before a vocal Bard crowd, present to inaugurate their Stevenson Gymnasium. But Yeshiva did not oblige the crowd in its celebration, as had Bard in losing to the Macs in the opening game of the Max Stern Athletic Center in 1985.

The Macs opened in a man-to-man defense, forcing the Blazers to take poor shots. But at the outset, Yeshiva could not capitalize, missing their first five attempts. Price Mason opened the scoring for Bard, as they jumped to a 4-1 lead. That lead lasted for only 4:45 into the game, at which time Ayal Hod pulled the first of his six rebounds and fed Eric Davis, whose driving layup put the Macs ahead 5-4.

"We didn't have enough time to loosen up," conceded co-captain Teichman; "once the game was a few minutes old, we

were able to shake the pre-game jitters." And that they did, as they outscored the Blazers 37-15 to close out the first half. Teichman scored 18 of his game high 24 points, and pulled seven of his 12 rebounds in the first half alone, as the team left the court with a 40-19 half time lead.

"The poor officiating," asserted Hod, "did not allow us to develop an early rhythm." The officiating was certainly sub-par, yet calls which were glaring errors were overlooked as the game took its course. One call that did stand out was a technical foul assessed to Jon Ehrman. Ehrman, in his usual manner, hustled after a loose ball on the floor, apparently knocking it out of bounds by deflecting it off an opponent.

When the referee blew the whistle and indicated otherwise, Ehrman disagreed. "All I said was, 'What?', and he said 'T'," complained Ehrman.

At that time, the team led 54-28. The Macs built leads as great as 32 points as the game drew to a close. "The defense won it for us," said Dr. Jonathan Halpert, relieved that the game was finally over. "The outstanding defensive performance of Gregory Rhine and Jon Ehrman off

the bench was particularly impressive."

"Guys coming off the bench always have to be ready when called upon." Ehrman responded: "this is my job on the team - tough defense, hustle, and more hustle. But how about Davis, he had a triple-double."

Although no triple-double was attained, Eric Davis was dazzling with 18 points, including a three point field goal, and 5 for 6 points from the free throw line. He also added 12 rebounds, 10 of them on the offensive boards, six assists and six steals. "I'm just out there looking for a good time. I wasn't nervous; I was having fun. Winning creates fun." Matt Taibi led the Blazers with 10 points.

"It wasn't pretty," added Coach Halpert. "But we won. We were the better team. Their talent isn't really on par with ours", or some of the teams we will face later in the season."

"I never really get in the flow against weaker teams," reasoned Hod, who scored 16 points nonetheless. "I'm sure I'll do better in our next game."

The Yeshiva Maccabees' next game will be their home opener on Tuesday night, Nov. 29.

Pool Plans Finalized

by Dov J. Pinchot

The plan to build a swimming facility on the Yeshiva College campus moved one step closer to fruition two weeks ago when Dean of Students Dr. Efreim Nulman, Director of Personnel Jeffrey Rosengarten, and Assistant Director of Maintenance Jeff Socol met with numerous student leaders to discuss the details and timeframe for building the new pool. The pool complex will be attached to the present Max Stern Athletic Center and will contain a six lane, standard NCAA short course (75 foot) swimming pool, steam room, sauna, and whirlpool.

Two factors contributed to the delay in building the swimming complex. Initial problems in the funding for the pool have been worked out, according to Mr. Rosengarten. The other cause for delay was the time needed to design a building which would fit the design of the MSAC. Director of Athletics Dr. Gil Shevlin claims that "the present design will not destroy the aesthetic beauty of the sports

facilities."

The swimming complex will serve the same functions as every other sports facility. The central purpose will be for undergraduate instruction, which will include elementary, intermediate and advanced lessons, as well as Senior Lifesaving and Water Safety Instruction, with the additional option for SCUBA instruction. The facility will be used for swimming intramurals and recreational hours similar to those of the MSAC. If student interest in a swimming team should arise, the team would swim as an independent.

Construction on the complex is scheduled to begin during spring break. Test floorings were conducted last summer which indicated that the ground around the MSAC is suitable for digging. The entrance to the facility will be next to the present entrance to the gymnasium. The complex itself will extend partially into the courtyard outside the MSAC. The construction is planned to last between a year and eighteen months.

Kristallnacht Remembered

by Avrum Aaron

On Thursday, November 10, Rabbi Shlomo Kahn evoked memories of Kristallnacht before a full crowd at Lamport Auditorium. Rabbi Kahn's address commemorated the 50th anniversary of Kristallnacht, what many consider to be the official starting point of the Holocaust.

The assembly began with a short introduction by Rabbi Israel Miller, Senior Vice Presi-

Rabbi Yohanan is of the opinion to commemorate the destruction of the Temple on the tenth of Av. The Rabbis, however, disagree, employing the rule that renders the beginning of the tragedy as the day of mourning; thus, we mourn for the Temple on the ninth of Av, the beginning of the destruction. Second, the Nazis used Kristallnacht to test the water for world reaction. "The Nazis ruled ruthlessly in Germany, but they watched

Third, the German psyche of anti-Semitism was unmasked.

Rabbi Kahn related, through statistics, the destruction of Kristallnacht. "191 synagogues were burned, destroyed, 7000 Jewish shops were looted, 36 killed, 36 seriously injured, hundreds of shops were ransacked, 30,000 men between sixteen and 60 were taken to concentration camps and a fine of one billion marks was levied on German Jewry as an atonement for the assassination of the German consular official in Paris by a Jewish student, son of Polish parents who had been deported to Poland."

In the most moving part of his speech, Rabbi Kahn told us of his memories as a twelve years old boy in Stuttgart, of the events following Kristallnacht. He recounted watching the synagogue burn as the fire engines stood idly by. He recalled the gentile friends, first a family friend, who served in the same platoon as his father during World War I, second, the family barber, and third, a former maid, all refusing to hide him, his father, and his sister.

He relayed the tragic story of a Hebrew school teacher, a father of twin baby boys, who committed suicide and killed his family by leaving the gas on all night. "The next day, there was

Continued on p. 11



Student Leaders at Kristallnacht ceremony.

dent of YU. Rabbi Miller introduced Rabbi Kahn, a RIETS alumnus and Rabbi of Congregation Beth Hillel of Washington Heights.

Rabbi Kahn began by reminding us of the importance of Kristallnacht as the beginning of the Holocaust. He explained three reasons: first, Kristallnacht began the physical terror of the Holocaust. He cited the discussion in the Talmud in which

nervously [for] world reaction. Kristallnacht was a trial for them. It became a watershed. Hitler became convinced that he could carry out and carry on with a free handfor world reaction was shamefully mild. President Roosevelt reluctantly recalled the U.S. ambassador but nothing serious happened and the program of persecution and brutalizing and eventual extermination could proceed."

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EDITORIALS

Where to Study?

While midterms are finally over for most, the frustration among some students with the lack of appealing places to study on campus continues. The noise in Pollack Library during midterms often reached levels more akin to the Palladium than a serious place of study. "Let's go to the gym and get some work done," said one beleaguered student. Another study spot that falls short of being conducive to effective studying is Morgenstern Lounge. The sofas are literally falling apart, and the absence of carpeting is obscene.

This problem can be solved quickly. The administration says it has not received complaints on the matter but is ready and willing to act if students voice their displeasure. Senior Vice President Dr. Miller, for example, says certain classrooms can be made available for all night study without too much trouble if the need is real. It's up to students to stop complaining to each other and start expressing themselves to student leaders and administrators. Exactly how long Morgenstern Lounge remains an eyesore is in the hands and mouths of the student body.

Macs Face Two Foes on Nov. 29

The significance of the Yeshiva Maccabees opening 69-45 victory over the Bard Blazers extends far beyond the won-lost column. Season number 56 in the Maccabees' sometimes illustrious history has begun, and around campus excitement and expectations are rising steadily. School spirit at YU is a difficult phenomenon to gauge, yet another season like 87-88 undoubtedly would enhance such enthusiasm greatly. In fact, these Macs face the toughest challenge in the team's history in attempting to follow up on last year's first ever post-season tournament bid.

But on the occasion of the Macs' home opener against Molloy on November 29, YU risks losing an important part of the college basketball experience, the crowd. A Torah U'Mada lecture is scheduled at the same time. Those responsible for scheduling and organizing this lecture should seriously consider the conflict at hand and rectify the oversight.

All home openers are special; this one could become a classic. Who could forget the thrilling opening game at the MSAC against Molloy two years ago, a 73-70 Macs victory?

A failure to resolve the conflict will inevitably hurt both events. Let's avoid discovering which would suffer more.

War of the Walls

While the cleanliness of the YC campus is undoubtedly a virtue, the often random and careless removal of activities fliers seems more a misuse of power than a fulfillment of duty. The sight of YU Maintenance staff ripping down hours of hard work and creativity embodied in the fliers produced by YC's numerous societies and organizations has a most unsettling and discouraging effect. Additionally, such action may exert a negative effect on ultimate attendance at otherwise little-known events sponsored by such groups as the YU Library or Museum, or some of the smaller clubs. Assistant Director of Maintenance Jeff Socol's refusal to reimburse Talent Night organizers recently for his destruction of fliers legally placed on the glass bulletin boards provided for that purpose only makes matters worse. Dean of Students Efrem Nulman states that the location of such fliers is and has been completely in accordance with University policy.

One encouraging sign appears in Mr. Socol's recent installation of a new bulletin board in the lobby of Morgenstern dormitory. Assistant to the Dean of Students Jeff Chaitoff also deserves credit for pursuing the matter with dispatch upon receiving a suggestion from YC student and Talent Night coordinator Jeff Ifrah. Perhaps this important improvement signifies an end to the escalation in the ongoing war over wall space.

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Before and after: Mrs. Erica Jesselson at unveiling of Leonardo Nierman sculpture donated by Irwin Friedland. That night, Dr. Norman Lamm dedicated the Weissberg Common in Belfer Hall and announced 12 new Benefactors at the annual Joint Boards Dinner. Photos by J. Sindler



From the Editor's Desk

by Behnam Dayanim

Rabbi Dr. Norman Lamm is undoubtedly a man of strong conviction and almost equally pronounced discretion. That is my first and overwhelming impression from my interview with him, which appears in this issue of THE COMMENTATOR. For anyone with the temerity to propound a philosophical position such as his, passion is a prerequisite. Dr. Lamm also possesses the invaluable ability to formulate answers to difficult and relatively complex questions quickly and carefully in order to communicate his point while alienating as few people as possible. In fact, during the entire 45 minutes session, he only once encountered a noticeable problem, in regard to my query concerning YU policy toward the permissibility of certain subject matter in courses, asking that my recorder be turned off to allow him time to consider his response. With the above in mind, I attempt to offer a description of the motivation behind securing this ground-breaking interview and underscore a few of Dr. Lamm's major points.

