

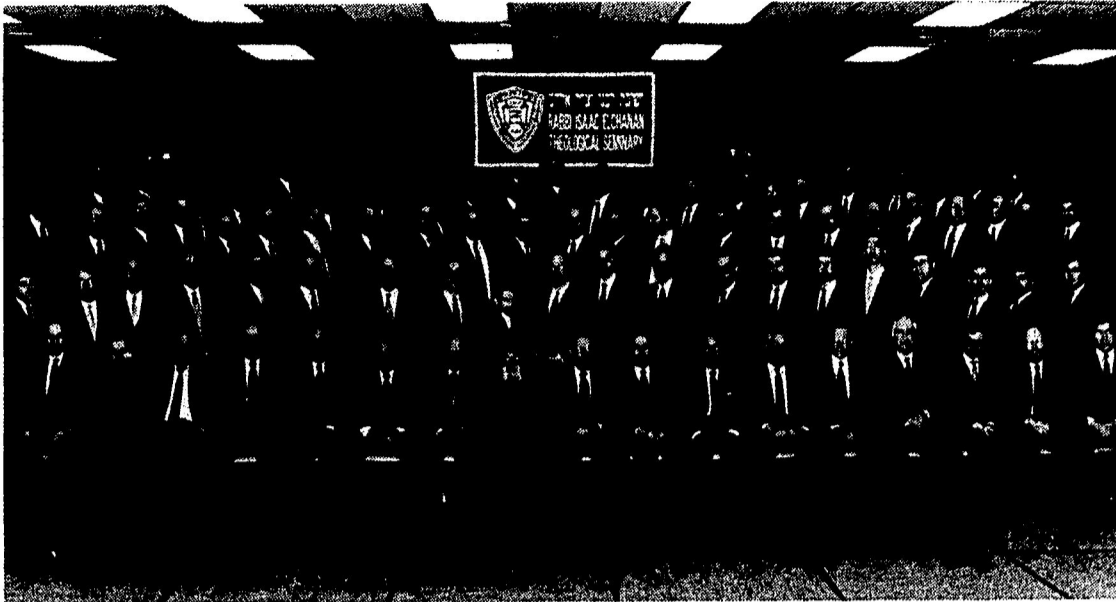
The Commentator

Official Undergraduate Newspaper of Yeshiva College

March 28, 1990

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

VOL. LIV NO. 9



Degree Recipients (standing) at YU Chag HaSemikhah.

YU Celebrates Chag HaSemikhah

by Jonathan Adler

The first Chag HaSemikhah since RIETS established a four year Semikhah program was held Sunday, March 18 in a packed Lamport Auditorium. Eighty-nine students received Yoreh-Yoreh, eight received the more advanced Yadin-Yadin, and one received a Chaver degree. The newly ordained Rabbis join the ranks of the over 2,000 Rabbis who have received their Semikhah from RIETS since 1906.

Many members of the Chag HaSemikhah class of 1950 celebrated their fortieth anniversary by attending this year's celebration. Also at the cere-

mony was Mr. Joel Jablonski, a benefactor of REITS who is celebrating his 90th birthday. He received only the fifth Eitz Chaim award RIETS has bestowed in its history.

According to Rabbi Zevulun Charlop, Dean of RIETS, the purpose of the Chag HaSemikhah is "to give a sense of grandeur to their [the Musmakhim's] achievement and to project to the community the scope of what we do."

Speaking at the ceremony, Rabbi Israel Miller, Senior Vice-President of YU, commented that, despite the "prophets of doom," who predicted the demise of American Jewish life,

"we have reproduced ourselves." Students whose fathers and grandfathers received Semikhah from RIETS are now receiving their own Semikhah from the same institution. Rabbi Charlop said that due to the newly instituted four year Semikhah program, the newly ordained Rabbis are "better trained and better prepared" than their fathers and grandfathers who preceded them.

Rabbi Robert Hirt, Vice-President for Administration and Professional Education at RIETS, credited RIETS Musmakhim with helping to bring about the tremendous advances
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Students Rally In Washington

by Dov J. Pinchot

Over 950 students from Yeshiva and Stern Colleges rose early on Thursday morning, March 8th, the Fast of Esther, to board 16 buses travelling to Washington D.C. In Washington, this large percentage of the student body rallied for an expedited exodus for Jews from the Soviet Union.

The rally began with a silent walk past the Soviet Embassy, intended to show solidarity for Carmella Raiz, who was demonstrating in front of the embassy for the release of her long time refusenik husband. From there, students continued to Lafayette park, situated across from the White House.

In Lafayette Park, under hundreds of placards reading, "Fly Them to Israel - Direct Flights to Israel," "Pamyat - Stop Soviet Anti-Semitism," and "Let the Jews Live" printed in a barb wired Jewish Star, student organizers and Rabbi Moshe Tendler delivered speeches of support for the Soviet Jews, urging the Soviet government to fulfill its promise for direct flights and warning of



Students protesting for direct flights of Soviet Jews to Israel at "Freedom Express" rally in Washington.

the imminent danger which faces today's Soviet Jews.

After the Lafayette demonstration, a demographically selected group of students lobbied targeted Senators for their support and pressure in assisting the exodus of Russian Jews. The majority of students gathered at the Western Steps of the United States Capital building, where some of the most emotional moments of the rally occurred.

Carmella Raiz described the plight of her family, refuseniks for over 18 years (her husband was given his visa the day after the rally and flown to Israel last week).

Rabbi Mayer Goldvicht said selected Psalms for the welfare of the Soviet Jews in a wailing tone, so moving that one student concluded "it was the most memorable moment of the trip."

After hearing speeches by notable Congressmen and Senators, such as Pat Schroeder, the group prayed Mincha on the Western Steps. To many, the day of fasting was filled with an intended symbolic link to the mission of the rally. "We are gathering here just as Esther probably gathered the Jews in desperation a thousand years ago," one student remarked. "I
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Meal Plan Canceled Administration Compromises With Students

\$1000 For Incoming Students

by David Borowich

After much back and forth deliberation, the members of the administrative food service committee have yielded to student concerns and have decided to withdraw their former recommendation to the Executive Council of Yeshiva University. The new proposal allows all current students at Yeshiva and Stern colleges to graduate without constraining them into eating in the cafeteria. Thus, any form of meal plan would be operative only for incoming students, who would be informed of the costs before they made their decision to attend Yeshiva University. This agreement between administration and students did not come effortlessly.

Following the announcement of the proposed mandatory meal plan less than three weeks ago, a tremendous wave of student outrage flooded the campus. Eli Cohen, chairman of the student food services committee, commented immediately after THE COMMENTATOR's disclosure that "it is our (the food services committee's) job to truly ascertain student input and to represent their wishes to the best of our abilities." A meeting of all the students on the committee was convened two days later to determine the most effective way of gauging student concerns.

A random sampling of student input was obtained from numerous phone calls, letters, and conversations all condemning the decision of the administration. A new meeting was arranged last Thursday, March 22, between the student food services committee and Jeff Rosengarten, Director of Supporting Services, to discuss the reaction of the students to the proposed mandatory meal plan and to offer feasible alternatives.

The committee reported that the feedback from students was

largely negative and that no mandatory meal plan would be accepted. Mr. Rosengarten then proceeded to explain the realities of the deficit and requested that the students offer another viable solution given the circumstances.

The students recommended that no mandatory meal plan ever be instated. "If the cafeteria is a losing business and the school can not effectively manage it," said YCSC President Barry Kaye, "then let a private company take it over." Mr. Rosengarten dismissed that option as unrealistic and encouraged the students to reach a consensus. Time suddenly became a crucial factor since on the next day, the Administration's AD HOC committee on Food Services would be conducting their last meeting before presenting their final recommendation to the Executive Council.

The students committee, understanding its restraints, suggested that whatever plan does eventually get passed, it should not be applicable to current students and that the cost for incoming students be held to a minimum. On Friday, March 23, a select group of five students from YC and Stern met with the AD HOC committee on Food Services in a crucial meeting. This gathering would be the last opportunity for student input before the Executive Council meeting on March 27.

Dean Rosenfeld, chairman of the AD HOC committee, began the meeting at ten o'clock by reading the revised recommendation of the committee from the minutes of the last Executive Council meeting. "Effective next year," the minutes read, "the University would install a mandatory Debit card at six hundred dollars per semester."
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Fighting For Freedom

This month's "Freedom Express" rally in Washington was more than an important first step in the fight for direct flights for Soviet Jews. The rally was an important step forward for Yeshiva University. Over nine hundred YC and Stern students made the trip to Washington, compared to less than a hundred from "activist" schools like Columbia and NYU. Moreover, the entire day was planned and directed by YU students. SSSJ Chairmen Jerry Hawk and David Levin and their Stern counterparts performed as leaders not only for YU students, but for the entire Jewish Community.

Students were not the only stalwarts. The entire University, Rabbis and Administrators, Security and Supporting Services banded together to make the day a success. The rally proved that we can indeed act as a united university.

The Freedom Express rally was also a true "Kiddush Hashem". Words of Torah abounded during speeches in Lafayette park, Psalms were read, and a moving prayer service was held in front of the Capital. Clearly, YU students and Rebbeim brought a new dimension to the freedom for Soviet Jewry movement.

Our commitment to Torah need not limit our activism. On the contrary, it is the Torah which demands we make every effort to save Jewish lives. YU must continue to act as a united leader for the struggle for Soviet Jewry.

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From the Editor's Desk



by Dov J. Pinchot

For the second time in as many years, THE COMMENTATOR's funds are running thin as springtime approaches. Why? Because Yeshiva College cannot find the money to produce a bi-weekly newspaper for an entire year. That's too bad.

Its too bad because the students, who squeeze long hours of newspaper work into their demanding schedules, designed a system which could actually produce a COMMENTATOR every two weeks (a first in YU history). Its too bad because the students here at Yeshiva College, at Einstein Medical School, at Cordozo Law School, and even at Stern College deserve a professional and frequently published college newspaper. Its also too bad because the alumni have gained new respect for their alma mater as THE COMMENTATOR gains greater respect for its quality and frequency.

Last year produced a record number of issues; it also left this year's staff with a record deficit — a deficit subtracted from our 1989-90 budget.

With the delays in completing the Schottenstein student offices (the Second Temple took less time to complete), THE COMMENTATOR found itself officeless, but, more importantly, darkroomless — adding the expensive necessity of using the Public Relations staff for all darkroom developing. This further drained our budget.

What this all meant was cutting back by one issue-by no means a disastrous situation-but certainly a disappointing one to those dedicating their valuable time to the excellence of Yeshiva College's newspaper.

A judgement needs to be made by the Dean of Students and next year's Student Council President as to the value of a bi-weekly paper. This judgement relies on the reaction of the students, who form the subjects and readers of THE COMMENTATOR, and who should question Student Council Presidential candidates on their support for the newspaper.

Its a shame for YC to deny itself the most basic collegiate product — a regular newspaper.

