

HAMEVASER

A Student Publication of Traditional Thought and Ideas.
Published by the Jewish Studies Divisions of Yeshiva University.

Vol. 20 No. 9

HAMEVASER New York City,

May 27, 1982. 5 Sivan 5742

Yeshiva Benefactor Dies

Max Stern, Honorary Chairman of the Board of Yeshiva University and founder at Stern College for Women, died last Thursday, May 20th, at his home in Manhattan. He was 83 years old.

A pioneering industrialist and outstanding creative philanthropist, Mr. Stern was the recipient of numerous honors and awards in this country and Israel. In 1976, he was given the Jerusalem Medal. In 1982, Israel's Prime Minister Begin, Jerusalem's Mayor Teddy Kollek, and 18 of Mr. Stern's friends honored him by dedicating a park in his

under Jewish auspices, named in memory of his parents, Emanuel and Caroline Stern. His initial contribution to Stern College was the largest single gift in the Institution's history up to that time.

In 1950, the University obtained a charter for a medical school, and Mr. Stern and five others visited with the late Professor Albert Einstein in Princeton, New Jersey, and prevailed upon him to lend his name to the school. Mr. Stern and four others made the initial gifts that launched the campaign to found the Albert Einstein College of Medicine, on whose Board he served.

Mr. Stern was a brilliant and cogent fund-raiser who always set an example by his own

(continued on page 7)

Jacob Katz at BRGS

By Shalom D. Stone

The students and faculty of the Bernard Revel Graduate School are looking forward to the fall semester for a very good reason. Professor Jacob Katz, often called the world's most outstanding scholar of modern Jewish History, will be teaching two courses at YU next year.

The first course, seminar entitled "Topics in Halachah Amira Le'Akum Shevut, A Case Study," will be open only to registered graduate and advanced undergraduate students on a first come, first served basis. The second course, "Orthodox Reaction to the Reform Movement," will be open to all qualified adults.

The new courses have

(continued on page 7)

Rabbi Yudin To Head JSS

By MOSHE ORENBUCH

Rabbi Benjamin Yudin has been named acting director of the James Striar School of General Jewish Studies. He will take over the position left open by the recent passing of Rabbi Morris Besdin, zt'l.

Rabbi Yudin was graduated in 1966 from Yeshiva College with a B.A. in History. In 1967 he received *semicha* from RIETS and a master's degree from the Bernard Revel Graduate School. Since then, Rabbi Yudin has been teaching *gemara* at the Yeshiva University High School for Boys, Manhattan. YU also placed Rabbi Yudin as head of Congregation Shomrei Torah in Fairlawn, N.J., which he has built up from thirty to more than one hundred-sixty families. Rabbi Yudin feels that his nine years of teaching MTA seniors, many of whom continue in JSS, his experiences as a rabbi in New Jersey, and his previous



Rabbi Benjamin Yudin

contact with Rabbi Besdin will all combine to aid him in his forthcoming task.

In a recent *Hamevaser* interview, Rabbi Yudin expressed his views concerning his appointment and his plans for the coming year.

Rabbi Yudin said that his official title as acting director during the year of mourning reflects the feeling that YU cannot ever really replace Rabbi Besdin, who built up JSS from its inception. Rabbi Yudin also emphasized that this year would be a trial period, after which Rabbi Yudin and Yeshiva University could evaluate the job that has to be done.

Rabbi Yudin said that he does not foresee any changes in the program for the coming year. "There is no question that Rabbi Besdin is a giant in his own right ... he certainly established a program that has been successful, and I think it would be foolish on my part to immediately come and undermine it." Rabbi Yudin suggested, however, that were current conditions to change in the future, he is open to change for the benefit of the school.

Rabbi Yudin assured us that the administration is willing to back him in his plans and that he will be allowed the leeway he needs in order to insure the continuity of the program.

Rabbi Yudin has spent the last few weeks interviewing incoming students. He classified the students into two groups. First, many students have never attended a *yeshiva*; for them, JSS will be a building experience. Second, there are those who have been to a

(continued on page 7)



Legacy of The Baal Shem Tov

By Mordechai Twersky

Yeshiva University currently possesses amidst its collection of rare books the personal *Sefer Torah* of the renowned Rabbi Israel Ben Eliezer—Baal Shem Tov (1700-1760).