One complaint, circulated among students active in school affairs since I was a freshman four years ago, has centered upon Dr. Lamm's perceived isolation from the student body and inaccessibility to student leaders perplexed over the course of administration policy and the school's direction. Over this four year period of listening to these gripes and experiencing their apparent validity, I began to wonder if anyone had actually approached Dr. Lamm and asked for a private meeting to discuss his concerns. At the annual session held with student leaders (and frequently decried by them as insufficient), I did just that, and Dr. Lamm graciously assented. In the course of the interview, I experienced firsthand the difference between the typical group meeting and the personal interview, where questions may be pursued to a substantive conclusion. I also felt the full force of Dr. Lamm's unique personality. One regret I do have lies in a feature peculiar to the interview process; one can only ask questions, not discuss issues as in a meeting. With that in mind and to avoid suspicions of distortion or bias, I have determined to present the interview in transcript form, presenting Dr. Lamm's words as he said them and allowing the readers to draw their own conclusions.

With that said, I nevertheless will attempt to present my own subjective conclusions and impressions of the substance of our conversation.

Inevitably, some, upon reading this interview, will lament that, once again, Dr. Lamm has sidestepped the most crucial questions, avoiding the unpleasantness of clearly and succinctly adopting one side of an issue for fear of engendering

controversy. This type of assessment would be largely unfair. Dr. Lamm incorporates two basic personality types, the intellectual and the politician. These two very different aspects are each very necessary to the role which he must fill, serving as leader of the foremost institution of Centrist Orthodoxy in the world and balancing its component interests. Using his own words in describing the much larger task of the President of the United States, YU is a "boiling caldron" of competing viewpoints and interests whose lid Dr. Lamm daily must endeavor to keep securely fastened. The intellectual is evident in Dr. Lamm's tendency to quote a wide variety of secular and religious sources to buttress his positions and in his proclivity to pose and then answer his own questions, almost as if he were delivering a shiur. The politician emerges in his remarkable talent for emerging unscathed from many potentially explosive questions.

Both of these useful traits unfortunately share the same deficiency; they tend to obscure otherwise credible statements behind abstractions or ambiguities. Several times, when Dr. Lamm sincerely intended to clarify an issue, the apparently carefully considered intellectual ramifications of any simple answer stymied his attempts at conciseness. Similarly, his almost instinctual desire to hedge on all of those issues except those about which he feels most strongly also precluded absolute replies. This tendency may be more fairly attributed to his declared credo of moderation, yet in light of his definition of that moderation as a kind of extreme in its own right, the political component should not be entirely discounted.

Despite this obstacle, Dr. Lamm did define some relatively new and intriguing positions on important issues facing Orthodox Jewry and Yeshiva University. All student should make it their business to investigate the thoughts and opinions of the man holding the office of YU President and Morei D'Asra (chief religious authority). This interview affords them that opportunity.

Poli-Sci Activities

To the Editor:

I was truly shocked to read THE COMMENTATOR editorial "Student (In-)Activities." As a general defense of all club presidents, let me first remind you that the school year did not begin in earnest until early October; purely logistical factors (membership lists, budget approvals, etc.) precluded many clubs and societies from conducting events.

Continued on Page 11.

Response

Need For SSSBSA

To the Editor:

In light of the editorial entitled "Not another Council, Please" written in the October 25 issue of THE COMMENTATOR, I felt it is my duty as Business Vice President of YCSC and President of the Sy Syms School of Business Student Association to respond.

On February 23, 1988 a meeting took place for the purpose of formulating the constitutional structure of the Sy Syms School of Business student council (the official title of this student council had not yet been determined). Present at this meeting and subsequent series of meetings were Dean Nulman and Dean Jaskoll, Dean of Students and Associate Dean of SSSB, respectively, and the executive board of YCSC, Michael Levine, Yosef Mandelbaum, Michael Chill, and Mordi Leifer. It was apparent through the discussions at the meeting that the purpose of the SSSBSA was to serve as a council, although not necessarily on the same status as the YCSC board. As a separate school SSSB deserved a council as did JSS, IBC, and MYP. Much thought went into a close working relationship with YCSC so there could be unity as well as an identity of the school.

Between the Uptown and Midtown campuses there are approximately 350 students who fall under the auspices of the SSSB. There have been 30 accounting firms as well as 50 business, finance, marketing, and advertising firms speaking and interviewing on campus. Hardly a week passes by where a panel of speakers from prestigious firms does not address our students. These speaker forums, job interviews, job placement, resume workshop, and numerous other activities are open to business majors and liberal arts majors alike. The business school is here to strengthen and coexist with the already existing councils. The primary goal and concern of the business school is to cater to the needs of Yeshiva University students as a whole. The reason many of us attain a higher level of education is, ultimately, to find a career where we can be happy. The business school has become, and should continue to be, instrumental in this process.

As our Sages insightfully propounded, all beginnings are difficult. Sy Syms School of Business Student Association must establish an identity, but can do so only with the assistance of the existing councils as well as the school papers. Thanks to the guidance and support provided by Dr. Nulman and his assistant, Mr. Jeff Chaitoff, the transition has been smoother.

In conclusion, the student association is essential for all of these numerous and burdensome duties to be carried out effectively and efficiently. The YCSC board is hampered with so many other onerous tasks

that to provide everything would hardly be possible. The Sy Syms School of Business Student Association with its societies must exist to provide for something that all Yeshiva University students aspire for: a bright future.

Bruce Taragin

YC '89

Supreme Court Misinterpreted

To the Editor:

I was a bit surprised at Dov Pinchot's assertion that the Supreme Court's holding in 'Eisenstadt v. Baird', 405 U.S. 438 (1972), made the outlawing of incest difficult. In 'Eisenstadt' the Court merely held that if a state could not constitutionally prevent a married couple from using contraceptives, it could not prevent an unmarried person from using contraceptives. The case turned on the Equal Protection Clause of the Fourteenth Amendment.

In 'Bowers v. Hardwick', 478 U.S. (1986), the Supreme Court, with a judicial makeup similar to the Court that decided 'Eisenstadt', held that a state could constitutionally prohibit the act of sodomy between two consenting adults. It is doubtful that Michael Dukakis, whatever his shortcomings, could appoint Supreme Court Justices who would strike down state laws prohibiting incest.

Jordan Neuman

CSL

[ED. Since the reception of Mr. Neuman's letter, Mr. Dukakis has lost the presidential election to Mr. George Bush.]

'Rav' Reaction

To the Editor:

I read with great interest the article "The Rav in Perspective" by Jeff Ifrah, which appeared in the Nov. 8 issue of your newspaper.

May I make the following point; while it is correct that no one from YU has published a bibliography of the Rav's works, such a bibliography does in fact exist. It was compiled by Dr. Zavel Klein, of the University of Chicago, under the title "Bene Yosef Dovrim" and was published in 1985. A supplement is due to be published in the very near future. These bibliographies will cover all published works by and about the Rav. We at the Mendel Gottesman Library are proud to have assisted Dr. Klein in compiling his bibliography. Members of the YU community are welcome to make use of this bibliography in the Gottesman Library.

Zalman Alpert

Periodicals Librarian

To the Editor:

If the detractors of the Rav, shlita, and there are many, would have written a piece ridiculing the Rav and his accomplishments, they couldn't have improved on the article which appeared in THE COMMENTATOR dated Nov. 8, 1988.

Moshe Yaged

YC '58

Opinion

Role of The Press

by Barry Kaye

There are those among us that feel the role of THE COMMENTATOR should be limited to reporting only the positive aspects of YU. They claim the paper, being read by thousands including alumni, is no place for students to air their complaints, their criticisms or even their misgivings. Similarly they profess that the paper should not highlight any of YU's lackings or failures, but rather should report the news in a saccharin fashion.

I must protest these assertions. As a responsible Yeshiva journalist, I am cognizant of the seeming tension between those who state that any form of public criticism, even if it be constructive, is forbidden and those who advocate the type of role Western society has reserved for the media.

As far back as Sophocles, philosophers have espoused the position that writers should portray the world as it actually is, so as to allow man to judge for himself his own iniquities and hopefully reform his actions. Similarly, our press is a medium by which our community, comprised of students and faculty, is able to evaluate its actions. Maimonides implies in his writings on repentance (Mishnah Torah: Hilchot Teshuvah) that before one can fully repent and feel remorse for one's actions, one must be fully aware of what he has done. Thus, we need a means of examining our actions and a forum for constructive criticism that will reach all the members of our community.

We attend a yeshiva that prides itself on the encouragement it extends to the students to take an active role in determining its direction. We have a student government, Senate and Court, all of which are outgrowths of this desire and all of which are alien to the classic yeshiva. The classic yeshiva had no need for democracy since its goal was unidirectional--to teach Torah and thereby mold its students into proper Jews. Our goals are centered around Torah and the desire to be proper Jews, but often include secondary valid pursuits.

By instilling the framework for a sense of democracy in the yeshiva we must also accept its responsibilities. A democracy cannot function without the participation and the careful scrutiny of its participants.

Our paper is an integral part of a system of checks and balances which serve to safeguard students' rights. Without this public forum, an individual's complaints might receive little attention. Thus, by examining an issue, that maybe some would like to keep secret to the outside world, we are admitting our human frailty and are taking the first step towards correcting our actions.

Profile: JSS

by JSS President David Goldberg

[ED. This is the second of two installments dealing with the functions and importance of Isaac Breuer College and James Striar School. Due to uncertainty over the prospective futures of the two divisions, as well as the possibility of significant change in their structures or goals, THE COMMENTATOR has asked the presidents of the two schools to submit their thoughts on the strengths, weaknesses, and perceived uniqueness of their divisions. The first article, by IBC President David Berg, appeared in our September 8 issue.]

Since its inception under Rav Morris Besdin over 30 years ago, the James Striar School (originally the Jewish Studies Program) has served a unique role at Yeshiva University.

JSS was established primarily for those students with a non-yeshiva background and limited Torah education, but its composition has changed dramatically over the years. Today, approximately two-thirds of JSS students do have a yeshiva background.

With this added dimension the non-yeshiva students still enjoy much success with their learning, with particular shiurim planned with them in mind, such as the Freshman-B (beginners) track. Students are expected to enter the learning process with a rebbe for the first time. The older students are exposed to a wide variety of shiurim, which help build on their previous education.

Many students complain about mandatory attendance in JSS shiurim. But this point is moot. Students do not come to YU just because of its great job and graduate school placement in its secular departments, but for its dual program, combining secular education and Torah education. If attendance were not mandatory, the system would be abused too easily, as it is by students in another Jewish

studies division without enforced attendance requirements. When the final grade is given, rabbis should take into account the rigorous schedule and not use the attendance policy as a black and white test.

JSS does have rabbis who do make a concerted effort to establish a rebbe-talmid relationship, but there are a few rabbis who consistently come in just to teach. These rabbis should realize that this is the last chance for a student to make a real effort at Torah. The rabbis should capture this chance to build on rebbe-talmid relationships outside of class and help the student in this essential area.

JSS has another unique aspect to its student population. Those students of Sephardic descent comprise approximately 15% of the student body. These Sephardic students are integrated educationally in the various shiurim, but some students have expressed a feeling that JSS caters its courses more to Ashkenazim.

To suit the needs of these students, Rabbi Yudin, Director of JSS, and I have been trying to work with the students to establish a special Sephardic class given as an elective to the upperclassmen of JSS.

A problem that has bothered me since my freshman year is a major misconception shared by students at Yeshiva. This is that the Torah education in JSS is far inferior to that of IBC and especially MYP. Nothing could be farther from the truth.