Setting Double Standards

To the Editor:

Reading the front page story in the last issue of the Commentator, on the subject of a mandatory meal plan, I was, quite honestly, horrified at the double standard that the administration is maintaining. Yeshiva University is the home of the Sy Syms School of Business, an institution that prides itself on feeding the Wall Street machine with fine young capitalists. How can the same administration preach capitalism on the one hand, while directly opposing it in actual practice. The members of the administration are fond of saying things like, like, "don't forget us when you make it," but judging from the plans to force every dorming student into paying seventeen hundred dollars a year for a meal plan that is undesirable, to say the least, it is the administration who have forgotten about the students.

"If I were a student, I'd concentrate on service and Quality," says Dr. Sheldon Socol, implying that our concern over prices is unimportant. Sound advice, coming from a man who won't be pressured into eating all of his meals at our, let's face it, far from perfect caf, and who probably can get the yeshiva to foot the bill when he does eat there anyway. Furthermore, anyone with any understanding of economics, or perhaps feudalism and communism, realizes that once we are forced into being regular customers at the cafe, quality control goes right out the window.

Deans Nulman and Rosenfeld assure us that they have an "impression" of student input. Did they mean that this impression was positive? Nothing could

be further from the truth. Perhaps they simply meant that they had the proper impression, but were choosing to ignore it. That seems to make more sense.

Mr. Jeffrey Rosengarten, Director of Supporting Services, said that the student boycott of the cafe showed an inability to deal with the issue, "in a professionally manner." How are the students expected to deal professionally with an administration that defies the laws of Glastnost? The administration is not even attempting to justify the fact that they are clearly supporting the personal profits of the caf, at the expense of the students.

The words of explanation that these bureaucrats are offering say, of course, absolutely nothing. If, in fact, they were capable of speaking frankly, what we would hear would probably sound something like this:

We the administration, who are here to best serve the interests of the student body, and are interested in seeing a healthy and active student population, will count on the apathy and disorganization of that same student body, of which we're ever so proud, in order to pass this absolutely absurd legislature. We do this so as to conserve the energy and effort that would be required in letting the caf fend for itself by making it more appealing to the students, both, in terms of price and food.

That's probably along the lines of what we would hear. We'd hear it, but we wouldn't understand it, for, you see, it would be in Russian...

Jonathan Tropper
YC '91

Responsa

To the Editor:

I must admit that as a student at Yeshiva College, I've never added much to the atmosphere. As a general rule, I won't be found on the membership list of any society. You won't see me participating in very many school events. Nonetheless, my curiosity to know the going-on of the yeshiva has always been strong enough to convince me to open up the commentator. Until this previous edition, I'd always read from a passive, sit-back-and-watch type position. However, upon reading one of the articles from the last issue, I felt the need to change from a passive to an active stance.

In the centerfold of the last issue, Commentator did a series of pieces on "The Men Who Run Yeshiva University." One of the men interviewed was Dr. Egon Brenner. After Jonathan Tropper, the reporter, gets through the formalities of Mr. Brenner's background, he introduces us to a man who does not quite look at a picture objectively.

Dr. Brenner "is aware of the student body's lack of self esteem about their university" and feels "that it is completely unwarranted." He continues by saying "We're a very prestigious university. I don't think the students appreciate the respect with which I'm greeted by other presidents and vice-presidents at university organizations when I say that I'm from Yeshiva University."

Who are we kidding? We're so prestigious? In whose eyes? Perhaps we're prestigious in the eyes of all those Ivy League schools whose academic excellence stands unmatched. Perhaps we're prestigious in the eyes of all those proficient Max Stern Scholars, whom we bribe to come here. If not for the monetary considerations, many of them would never show up to this university. For some bright students, who can afford to go to other, more prestigious schools, even the Stern Scholarship isn't an alluring enough draw. Perhaps we're prestigious in the eyes of those that were on the Max Stern Scholarship and gave it up when they were later accepted to Harvard, or Princeton. I know, we're prestigious in the eyes of all those high school kids who desire to go to a college with the penchant for getting their students into Columbia Medical School.

Just where exactly are these presidents and vice-presidents from? Could it be that they're from all the local community colleges? Oh, you know I could have sworn that was the dean of Cornell running over to you just the other day to tell you what a wonderful establishment you and the administration have built here.

So you say your greeted with respect. I'm sure that when you walk in the room, everyone stands up and says "There's a man who runs a tight ship. He's a class act. In his school, you can't pull the old never show up to class-get the notes from

somebody else-and still pull off the 'a' trick. There's a man whose students are begging to be pushed hard in their endeavor for a top-notch education."

It might 'be that I'm just blowing things out of proportion. Then again, it might be that someone around here is caught in a daydream. I mean, I'm sure none of the phenomena I've previously described happen at YU. So of course, I'm just an overzealous student. Nonetheless, this radical student still has a few more things to say.

"Dr. Brenner feels that the students belittle the university because, 'People underrate themselves. Parents underrate their children. It's normal.'" Sure. The kid bummed off wherever he went to high school, couldn't get into the Ivies, couldn't even get into the local college powerhouse, and yet somehow, as if by a miraculous quirk of fate, got into that widely acclaimed college of colleges: YU. He's right. We should now feel much better about ourselves. After all, we've all turned down college offers from other schools specifically to come to that oasis amongst the desert of universities: YU. We underrate ourselves. After all, we're in a school which is better than the school of someone who was accepted by virtue of his athletic prowess (Or are we? Did someone say UCLA? Stanford? The University of Michigan?). It's clear that YU students simply suffer from an inferiority complex.

In my own opinion, all these misconceptions might be excused on account of bias. It seems fair enough. I try to powder up my school when I speak to others. I love telling everyone how there is "Only one YU." Frankly contrary to Dr. Brenner's beliefs, I do rate this university higher than any other (for a reason which I will soon reveal). However, I think that Dr. Brenner is so unaware of YU's standing for a second reason.

I would like to quote the most critical misconception that Dr. Brenner is under. "We are not a religious institution... We don't indoctrinate. We're way beyond that point." Tell that to every Rosh Yeshiva who spends countless hours preparing to give a non-religious lecture on Advanced Talmud 102. Tell that to every talmid who comes to seder, morning and night. Tell that to the five or six guys still sweating it out in the Beis Midrash at 1:30 AM. Most of all, tell that to Rabbi Lamm, who strives to very hard to maintain the standards of the yeshiva, while not sacrificing the university. He only managed to fit a shiur into his already packed schedule that the duties of the President entail, last semester. He only goes around from one community to the next spreading the words of Torah. And why? For our intellectual stimulation of course! for the broadening of our horizons if you will!

Cont. on page 8

Cafeteria Control

To the Editor:

After reading David Borovich's article entitled "YU to Impose Mandatory Meal Plan," I was completely shocked and dismayed. To put it lightly, this plan which forces students to invest one thousand-seven hundred dollars per year into the cafeteria is nothing short of insanity. In answer to Sheldon Socol's question "Why should I object to the mandatory meal plan?" Dr. Socol- you are not the one spending the money!

The seventeen hundred dollars is obviously outrageous and to ask the students to assume the cafeteria's debt is completely unfair. Why should we suffer for the ineptitude of the cafeteria management? The proposed plan factored eight-hundred students into the incurred losses. But why weren't the faculty, worker, and deans included??

Even if the balance would amount to 500 dollars, the fact remains that it is still a mandatory meal plan. Does the university actually think that it can control where and when the students will eat? Would a vegetarian also be forced to eat in the Y.U. caf?

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Communitistic Cafeteria

To the Editor:

I am writing in reference to the article entitled "Y.U. To Impose Mandatory Meal Plan." I am outraged at the idea of imposing a communitistic, as well as, monopolistic atmosphere.

The proposed sum of \$1,700.00 to be used for a period of nine months, is preposterous. There are several problems concerning this issue. First of all, in order to deplete the entire sum, in the allotted time, one must eat several meals a day in the cafeteria. We cannot be expected to do so, until the quantity, quality, and variety of the food served improves. Second of all, there are many students who are not only paying for their entire college education, but for all of their personal expenditures, as well. They are already paying an outlandish sum to attend this university. Where are they supposed to obtain an additional \$1,700.00 from? Third of all, and perhaps the most underlying argument, deals with the motives of those responsible for this proposal. These people have admitted that they must propose such a meal plan to stabilize an enormous deficit that has accumulated over the past two years. When several officials decided to pour thousands of dollars into the cafeteria, was the student body made aware?

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CAMPUS NEWS

Elie Wiesel Speaks At YU

by Hayyim Angel

Nearly 300 people crowded into the Koch auditorium on Tuesday night, March 21 to hear Elie Wiesel speak about "Hasidism for our time." Wiesel discussed the origins of Hasidism, attempted to defend Hasidism from its critics, and show how Hasidism is relevant for us today.

Wiesel opened by giving the historical setting which gave birth to Hasidism. In the 17th century, the Jews in Eastern Europe were suffering greatly, he said. They, like much of the Jewish world, were profoundly hurt when it was discovered that Shabbatai Tzvi was not the Messiah. Additionally, they were also victims of vicious Jew-hatred.

Jews in smaller villages were generally poor and isolated from their non-Jewish neighbors and from the larger urban Jewish communities. Wiesel described the plight of those Jews by saying that "they didn't have a single friend...many villages weren't even sure that Hashem was their friend."

Then came the Ba'al Shem Tov, who encouraged these Jews, telling them that they were not dependent on anyone. He emphasized love for Hashem, other Jews, and Torah. The Ba'al Shem Tov received a large and distinguished following, and drew from the most learned men in Eastern Europe.

Wiesel used this fact to counter the assertion of many Mitnagdim, who claim that Hasidism is against Torah study. Wiesel smiled as he said, "he himself, in inspiring such great scholars as the Maggid of Meserich and Rav Levi Yitzhak of Berditchev clearly shows his love for learning and Mitzvot." Wiesel strengthened his point further by stating that while many great Talmidei Hakhamim joined the ranks of the Ba'al Shem Tov, there are no

records of any great Hasidim of that time who left Hasidism to join the Mitnagdim.

Referring to the emphasis of Hasidism on drinking, Wiesel asked, "Why shouldn't we experience joy? We're not going to let the enemy govern our conduct!"

Wiesel constantly referred to the Ahavat Yisrael aspect of Hasidism, showing its great importance both in the 17th century and now.

He also spoke of his recent visit to Russia, where he had the opportunity to speak to many Jews. Wiesel's face showed intense concern as he said "I have never seen such anguish and panic before." He said that the Jews fear an upcoming bloodbath in Russia, and they will be its first victims. Wiesel exhorted his audience to do more to help Soviet Jewry, warning that it may soon be too late.

To conclude his speech, Wiesel said that "Hasidism can enrich our lives and contribute to Jewish life today, just like it used to." He related a parable by the great Hasidic master, Rav Nahman of Bresslov, and then showed how Rav Nahman's works affected both the work of Kafka, and his own novels.

He stressed how much some of these parables told by Hasidic masters would help us remember and understand where we come from. "When we know where we come from, we speak in the name of not only us, but also in the name of all our predecessors."

Though not everyone necessarily attributes the same greatness to Hasidism that Wiesel does, the points which he emphasized are certainly issues which every Jew, Hasid or not, should consider. Wiesel's speech succeeded in stressing Jewish unity and continuity, and hopefully all who heard him gained from his lessons.