The Baal Shem Tov, or the *Besht*, was the first leader of the Hasidic movement of Eastern Europe. A pious and charismatic man, he attracted thousands of followers and acquired a reputation for being both a healer and a miracle worker. This *Sefer Torah* is a small but intriguing part of the *Besht's* legacy.

The *Sefer Torah* had already changed hands many times before it reached America in 1945. In fact, it was even stolen once in the early 1900's. A notice outlining the scroll's distinct and identifiable features was distributed and eventually led to the recovery of the valuable Torah. Y.U. has an original copy of this document.

The *Besht Sefer Torah* made its way to Yeshiva University through the agency of a gentleman named Avrohom

Yehoshua Heschel Gottesman. Mr. Gottesman's father, himself a descendant of the Baal Shem Tov, had received the Torah as a gift. "He had hoped," wrote Mr. Gottesman in a letter referring to his father, "to establish a Kiriath Baal-Shem in Israel with a replica of the synagogue of the *Besht* where the *Sefer Torah* would have been placed." He died, however, before realizing his dream.

In order to ensure its preservation, Mr. Gottesman passed the *Sefer Torah* on to Yeshiva University in 1972. In return for his gift, Mr. Gottesman received financial compensation from Yeshiva. Mr. Gottesman passed away the day after he gave the *Sefer Torah* to Y.U. (Avrohom Gottesman is not related to Mendel Gottesman, in whose name the Jewish Studies library is dedicated.)

Although the scroll is referred to as the *Besht Sefer Torah*, the Baal Shem Tov was not the *sofer*. Reb Tzvi, the Baal Shem's personal scribe

(continued on page 7)

Million-Dollar Kollel

By Norman Saffra

Through the generosity of Mr. Joseph Gruss, longtime benefactor of Yeshiva University and numerous other institutions, a new kollel will be formed under the auspices of RIETS. Mr. Gruss has graciously donated \$1 million to fund the new program. The money will be divided among three set of ten "Kollel bochrim", with each set lasting three years.

Admission to this high level kollel will be very selective. Only applicants with a "recognized potential" will be considered. To gain admission, a candidate will have to present his own "chidushim" which will be evaluated by a panel of roshai yeshiva from both YU and outside institutions. Not only will applicants be accepted from outside YU, but foreigners will be encouraged to apply through notices in English, Hebrew, and Yiddish newspapers.

name in Jerusalem and he was given the key to the City.

Education in general, and Jewish education in particular, were always Mr. Stern's primary concerns. As a parent who wanted to give his children and others a better life, he saw education as the principal method of accomplishing this goal. He firmly believed that a better life for humanity in general could be attained only through education.

Elected Honorary Chairman of the Board of Trustees of Yeshiva University in 1977, Mr. Stern served on the University's Board in numerous capacities, including 35 years as the Board's Vice Chairman. In 1954, he founded the University's Stern College for Women, the nation's first undergraduate liberal arts and sciences school for women

Course Evaluation

The basis of freedom of choice is the freedom and accessibility of information. A university education is based on this freedom; however students at Yeshiva are deprived of the necessary information to realize their freedom of choice.

As we are once more faced with the myriad of forms accompanying the semi-annual ordeal known commonly as registration, we are brought face to face with the inadequacy of our knowledge of the courses from which we must choose in order to plan our next semester's schedule. We are forced to rely on the short and ambiguous summaries provided in our outdated catalogue and upon the occasional dorm room gossip which we gather, hardly a well-balanced and healthy source of information. Often students register for courses about which they know little or nothing. This can cause frustration and resentment for students during the course of the semester, and perhaps throughout their college career. The problem is especially acute for incoming students who must rely on even fewer sources of information.

To resolve this problem, i.e. to foster a more informed student body, the respective student governments and deans' offices must work together to compile intelligent and comprehensive course critiques. These critiques will be available to all those interested in registering for any specific course. Each course critique will include a detailed course description to be supplied by the instructor, the reading list for the course and a student course evaluation. These three sections combined will offer the next best thing to actually having taken the course.