I know personally that, in the higher level shiurim, we do extensive commentary, learning from Rishonim and Ahronim in the gemara. Other shiurim in JSS have learning procedures for students who wish to make a laying (the ability to understand gemara on one's own). A JSS student can benefit greatly from a shiur and strengthen his studies with a nightly havruta (learning partner).

JSS will continue to be a unique institution catering to the education of both those of a yeshiva or non-yeshiva background, imbuing the students with a strong feeling for Torah and Yiddishkeit in their lives ahead of them.

Full House For Talent Show

by Behnam Dayanim

"Cetait Formidable," a French phrase meaning "It was hot," is how coordinator Orlic Levy described it. A standing room only crowd of approximately 400 students from a number of colleges throughout the New York City area packed Stern College for Women's Koch Auditorium Thursday night to witness the annual YC/SCW Talent Night/Candlelight Cafe. This year's version, billed as "La Nuit des Etoiles," or "Night of the Stars," was presented by the traditional sponsors—Yeshiva College and Stern College Dramatics Societies and Student Councils.

Another of this year's coordinators, Jeff Ifrah, called the event "extremely successful" and said that "YCDS and the other student . . . organizations will

receive much needed money from the profits."

The show consisted of nine acts, ranging from an a cappella group to a magic show. The evening began with the "dinner music" of YC senior Michael Beylus greeting the crowd to the well-decorated, candlelit auditorium.

Masters of Ceremonies Asher Wolmark and Penina Blazer entertained the gathering throughout the somewhat long evening with a variety of humorous routines. Towards the end, during the traditionally difficult period of judges' deliberations, Howard Pries joined Mr. Wolmark in presenting a clearly crowd-pleasing performance.

The composition of this year's panel of judges featured two representing SCW and one from

Stress Symposium

by Jonathan Greenblatt

On November 7, Rabbi Yehuda Fine, the psychological counselor at Yeshiva College, gave a session on stress management. Rabbi Fine, originally from Seattle, received his Masters from the Ackerman Institute of Family Therapy. He has been working at Yeshiva College for the past two years.

Rabbi Fine commented that stress has rather serious effects on many students. He spoke of students under stress suffering from weight loss, overexhaustion, and depression. The Rabbi

felt that enough people had come to him complaining about stress to warrant his giving a general session on the subject.

Many students suffer from particularly acute stress problems during the midterm period, due to the sometimes enormous pressure to succeed in earning a good grade point average and the perceived importance of these tests in relation to their future well-being.

During the session, Rabbi Fine suggested various techniques that one may utilize in order to overcome stress. "These

basic techniques," the Rabbi said, "are the result of extensive research done at major universities and behavioral institutes for the past ten to twenty years. They really work." The extent of how well they work really depends upon each individual. Rabbi Fine further emphasized that the techniques must be performed on a regular, daily basis because their effect is cumulative. The techniques include: learning to stomach breathe, breathing controlledly and evenly, and tensing and then relaxing different parts of the body for a designated period of time.

For further counselling, Rabbi Fine urges students to meet with him. He is available in the Guidance Office on the fourth floor in Furst Hall.

Security Discussed In Stabbing Aftermath

by Doron Spierer

On Wednesday night, November 9, the Resident Council convened an emergency meeting to discuss ways to alleviate the security problems at Yeshiva's Uptown Campus. Although the meeting was called in response to the stabbing of Doni Greenblatt on November 3, it was made clear in the meeting's minutes that, "all this [the security problems] must be immediately changed on a permanent basis—a mere short-term response to the stabbing of November 3, or an obscure project, buried in paperwork for the next several months, is not acceptable."

Specifically, the apparent problems addressed include lax

dormitory security, inadequate patrolling of our campus and neighborhood, and an attitude problem that many security guards seem to have, causing students to perceive that security is here to harass the students, not to protect their safety and security.

Several solutions were proposed. They included a positive identification check at all dormitories, which the Council recommended by a vote of eight to three; an increase in police and Yeshiva security patrols; a coordination of these patrols; better lighting of dark side streets like Laurel Hill Terrace; and a reliable van service to transport students to their cars, the sub-

way stations, and the bus terminal. Additionally, it was suggested that more twenty-four hours and night parking be made available to students, with arrangements made for escorting students from the lots to the campus. The perceived attitude problem was also addressed, with a recommendation for an open symposium/forum at which the chiefs of security can deal with student concerns, complaints, and questions—hopefully helping to turn Yeshiva security's image around.

The suggestions raised in the meeting will be brought before the administration, which will act on those it deems reasonable.



Howard Pries (left) joins Asher Wolmark in "Roborebbe" routine to the delight of the audience.

YC, a change from recent years. Mr. Ifrah stated that this was done "to prevent the women from complaining of bias or mistreatment." The judges consisted of Ms. Rena Elisha, director of SCDS productions, Dr. Judith Neiman, SCW professor of English, and Mr. Jordan P. Goldberg, former Talent Night coordinator and YCDS alumnus widely remembered for his award-winning title role in last year's "The Elephant Man." Mr. Goldberg currently works in productions at Simon and Schuster, a national publishing company.

Chayala Gottesman, a SCW junior, captured the first prize of \$100, with her rendition of a Whoopi Goldberg dramatic monologue, despite what one judge cited as her failure to credit Ms. Goldberg with its authorship and their subsequent confusion on that point. Sima and Yitz Fixler earned second place with a brother-sister dance routine intended to evoke memories of Fred Astaire and

Ginger Rogers. YC freshman Behzad Dayanim and SCW sophomore Rachel Snyder shared third place honors, with Mr. Dayanim playing both an original composition and Billy Joel's "Pianoman" on piano and synthesizers and Ms. Snyder presenting a dramatic performance from Thornton Wilder's "The Skin of Our Teeth."

Mr. Ifrah expressed special appreciation to Mr. Eddie Valle, a member of the Maintenance staff, saying "if it wasn't for Mr. Valle," the show would not have taken place. Mr. Valle obtained needed seating that had been inadvertently removed by a Housekeeping worker just before the show.

Mr. Ifrah also thanked the student council presidents, Mordi Leifer and Ora Ruttner, and SCDS president, Penina Blazer, for "their understanding in allowing YCDS to retain a majority of the evening's proceeds" to address "their unusual need" for funds as a result of the

loss of nearly their entire stock late last year.

One disappointment, according to the organizers, lay in the poor attendance of faculty and administration members. Mr. Ifrah says that "every faculty member received a written invitation and every dean a personal invitation," yet only Dr. Anthony Beukas and Professor Marilyn Schneider, both of YC, attended (besides Dr. Neiman).

Despite this shortcoming the tone of the organizers seemed upbeat. Coordinator Jeff Mendelson stated that "everyone benefited from the mass gathering." Amy Greenstein of SCW also served as coordinator, along with Mr. Mendelson, Mr. Ifrah, and Ms. Levy.

Even judge Jordan Goldberg enjoyed his return to his alma mater immensely, claiming in his usual deadpan manner, "I finally found out what mastication means," in reference to a joke by Michael Ungar, a comedian who appeared in the show.

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Thanksgiving: Halachic Questions and Answers

by Jeff Ifrah

This Thanksgiving Day, Yeshiva students will once again be given vacation so that they may spend time with their families and friends. Some students, however, will not be able to go home this year because certain MYP shiurim have been scheduled to meet on Thanksgiving.

Rabbi Moshe Tendler has chosen to give shiur this year as he has in past years. He asserts that "certainly on Thanksgiving Day we should learn; it's sufficient that they give off from the college, but Torah is a constant activity."

While Rabbi Blau acknowledges the shiurim held on Thanksgiving, he views things ambivalently. "Certain rebbeim give shiur on Thanksgiving which may or may not have a negative connotation. It certainly means something."

The value of Thanksgiving is accepted unquestioningly and held in high regard by both rabbis. As Rabbi Tendler illustrates, "where did we have a Galut like Galut America? Where could one in Galut Mizraim (Exile in Egypt) dream of learning in YU where no one is worried about...the non-Jews finding out. We should only continue to merit God's protection that the Galut gives us great strength." Rabbi Tendler unabashedly acknowledges America as the greatest place, outside of Eretz Yisrael, for Jews to live. He advises Americans to "stop and realize once in a while

what it means to live in America."

Rabbi Marc Angel (YC '67, RIETS '70) of the Upper West Side's Spanish-Portuguese Synagogue responds similarly. "We certainly have plenty of reason to be thankful as Jews" in America. The Spanish-Portuguese Synagogue has celebrated Thanksgiving since George Washington declared it a national holiday in 1789.

Although present members of the synagogue lack the patriotic fervor of earlier congregants, a special service for Thanksgiving still remains. Included in the ceremony is the recital of Hallel without a bracha, prayers for both the American and Israeli governments as well as abstention from tahanunim (supplications). However, according to Rabbi Angel, the ceremony is much more low key than it used to be.

Rabbi Angel singles out the growing number of vacationers during the holiday season and new immigrants who don't identify with Thanksgiving as contributing factors to the gradual decline of interest in Thanksgiving in his synagogue. Whereas once a choir recited Psalms to many assembled, present members recite the regular tefila with the aforementioned additions followed by a breakfast.

Rabbi Blau identifies two groups of Jews who do not celebrate Thanksgiving for other, not necessarily religious,

reasons. He maintains that Jews who arrived in America after World War II were suspicious of gentiles and therefore were not ready to adopt American holidays as their own. "The Jews in Germany were very patriotic and there's ill will about that since the time came when it didn't matter, all the friends we thought we had were silent," he explained. "The Jews have become more skeptical." He also maintains that the emergence of the State of Israel is another factor. "One feels a different sense--there's not the same identification with America now that we have our own country.

We celebrate Yom Ha'Atzmaut more so than Thanksgiving."

While Rabbi Blau believes that there is no problem with hukat hagoyim (imitating the customs of the gentiles) and asserts that the Rav, too, has no problem with Thanksgiving Day and celebrates the holiday in the traditional manner, he identifies with the immigrants who came after the war. "Jews who came after the war don't share the same mentality as American-born Jews. They bring up questions as the value of turkey on Thanksgiving and hukat hagoyim."

Rabbi Angel responds, "They probably don't know American history, because it wasn't proclaimed a Christian holiday by George Washington--rather it was for all religions. Washington urged the people to 'pray however you pray'; it wasn't and

still isn't a Christian holiday or service."

Rabbi Tendler created two scenarios embodying two conflicting opinions. He began with an example of the inter-faith services which have become common throughout America. "That is certainly forbidden; not because of hukath hagoyim, but because we are worshiping whomever they are worshiping.

Thanksgiving is a religious day and there grew up around it turkey, cranberry sauce, etc.

Then joining with them is no different than any of the classic hukat goyim questions. It's as if someone put up a Christmas tree. To use the same method to worship our God is forbidden."

However, this is clearly not the case with Thanksgiving. As Rabbi Tendler explains, "I personally believe that, unlike Christmas, which is associated in the minds of most non-Jews with a religious, historical event associated with church-going, or Yom Kippur, where people will go (to synagogue) who normally don't, Thanksgiving was never that kind of religious holiday and it has lost whatever religiousness came to be associated with it. It is as American as apple pie to most of our people."

Theory is quite often different from practice. Rabbi Tendler, however, "would find it very hard to fault a family who serves turkey. For those who grew up with it, Thanksgiving has no religious significance outside of the fact that we should give

thanks to God occasionally."