Elie Wiesel talking to students after his lecture on "Hasidism for our time".

Asbestos Uncovered Amid Shower Renovations

by Moshe Friedman

A demolition crew involved in the renovation of the shower room on the 3rd floor of Rubin Hall removed asbestos, a cancer-causing mineral, from heating pipes in the walls of the shower room last month.

The removal was done safely and effectively in accordance with strict governmental standards, according to Jeff Socol, head of YU Security. Socol is licensed by New York City to deal with asbestos.

Mark Knudsen, spokesperson for the New York City Department of Health, confirms that the removal process described by Socol was in accordance with government regulations.

The removal of asbestos was discovered when Michael Arzouane, a YC Senior, saw yellow bags labeled "asbestos" on the 3rd floor bathroom floor. Arzouane reported the bags to Residence Halls Director Rabbi Joshua Chaietz, who called in Socol and Dean of Students Efram Nulman.

Arzouane said that Mr. Socol courteously explained to him in detail the removal process and why students were not in danger. Nevertheless, Arzouane is still concerned about the removal.

"If you ask me if Jeff Socol sounded knowledgeable about

what he was talking about," explained Arzouane, "I'd say yes, but the students should have been made aware that asbestos was being removed from the building anyway so they could decide whether or not to find someplace else to stay while the asbestos was being removed."

Asbestos is a mineral that takes several different forms, but is primarily used as an insulating material. When asbestos fumes get into the air and are breathed in, they can cause respiratory cancer.

In order for asbestos to be a health hazard, it has to be "friable," meaning that it must be able to be crumbled by hand so that fibers can be released from the material into the air.

When large amounts of asbestos are removed from buildings, an isolation area must be constructed, a negative pressure must be set up in the area, the air must be constantly monitored, and several other complicated procedures must take place.

If, however, the asbestos is removed from less than ten feet of linear pipeage, as was the case

in the shower room, then the asbestos can be extracted by a process in which workers wrap the section of pipe in question with a plastic bag that's sealed at both ends. Workers reach into the bag, remove the material, and then remove the bag when they're done.

Pedro Gonzalez, senior supervisor of plant maintenance at YU, who is also licensed by the city to deal with asbestos, said that the asbestos that was removed was carefully sealed and later picked up by a toxic waste company that took the material to be buried at a toxic waste site in West Virginia.

Gonzalez said that any asbestos currently in buildings at YU is not a danger to students because it has been safely insulated, but that YU is nevertheless in the process of removing all asbestos from their buildings.

Over the last summer break, for example, asbestos was removed from the boiler rooms of Rubin and Morgenstern Halls. Since those were major removal projects, they had to take place during the summer, when the buildings would be vacated.

Himber Steps Down Caro Named As New Guidance Counselor

Personal Guidance Counselor David Himber left his post on February 27. Dean of Students Efram Nulman explained that Mr. Himber's position was a part time one, and that his full time job eventually made it necessary for him to leave YU.

Dean Nulman expressed his regret at seeing Mr. Himber go, saying that "he did a phenomenal job with the students and

he will be missed." Mr. Himber had originally planned to leave in January, but stayed on for more than a month longer; so that the transition would be smoother for his successor. Dean Nulman felt that this was further evidence of Mr. Himber's concern for YC students.

Alan Caro filled the vacant position the day after Mr.

Himber's departure. Dean Nulman said that he was "very pleased" with Mr. Caro's handling of his new position, and was also quick to point out that that Mr. Caro was still in touch with Mr. Himber on a regular basis. Mr. Caro holds an undergraduate degree from Cornell University, and is presently a student at WSSW.



Bobby Steele, lead guitarist/singer of the punk rock music group "The Undead", doing live interview with "Metal Munch in the Steel Jungle" D.J.'s Robert Davidman, Brad Martin, and Orson Chadwick, on WYUR. Davidman's punk rock/thrash show invited "The Undead" to WYUR to talk about its new album, "Act Your Rage".

Bookstore Defends Prices

by Jacob Licht

Students are always astonished at the prices that they pay for textbooks. Extreme examples such as seventeen dollars for a text the size of a restaurant menu tend to linger in people's minds. The problem of high priced textbooks have faced college students for years, and are certainly not problems unique to Yeshiva University and its students.

However, a commonly heard complaint voiced by students is that the prices at the YCSC Bookstore are higher than elsewhere. This is true in some cases, but most student comparisons are made with Barnes and Nobles who are a much larger company than College Bookstore Association. Due to Barnes and Noble's size, they are able to purchase greater amounts of textbooks at lower

prices.

The Yeshiva College/Stern College Bookstore, located on the corner of Amsterdam Avenue and 186th Street, is one of twelve College Bookstore Association stores in the New York area. Some other colleges that are served by CBA are Brooklyn College and Queens College. YU is one of the smaller schools served by CBA. The YU Bookstore has been operated by CBA since the Spring of the 1987 semester, when it took over the operations from Barnes and Noble who had been there for only one semester. Prior to Barnes and Noble the bookstore

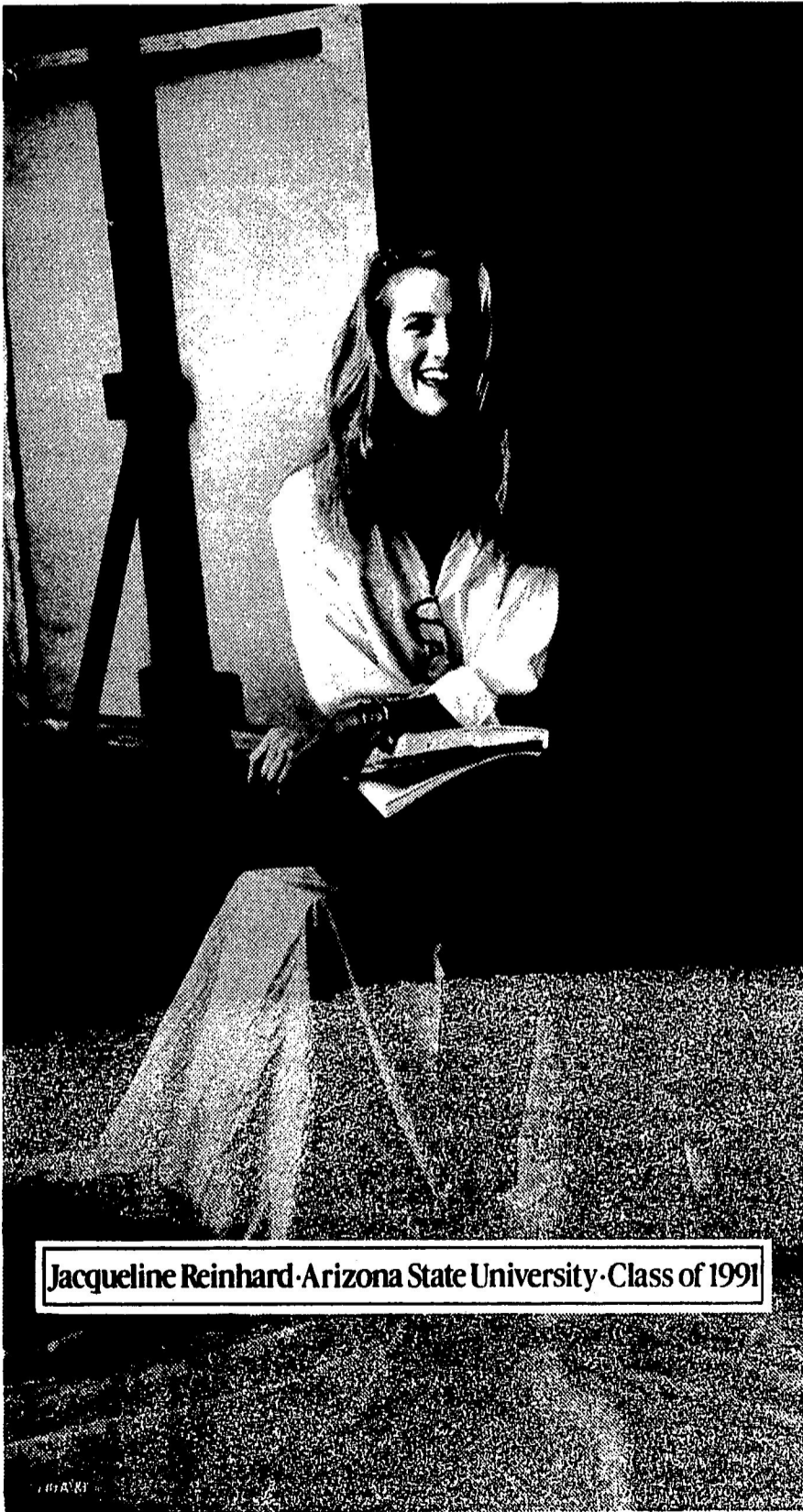
was run by the College. Although the store is officially for both Yeshiva College and Stern College, very few Stern students purchase their books there because of its location and the proximity of other bookstores to their campus.

Myron Zwerin, manager of the YCSC Bookstore, explains that the prices at the bookstore are set by the CBA. The prices for buying books back are determined according to different circumstances. If a textbook will be in use in the upcoming semester, then it will be purchased from the student. If it is not being used in the upcoming

semester, the bookstore will not buy it back. Books are bought back ten days from the end of the semester. If a student dropped a course and kept the book in its original condition, the book's entire value will be refunded if it is brought in during the first ten days of the semester (with a receipt). The rules surrounding the buying back of books are also determined by the CBA. The prices for buying used textbooks are determined by the Nebraska Book Company Incorporated's price guide.

Although the bookstore does not have many choices in the pleasure reading department (unless your taste in reading coincides with courses that are offered here), one must realize that the store has very few customers. Last year the bookstore sold some fiction books and music in addition to textbooks, but they were discontinued due to lack of sales. The bookstore, however, remains the sole source for the perennially popular lines of Yeshiva clothing and notebooks.

"When I call Mom, she either wants to talk art or football. Usually football?"



Jacqueline Reinhard - Arizona State University - Class of 1991

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WYUR Airs New Show

by Shlomo Zwickler

Some call it ludicrous, others call it hysterical. For most though "The Ari and Greg Show" is a forum in which to sit back, relax, and enjoy some laughs.

The weekly comedy show is the mastermind of Ari Weisbrot and Greg Dallas. The program boasts to have a rating ten times higher than the average listening audience for other YUR scheduling. At one point there had been five calls in a matter of ten minutes, attesting to the validity of the ratings claim.

Prior to the appearance of "The Ari and Greg Show", there had not been any real comedy/talk show on WYUR. As a result of this programs popularity, eight comedy shows have since on the YUR air.

Virtually all segments of the show include listener involvement. Past performances have been comprised of "The Heter Hotline" in which halachik problems at YU are looked at from the lighter side of life. By far the most famous segment of the show is the "Dating Problem Solver." There have also been special guests on the show, including YU security guards offering dating tips. Yet, with all of the ideas, Weisbrot and Dallas have a policy of not embarrassing callers or any students on the air.