The student input for the critiques will come from standard forms which they would fill out at the end of each semester. The proposed form would consist of several criteria by which the student would rate the course on a scale of one to five. The criteria might include the following:

1. Quality and relevance of course material
2. Accuracy of course description
3. Clarity of the assigned text
4. Teachers presentation of material
5. Student-teacher relations
6. Difficulty of the course
7. Overall quality of the course

Besides enhancing the students' ability to plan a rational and coherent course of study, the critiques will also benefit the faculty. Students may devote only four years to the college experience, but many faculty members devote their entire lives to introducing and conveying new ideas to young adults. Based on the results of

HAMEVASER

Adam Karp
Editor-in-Chief

Shalom Stone
Associate Editor

Elliot Hershkowitz
Managing Editor

Moshe Orenbuch
New Editor

Mark Lefkowitz
News Editor

Daniel Lehmann
Coordinating

Elliot Schwartz
Copy Editor

Alan Mayer
Executive Editor

Michael Chesner
Senior Editor

Avi Maza
Feature Editor

Jacob Pleeter
Feature Editor

Norman Saffra
Coordinating Editor

Hillel Kaminsky
Technical Editor

Associate Board

News: Chaim Nordlicht, Howard Sonnenblick

Feature: Jay Sultan, Charles Abrams

Business: Michael Joseph

Copy: Jay Barbalatt

Rewrite: Aryeh Klein, Baruch Weinstein

Research: David Berkowitz, Steven Schwell

Photography: Moshe Orenbuch

Distribution: Richard Friedman

the student course evaluations, professors will be able to focus their time and energies on improving the weakest part of the course. Not only would this system ensure great interest and seriousness in the students enrolled in any particular course, but it would actually improve the course itself.

Included in the evaluation forms should be a section for constructive comments. The professor and dean would carefully screen these comments in order to protect the integrity of the project.

Student-faculty relations, like any other relationship, can only function optimally if both parties are open to constructive criticism and change. Not only can teachers benefit from the ideas and arguments presented in class by students, but they can also benefit from new ideas and innovations concerning the educational process itself. It is unfair that students and faculty are deprived of such a dynamic and productive relationship, a relationship based on trust and mutual respect.

We urge the student government of Yeshiva College and of the Jewish studies division to work together with the deans' offices to create and support this project.

Hamevaser Position Paper:

Revision or Regression

Alan Mayer

liberal arts (transl. of L. artes liberales, lit., arts befitting a freeman: so named in contrast to artes erviles, lower (lit., servile) arts, and because open to study only by freemen (L. liberi); in later use understood as "arts becoming a gentleman") the subjects of an academic college course including literature, philosophy, languages, history, and survey courses of the sciences, as distinguished from professional or technical subjects: sometimes referred to as arts as in BACHELOR OF ARTS.

This is the academic ideal that Yeshiva College, and the university as a whole, has strived for. The creation through education of a well-rounded individual along with our own private recipe for Torah U-Madah has guided this institution since its inception. Yeshiva's goal can only be reached through hard and relentless work on the part of the faculty, the administration, and the students; it can never be realized through the compromise of our ideals and the sacrifice of our education. The very essence of Yeshiva is that one does not have to sacrifice one's secular education in the least in order to receive a solid Jewish education. Yet it is exactly this basic ideal that has been compromised in the recent curricular revisions proposal.

The new proposal has five basic points. 1- It eliminates the one year science requirement. 2- It eliminates the one semester speech requirement. 3- It eliminates the two year (one year for science majors) language requirement. 4- It eliminates the one year social science requirement and institutes in its place a one year course entitled Milestones of Western Thought. This course deals with classic works in such areas as socio/psychology, political thought, philosophy, and history of science. 5- It substitutes one year of Western literature for the current English literature requirement.

We would like to deal with the last point first, for it is the easiest for us to deal with: we agree with it. As for the rest of the proposal, we cannot be so kind.