Rabbi Tendler claims that Rav Moshe Feinstein z"l "was quite negative to Jews making a party on Thanksgiving Day. Rabbi Tendler explains Rav Feinstein's fear as twofold: First, "not being born in America, he was impressed by the pilgrims and therefore was concerned that the Jews do not share with the non-Jews in any kind of religious service. Second, there is no need to add more (festive meals) than the (Sages) already made. It's a secular day being raised to religious value," a level which it doesn't merit.

Rabbi Tendler interpreted Rav Feinstein's reaction as an expected response from a posek with no longstanding ties to America. "Any foreigner, especially a wise Jew, asks 'Hanukah, Ma Hee?' (Talmud Shabbat). 'What's Thanksgiving?' the wise Jew will ask, and upon hearing about its meaning, which surely sounds like a religious story," will say it's hukath hagoyim. Nevertheless, Rabbi Tendler concedes that "it is non-sectarian."

"Both views," comments Rabbi Tendler, "are valid." Furthermore, they are not wholly antithetical one to the other. They simply "represent two different backgrounds." Rabbi Tendler suggests an approach for the bewildered student. "Your approach should be one with integrity and appreciation, measured by the yardstick of halacha."

"I was just looking for a way to earn a little extra money while I went to school.

"I ended up with a labor of love"



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THE COMMENTATOR Interview:

IN CONDUCTING THIS INTERVIEW WITH YU PRESIDENT AND MOREI D'ASRA DR. NORMAN LAMM, THE HISTORICAL RESPONSIBILITY OF BRINGING THIS FIRST OF ITS KIND DISCUSSION TO PRINT FOR STUDENTS, FACULTY, ALUMNI, FRIENDS, AND OTHERS BORE HEAVILY UPON THIS EDITOR. AS A RESULT, I HAVE TRIED TO DO JUSTICE TO THE MAN, HIS IDEAS, AND POSITIONS BY INCLUDING AS MUCH AS POSSIBLE IN AN UNADULTERATED FASHION AS POSSIBLE. EVERYTHING YOU READ HERE WAS SAID (WITH THE EXCEPTION OF THOSE WORDS IN BRACKETS) AND THEREFORE WILL READ AS SPEECH, NOT POLISHED WRITING. WHENEVER SOMETHING HAS BEEN OMITTED FOR SPACE REASONS, APPROPRIATE INDICATION HAS BEEN GIVEN.

Questioner: Behnam Dayanim. Centrist Orthodox Philosophy

Q. I'd like to begin with general topics and then discuss some issues specific to YU. Okay? Throughout your academic life, particularly in recent years, you've identified with the term 'Centrist Orthodoxy', and that has created a severe backlash among the more right-wing members of the community, the Orthodox community. Did you anticipate the severity and scope of this reaction and has it taken a toll on you, emotionally or professionally?

A. Well, I anticipated a strong reaction when I criticized certain policies of the right-wing, but, I think the best term is 'Haredim'. I also got a backlash on the term 'Centrist'. I have no idea why it came. We had all along been identified as 'Modern Orthodox', and it's just that I feel the word 'Modern Orthodox' is taking two terms which are both loaded and which I don't like, and I'd rather have only one word that's loaded. I think that the term 'Orthodox' is a misnomer, and I think the word 'Modern' is rather arrogant as well as not particularly worthy of arrogance.

But apparently what they misunderstood is the word 'Centrist'. I think what everyone misunderstands is the word 'Centrist'. See, when I use the word 'Centrist Orthodoxy', I don't mean to say there is a spectrum right to left, and we are the center. So on this side you have Neturei Karta and on this side you have the Reform, and if you draw a line and divide by two we are the center. Has V'Shalom. That's not my understanding of what Centristism is and never was. My understanding of the word 'Centrist' is much more the philosophical notion, and that is the Maimonidean concept of the 'Derech HaShem'.

In Hilchot Deot, Maimonides follows what is essentially an

Aristotelian pattern, with some changes, in which he says that dispositions...that in dispositions of personality or character one should always be moderate in the middle. In the middle between the two extremes of personality, for instance neither to spend money like a drunken sailor nor to be a tightwad--in the middle. Neither to be so courageous that you're stupid or not to be a coward, rather to be cautious but, you know, intelligently cautious. You have to take a moderate position. That moderation is Rambam's meaning of 'Centrist'. Centristism as the 'Derech HaEmzait' that the Rambam speaks of.

However, it came out that they thought that being Centrist means you have to be between frum and not frum. Now, why anyone attributed such idiosyncrasy to me, after a whole career of being a staunch defender of Orthodoxy, I don't know. But apparently we have a very defensive nerve in our system, and it bothers me because I don't feel the need to be that defensive.

Q. You, you frequently refer to another term, 'moderation with passion', as the ideal disposition for a person. But does moderation perhaps preclude or, to some degree, dilute passion?

A. That's why I made the statement. Because there is a, on the one hand, a common misconception that moderation is bloodless, it's parva, and, on the other hand, it's a fact that to be moderate requires a greater use of intellect than to follow one's instinct. If my instinct is to do something, I can do it with passion. If I have to stop and think first, it's hard to summon passion. What I believe, however, is that our obligation at this point in our history is to, to 'dafka' look for, for the moderate road, the Derech HaEmzait, with the passion that it deserves.

Q. Okay...A. Of course, it is not the normally expected reaction, which is why I'm pleading for it.

Q. But it is possible?

A. I think so. I'm passionately moderate.

Q. Okay...A. Rather than moderately passionate.

Q. Can the philosophic construct that you envision, you know this 'moderation with passion', produce the kind of leading gadol or posek needed to perpetuate itself as regularly and as dependably as the more extreme or more narrowly focused brand of Orthodoxy can?

A. Is it possible to generate people who are, who bow to authority? No. That's not what I'm trying to do. Is it possible to generate people who are, who are disciplined but critical? Yes. That's what I want to do. Is it possible to create gadolim? Why not? The only problem is that many people who come into the Talmud Torah stream generally get socialized by the extreme right. Of course we can do it, and I think we are doing it right now. Just give us a chance. You know,

you don't become a gadol overnight. Now...when I was in Torah V'Daat, we had a Rosh Yeshiva, a great man. He once complained that some people wanted to become gadolim overnight, without losing a night's sleep. That doesn't happen. You've got to, you've got to give it a chance.

Q. So the 'socialization' is avoidable...?

"I think... 'Orthodox' is a misnomer...and 'Modern' is rather arrogant."

A. It's a thing that has to be struggled with... but who said life has to be easy? Really, I'm serious... I am convinced as a matter of principle that anything that is worthwhile requires a struggle... I'm trying to quote a Pirkei Avot... Oh, my Heavens, the words slip me. Anything, anything that's great requires an investment, and the Chazon Ish writes in one of his letters, you know who the Chazon Ish is? He writes in one of his letters, he says a remarkable statement. I remember exactly. [Dr. Lamm quotes a somewhat lengthy selection in Hebrew.] The Chazon Ish found everything difficult; nothing is ever easy. He was a brilliant man. If you have great ideals, you have to fight for them. You mustn't lose heart.

Q. Along the lines of, you said, critical thinking is what you... encourage. I remember in a speech you gave at the Student Centennial Celebration—it was a couple of years ago—you cited the Rav's insistence that his talmidim question...

A. Exactly.

Q. ...and [cultivate] critical thinking. But how far does the questioning go? To what extent can you carry it?

A. You carry it as far, until it satisfies your basic needs. Of course... certain kinds of questions go beyond the normal and beyond the rational. I'll give you an example. You come into an astronomy class, and you say 'how do we know that the star is not made out of blue cheese?'

"Torah U'Mada is not goulash. It's two separate items on the menu of learning."

Now that's a question. You may really want to know. But it's a kind of stupid question. There are certain underlying precepts, and certain fundamentals, which if we don't accept then we don't walk into an astronomy class. The same thing is true of any yeshiva. If you want to know, 'how do I know that there is a God in the world?', you've got a problem. You've got to solve it. That doesn't belong in a question in a class, unless it's a class in philosophy in which the proofs that God exists are being discussed... To bring up the most fundamental questions in every step means you'll never make any progress, and...no discipline

advances that way.

Torah U'Mada
Q. In that answer you inadvertently touched on the following two questions... Torah U'Mada, our school motto. It's overused, people hear it all the time, but it means different things to different people, even here at the school. Do you personally envision it as creating...separate curricula, Jewish studies in the morning and secular studies in the afternoon, or do you envision it as a kind of mixture? How would that work?

A. That's a very intelligent question. I'm...indeed, I've written about that. Not published, I've written. It'll be published... My concept of Torah U'Mada is that, not that they are the same. Torah and Mada are not the same. If they were the same, there'd be no question. Nor should they be the same. Torah and Mada each has its own autonomous methodology, are you a philosophy major?

Q. Not a major, but I know a little bit.

A. Each one has its own. its own...autonomous methodology. And whereas I think they have to be confronted with each other and enrich each other, they must be kept separate. Torah U'Mada is not goulash. It's two separate items on the menu of learning, the two main dishes. Or it's the main dish and a very, very important side dish. And the two of them have to be brought in confrontation with each other, that or encounter each other. And for every person they will produce different problems. But that's good. Because such tensions are creative tensions. Childbirth is accompanied by a lot of tensions and a lot of pain. But something happens. That's the same with Torah U'Mada. You can't mix them together... To have a mish-mash, that's not Torah U'Mada, that's a mish-mash.

YU "not a participatory democracy"

Q. Along the lines of the critical questioning aspect again, picking up on that comment... Dr. Miller, Senior Vice President, has stated innumerable times [such as] at the meeting that you had with student leaders that "yeshiva is a yeshiva" and there are "parameters" by which students must abide. In areas that are not so clear, that are not halachically determined, who decides? Do the students have a say in the process and decision making...?

A. The students certainly have a say in expressing their wishes, but remember that 'advice' and 'consent' are two different things. Of course, students have a say. But students are not the ultimate arbiters... To have no student input, we're not that kind of school. We're not that authoritarian. Nor is this a participatory democracy. If it were, we wouldn't be the kind of school we are, every generation would change the nature and substance of Yeshiva University. And we're not about to be that...democratic... That period of American history, recent American history is over I think,

I hope. No, there are parameters. Even Boston University has begun to understand that there has to be a certain moral discipline. Ours is a little tougher, but that's it.

Problems in Jewish Studies

Q. Okay, now moving, focusing in on YU in specifics. Let's talk about Jewish studies first. A notable characteristic of the Mazer Yeshiva Program is its emphasis...

A. Of what?
Q. MYP.
A. Yeah.
Q. Is it...
A. Go on.
Q. emphasis on 'Gemara Lishma'. Gemara shiur is heavily emphasized.

A. Torah Lishma.
Q. But gemara shiur is what I'm focusing on. That requires a strong desire to learn gemara, a desire not shared by some in YP who either use it as an easy way out or simply don't consider alternatives that might suit them more philosophically...



Dr. Norman Lamm discusses issues facing YU and world Orthodoxy.

Photo by J. Katzauer

A. Right.
Q. I like IBC because of a stigma that is attached to IBC and JSS of somehow being inferior. Do you find a solution to the problem?