When asked how they attained such high ratings Weisbrot explained, "YU has the highest pressure factor of any institution and has very little outlet for it (comedy). We saw an opportunity to provide the students the forum to vend their thoughts in a laid back atmosphere."

Weisbrot went further to say that it gives him great, "satisfaction of knowing that there are at least fifty girls interested in hearing what I have to say."

Cont. on page 10

The Sober Truth

by Jonathan Tropper

"Hey man. I heard Sober can't carry credit cards cause the plastic melts on his body."

"Yeah, well I heard that once ten guys jumped him outside Moshe Peking and he destroyed them all."

"Yeah-I heard that too. He's one deadly dude. He can kill you without even touching you."

"And he doesn't sleep, you know? He just kind of meditates."

These absurd myths and many others, equally fantastic, are often mentioned when the name Harvey Sober comes up. They stem from a combination of naive admiration and profound ignorance, which is easy to understand, being that it's not often that members of Jewish society, or for that matter, Western Society, come into contact with genuine Grand Masters of the Martial Arts. Since the occult nature of martial arts is almost incomprehensible to the Western lay-man, the myth easily asserts itself over fact. If one looks past the myth, however, and is willing to pass on the exciting story of how residing in Sober is the spirit of

the late Bruce Lee, one finds a man that may be even more interesting than his legend.

"I heard that when Sober meditates, the whole room shakes!"

Professor Harvey Sober was born to Sam and Beatrice Sober in the Bronx in nineteen forty-four. Sam Sober, who passed away just a few weeks ago, was a pilot since nineteen twenty-six, and owned and operated the Long Beach Sea Plane Base. Consequently, Harvey Sober grew up around airplanes, and in the sixties he volunteered as an air-sea rescue pilot in the National Guard. His plan was to serve in Vietnam and then take his air-sea rescue skills to the Israeli army. A grave intestinal illness, however, forced him to abandon those plans. He stopped flying by the mid-seventies, but he still fulfilled his wish to contribute to the state of Israel by training their Consular guards and El Al security agents at the Jewish Agency.

"I heard that two ninjas once jumped him and he totally demolished them."

Having grown up in a public elementary school, Sober didn't attend Yeshiva until high school, when he came to M.T.A. It was

during those years that he became interested in Jewish education and decided that he wanted to devote his life to it. After his high school graduation in nineteen sixty-two, Sober enrolled in Hunter college where he received his B.A. and M.A. in Hebrew language. His major was Modern Hebrew Literature, but he also minored in Medieval Hebrew, Philosophy, and Health Education. In nineteen seventy, while teaching Hebraics at Hunter, he began graduate studies at Columbia University, in the fields of Mideastern languages and cultures and Ancient Near-Eastern cultures. In nineteen seventy-one he began teaching at Yeshiva University for J.S.S. and the Mechina program. He received his PhD from Columbia University in nineteen seventy-six. He still teaches Hebrew in J.S.S. and I.B.C. at Yeshiva University.

"They say that he can levitate men!"

There are two sides to Sober's history, his academic development and his introduction to, and mastering of the Martial arts. In November of nineteen fifty-seven, two days after his Bar-Mitzvah, Sober began studying Karate in a Chinatown

dedo (Karate school), under the leadership of Sensi Maxwell Wong. It soon became apparent to the Chinese community that Sober was a prodigy when it came to Martial arts. By age eighteen he had received his black-belt, as well as the rank of Senior instructor in the Chinatown school. As his skills grew, so did his interest, and soon he began diversifying, studying Japanese, Korean, and Okinawa Martial arts as well. In nineteen sixty-seven he formed the Tora Dojo association. Tora is the Chinese word for tiger, and so Tora Dojo, in essence, means the school of the tiger. However, the play on words was not accidental, and neither was his choice to introduce the association to Yeshiva University. Before the creation of Tora Dojo, if a Jew wanted to learn Karate, he had to go to an oriental school and submit himself to all their philosophical and religious teachings as well as their martial arts. Sober believes that much of Eastern thought and martial arts principles were originally a part of Judaism as well, so his purpose in creating the association was to teach an Eastern discipline and philosophy, and incorporate it into a Jewish framework. "We are, in essence, releasing that which we knew long ago," he explains.

"I heard that Sober can smash bricks with his mind!"

Sober particularly enjoys teaching Yeshiva University students because he feels that today Jews must be able to defend themselves at any cost. For this reason, no Yeshiva University student who wishes to join and cannot afford the monthly tuition will be turned away.

Asked what the ultimate goal of his Karate teaching is, he says, "to bring a combination of increased awareness through concentration, breathing, and meditation, and an increased Jewish awareness, along with the skill of being able to defend oneself completely from external dangers."

Grand Master Sober is a fascinating portrait of a complex balance between traditional Jewish Values and the mysticism of the Far East. To him, these philosophies are not contradictory, but complimentary. He is an exceptional martial artist, an equally passionate Jew, and an outstanding teacher in both fields. And while he may not, in fact, be able to light your cigarette with his fingers, take it from a long time student of his, you don't want to mess with him.

YU Activism: The Vietnam Debates

by Daniel Oshinsky

The Vietnam War stretches for 15 bloody years across the face of American History. For Vietnam, the war brought destruction and death in unimaginable quantities. But for many Americans, the war helped redefine morality, and awaken the people to their responsibilities as citizens and as human beings. The nation's students were in the fore front of this reawakening.

For Yeshiva University, an institution whose whole purpose revolves around a lofty, moral ideal, the lessons in Vietnam were all the more clear and all the more critical. While America went through a tragedy, Yeshiva went through a period of growth, in which protest and debate gave YU students new insight into the multi dimensions of Torah Judaism.

That month, 800 students signed a letter of support for Johnson's policies, circulated by the Committee. This letter was presented to the President by thirty YU delegates in early 1966.

While the letter may have brought solace to Johnson, the Committee's actions aroused furor among many segments of the YU community. In a series of negative letters appearing in the *Commentator*, the Peace with Freedom delegation members are accused of both ignorance and immorality.

Many letters portrayed the Vietnam War as being incompatible with Jewish morality. In a March, 1966 letter, a Stern

College for Woman student asked if the Peace with Freedom delegates considered "war and destruction of human lives and property consonant with the traditions of Orthodox Judaism?"

Another letter viewed the Peace with Freedom campaign as a sign of the "abdication on the part of the Orthodox Jewish community of their moral responsibilities." The writer was especially perturbed that the signatures were compiled while the US was in the midst of bombing North Vietnam.

Several letters associated support for the Johnson administration with a "European ghetto mentality." The Jewish community seems to feel it must agree with authority, complained one writer. The writer cited the fact that neither Yeshiva nor Mizrahi, the religious Zionist movement, had dared to question Johnson's policies in Vietnam.

Also biting were letters pointing out that while YU students supported the war, they were far removed from the actual fighting and dying. "Would they (war supporters) be singing a different tune," asked the writer from Stern, "if their draft status were 1-A instead of 4-D or 2-S?"

YU's Vietnam war supporters were far from silenced. Johnson's supporters claimed to be motivated by their Orthodox Jewish background. How can American Jews not support a war against a conspiracy which seeks to outlaw the practice of Judaism and other religions,

they asked. "When the Soviet Union denies *Matzot* to my brethren, I cry out and expect the world to do likewise," wrote one supporter in April, 1967. "When communists are on the march in South East Asia, must I not support the fight for freedom as well?"

Both sides seemed to agree that Jewish morality was being played out in Vietnam. With students raising questions about Torah Judaism's response to the war, many YU Rebbaim took it upon themselves to delineate the proper *Halachic* interpretation of the situation in Vietnam. These Rebbaim, were especially concerned with what role a *Ben Torah* could play in protesting the war.

Students against the war found an ally in Rabbi Irving Greenberg, an Associate Professor of History at Yeshiva. According to Rabbi Greenberg, Jews were obligated to approach Vietnam from a *Halachic* point of view. Every aspect of the situation in Vietnam needed to be investigated. Had US peace initiatives been genuine? "*Halacha* requires serious peace attempts before any war is prosecuted," he stated in an April, 1966 *Commentator*.

Rabbi Greenberg viewed support for the Johnson administration as a symptom of an un-Jewish trend, "to render unto Caesar that which is Caesar's." He believed YU students needed to play a bigger role in the political issues of the day.

Challenging Rabbi Greenberg's agenda for the YU student

was Rav Aahron Lichtenstein. According to Rav Lichtenstein, the *Ben Torah* had a hierarchy of guiding principles he had to abide by. In an open letter submitted to the *Commentator* in June, 1966, Rav Lichtenstein stated, "Our primary goal must be the more selfish - yes selfish - one of surviving as a viable tradition; and I simply cannot buy that this can be better done by much greater involvement in American political life."

In this letter, Rav Lichtenstein was not addressing the war per se. However, it was evident to observers of the time that Rav Lichtenstein was being influenced by his father in law, Rav Joseph Soloveitchik, a known supporter of the Vietnam effort. Indeed, a sharp attack by the Rav on Johnson's critics probably would have ended the debate over Vietnam altogether.

The Rav did remark that he thought anti-war protesters were naively discounting the evils of communism. But he chose not to enter into the Great Debate at this time.

It is important to remember that the Great Debate was only that: an intellectual disputation carried out through debates and lectures, and within the pages of various student publications. In 1964, students at the University of California at Berkeley shut down their college campus. In 1968, students at Columbia did the same. But at YU, any talk of students taking to the streets was purely in jest.

YU students were aware of this distinction and came up

with several theories of explanation. In 1967, the Editor of the *Commentator* Stephen Bailey pointed out in his column that the turbulence surrounding the nation's college campuses went beyond the Vietnam War. Students were rejecting American culture and the values of the nation. The difference with Yeshiva students, he wrote, is that they could always fall back on the traditions and values of Orthodox Judaism.

But other students were not ready to praise Yeshiva's tranquil campus scene. Campus Chatter columnist Charles Parker noted in April, 1967, that an anti-war march that month, which drew 100,000 people, had been largely generated by college students. "But at YU, such topics as the Vietnam War, civil rights and others are at best ignored," he wrote. Parker blamed the double curriculum, which left students with no time to deal with important issues, and professors who "don't teach us how to apply what we have learned."

However, it is difficult to judge whether apathy truly ran rampant in YU, or whether it only seemed that way to students who saw their peers at Columbia and NYU taking to the streets. The outspoken tone of the letters received by the *Commentator* during the 1965-67 period indicates that the students were expressing widely held feelings on the war in Vietnam. At the same time, if the letters were to be counted, *Cont. on page 10*

Our Young Philanthropists

by Danny Wolff

Talk about humble beginnings. The Philanthropy Society initiated its can collection with a marked milk crate on every dorm floor. Our deposit method was downright unsophisticated; once or twice a week, one of us would haul a huge bag to the Associated Supermarket and feed the can crusher at a rapid rate, eventually returning to Yeshiva with a bag of machine-spit nickels. Between delivery days, we stored cans in our clothing closets. Everyone had the same line: "Get a job ya' bums." From October through December of 1988, as we fought to prove our project worthwhile, \$1,200 was rescued from the garbage.