The curriculum committee has expressed its fear that the Yeshiva student is deficient in the breadth of his education. To remedy this they have proposed the "Milestones" course. It would, so to speak, spread the butter a bit more evenly around. We fear that it would spread it too thin. By attempting to cover four topics, each of which deserves a full year of study, in one two-semester course students will cover nothing at all. How is one to absorb any knowledge if, at the very point where a student begins to get a feel for a discipline, the subject is changed? Depth with no breadth may be restricting, but breadth with no depth is senseless.

A perfect illustration of this point is the failure of the interscience course at Yeshiva. It is not the text or professor that is at fault, but rather the concept itself. Almost by definition, interscience will fail to provide a college student with a basic college level understanding of biology, just as an "intersocial-science" will fail to provide a college level understanding of political thought. When the committee insists on repeating its errors instead of learning from them defies all basic laws of logic.

What is even more unnerving is that the committee does not seem to be able to decide on its basic goals. If indeed they are to support a broader education, so much so that they wish to offer watered down courses, then why do they insist on doing away with the speech, the language, and especially the science requirements? Surely they do not expect to produce students with a broad education while totally forsaking the sciences. The sciences is one of the legs of the basic triad that has

(continued on page 6)

HAMEVASER Governing Board 1982-1983

Standing: (left to right) Shalom Stone, Moshe Orenbuch, Norman Saffra, Nachum Stone, Jacob Pleeter
Sitting: (left to right) Alan Mayer, Avi Maza, Adam Karp, Elliot Schwartz, Hillel Kaminsky.



Why Not The Best?

Nachum J Stone

Students at yeshiva have long suffered from many indignities and encumbrances which prevent the efficient progress of their studies. It is part of a vicious cycle. As long as certain key administrators treat students like children, many of the students will respond by acting like children. Even I, a confirmed cynic, was surprised to hear a member of the administration suggest that since students cut classes anyway it would not be so terrible for teachers to miss classes. I wonder if the student may not indeed be at fault for allowing administrators to form this impression of students attitudes.

What is it about Yeshiva that encourages students to settle for anything less than the best? Many students settle for less than the best from themselves and their peers. This atmosphere where students shortchange themselves makes students vulnerable to the mediocrity of certain administrators; if the students don't speak out for themselves they will be continually trod upon. The students of Yeshiva have tremendous power; if they organize themselves for a good purpose they can never lose.

One area where Yeshiva's students should organize themselves is as a community conscience. Yeshiva's students and alumni share a bond, a purpose, and a tradition. Together, throughout the Jewish community, they can affect great changes. Certain aspects of Judaism which have become weak, such as Tzedakah, Mikvah, Talmud Torah, M'zuzah, and Kashrut are areas where even the strongest communities need "chizuk". Just as important (and even weaker) are areas of "bein adam l'chaveiro"; laws of justice, finances, and morality, which are often neglected by our communities. A strong stand by a small group can often help point the way back.

To fulfill this ambitious role the students of Yeshiva must exhibit a great maturity. Unfortunately, maturity is the one aspect of a student's character which is least developed at Yeshiva. A common problem cited is that of the throwing of water, an admittedly immature act. Yet, except in the one obvious exception, the water is never thrown with malicious intent, or any sort of hostility. The students generally have nothing better to do, and they see it as great anti-social fun. These students are drawn to a potentially dangerous act just to show their displeasure with life, an indication of the hollowness of life here for undergraduates.

I long for the day when the restlessness of students is resolved with the pursuit of intellectual goals. For the average student there is no academic challenge here and there is no desire to explore new topics. The lack of real scholarship and research in Yeshiva College is

appalling. The very basic drive to discover the unknown is thwarted. Much of this stems from the financial strain of research, which gives little return to the University in terms of real dollars. Yet how can we expect to continue to attract a strong and loyal faculty if we do not offer the basic tools for academic progress.

Does anyone know why I did not go to EMC? I pick myself because, in this discussion, I am almost typical. For 11 years I received a Yeshiva day school education whose format and philosophy were very similar to those of EMC. Yet when I got to Yeshiva I went to YP (No M yet). Obviously the undeserved, poor reputation of EMC was a major factor in this decision. I think this reputation grew and is perpetuated by an unwarranted superiority complex generated by YP, which leads to the denigration of EMC to ensure its secondary status. This kind of downward pressure is always a self-fulfilling prophecy: if you scare away many of the better students no program has a chance for success. I can't say that I've flourished in YP, but unfortunately it's been the lesser of two sad choices. Ultimately, I think I made the wrong choice.