A. I acknowledge the problem. Clearly, I acknowledge the problem. Let's divide them into two parts: number one, those students who don't belong in Mazer, and, number two, the stigma that attaches to those particularly in IBC. Okay? They're related, but they're not the same.

I have worked on this problem with Rabbi Charlop almost from the day that I came here. It has now been over twelve years. The problem at one time was far more severe. I know that I mentioned a similar thing to you last time [ED: Dr. Lamm refers to last month's traditional annual meeting with a number of students representing a variety of student organizations reported in THE COMMENTATOR.] and you seemed to object to it, you know, it's...the past. But you must remember that a generation of students at Yeshiva is three to four years, but for faculty a generation is twenty or thirty years. Like it or not, we see things in a different time perspective from the way you do. I mean, after two or

President Norman Lamm

three years, you're out, poof!, gone, but we have the responsibility of continuing this thing, and we therefore look at it with a different time perspective.

Years ago it was much different. We've cleaned up our act considerably. Attendance, if you noticed...shiur placement was a problem, that's been cleared up. We've toughened the discipline in Mazer considerably. Have we succeeded completely? No, not yet. Things are very rarely done perfectly, except in the offices of COMMENTATOR and Student Council. But the rest of us who are mere mortals try our best, and if you get a good degree of success you should be happy and satisfied. We're not completely there, but we're there far more than we used to be, and we're going to try more.

Mazer should really be a school for people who are serious about gemara. Now, IBC should be a school for people who are serious about Jewish learning, although not

or Mozi Shem Ra...And I want to say something else. Even if there is a degree of truth about certain people, to characterize them that way is a violation of what the gemara calls 'Mehadesh Shem L'Havero', to give them a pejorative nickname, and...is deserving of Harim or Malkut [ED: excommunication or lashings]. And that you don't do, because instead of helping people to achieve the fulfillment of their own personalities and own Jewish promise, this discourages them and destroys whatever we're trying to accomplish in education. I think it's dreadful.

Q. Okay...in JSS...their slogan is 'Learn it, not about it'. The idea is to learn how to read a primary text.

A. Right.

Q. Yet many students who enter JSS not knowing how to read and understand a page of gemara leave JSS the same way. What can be done about that?

A. Well, JSS does not aim primarily at gemara. It assumes a lower level of, of text acquaintance upon admission. So it must make its first dent in Torah Sh'Bichtav before it goes to Torah Sh'Ba'alpeh. But then again many students do remarkably well. See...you have a school like JSS where you have two components, those who are what we call Ba'alei Teshuva... who have...poor backgrounds, and those who have been through eight, twelve years of Jewish education and still can't make kiddush. I've seen such boys. Do I blame them? Nope. Whom then do I blame? I blame the system. The system has allowed a kid to go through twelve years of school, and somehow he comes out as if he never went to school a day in his life. Something is dreadfully wrong.

The fact that such young men come to Yeshiva...is a great tribute to them. And, of course, if I were, if I had gone through high school and elementary school and graduated after all these years of Jewish learning knowing next to nothing, I would regard myself as a failure, and one doesn't like to be a failure so you quit the whole thing. That they continue, I think is a marvelous, marvelous thing. It shows that they have a character which transcends normal psychology, wanting to quit. That means that we expect them now to make a special effort. In our modern day and age, kids don't come because their parents insist. No. Their parents may nudge them; but, if they didn't really want to do it, they wouldn't come. So this is their opportunity simply to compensate for the past, to make up for a great deal of wasted time. And then it's of each according to his ability. Some do not have the ability to learn gemara, some have intellect but not the will. And there are the kids that are willing, but they just don't have a 'gemarakup'...

The JSS system may not be perfect because nothing is perfect in human life. But I think...if

you look at the record of JSS graduates, especially in the past, you find many of them are now rosh yeshivas. Now, we succeeded with them. Many of them go to a daf yomi, many of them are leaders in their synagogues, many of them are teachers. We succeeded with them. The others, I don't say we've failed. If they have left...with a love and a respect for the practice of yiddishkeit, great... The boys

"I spend half of my waking hours... raising funds."

started when they were eighteen either fresh, or they came to us after the Jewish system failed and they were willing to come back and, whatever they picked up, as long as they made an effort, I say 'y'shaer kohaha' [congratulations]...as long as it's a genuine effort... Depending...on your pain and your...effort is your reward.

Israel "Year Abroad"

Q. Moving to the College, are you concerned with the growing trend at YU toward a three year college education, due to the frequent 'year abroad', and...the corresponding decrease in the opportunity of many students to take elective courses in areas outside their concentration?

A. Yes, but I think it's worth it. In other words, it's a trade-off. I think that the year in Israel gives them not only education... They may not get an education outside their major field [here at Yeshiva], but this is also outside their major field. But it also imbues them with...a devotion, and, even more, I have found with my own children, children in my congregation when I was a rabbi, and now young people who come from our high schools; we send out boys, we get back men.

No collection of courses can do that. So it's just like anything else in life is a trade-off, a cost-benefit analysis, the cost-benefit analysis here is way in our favor. I like it. I would like every single...if I thought it would do it, I'd legislate you have to go for a year in Israel, but if I [did]...hardly anyone would go. So

"Preaching doesn't always produce anything more than good sermons."

now we don't legislate it, we have, Baruch HaShem, 350-370 kids per year go... That's fabulous.

Faculty Salaries

Q. Okay, in an area in which I know you are probably tired of hearing, yet I can't resist the opportunity to at least pose a question in it—faculty salaries.

A. Resist, resist.
Q. Well, keeping in mind YU is in a period of financial constraints... prestigious schools such as Harvard have faculty salaries in the low \$70,000's, whereas other schools such as Rutgers, not so prestigious [or] distinguished, average

in the mid-60's. YU averages in the mid-30's. How can we compete?

A. ...It depends how you make the averages. Liberal arts undergraduate in English is not the same as liberal arts undergraduate in accounting, which is not the same as engineering, which is not the same as medical school. The averages don't really speak for very much. It depends what discipline. Again, we're way ahead of where we used to be. Way ahead.

To me, the...question of faculty salaries is a very, very important thing... I spend half of my waking hours, or more, maybe 60%, raising funds for this institution. What do I raise funds for? I raise funds for people to be able to thrive and live. Why don't I put it all into faculty salaries? For the same reason I don't put it all into pools, [or] I don't put it all into student offices. One has to make intelligent choices, and the banquet of life has a lot of courses, and you have to appropriate it the best way you can.

We did not stop giving raises this year; we gave raises. It was up to and beyond the cost of living increase, so no one is suffering... Right now the faculty does not seem to be unhappy. You raise the issue... How much spending money do you get? You may be pleased. If I keep on nudging, are you really sure you're getting as much as the other guy? You're going to go home and be very unhappy. Right now, I think the faculty recognizes that we really are trying very hard... Of course, everybody would like us to change our priorities. I'm sure students would like us to give more things to student affairs, faculty to faculty salaries... everyone has his own pet projects. Someone has got to decide, and every decision will leave someone a little bit unhappy.

Q. Do you sense a residual alienation among the older faculty members as a result of the turmoil of the past, the Supreme Court case in particular? [ED: The 1970's Court case was a precedent setting decision denying the YU faculty the right to unionize on the grounds that its members comprise part of the University administration. This controversial and closely divided verdict had significant repercussions on other private universities throughout the country and has yet to be overturned.]

A. Look...I don't want to mention any names. One of my major, major antagonists, when I first came here, on the union case... was very, very rough on me... a new President, untried and untested. I just gave him a chair. I had no doubts he's a good teacher, [so] I gave him a chair... And I've been talking with him, it's a thing of the past... It's a thing that had to happen, it happened... You grow up, you grow up, and you go on.

Q. When you met with us... last month, I wasn't really satisfied with the answer [to this next question] so let me pose it again.

Joint Enrollment
A. Oh, I know you weren't...
Q. Would you consider, under special circumstances, allowing joint enrollment in certain... 'exotic' courses that YU offer otherwise be unable to offer, keeping in mind that there have been joint 'hard' science seminars in the past?
A. Oy, whatever I say is not going to satisfy you. Because I'm not going to answer it directly, because I can't answer it directly. So therefore I'm not being a statesman, I'm not being direct, not being forthright, unless I give the answer you want. As a general policy, no. If we're going to be not co-ed, then we're not co-ed. Can there be occasional exceptions, rare exceptions? Yes. Who will determine? The administration will determine. Can I think of any special exception right now? No.
Q. [pause] That was direct.
A. Okay.

Restrictions on Curriculum

Q. Are there any courses that are off-limits to instruction, by non-Jewish, Jewish, or even observant instructors...?

A. ...[short pause, with tape off] I would say that I am in favor of the maximum latitude in teaching. Clearly any material that is necessary for the comprehension of the basic substance of the course should be given. But there are certain kinds of courses that are not essential really, as full courses, and, although I have nothing against their being given... in such cases where they offend the genuinely felt sensibilities of a significant portion of the College population, I believe that giving such courses would in the long run prove more disadvantageous than advantageous to the University.

Q. ...Can you give one example of... that type of course?

A. Yeah, a course in 'Mein Kampf'.

Neglect of Liberal Arts

Q. Another area, in which students feel somewhat disgruntled... is the perception that the liberal arts schools, Yeshiva College and Stern College for Women, have been neglected... due to the emphasis on AECOM [Albert Einstein College of Medicine], Cardozo [School of Law], and Sy Syms [School of Business]. Is this... perception correct?

A. That it's not as well developed as the other schools is correct. That it's been underdeveloped because of them is incorrect. We didn't place more emphasis, more resources in Einstein, Cardozo, and Syms because we have a philosophical bias in favor of professionalism. On the contrary, my bias is just the reverse. In the years before you came in, I was screaming and doing the things that most university presidents do, pleading with students to be interested in a broader array of

Continued on Page 9.

Dr. Norman Lamm: Consolidation and Advance

by Dov J. Pinchot

In August of 1976, Dr. Norman Lamm became the third president in Yeshiva University's history. This rabbi, philosopher, teacher, author, and scientist has displayed his unique abilities in a myriad of fields and disciplines, earning a prominent reputation throughout the world.

The first American-born president of YU first entered the doors of Yeshiva College in 1945, majoring in chemistry. The Israeli War of Independence tested his skills in the laboratory when, as a student, he was asked to work on a secret munitions project for the struggling state. In 1949, he was awarded the bachelor of arts degree summa cum laude from YC and was class valedictorian. After being ordained a rabbi at the Rabbi Elchanan Theological Seminary in 1951, Dr. Lamm went on to earn a Ph.D. in Jewish philosophy in the Bernard Revel Graduate School.

Prior to his election as President of YU, Dr. Lamm was rabbi of The Jewish Center in Manhattan. In 1959, He was appointed to the faculty of YU, initially as an instructor of philosophy.

Dr. Lamm has gained wide recognition for his writings and discourses on interpretations of Jewish philosophy and law in relation to problems involving science, technology, and philosophy in today's society. He is widely respected as a man of

deep faith, who is nonetheless unafraid to write on the topic of doubt in the modern Jew's mind.