Establishing ourselves involved fighting our way through the red-tape jungle. Every detail of our plan had to pass two or three phone-calls in as many days before landing on the desk of Mr. Socol where it died. In order to revive the venture, either Dani Rapp or I had to play the role of indignant administrator, stomping into some office and demanding attention. The offices opposed the idea, yet no one could verbalize the objection. After enough angry confrontations, the offices of Security, Maintenance, Student Affairs, and the Student Council granted the can-collection a two week trial period.

With the help and support of Mordy Liefer, YCSC President at the time, the Student Council chartered the Philanthropy Society in late November, 1988. The constitution called for an effort to raise money for the betterment of our Jewish community, both on campus and beyond. Our modest intentions have since proven the dictum found in Pirkei Avos that "Mitzvah Goreret Mitzvah," or one good deed leads to another. The Philanthropy society has blossomed into a center of collection, distribution, and benevolence to whom all of the five boroughs can turn.

For anyone who continues to wonder why one should burden us with "garbage," I hope this article will remove your doubts. A penny saved is a penny earned and, all the more so, a nickel.

THE CAN COLLECTION

Chaim Rashcinol, a Vice-President of the society, heads a group of Fifteen devoted recruits. Barring unforeseen workloads, this rotation shares the duties of dumping the barrels of cans on each dorm floor into a large garbage bag to be brought for storage to Klein Hall in the Muss Dormitory. The entire process requires a twenty minute sacrifice once a week from each volunteer. Other collection sights include the Caf, the Beit Medrash in Furst Hall, The Beit Medrash in Tannenbaum, and King David Pizza.

Next comes the "can party." Thursday nights from 12-12:30,

volunteers gathered by Mordy Rothberg, meet in Klein Hall to sort the week's haul into clear plastic bags for the Coca-Cola Company. All non-Coke products are returned separately to a soda distributor on 207th street on Friday mornings. Don't wear your good suit to this event. We toss the cans into a bag. The person holding the bag counts the right amount of cans and bottles for each. Certainly not the most exciting thing one can do on a thursday night, but after midnight, the "can party" does provide a forum for letting loose.

Every other week, Ed Trinidad, our Coca-Cola driver in this area, drops by with an empty truck on his return to the distributor. Depending on when he arrives, anywhere between two to ten of the Muss Hall residents form an assembly line from Klein Hall out to the truck. Incidentally, the Coca-Cola Company, when collecting directly, pays 6 and a half cents to the can, rather than a nickel. Officially, the students hold these bags for King David Pizza, in order to require a pick-up through the legalities of New York's bottle bill, and the owners of the store have been gracious in their help.

Sometime before the end of the semester, some lucky student will deposit the can that will put us over the \$10,000 mark in under two years of this service. We all joke about our "glorified garbagemen" status, but, in fact all the volunteers have a share in this impressive accomplishment.

THE SHABBOS MEAL PROGRAM

Directed by Vice-President Avraham Rothman, the meal program feeds sixteen elderly, homebound, and indigent men and women for Shabbos. The cafeteria prepares two meals for each person, packaging chicken, kugel, a side dish, cake, and rolls, together with the supplied grape juice and Shabbos candles. Two students drive about Washington Heights on Friday mornings conducting these deliveries to some very thankful people.

This idea developed mostly out of initial necessity to find a cause for the cash from the cans. Now however, members of the community have come to rely on these meals and the short visit from a Yeshiva student. Over vacations and the summer time, the Philanthropy Society funds the Jewish Community Council to incorporate our cases in their existing "Tomchei Shabbos" program.

This understanding drew the attention of the New York Times which printed a write-up in the Sunday Times last February. Other media became attracted to the Philanthropy Society, as well. Voice of America (short wave radio) interviewed Dani Rapp in April, and VOA television equivalent, the U.S. Information Agency pro-

duced a short video in May. In June, the officers of the society drove to Albany on the day that the New York State Assembly passed a resolution commending the can collection and meal delivery. The article also brought a few donations from Times readers.

Perhaps the best article, though, on the society's work was written by Toby Axelrod of the Jewish Week who captured the unique inter-relationship between the one who delivers and the one who accepts in an article entitled "Twining Aluminum into Gold." The experience of handing Shabbos meals to a fellow Jew in need has consistently inspired the volunteers with a sense of responsibility and an appreciation for the life they live.

HELPING THE RUSSIAN COMMUNITY

The idea to pursue the immigrant problem sprang from an unsung event in late September. A sign posted around Yeshiva asked students to participate in the celebration of "Kiddushin and Nissuin" of a young couple from Russia who, having no prior knowledge of the halachic wedding, came to America with a civil marriage. Dani Rapp and I joined in the "simcha" of Alexey and Victoria Lopulchin. At the meal which followed the ceremony, Alex, who has since become one of the society's chief advisors, spoke with sincerity about three heartfelt emotions:

1) All the "coincidences" that brought Alexey and Victoria together with Rabbi Goldin of JSS, first in Moscow, then later in New York, and all the positive things that had happened to them between the two countries added up to mothering less than the mark of divine providence.

2) Rabbi Goldin never expressed to the Lopulchins that they ought to accept Orthodoxy; simply through his behavior and devotion, Alex and Victoria were drawn to the Orthodox way of life.

3) Russian Jews lack the ABC's of Judaism, from synagogues to Judaic books, but all are eager to learn.

Through the recognizable truths in his first points, Alex's words planted seeds for his third point, ones which finally sprouted in December, one week before Chanukah. Through the local J.C.C. mailing list, we invited a large number of Russian Jews in the area to a special prayer service (the essential components of the "shacharis" were presented) and Shabbat lunch. Seventy-five men, women, and children attended the one hour "tefilah," led by REITS student Jonathan Feldman in the beautifully refurbished Shenk Synagogue in the Schottenstien Center, while our Shabbat guest, Rav Moshe Brudelowsky, director of the Shoroshim Education Bureau for Russian Jews, translated and expounded. The program, set to have concluded after dinner, was

extended by popular demand with an impromptu lecture on the background of Chanukah, given by Rav Budelowsky, which mesmerized the audience for two hours, and might have gone longer had Mincha not interfered.

Yet for all the inspiration that first Shabbaton provided, our inability to record names and addresses on Shabbat, combined with the immediate arrival of finals, washed away the possibility of an effective follow-up. Thus we set our sights on Purim.

A UNIQUE PURIM CHAGIGA

On Sunday, March 4th, one week before Purim, three hundred

people gathered in the Morgenstern lounge for an advertised party to recognize and learn about the holiday. The turnout tripled our expectations and almost destroyed the event. The lounge having been set up for one hundred and fifty people, and student advisors being outnumbered almost ten to one, we took the overflow crowd to the cafeteria, and created two groups. The first section viewed "Raid on Entebbe," simultaneously translated into Russian by Alex Lopulchin over a microphone system, while the other ate dinner in the caf, followed by "The Story of Purim" on a makeshift stage. Working with two translators, Alex in Morg lounge and David Rozenson in the caf, we managed to entertain and maintain most of the crowd. Later the two guys exchanged places. Although as the program approached its fourth hour, many people left for home. About seventy-five happy individuals remained when the Segulah band struck up at eight o'clock and the crowd broke into wild, Adar-worthy dances, perhaps the emotional highlight of the entire day.

The event elicited many memorable moments. One gentleman approaching his seventies took center stage while doing a "Kazatzka." Another Russian fellow ran back to his apartment to get his saxophone and join the Yeshiva band. An older woman spoke in shattered English about "Father, sofer in Ukraine, Grandfather, great tzaddik," and, teary eyed, repeated the phrase "yiddishe kinder" again and again. A younger man, with his teenage son by his side, said that his attendance in Rabbi Finkelstien's Shul has been his first synagogue experience.

As unruly as the crowd might have seemed, the party accomplished its goals. Three hundred people saw Yeshiva University as a place to find help, even friends, and left with positive feelings. For the Philanthropy Society, however, the emphasis rests on the future. Each participant, in order to obtain dinner in the caf, had to submit a "meal ticket" with name, address, and telephone number. As a result, we have compiled

a list of contacts, one that has already come in handy. Before Purim the list circulated amongst the Rabbinic leaders in Washington Heights, and the various communities delivered "mishloach manot" and extended invitations for the Purim Seudah. Students have used the list to track down families they might have met, to keep a connection or to invite someone for Pesach. Clearly, over time, through these associations we will preserve many Jewish identities.

THE FUTURE

With a large majority of the founding fathers of YCPS graduating in May, however, the question of carrying on leaves the current officers a bit skeptical. Have we overachieved in a way that cannot be realistically built upon? Mordy Rothberg will become the next President in September. He will have the confidence of those people with whom the society has built strong understanding. Dean Nulman, and Jeff Chaitoff, Norma Galiatto in the Student Service Office have been great friends to the society and to me personally. Jeff Benkoe in the Public Relations office and Mr. Jeff Socol have been with us beyond the call of duty, and we are thankful to them and their offices. Recently, the Max Stern Division of Communal Services has lent a hand. As far as the administration is concerned, the society is welcome.

With increased awareness about the Philanthropy Society, the weeks between now and graduation will test the willingness of the student body. Mind you, the sacrifice of time necessary to participate is minimal; the motivation, however, has to be present. What motivates students to take extra-curricular activities upon themselves? On the highest level, the desire to represent our religion and institution in the community, to create a "Kiddush Hashem", a glorification of God, in the world drives us. The preparation for life beyond college as well can stimulate a club, and the life experiences that came along with YCPS should be no different. Of course, the publicity and resume' rewards exists equally.

Our theory in founding the society maintains that in so large an Orthodox institution, where the members are all in their physical, intellectual, and spiritual primes, some of that energy and violence should spill out into the larger Jewish community. SSSJ has proven the resources we possess in raising money (the \$18 dollar campaign), and the unified body we present, as demonstrated in Washington. Help the cause as your schedule and abilities allow, and see if we cannot solve more problems than we think. [Tax deductible donations can be made out to the YESHIVA COLLEGE PHILANTHROPY SOCIETY].

More Responsa:

Brenner

Cont. from page 3

Essentially what you've depicted is the perfect prototype for Maddah U'Torah. Might I remind you that we're Torah U'Maddah U., not the opposite. Rav Aharon Lichtenstien shlita, one of the major proponents of Torah U'Maddah, asserts that within the system, top priority-"primacy"-must be lent to Torah study.

Regardless of the intricacies of the Torah U'Maddah issue, did you ever consider that it's because of retorts like yours that YU gets bashed by those who don't take such a firm stance on the permissibility of secular studies? Surely these people consider you to be the same spokesman for YU that all the presidents and vice-presidents do. Yet you've publicly denied the one, and the only reason why a student chooses YU over another college: It is a religious institution. By doing such, you've ashamed the Roshei Yeshiva, embarrassed many talmidim, and disgraced Rabbi Lamm.

Bearing this in mind, I'd like to enlighten you about a few things:

- Not every student has no self esteem. The only student who lacks self esteem of his university, is one who doesn't recognize it for its strengths: its Rabbanim, its sedarim, and its striving for a lofty goal of interpolating maddah into Torah.

- Academically, the yeshiva will never be very prestigious. The entire framework of the university won't allow for it. If half of the day is spent on Jewish studies, then half the day is not being spent on secular studies. That leaves less time to study, prepare, and actually hear lectures form our staff of teachers.

You're quoted as saying "They (the students) are far too grade conscious. I understand that they want to get accepted to prestigious graduate schools, but life is not over if you get a "B". YU does not have such a well founded reputation that can make graduate schools look

past an index full of "B"s. When was the last time you saw that great magician, Rabbi Hecht, get a student admitted to Columbia Law School with a 3.3 or 3.4 GPA and an average score on the LSAT? It's true that the YU student must be very conscious of getting the "A". Nonetheless, it's a price that the YU student is willing to pay in exchange for a continuing education in Jewish studies.

Let's stop pussyfooting around. Look around you. Wake up, smell the coffee. YU is a religious institution, with religious aspirations. If that is a fact that you, a representative of YU, don't wish to convey, then perhaps you should cease being a representative of YU. For if you continue to regard YU in the manner that you presently do, you'll only continue misrepresenting the fine makom Torah that we fondly call "Yeshiva University."

Gavriel Shapiro
YC '91

Communism In The Caf

Cont. from page 3

This past year, when additional monies were put into the cafeteria for improvements, was the student body notified? NO! I admit that the new neon lights look "pretty", but before this extravagance was met, a little more research should have been completed in regards to budgetary problems. If there are so many concerns about this outstanding deficit, Yeshiva University, itself, should be responsible to subsidize it. It seems that every time there is a quandary

within the bureaucracy of Y.U., the students are held responsible to correct it, although they did not participate in the "screw up." If the administration believes that they will be able to institute such a meal plan without the consent of the student body, boycotts will take place on a regular basis. We will not just sit down and let Y.U. walk all over us!!

Geoffery Rochwarger
YC '92

Cafeteria Control

Cont. from page 3

The big question is what would Yeshiva University do if the students failed to pay the \$1700? Would they prevent them from residing in the dorms? Imagine if a town mandated that residents purchase their food in a particular supermarket or eat in a particular restaurant.

The other stores, such as Habodega would have to lock their doors because students would be forced to eat in the cafeteria. Breakfast, lunch, and dinner in the cafeteria- seven days a week. Just imagine the idea of it. Can you think of another institution where the inmates are required to eat all of their meals everyday in the same room?

I for one was not aware of

this meal plan until I read the front page of the Commentator on Wednesday February 28. Dean Rosenfeld stated, "an impression of student input was obtained." to what impression of input is he referring? What does he mean?

Allow me to quote Dr. Socol once again. He stated "We are institutionally prepared to subsidize the cafeteria, but the number (deficit) has grown to a point where it is no longer reasonable. "Dr. Socol, why don't you simply allow for a private takeover of the cafeteria so it can run more efficiently, reasonably, and tastefully?!"

Eric Melzer
YC '92

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Talking To Rav Goldvicht

by Hayyim Angel

At the beginning of this year, Rav Meir Golvicht, a respected Rosh Yeshiva at Yeshivat Kerem B'Yavneh in Israel, came to America to teach at Yeshiva University. Before coming to YU, Rav Meir had heard much about the institution and had spoken to many YU students. The COMMENTATOR decided to ask him if his impression of YU had changed since his arrival.

Rav Goldvicht also discussed with the COMMENTATOR his attitude towards American Jewry in general, YU, and Torah U'Mada. Presented below are translations of the questions and his responses.

COMMENTATOR: How have you found working with the Rebbeim of Yeshiva University?

Rav Meir: I would like to thank the President of YU, Rabbi Dr. Norman Lamm, Shlita, who opened the gates of the Yeshiva for me, and gave me the opportunity to learn and teach among terrific Talmidei Hakhamim, the Roshei Yeshiva, Shlita. For me, it is a great experience to speak with them, and learn from the Torah and their ways. They also have given my family the opportunity to see and understand American Judaism first-hand, something which broadens our knowledge in many ways. I would also like to thank Rabbi Zevulun Charlop Shlita, the dean of RIETS, who has worked with all of his energy beyond the call of duty, to help me become part of the Yeshiva.

C: How did you perceive Yeshiva University before com-

ing to teach here, and how has this perception changed?

Rav Meir: Before I came to YU, I heard that it had a great number of Roshei Yeshiva who are great Talmidei Hakhamim, and that it had an excellent student body. I see now that YU is even more impressive than what I had heard. The structure of the program demands that students spend many hours on their secular classes. Nevertheless, the Beit Midrash is filled until the wee hours of the night with students learning voluntarily, although they have already spent many hours learning Torah-until 3:00 PM. This attests to the great commitment and dedication of the students. That great desire to learn seen in the Beit Midrash every night carries over into the students' daily activities. More recently, I saw a typical example last week at the YU Purim Hagiga, where every person entering the Beit Midrash displayed the happiness of a Ben Torah. There was no difference between the spirit of the celebration at YU and that at any other Yeshiva.

C: Do you relate to American students here at YU differently then you did while at KBY?

Rav Meir: When I saw American students at Kerem B'Yavneh, it was quite clear to me that they were coming from a completely different background and atmosphere than that of their Israeli counterparts. In order to help them integrate with the Israelis, I needed to understand where they were coming from and to enter their thought patterns as much as possible. Once I under-

stood them, I could show them the "way" of Israel, which would give them strength in Hutz La'Aretz as well. When I came to YU, I was able to gain new insight by seeing people living their daily lives in America. If I had seen this lifestyle earlier, I would have been able to integrate the Americans more quickly into the Israeli atmosphere. Thus, with my new experience, my interaction with the Talmidim is much more meaningful and deeper.

C: How do you perceive YU's role in the American Jewish Community?

Rav Meir: Since I came to America, I have visited various communities, and I saw that YU is a strong central force in religious life in America. This is reflected in the role that YU graduates play in the life of American Jewry. As YU continues to grow, its graduates will exert even more influence on communities. For example, the Zionist orientation of many YU graduates hopefully will cause American Jews to feel closer to Israel and realize that it is their homeland.

C: Do you see a connection between YU and the international community?

Rav Meir: A good percentage of the student body has studied one or two years in Zionist Yeshivot in Israel. By interacting there with Israeli students and students from other parts of Hutz La'Aretz, they strengthened their feeling and connection towards Israel and the international Jewish community. These stu-

dents generate an atmosphere which pervades the whole Yeshiva and influences all students, whether they studied in Israel or not. A great example of this feeling for all Jews occurred last week, when the student body acted on its own volition to rally in Washington. Students of YU led in lobbying the American government to pressure the Soviet Union to allow our brethren to be flown directly to Israel. Everyone who witnessed this demonstration saw a great Kiddush Hashem. There was an expression of sharing in the suffering of our brothers in Russia and also an expression of our connection to the land of Israel. YU was the central force behind the whole affair. There are many such examples of the commitment of YU students to world Jewry.

C: What is your approach to teaching at YU?

Rav Meir: My purpose is to give students a proper outlook on life, meaning that when they finish studying at YU, they should have their priorities straight. King Shelomo has already said (Kohelet 12:14) "Sof Davar HaKol Nishma, Et HaElokim Yira Veet Mitzvotav Shemor, Ki Ze Kol HaAdam (in the end, when all is heard fear Hashem and keep His Mitzvot, for this is all there is to man)." I therefore try to give the students a Derekh in Gemara which they can use both in the Yeshiva and after they leave. I also discuss relevant contemporary issues, using Parashat HaShavu'a, holidays, and current events, so that students will have the tools to look at the world properly when they leave the Yeshiva. I also keep in constant touch with my students to be aware of the needs of each

and to be able to help each as appropriate. This approach enables them to incorporate into their daily lives all which they have learned at YU.

C: How can YU students improve their learning?

Rav Meir: I would suggest that they acquire a strong basis in Gemara. In this regards, it is important to note that many of the regulars in the Beit Midrash have spent one or more years learning in Israel. This time in Israel strengthened them in their learning and gave them a different outlook. Therefore, it is crucial to encourage every student to spend at least one year learning in an Israeli Yeshiva before coming to YU. Students returning from Israel are better able to deal with the obstacles to learning in America. It is important that the students choose Yeshivot which have Israelis also, so that they can feel the atmosphere of Israel by living together with Israelis."

C: Does Torah U'Mada work?

Rav Meir: The learning structure at YU enables every student to grow in Torah, to broaden his horizons and to receive an academic degree. Students can take advantage of these opportunities and demonstrate that it is possible to combine being a Ben Torah while also having a solid academic background. While it is true that such a goal requires tremendous effort on the part of the students, the result is a person who can confront reality.

The COMMENTATOR thanks Rav Meir Goldvicht for his time and cooperation in putting together this article.



Rav Goldvicht addressing students at "Freedom Express" rally in Washington D.C.

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Chag HaSemikhah *Cont. from page 1*

that orthodox Jewry has witnessed over the past forty years. He praised RIETS musmakhim for bringing thousands of Baalai Teshuvah into the fold of orthodox Judaism. Along these same lines, Rabbi Bernard Rothman said that it is incumbent upon the newly ordained Rabbis to "help return American Jewry to Torah."

The main address was delivered by the President of YU and RIETS, Rabbi Norman Lamm. Rabbi Lamm told the Rabbis that there are two facets in every Rabbi's life: the inner personality and the public personality. The inner personality is fashioned in the Bais Hamedrish while a person works on his own growth in learning. The external personality doesn't reveal itself until the Rabbi becomes involved in the public sphere.

To Rabbi Lamm, the essence of being a Rabbi is this public personality. Leadership requires, he said, that one step out of the Bais Hamedrish and into the public sphere. Rabbis must be prepared for this vital, but "wrenching experience." "Orthodox Jewry is yearning for leadership and you must provide it," he told the Rabbis. Rabbi

Lamm also cautioned that "the Rabbinate requires courage to go it alone," and if necessary a Rabbi must be prepared to disregard the weight of public opinion and do what is necessary to uphold Judaism.

According to Rabbi Lamm, a public Rabbi's decisions are almost never clear, he frequently faces a "crisis of moral ambiguity" and must be prepared to risk being less than perfect. When making these difficult decisions, a Rabbi must be prepared to be tainted with the accusation of having made a mistake, for it is almost certain that when choosing among options of which all have flaws, he will be accused of having made an error. When fulfilling this critical role, Rabbi Lamm informed the Rabbis, it is vital not to allow anyone to "intimidate you."

Due to the inherent dangers of leadership, Rabbi Lamm cautioned the Rabbis to remain close to the Bais Hamedrish. Only in this way can they have faith that their difficult decisions are correct. By maintaining their ties to the Bais Hamedrish they will "move out without moving away" and will be able to "face the outside without relinquishing the inside."

Meal Plan

Cont. from page 1

Rosenfeld then called upon Cindy Schlanger, President of SCWSC, to present the reaction from Stern. Schlanger reported that the Stern women would accept some form of mandatory meal plan, provided that the cost was significantly less than the original amount. Eli Cohen, representing YC, urged that no mandatory meal plan be considered for students; but if it were, then to have it apply only to incoming students and "grandfather it out" for current students. This reporter stressed that it was "intellectually and morally dishonest to impose a mandatory plan on students who came to this University on the supposition that there was no compulsory food plan."