Public speeches have served as a powerful forum for Dr. Lamm to express his visionary and occasionally controversial views. In July of 1986, speaking before 1,000 alumni in Jerusalem, Dr. Lamm condemned religious extremism and called for moderation in an historic speech titled, "Do Not Let the Center Collapse." Dr. Lamm recently assumed a more pronounced role as a moderating force in Jewish tradition by urging various branches of Judaism to end their battling. His highly acclaimed speech on Centrist Orthodoxy was delivered at the Fifth Avenue Synagogue in Manhattan on 24 March 1988.

Since assuming the presidency, Dr. Lamm has taken many steps towards improving the entire University. One example of this was his establishment of the Presidential Planning Commission, an eight member board of outstanding educators from outside the University, who were charged with gathering data on all aspects of University life, evaluating the academic, administrative, and service operations, and reporting recommendations for the continuing course of the institution.

During Dr. Lamm's tenure as president, the University was

part of a dispute that resulted in one of the U.S. Supreme Court's landmark decisions. In 1980, the Court upheld a ruling by the U.S. Court of Appeals for the Second Circuit that faculty members at YU are managerial personnel under the National Labor Relations Act and thus are not able to engage in collective bargaining.

Dr. Lamm also led the University through a period of troubled finances which threatened its very existence. He spearheaded a successful campaign to raise \$35 million over a two year span, in order to pay the University's debts.

Dr. Lamm has received numerous honors and awards, including the "Outstanding Educator of the Year" in the U.S. in 1972. Some of the positions within the community which Dr. Lamm holds include director of the Union of Orthodox Jewish Congregations of America; trustee-at-large of the Federation of Jewish Philanthropies of New York; member of the Halakha Commission of the Rabbinical Council of America; a charter member of the Board of Governors of the Association of Orthodox Jewish Scientists; a member of the Board of Trustees of the American Zionist Youth Foundation; former chairman of the New York Conference on Soviet Jewry; and former chairman of the Board of Education of the Manhattan Day School.

American Rabbinate. He attracted the attention of Rabbi Bernard Levinthal of Philadelphia who took Dr. Revel under his wing and encouraged him to prepare himself for a position of leadership in American Orthodox Jewry. Rabbi Levinthal urged his protegee to pursue courses in philosophy, law, economics, and Oriental languages at Temple University and the University of Pennsylvania. Fascinated at the abundance and richness of scholarships available through American institutions of higher learning, Revel obtained an M.A. degree from New York University in 1909 and was awarded the first Ph.D. ever from Dropsie College.

In 1909 he married Sarah Travis of Ohio. Her family had founded the Oklahoma Petroleum and Gas Company. In 1912 the Revels moved to Tulsa where Dr. Revel managed and expanded the family oil interests.

He was persuaded to return to New York in 1915 to assume the presidency of the new yeshiva created by the merging of RIETS with Yeshiva Eitz Chaim. He traveled frequently

between Tulsa and New York until 1921, when he severed his business connections to commit all his effort to the realization of his dream—the development of an institution of higher learning which would embody the synthesis of Israel's ancient spiritual values with modern scientific findings. Under his leadership, an innovative educational philosophy would evolve.

During his tenure as President, Dr. Revel was forced to overcome many obstacles. He disposed of a plan to merge the Jewish Theological Seminary with Yeshiva. His objections were that the seminary limited itself solely to the training of rabbis and teachers and that it permitted the non-Orthodox Mordechai Kaplan, later the founder of the Reconstructionist movement, to serve on the faculty. A more urgent problem arose when the Great Depression hit in 1929. The burden of securing adequate funds and financial support fell on Dr. Revel's shoulders.

Dr. Revel's manifold responsibilities and duties, constant pressure, fears, and strains, undermined his health to such a degree that his doctors insisted

Expansion Under Dr. Samuel Belkin

by Brian Polin

Dr. Samuel Belkin served as Yeshiva University's second president from 1943 to 1975. Born in Swislicz, Poland in 1911, he studied at the yeshiva at Radin, where he received his semikha (ordination) at seventeen. The years that he spent under the tutelage of the Chofetz Chaim at Radin had a profound impact upon him and his manner of speaking. As a result of this education, he adhered to the motto, "I never regret what I have not said."

When Rabbi Dr. Belkin arrived in America in 1928, he immediately enrolled in English language classes and began teaching the highest class in a Cleveland rabbinical school. Having decided to broaden his horizons and study classical Jewish sources other than those traditionally taught in yeshivot, he went to Brown University on the advice of Dr. Bernard Revel, founder and first president of Yeshiva, and Dr. Pinkhas Churgin, dean of Yeshiva Teacher's Institute and founder of Bar-Ilan University. There he studied the literature of Philo Judaeus and other Jewish scholars in Judea and Alexandria in the time of the Second Commonwealth and was awarded a full scholarship for the duration of his studies.

Dr. Belkin, at Harvard for a year in 1934, frequently spent Shabbat in the home of Rabbi Joseph B. Soloveitchik, engaging his host in Torah study well into the night. The following year he obtained his doctorate and Phi Beta Kappa key, the latter achievement noted in a biography by Dr. Sidney Hoenig, a lifelong friend and former dean of Bernard Revel Graduate School, as highly unusual for someone without a "high school diploma or baccalaureate degree."

Upon graduation, Belkin was appointed by Dr. Revel as an instructor of Greek, and the following year he was appointed Rosh Yeshiva at RIETS. Throughout his tenure as a faculty member, he delivered daily shiurim in the morning and daily classes in Greek in the afternoon. In 1937, again at Dr. Revel's request, Dr. Belkin

that he refrain from being actively involved in Yeshiva. He ignored these orders and tirelessly continued work until 1940. While delivering an advanced Talmudic lecture, he suffered a stroke which proved to be fatal. He died five years before the institution he built obtained University status under his successor, Dr. Samuel Belkin.

began teaching graduate courses in Greek and Hellenistic literature. This teaching was done gratis because of insufficient funding.

On Dec. 1, 1940, Dr. Revel died. Dr. Belkin, then 29 years old, was appointed dean of RIETS, and, on May 25, 1943, he assumed the role of president.

At his inaugural address, he emphasized the role of the college, stating that "Yeshiva College was established not for the sake of adding another college to the many excellent institutions of higher learning already in existence in this blessed land. YC has endeavored to blaze a new trail of its own in conformity with the great American democratic tradition of education and in harmony with the spiritual heritage of Israel.

"It is a true college of liberal arts and science. It is not our intention to make science the handmaid of religion nor religion the handmaid of science. We do not believe in a scientific religion nor in a pseudo-science. We prefer to look upon science and religion as separate domains which need not be in serious conflict and, therefore, need no reconciliation.

"If we seek the blending of science and religion and the integration of secular knowledge with sacred wisdom, then it is not the subject matter of these fields, but rather within the personality of the individual that we hope to achieve this synthesis."

Dr. Belkin engaged in an ambitious plan of expansion, using Johns Hopkins University and the University of Chicago as models. He started the medical school in 1948, gaining accreditation in 1950, and established a total of twelve graduate schools during his presidency. While greatly expanding the University's function and prominence, this did contribute to significant financial strains that beset Yeshiva toward the end of his term.

While president, Dr. Belkin received numerous honors and titles, including honorary doctorates from Brown University and Dropsie University, alma mater of his predecessor, Dr. Revel, and various medals from the city of New York for outstanding community service.

October 19, 1975 marked one of Dr. Belkin's last interviews, after he resigned from the presidency because of declining health. In it, he termed his assumption of the presidency to

Continued on Page 9.

The Vision of Dr. Revel

by David Ottensoser

Dr. Bernard Revel, one of the most innovative Jewish intellectuals of this century, planned and nurtured this nation's first college under Jewish auspices, Yeshiva College. His vision of a dual education comprised of intense Talmudic training coupled with secular, scientific knowledge came into fruition with the creation of Yeshiva University, towards which Dr. Revel devoted all his life and energy.

Dr. Revel was born in 1885 in Kovno, Lithuania. His father, Rabbi Nachum Shraga Revel, was his first teacher. By the age of five, he was recognized as a child prodigy due to his ability to recite from memory and expound upon extensive selections of difficult Talmudic texts. Upon the death of his father he studied for a short while at the Yeshiva of Telshi where he was known as the "Prinner Illui" (Prodigy of Pren).

By 1906, at the age of twenty-one, he had studied at all of the outstanding yeshivot of the Russian Pale. Troubled by the increasing social unrest in Eastern Europe, and particularly by his own imprisonment during the revolution of 1905, Dr. Revel decided to emigrate to the United States. He immediately enrolled in the Rabbi Isaac Elchanan Theological Seminary. His unusual combination of Jewish and general learning, his impressive intellect, and estimable character were quickly realized by the leaders of the

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Interview

Continued from Page 7.

courses, in more liberal arts because of the simple reason that they come here for an education, not to become tradesmen. But you know preaching doesn't always produce anything more than good sermons...

I have cited two themes to students since I came here, and they are as relevant today as they were a dozen years ago. Number one,...we don't have enough students who are prepared to devote their lives to the Jewish community, in Avodat HaKodesh. And number two,...in the colleges there is too much emphasis on professionalism and pre-career training and not enough on genuine liberal education. Now those have been themes that I've felt from the day that I walked into this office...[regarding the first] Yeshiva has a special responsibility to the Jewish community...[concerning the second theme] The rest of the university world is beginning to see a...return, or recrudescence, of interest in liberal arts. Maybe we will too. The professional, vocational aspects, you learn later, better. And on the jobs, you learn much more than you learn in school. The broader educational things, as long as there is no one to nudge you later on, you won't learn, and this is the time to do it.

Need for "Introspection"

Q. In your speech to the Executive Council, you called for

'introspection' as a beneficial side effect of the impending accreditation review. In what areas do you think we can most benefit from such introspection?
 A. That is actually one of the areas you just mentioned. How do we...make the liberal arts part, the humanities part, more attractive?...So that students should really want to learn it. Are we fulfilling our mission..., not only the major mission but the sub-missions in various other parts of the University? In other words, every once in a while you have to take a good, hard look at yourself. And if Middle States [review authority] makes us do that, then Middle States is worth it already. Every once in a while, you've got to take a look and see how things are running, whether they should run, and how can they run better.

Future of Education Nationwide

Q. In light of yesterday's [Nov. 8] election, what do you see the educational climate being...for higher institutions of learning under a Bush administration?
 A. Well, I'm a bit apprehensive. But you can't take higher education out of the context of the whole economy...I don't think Bush is anti-education. The fact that, in the last administration, Ed Bennett [ED. Secretary of Education who was honored at a YU function two years ago] was a conservative and riled a lot of educators who were ensconced in their pristine liberalism, that doesn't mean he was anti-education at all. He was not for their form of education...But I think the question will be decided by the economy,

and then everyone's going to fight for a piece of the pie...From my own limited experience here, I can imagine what a President of the United States has to go through...Every part of the economy is desperate for funding. It's impossible that everyone should get what they minimally need. It'll just have to be hard choices...This is Madison's concept of federal government, you know. All the various factors, each one fights for its own and out of the boiling caldron of this encounter, somehow the commonweal emerges. I just hope that when the commonweal emerges, we don't drown in that caldron.