After an extended discussion of the students' proposal, Efreim Nulman, Dean of Students, suggested that the students alone meet briefly to decide on a unified motion. With Dean Nulman as a mediator, the five students argued over the merits of their respective plans and over

the receptiveness of each on the two campuses. An accord was reached and the students presented a joint plan: no mandatory meal plan for all current students and one thousand dollars for all first time on campus students.

Rabbi Charlop, Dean of RIETS, distinguished between two issues - one, the students who are here; and two, those who are first coming in. The AD HOC committee then discussed this new student proposal and Rabbi Charlop moved that it be called to a vote. Dean Nullman seconded the motion and the committee passed the student proposal by a margin of 6-2.

After the meeting Cindy Schlanger happily remarked that "the end result was very reasonable and hopefully will satisfy all parties involved." "A lot of hard work and careful negotiating was carried out on the part of the Food Services Committee," said President Barry Kaye. "It's the best we could have expected for."



Students uniting together on behalf of Soviet Jewry.

Soviet Jewry Rally In D.C.

Cont. from page 1

feel a great sense of historic irony here."

By sundown, the buses were on the road back to New York.

The rally was the idea of a group of students concerned about rising Russian anti-Semitism. David Levin, co-chairman of the Student Struggle for Soviet Jewry felt the Fast of Esther provided the ideal opportunity for a rally against a possible Russian pogrom. "We recruited a core staff of six students," explained co-chairman Jerry Hawk, "and in seven days we cancelled school, relocated the entire student body to Washington and put on a three pronged demonstration." Hawk was referring to the Raiz

walk-by, the White House rally, and the rally on the West Steps.

Hawk mentioned three obstacles which students overcame in order to make the rally a reality. "First, we had to procure financial backing." This backing came from three sources: the Student Councils of YC and SCW, the newly formed President's Circle, and the Office of the Dean of Students. "Second we to got all classes canceled. And third, we received unanimous support from the Administration and Rebbeim."

While the rally drew the large group of students hoped for by the organizers, the amount of press coverage fell disappointingly short of expectations. The rally was covered by all the

Anglo-Jewish newspapers, but failed to gain much notice from the regular media.

Some organizers felt there was more than just chance or poor media planning involved with the thin coverage; "There appears to have been a concerted effort to black out coverage of this event," mused one of the students. When pressed for a reason, the student declined to comment. Henry Kronengold, a coordinator for the rally, remarked, "there was a fifty-fifty chance we could get solid media coverage; the fact that we didn't was more bad luck than anything else."

Whatever the media outcome, the rally helped raise student awareness and create a sense of unity difficult to find on most campuses across America.

YU During Vietnam

Cont. from page 6

As ironic as it may seem, for Yeshiva University, the Vietnam war period was a bright spot. The debate over the war and the proper role of the *Ben Torah*, brought out new ideas on Jewish Morality, and for many, added new dimension to their Judaism. The resulting figure would only represent a minute portion of the student body.

One striking feature of this mid-sixties period is that there were no anti-war organizations or associations formed at YU. While accusations often rang out about student apathy towards Israel and Soviet Jews, here at least, students could look to SSSJ, Volunteers to Israel and a host of other YU organizations for leadership and action.

Even for supporters of the war, the Great Debate was beneficial. It enabled them to reaffirm their commitment to Torah, and to put into proper perspective, their obligations as Yeshiva students. Despite the contradictions, YU gained new life during this greatest of American Tragedies.

(Sources: *The Commentator*, 1963-1970; Jeffrey Gurock's *The Men and Women of Yeshiva*; John Searls's *The Campus War*; James Gibson's *The Perfect War*; Stephen Ambros's *Rise to Globalism*; George Herring's *America's Longest War*. The author wishes to thank Dr. Ellen Schrecker for her invaluable insights and assistance.)

WYUR Show

Cont. from page 5

Most calls received on this past Monday night's show were from Stern students. Considering that the ratings claim is based upon call sampling, ratings at the uptown campus are probably lower. When asked about this possibility Weisbrod answered, "Who cares?"

The show is 100% original, with Greg Dallas providing most of the sound (and side) effects. While on the outside he gives the impression of being a quiet and popular person, on the air Dallas provides the equivalent of "color commentary" to the script. His often deviation from the script gives programming an unpredictable flavor to.

"The Ari and Greg Show" airs Monday night at 1:00 am on WYUR - 64 AM.



Congressman Charles Shumer (D-NY) speaking with former Soviet refusenik Carmella Raiz in Washington D.C.

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Canada: A Country With A Conscience

by Zvi Kaplan

In my last column, "Canadian Rights or Wrongs?", I lashed out at the Quebec government for drastically curtailing the rights of its English speaking citizens. I distinguished between the Canadian Charter of Rights which contains a "notwithstanding clause", enabling both federal and provincial governments to pass laws that contravene individual rights such as freedom of expression guaranteed in that very same charter, and the American Bill of Rights which contains no such clause and guarantees almost unlimited freedom of expression. I explained that since Canada never had to fight for its independence, it does not have a tradition of freedom to the same extent as does the United States. However, I failed to point out the disadvantages of the American concept of almost unlimited individual rights and freedom, and the advantages of Canada's stronger tradition of "collectivity."

In the United States, the right to freedom of expression permits an individual to disseminate racist "information" both in speech and in writing. For example, because of his right of freedom of expression, Professor Arthur Butz was permitted to publish a book claiming that the holocaust was a hoax. David Duke, a former Nazi and a former grand wizard of the K.K.K., was similarly permitted to distribute racist pamphlets, publicly speak out against various groups, and then run for office. In Canada, bigots like Butz and Duke could face two year prison sentences for violating Canada's anti-hate law. This law stipulates that no one can willfully and publicly promote hatred against an identifiable group. Canadian law, thereby, safeguards society from hate mongers. For example, Torontonian Ernst Zundel, author of a pamphlet "Did Six Million Really Die?", was sentenced to thirteen months in prison for violating the anti-hate law. His

pamphlet cannot legally be distributed in Canada. Unfortunately, one cannot say the same for Butz's notorious book, He is entitled to his "freedom" in the United States even if that "freedom" allows him to lie and stir up religious and ethnic tensions that could possibly lead to violence.

There is another positive aspect to Canada's tradition of "collective rights." Canadians feel more responsible for the social welfare of their fellow citizens than do Americans. Thus, all Canadians are entitled to universal health care paid for by the government through its revenues. Every Canadian has access to the same medical treatment regardless of his financial situation, while at the same time maintaining the right to freely choose his own doctor. In the U.S., the American Medical Association has opposed such a system claiming that it would impinge upon the freedom of the medical profession and adversely effect the quality

of medical care. Without wishing to dismiss such arguments entirely, it often seems that many doctors may not be so much concerned about the quality of care as they are with the quantity of their income. As a result of this, in the U.S. today, medical care is, to a large extent, just another capitalist enterprise where the more money a person has, the better care he is entitled to. In my view, some restriction on the freedom of enterprise is warranted when it comes to such a critical sphere as the health of one's fellow man.

Another example of positive social legislation in Canada is family allowance. Mothers get an allowance every month to help them support their children. Public funding of universities is yet another example. Tuition at Montreal's McGill University, arguably the best university in Canada, costs less than a thousand dollars a year. I wish I could say the same for Y.U.

In sum, I have attempted to

present just a few example of the benefits of Canada's tradition of "collectivity" and social welfare and its advantages over the American concept of "unlimited freedom." A medical system that does not discriminate against the less affluent is more moral and just than a system that is simply like any other capitalist enterprise.. It is to society's benefit to enable all qualified students to attend the finest universities, without being subjected to crushing financial burdens. It is to society's benefit to be sheltered from hate mongers. Of course, this tradition of "collectivity" can be twisted and abused, as did the Quebec government when it violated fundamental rights by banning English from public signs. Nevertheless, on balance, "collectivity" for the sake of morality and the well being of society makes sense.

Crossword Companion

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ACROSS

- 1. Surprise expression
- 4. Surprise
- 8. Huff and puff
- 12. Ran in to
- 13. Mexican cola
- 14. Leeward side
- 15. Indicates mountain
- 16. Raining above
- 18. Subscribe again
- 20. Feel (p.t.)
- 21. Near
- 22. Afghanistan cola
- 23. Dash
- 27. Ocean (abbr.)
- 29. To feel ill
- 30. Rub out
- 31. Egyptian sun god
- 32. Hundredweight (abbr.)
- 33. Father's boy
- 34. Direction (abbr.)
- 35. Malignant burning
- 37. Jog
- 38. Also
- 39. Money provided as security
- 40. Scottish cap (var.)
- 41. S. Atlantic state (abbr.)
- 42. Jump
- 44. Pork food
- 47. Moon
- 51. Gorilla
- 52. Surprise
- 53. Disagreeable responsibility

DOWN

- 54. Scottish river
- 55. Left
- 56. Catches
- 57. Final
- 1. Word for love
- 2. At this place
- 3. Lacking tonal center
- 4. Cast out
- 5. Message (abbr.)
- 6. Needed
- 7. New
- 8. Plan; diagram
- 9. Muhammad
- 10. Recent form (pref.)
- 11. Number
- 17. Baseball league (abbr.)
- 19. Famous space alien
- 22. Deep hole
- 24. Musical note
- 25. Association (abbr.)
- 26. Want
- 27. Native of Arabia
- 28. Village in Ireland
- 29. Tip of grass
- 30. Age
- 32. University
- 33. Total
- 36. Spanish yes
- 37. Plunder
- 38. Arched building
- 40. Bird claw
- 41. S. Atlantic state (abbr.)
- 43. Elevated railroad
- 44. First Lady _____ Truman
- 45. Not shut
- 46. Want
- 47. Curve downward
- 48. Gone by
- 49. 2,000 lbs.
- 50. Expression of annoyance

SPORTS RESPONSA

To the Editor:

Since the opening of the new gym, my daughters and I have benefitted from YU's proximity to our Teaneck residence by attending four or five home basketball games a year (plus, of course, YU's one post-season tournament game two years ago.) We always sit a few rows up, right behind the YU bench, which gives us an eagle-eyed view not only of the game, but of the Macs and their coach, Johnny Halpert.

It was thus with a sense of incredulity that I read Yehuda Blinder's negative letter about Halpert. From our vantage point, a completely different image emerges. First, while I leave it to those aficionados more expert in basketball than I to defend Johnny's technical coaching abilities and knowledge of the game, it should be clear to almost any fan who attends games that Halpert has instilled in his players a strong grasp of the fundamentals which are so often lacking even on college teams. Moreover, his instructions to the team during time-outs and other occasions when the game is in progress, which we can easily hear, are models of clarity and precision.

More important than the basketball expertise that Johnny so obviously teaches his players, though, are the lessons in real life that he constantly imparts. He keeps his team calm yet focused on the goals before them, and makes sure that they place their priorities in the right order. He sets the right example, never loudly berating or cursing at his players, as so many other, and more prominent, coaches do. He teaches the team both explicitly and implicitly that playing the game of basketball for YU is to be enjoyed and appreciated, and that while

winning is important indeed, it is not the be-all and end-all of their college experience.