Possibility of Honors Courses

Q. [Concerning]...what SOY President Jeff Paley asked you in that meeting [with student representatives]...He asked about honors courses and you said you'd confer with Dr. Brenner. Just to follow up...
 A. Yes, I did. It's important...Dr. Brenner is philosophically rather reluctant [to provide] honors courses in general. In a school this size, he feels that it's much healthier to pepper many courses with a few very good students who can raise the level, rather than taking the cream off and leaving the other classes bereft of anyone particularly scintillating. I have a feeling that he may be right. It may be more fun for very bright students to be together and challenge each other, but they will lose little in their education if they have others with them, and the others will gain more...more educational benefits for a larger number...I believe that kind of

calculus is an intelligent one.
 Q. 'The needs of the many outweigh the needs of the few?'
 A. Not quite that, because the needs of the few are not as pronounced qualitatively as the needs of the many...to be able to be inspired to greater activity of their own. I've seen fellows who graduated from colleges mediocrities who became intellectuals in their thirties. Different people develop in different rates.

Challenges of Office

Q. Finally, Yeshiva University Presidents have histories of extraordinarily long terms in office. Do you intend to continue that tradition?
 A. Are you suggesting that mine is already overlong?
 Q. ...Do you have plans beyond Yeshiva?
 A. ...I don't know. I still have 'a long way to go and many promises to keep'. Am I quoting Frost properly or not? There's a lot to do. If I felt I had fulfilled all I had to offer to Yeshiva, I would begin looking for a replacement tomorrow. I think it's in an institution like Yeshiva which is as enormously complicated as it is, far more complicated than any university I know of, it takes you many years just to master it. Even if you've been a student and a faculty member here, it takes years to know what's going on. It took me five or six years before I began to understand what I was dealing with...It's a very, very difficult, very, very difficult job. In many ways it's draining and straining, but for someone who believes in it, it's the greatest job in the world. I wouldn't change it for anything.

Belkin
 Continued from Page 8.

be "an accident" and said that the challenge of "building and solidifying a University...has been a very satisfying 32 years for me," but the time had come for "a younger man to assume the heavy burden of the presidency."

Two months later, he was awarded the title of Chancellor, the first person in the history of Yeshiva University to hold such a title.

After his death on the following Passover, April 18, 1976, Rabbi Joseph Soloveitchik eulogized Rabbi Dr. Belkin as a "restless dreamer...saintly scholar...and teacher par excellence." The Rav concluded by saying that "he disdained all personal ambition and was always committed to learning and scholarship, imbuing thousands with the spirit of Torah U'Mada. Torah and knowledge."

At the Chag HaSemikha celebration on the centennial of the institution, Dr. Norman Lamm, his successor and current president, commented that "Dr. Belkin taught us by example that to be a scholar, you need scholarship; to be a Heaven-fearing person, you need faith; to be a teacher, you need love of your pupils as well as your subject matter. But [he taught us] to be a rav, a rabbi in the classical Jewish sense, you need all of these and more; you need the gift of leadership."

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The Lighter Look



by Jonathan Miskin

"And that's tonight's news. Stay tuned for 'Really Incredible Things That You're Just Not Gonna Believe', coming up next right here on Channel 49."

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"Hi! Welcome to Really Incredible Things That You're Just Not Gonna Believe! I'm your host, Bert Bart, and tonight we're going to see something absolutely incredible that, frankly, I don't believe myself. But first, our producers have asked me to clear up something from the last show. You'll recall that our guest last week, the eminent Dr. Hubert Matchbox, proved unequivocally that the tiny country, the Ivory Coast, is so named because it is made entirely of the two leading brands of hand soap: Ivory and Coast. Well, during the week our studios received hundreds of calls from frantic Ivory Coastans, terrified that high tide will literally wash their homes away. Please! Don't panic! Dr. Matchbox has assured us that the top competitor, Tide, is not trying to establish its own nation.

"And now, let me welcome back to the show our old friend Professor Milton Llewelyn, if I recall correctly, the last time you

visited us, we were discussing a troupe of polar bears whose renditions of Tchaikovsky's ballets rivaled those of the finest ballet companies in the country."

"Yes, I was told recently that the bears arranged a defection for a grizzly from the Moscow Circus. Tonight, I'd like to talk about a fascinating phenomenon called the Danciger Quadrangle. A danciger is a four-sided figure, usually a courtyard. This particular danciger was discovered in 1902, by Sylvia Quadrangle."

"I suppose the Bermuda Triangle was named after Donald Triangle?"

"Well, Claude Triangle, really. Surely you know that a bermuda is a three-sided figure the sum of whose internal angles is 180 degrees. But it's good that you brought that up, because the fascination surrounding the danciger is almost identical to that of the famous bermuda. Allow me to explain. The Danciger Quadrangle is located on the campus of an obscure little college called Yeshiva University. The students there like nothing more than to lounge around the danciger, play ball, frisbee, or toss around a few ideas. Heh, heh, a little college joke."

"Please continue."

"Well, all this is only natural. After all, the danciger is the only location in the neighborhood

with any grass on it. But what the students don't realize is that this sort of behavior is extremely dangerous and should be avoided at all costs."

"Well, gee. You sound pretty serious."

"Do you recall the Bermuda Triangle's source of infamy? Over a period of several years, hundreds of ships and airplanes, not to mention an entire species of whale and Jimmy Hoffa, mysteriously disappeared in the region known as the Bermuda Triangle. Nobody has been able to explain the phenomenon and most scientists believe it to be unique. But I know better. The Danciger Quadrangle is an equally deadly zone whose power is unparalleled on our continent."

"At this point, Professor, I'd like to call out one of the two guests you brought with you, Mr. Sam Gruck. Mr. Gruck, what is your position at Yeshiva?"

"Well, I'm what's known in security lingo as a 'grass guard.' I patrol the area and every once in a while I'll say 'Hey, kid! Get off the grass!' It's not a pleasant job and most of the guys tease me for it, but look, it's for their own good."

"Mr. Gruck, have you ever witnessed a, shall we say, a sighting to support Dr. Llewelyn's claim?"

"Oh, sure! By the dozen. One

of the most remarkable occurred last year at about ten at night. A fellow was riding a bicycle right down Amsterdam, when suddenly he hit a kid on a skateboard, smashed right through the mall and headed toward the danciger. I immediately jumped out of my booth and started yelling 'Hey! Get off the grass!' and firing warning shots in the air. Next thing I knew, there were a thousand points of lights, the sounds of 'When You Wish Upon A Star' being played on the bagpipes, and then he was gone. Sucked into oblivion? Vaporized? Nobody knows. His bike, however, turned up in a homeshow in Braninard, Minnesota."

"Well, we have someone here who has survived the merciless danciger. Please welcome Mortimer Zeitenberg. Mr. Zeitenberg, your story."

"I was late for a speech class I had, and had gone back to my room to get my cigars—I was giving a speech on smoke signals—when I inadvertently stepped into the danciger. Immediately, I was transported to another dimension where I found myself hunting rabbits with Elmer Fudd."

"How awful!"

"It kind of reminded me of the time I was sucked into the Bermuda Triangle. I spent six months chasing roadrunners in the Nevada desert."

"Well, let that be a lesson to us all. Natural hazards like the Danciger Quadrangle are not to be taken lightly. When they warn passers-by to keep off the grass, they mean it. Please join us next week when we look at the Statue of Liberty and meet famed statue watcher Wilma Pink, who claims that Lady Liberty switches arms when she gets tired. Until then, for Professor Milton Llewelyn, I'm Bert Bart. Good night."

Crossword Companion



Solutions to Last Issue's Puzzle

Congratulations to Zalman Levine who was the first to submit the correct responses to Larry Hartstein M611.

Watch for another puzzle in the next issue of THE COMMENTATOR.

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SSSB HAPPENINGS

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Van leaving 7:30 p.m., Lot A

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Lot A

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THIS WEEK IN HOCKEY

by Saul Kaszovitz

Shutout for Schlüssel

Wildcats 1, Seneca 0: In a game marred by fights, the Wildcats brought their record to 4-0 with a 1-0 win over Team Seneca (3-1). Midway through the first period, with no score, a player from Team Seneca threw the full weight of his stick into the neck of opposing defenseman Moshe Blech. Over the past three seasons Blech has proven himself to be one of the cleanest and most solid defensive players in the league. The attack was deemed unwarranted and drew a major penalty.

On the ensuing power play, Mike Schreiber took the puck from center "ice" and zipped a pass on to the stick of Yechiel Gordon. Gordon's initial shot was stopped by goalie Alan Laifer. But the rebound squirted free, allowing Gordon to pop the ball in the net. That was it for the scoring as both Laifer and David Schlüssel played brilliant goaltending.

Keehn Leads Irish With Trick

Fighting Irish 10, Freshmen 5: A game that was predicted to be an easy win for the Irish actually turned out to be a tough fight for one and a half periods. The Freshmen jumped out to a 2-0 lead until the Irish knotted it up at 2-2 with scores by Shmuel Soffer and Ari Keehn. The freshmen took the lead again on Mitch Weiser's second goal. But when Keehn tied it up at 3-3, the Irish never looked back. The Irish went on to outscore the Freshmen 7-2 in the final period and a half, with four goals in the last four minutes. Kenneth Polinsky added a goal and four assists for the victors.

Another Shutout for Schlüssel

Wildcats 4, Saints 0: David Schlüssel, as usual, played outstanding goal as the Wildcats cruised to a 4-0 win over the Saints. The game started off with a blast as Ari Schertz rifled a shot past goalie Shmuel Bulka. The game settled down until the start of the second period when Marc Fries scored on a perfect pass from David Gellman. With Elliot Rothchild and Gellman scoring in the third period, the Wildcats sailed to their fourth victory in as many games.

In Other Games

Freshmen 4, Sabres 2: Harris Perlman had 2 goals and Michael Ripstein had 2 assists as the Freshmen notched their first win over the Sabres.

Fighting Irish 6, Bruisers 2: Geoff Miller's 2 goals and Wayne Feder's brilliant goaltending kept the Irish at the top of the league with an easy 6-2 win over the winless Bruisers. David Sheer's excellent goaltending for the Bruisers was not enough to hold back a more talented Irish squad.

Baseball-Continued from Page 12. A.D.'s Response

both know that classes must come first.

Why can't we meet the 12 game minimum by playing double-headers on Sundays, you ask? The IAC schools don't like to schedule on Sundays for two reasons. First, they don't want their teams playing and/or practicing seven days a week (most intercollegiate baseball teams, during the season, play or practice six times a week). Second, most schools save Sundays to make up games that have been rained out.

Exacerbating the whole problem is practice time—when do we practice? Most of our students don't get out of class until early evenings. If we don't have enough time to play our official games, what in the world can we do about practice time?

I hope that you've begun to get an idea of the insurmountable problems involved. As an old Brooklyn Dodgers fan, as someone who grew up playing stickball in the streets of New York, I have a special affinity for the game. I'd love to see it as a sport

at YC. Unfortunately, given our somewhat unique circumstances, I don't think it was meant to be.

If you'd like to "bat" this around some more (forgive the pun), my door is open.

Response Continued from Page 3.

Moreover, in regard to the Political Science Society of which I am president, I was dismayed to find a number of factual errors in a newspaper which has traditionally exhibited excellent investigative talents. To begin with, the claim that "the society has failed to run a single event this year" is utterly ridiculous. A voter registration drive (65 new voters registered), a girls' shabbaton at Stern, and the U. of Pennsylvania Model United Nations have already taken place.

Indeed, rather than being inactive, the J.P. Dunner Political Science Society remains one of the most active clubs on campus.

Additionally, you criticize the fact that no event was coordinated for election night. Once

more, had you bothered to use either common courtesy or common sense and ascertained the facts, it would have become clear that Poli-Sci did in fact schedule an event for election night as early as the end of September!

At a later period in time, it was proposed by the SCW and YC student councils that the event be co-opted, with Poli-Sci as a co-sponsor. At a subsequent council meeting it was further decided, rightly or wrongly, by the councils, that because election night fell in the middle of midterms, it should be toned down. Therefore the event was not publicized Uptown and while there was an event at Stern for Stern College students, YC was not involved—again, due to the decision of the councils. It is hoped that in the future, editorials will be both more informed and informative, maintaining the high standards established by the editors and expected by the student body.

David Aidelson
YC '89

(ED. Two of the three events Mr.

Aidelson mentions, the University of Pennsylvania Model United Nations and the women's shabbaton at Stern, took place after the publication of the editorial to which he refers.)

Kristallnacht Continued from Page 1.

in the square, two adult coffins and two little ones." He recalled the man who had been beaten so badly that the keys in his pockets had been broken.

Rabbi Kahn concluded his address by asking the famous question, "How could this have happened in twentieth century Germany? He warned us of the dangers of complacency and admonished us, "we must not forget."

Intramural Basketball-Continued from Page 12.

23 points. Pesach Skulnik dominated inside for 12 points. For the rebels, who didn't do much running, Dov Goldman scored 11 and Darrin Hirt added 9.

Team Gardner shooting guard Shuki Grossman is the winner of the intramural player

of the week award. Grossman pumped in 18 points from the outside, most of them with at least one defender in his face. "It's invigorating. I just wish I could have incorporated a win with my individual effort," mourned Grossman.

Yeshiva Sports

Hirsheys Start Off Strong

By Shmuel Bulka

The third week of Intramural basketball featured an early season bout for league supremacy between Team Gardner (2-0) and Team Lubetski (1-1). When the battle was over, Team Lubetski emerged victorious, 39-37, and both teams stood at 2-1, mired in a four-way second-place tie. The Hirsheys now stand alone on top at 3-0.

"The key to the game is to stop their point guard," said Team Gardner's substitute captain, Mordi Leifer, before the game. In the first half they didn't, and it showed on the scoreboard. Team Lubetski point guard Jeff Silverberg sparked the team with great passing and tenacious defense, allowing them to go into the locker room up 20-15 at the half.

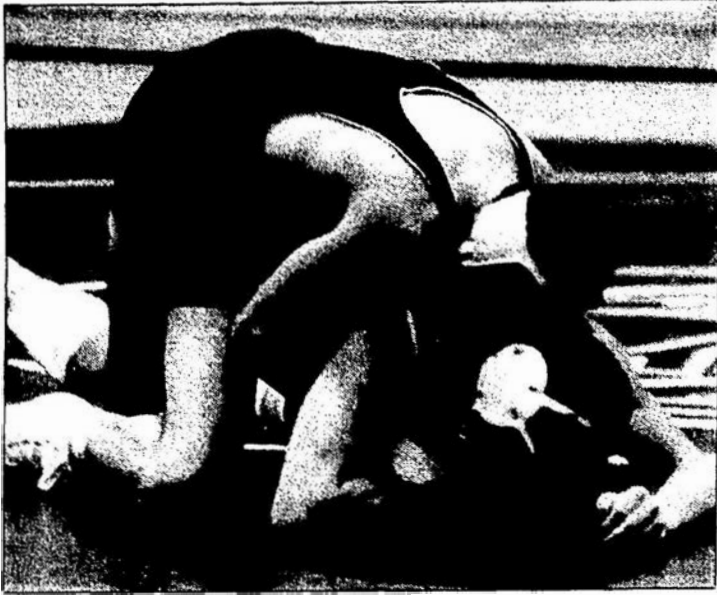
Team Gardner apparently studied the videotape at halftime as they returned from intermission and rattled off ten straight points. After forcing numerous turnovers, Team Gardner opened up the floor and began to break almost at will. Even in their set offense, they were patient and usually found the open man. But Team Lubetski had the last word as they were able to suppress the uprising and went on to seal the victory. "The key was going to the man-to-man trap," explained captain Shaul Lubetski. The Lubetski trio of Silverberg, Steve Judkowitz, and David Weinstein combined for 29 points, while Shuki Grossman led Team Gardner with eighteen.

In other week 3 action, the Hirsheys remained the one undefeated team by nipping the winless Goobers 45-44. Jeff

Muehlgay led the Hirsheys with 14 points while David Speiser and Hillel Zakai popped in 11 a piece. Eli Leibowitz led the Goobers, who suffered their third consecutive heart-wrenching loss, scoring 15 points, while Ellis Malovany continued to impress, adding 11 points.

Jeff Lefkowitz, Yoni Weber, and Larry Hartstein led a balanced hart-throb attack, all scoring in double figures, producing an impressive 56-42 romp over the Terps and improving their record to 2-1. The Terps, not looking at all like their Maryland namesakes, were paced by Izzy Marcus with 15 points. Team Taragin also joined the ranks of the 2-1 teams with a 41-35 triumph over the winless Runnin' Rebels. Ari Blaine led the winners with a season high

Continued on Page 11.



YU Wrestlers stay on top, beating Fordham 36-17 in home opener to even record at 1-1.

Photo by J. Sindler

Baseball at Yeshiva

By Dr. Gil Shevlin, YU Athletic Director

Dear Mr. Nathanson:

This is in response to your "Open Letter" addressed to me in the October 25th issue of THE COMMENTATOR, concerning baseball at Yeshiva College.

Before addressing your specific concerns and questions, let me preface my remarks by indicating the general principles we utilize to determine which sports and athletic activities become part of the intercollegiate competitive program and/or the physical education required and elective programs. Stated simply, we try to meet the needs and interests of the student body, as they pertain to sports within the framework of the mission of the College and taking into account available resources. This office, with the strong support of the administration, has made some significant changes to these programs during the brief period that I've been here at YU.

In response to substantial student interest, we've added an elementary basketball class; a golf team/class has been introduced. If you compare the number of events in this year's intercollegiate athletic schedule to last year's schedule you will note that, in recognition of student interest and participa-

tion, we've scheduled more events this year in every single sport than we did last year. In order to conserve resources (i.e., funds) and to use them more effectively in other areas of the program, we've eliminated some activities where student demand and interest has seriously waned— for example, we no longer offer bowling or riflery, and we have eliminated soccer as an intercollegiate activity but have kept it as a physical education course activity. Each of the foregoing changes has come about, primarily, as a response to what the student body at Yeshiva College has indicated it wants and it needs vis-a-vis the athletic program.

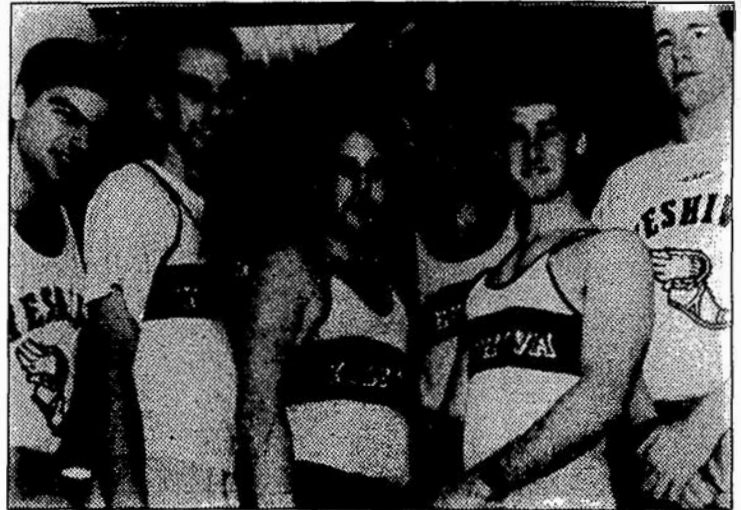
So why don't we have baseball at YC? There certainly seems to be significant student interest and support. In your article you say, "All the excuses have been heard..." I've explained to several students the difficulties in trying to have baseball at YC—I've never made any "excuses." These students left with a clearer understanding of the problems and an appreciation of the obstacles involved.

What are these problems and obstacles? I'll try to be as concise as possible. (Please bear in mind that the following refers to INTERCOLLEGIATE baseball, not club level or intramural

baseball.) The intercollegiate baseball season usually runs approximately 10 weeks— from early March to mid-May. During this period, we customarily lose one week for midterms and two weeks for the Passover recess. Thus, our entire competitive season would have to be conducted during a seven week period. As a member school of the National Collegiate Athletic Association (NCAA) we are required to play a minimum of 12 games. As a member of the Independent Athletic Conference (IAC) we are required to play 10 of those 12 games against Conference teams. In the IAC, games are scheduled at least once a week on a weekday and more often than not (because of the short season), two games during weekdays, and every Saturday. At YC, we're in trouble on both counts. We do not play on Saturdays and no way can we play one or two afternoon games during the week for seven or eight weeks unless we're willing to have a significant number of students (18 to 20 students usually comprise a squad) miss a considerable number of classes.

Missing classes is definitely not a part of the mission of Yeshiva College. I don't think I have to belabor this point; we

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Members of the 1988 record-breaking Cross Country Team.

Cross Country Finishes 4-4

On November 13, the Yeshiva Cross Country team competed in its final race of the year. The three hours prior to the meet had been marked by torrential downpours. Luckily, the rains had subsided by the start of the race, but the storms left the Van Cortlandt course in horrid condition. Despite the potential dangers of running on a water-logged course, the Yeshiva runners and their opponents from Stevens Tech, agreed to run.

In the past, Stevens has consistently bettered YU in Cross Country competition. However, under Coach Stanley Watson, YU is enjoying their most successful season ever. The Yeshiva harriers were pushing for an upset.

The winner of the competition is determined by the first five finishers for each team. YU entered what may perhaps be its best five runners in the school's history: Avi Berger, Victor Fishman, Jon Katzauer, Naph-tali Levine, and Dan Shiller.

Once the race began, Katzauer and Levine got off to their usual fast starts, with two Stevens runners close behind. Fishman and Shiller, strong finishers, took up the rear.

On November 6, a week

before the meet, both Katzauer and Berger had run in the New York Marathon, where Katzauer had broken the Yeshiva record by completing the 26 plus miles in three hours and thirty-three minutes. The combination of the poor conditions and their unrecovered legs, both Katzauer and Berger were forced to withdraw. Shiller twisted his ankle slightly midway through the race and finished eighth overall. Fishman finished second for YU and fifth overall, with a time of 34:33. He had been trailing a Stevens runner for over three miles, only passing him in the final backstretch by running through the puddles instead of around them.

Yeshiva's best runner, Naph-tali Levine, in only his second race, finished third overall with a time of 33:11, roughly three minutes behind Stevens' best.

The loss dropped YU's record to 4-4, still its best showing ever.

The meet concluded the careers of Katzauer, Berger, and Fishman. All three have raced at least three years for YU and all posted personal bests this year. Sophomores Levine, Shiller, and Junior Jerry Glazer make up the nucleus of the Cross Country team's future.

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