And perhaps most important of all, Johnny is more than merely a coach; he is truly an educator who understands his students, and cares about their psychological and emotional needs. This was recently demonstrated to me once again, when, during a very close game, one of the players boxed out his taller opponent beautifully and pulled down a critical rebound, only to turn over the ball a few seconds later. The other team called a time-out, and the dejected player returned to the bench, his head hanging low. Before the coach explained to the team what they should do to retain their lead (which they did successfully to win the game), he turned to the unfortunate player, patted his cheek, and said "good rebound." In my view, that is not only a terrific coach, it is also a superb educator, a fine psychologist, a proper role model, and a real mensch.

I too, in a sense, am a frustrated fan in that I would like to see Yeshiva win more games, although, as one who remembers seasons when Yu won 2, 3, or 4 games, the last few years seem heaven sent. But Mr. Blinder, who claims to speak on behalf of all the frustrated fans, does not speak for me or my family. As loyal fans, we don't want a change. Rather, we believe that the Macs and their fans deserve, and are truly lucky to have, Johnny Halpert as their coach.

Joseph Kaplan, '68

To the Editor:

Having been Recreation Supervisor at MSAC since 1986 (and serving in a dual role as track/cross country coach for a shorter period) I have seen all of the various athletic events over my more than three years at Yeshiva. This includes every home basketball game at the MAC's home, the MSAC. I have seen Dr. Jonathan Halpert coach and spoken to him off the court on numerous occasions. He has made mistakes, as all coaches do. However, we should keep things in perspective, sports wise. Yeshiva University is foremost, a learning institution. Basketball is principally and primarily a recreational sport.

A coach cannot run for his players, execute a bounce pass in the proper situation for one, or play legitimate-cerebral defense. With no knock intended to or upon anyone (I feel there's been enough of that lately). I feel its time we all just hot back to watching basketball for basketball sake on a Division III level, being satisfied with small teams having decent or winning seasons. A degree is more important than a playoff bid, an MVP trophy, a scoring crown in any decade, year, or season. With what he's had coach Halpert has patiently done a fine job over the years I've observed him as coach. Like all human beings its not as if he hasn't been trying. Whether it be Yeshiva, Pottsdam State, Syracuse, a game is just a game. I was moved to write this opinion because so many students have asked me for one and the best forum these days is the Commentator. As a writer, to Mr. Bulka I say, good job. As a coach, to Mr. Halpert ditto.

Stanley R. Watson

The SPORTS Page

Responsa Davis Defense

To the Editor:

I read with disbelief Jeff Sarasohn's comments concerning Eric Davis in the March first Commentator. I can't appreciate it when a teammate of mine is attacked in the paper, but an attack so misguided, fallacious as Mr. Sarasohn's begs for rebuttal.

I have known Eric since we played on a team composed of Yeshiva Leagues All-Stars who, competing against a field of 38 teams, won the Bronze Medal in the 1986 North American Youth Maccabi Games. I also played with Eric during our senior seasons at MTA when we were undefeated in the regular season and won the league championship. The championship in his senior season completed a 4 year string of Championships for Eric, 2 on the Jr. level and 2 on the Varsity level.

Eric is an outstanding teammate as he is a player. He is perhaps the most unselfish player I have ever played with. Ask any of his teammates and they will tell you the same.

Eric is an intense competitor. Often times, because of his extraordinary skill, opposing players try to bait him by "talking truth" as ballplayers refer to it. In over 75 games I've played with Eric, I've never seen him lose his composure or back down from a challenge.

As a player, Eric is chiefly concerned with the team's performance. Often times, after a Mac loss, I've remarked to him that, despite the loss, he played well. His response is always the same - "I've lost, it doesn't matter how well I played." Furthermore, he never speaks of his many personal accomplishments but only of the team's

accomplishment.

Perhaps the reason Sarasohn doesn't want Eric to represent him is because Eric is unquestionably a winner. Yeshiva is blessed to have Eric Davis represent them on the basketball court.

YC'91

Avrum Aaron

Coach Diatribe

To the Editor:

I was shocked to read the mean-spirited and venomous

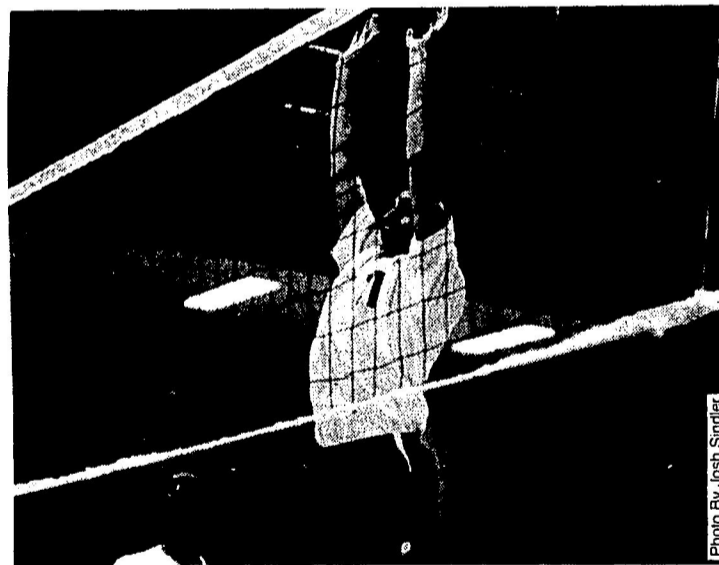
criticism of Coach Jonathan Halpert contained in a letter to the editor in the recent Commentator. I believe this criticism is unwarranted. Even a novice sports fan knows that a team is only as good as its players. Obviously, at Yeshiva, the emphasis is not on athletics, but on scholarship, a fact which dictates the composition of all teams since the inception of team sports some fifty years ago. Furthermore, to blame the coach for the poor team conditioning is wrong. Just as a student certainly doesn't have to be coaxed to study hard if he wishes to excel in the classroom, so too one would think that the players should realize that in order to enhance their performance on whatever competitive level, sound conditioning is mandatory. To blame the coach for poor training habits and failure to execute is immature and flies in the face of the reality of the situation. Mr. Blinder's personal attack on Coach Halpert makes one wonder about the true intent of his diatribe.

Moshe S. Neiss

YC '72 Riets '75



Zevi Adler, right, diving to ground in order to keep the ball alive against Maritime Academy, YU's first-ever volleyball home victory.



Dov Pinchot going up for a block against Maritime.

Season's End

By Shmuel Bulka

Captain David Gottlieb capped a highly successful career by scoring point number 100 in 108-79 Yeshiva victory over Pratt.

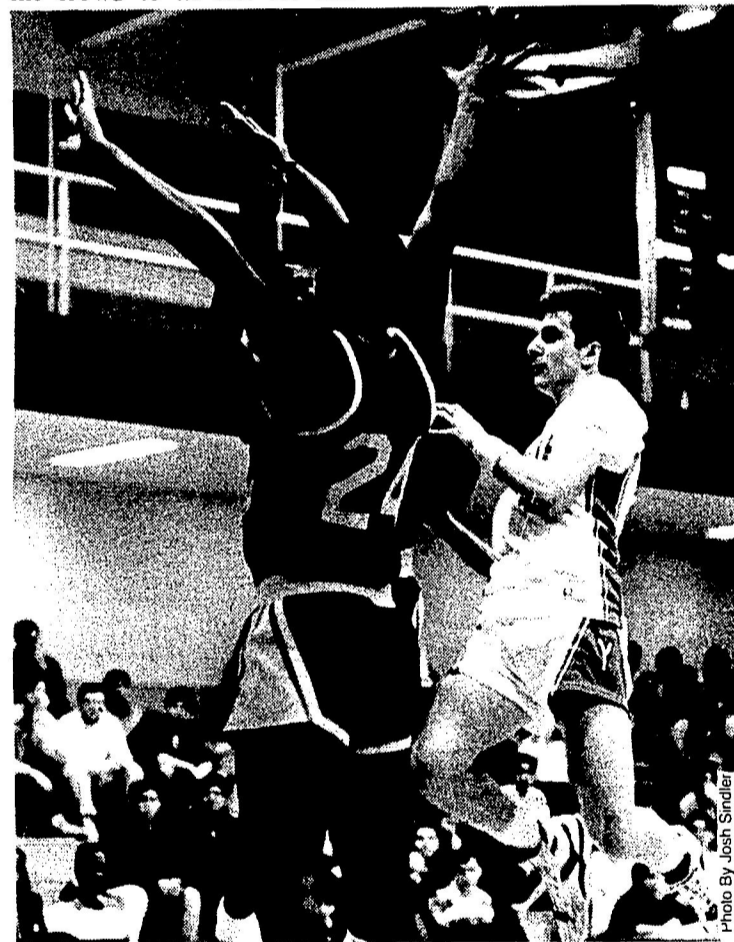
The Yeshiva effort was also led by two graduating seniors, Barry Finklestein and Alan Berger who started for the first time and combined for 11 points. Junior Eric Davis led the Macs with 12 first half points and numerous jaw-dropping assists.

Pratt, coming off a big loss to Yeshiva only a week earlier, stayed close for most of the first half and trailed only 49-38 at the intermission. Yeshiva dominated the second half and about the only suspense left for the fans was how long it would take for the "Halpert Must Go" banner to be ripped down. A 13-0 run to start the second half was all Yeshiva needed to distance themselves from the pesky Pratt club. Only after reached the century mark did the seniors leave the game. All left to an ovation, with Gottlieb bringing the crowd to its feet for two

minutes.

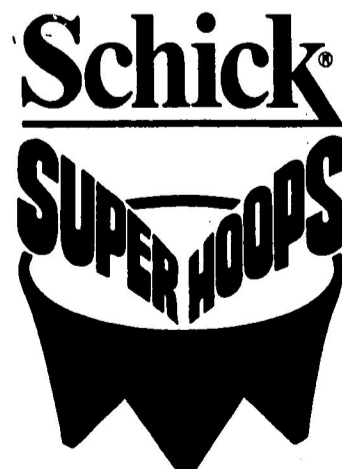
Davis ended his season with perhaps his best game of the year, scoring 27 points, adding 12 assists, along with eight rebounds. Jon Rosner finished with 12 points and dominated the game inside. All of the Macs scored including Avrum Aaron who finished with two blocks despite the fact that he was not given much playing time. The backcourt combination of David Ehrman, Elisha Rothman and Gregory Rhine combined for 21 points. In what is perhaps a sign of what to expect next year, Seth Cohen ended the game with consecutive backward no-look buckets that hit nothing but net. "Kareem has his sky hook, I have my weapon," said Cohen.

Yeshiva finished the season at 12-10, winning their last five games and with Gottlieb being their only significant loss, they should be better next season. The IAC playoffs look like a sure bet with an ECAC post-season bid not out of the realm of possibility.



Elisha Rothman going to the hoop in victory over Pratt. Rothman, together with David Ehrman and Greg Rhine, combined for 21 points.

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