As long as we're rambling, a note to the faculty members who have been cooperative (I won't talk to the others). It is not in the best interest of Yeshiva to dominate students, especially those of whom you wish to make proteges. I don't refer to myself for no one has tried to do this to me, but professors who like to collect student and student-editors in their pockets would be better off imparting their wisdom than their politics.

It is possible that some time in the unforeseeable future I will regret having chosen to speak the truth this year. One brave man who has never regretted it is Rabbi Dov Fisch. He has consistently taken a strong stand in the pages of *Hamevaser* for things which he, and most of us, believe in. Many have questioned his style, but none can deny that he has generated more interest, thought, and action than anyone else associated with Yeshiva during the years that he has written. *Hamevaser* may have seen the last of his writings I have no more control in the matter—but if so, I hope other dreamers are not discouraged by the silencing of the voice of a man who will ultimately become a great leader.

Traditionally, a closing column contains personal notes and thank yous. Unfortunately I don't have a phone list to copy from, so mine will have to be sincere. I owe thanks to Seth for so much. Kenny more, for all the little things, David for putting up with more than he knows, and to Josh, just for laughs. To Shalom for all his hard work, and my parents for letting me grow. And mostly to Sally, for whom this space, and my words, are too inadequate to express anything close to the overwhelming truth; Thank you.

From The Editor's Desk

Sharing The Blame

By ADAM KARP

Any time two students at Yeshiva get together, you can be sure that they are discussing all of the school's problems. They are probably describing how poor a teacher is, or how little an administrator cares about the students. If all the poor administrators and incompetent teachers were to be replaced, the school would be much better. I cannot disagree, or course, with these students. A good university needs good faculty. I feel, however, that these students are overlooking one important problem, the student body itself. A school should cater to its students. If the students do not demand excellence, why should the administration provide it for them? The students can hold the key to a better university.

I cannot understand why certain students do not try to get an "Education" while they are at Yeshiva? There are too many people who are here merely because they want to go to graduate school, or at least be able to get a good job. Although I realize that these goals are important, there is still much more to an undergraduate education. The reason that college studies are called liberal arts is because they liberate oneself from mundane matters. I think that only through liberal arts courses can one get a solid understanding of our civilization. There are many good humanities courses that one could take. At Yeshiva, one could use his APN option so that the courses will not ruin his average. If a person is in college, why not take as much advantage of the Liberal Arts as he can?

I am also at a loss to explain, why some students do not get any Jewish education at all at Yeshiva. How many times do people go to shiur late? How many students are in Judaic studies programs below their academic level because they want to spend more time with their Secular courses? It is hard to believe that students do not have even a small amount of time to devote to *Limudei Kodesh*. I am not asking people to sit in the *Beit Midrash* all night; rather I feel that everyone should put a minimal amount of effort into serious learning. This is the only valid reason to come to Yeshiva. The school, as a route to graduate school, is torture.

Even if I were to accept that a student cannot take Judaic studies and liberal arts seriously because he has to get into graduate school, I still do not see why the student body is so apathetic. A few weeks ago I passed the bulletin board on which the new fall course schedule was posted. Many students felt that there were numerous problems with this course listing. Courses had been scheduled wrong and there were too many conflicts. Yet, I am sure that none of these students pointed these problems out to the Dean. If everyone would go to the Dean and explain what was wrong, then something would be done. One reason that *Hamevaser* writes editorials critical of the school is that if students were to voice their opinion loud enough, then there would be results. I cannot see why anyone who has a valid complaint, does not voice it. The university will never change if everyone sits back and does nothing.

If we feel that there is something wrong with the school, we should not only blame it on the administration. Perhaps we should blame it on ourselves. (Maybe we are partly to blame). I am not saying that the blame rests mainly with the students, clearly this is not so. The only way I feel that improvements will be made, however, is if the students show that they are serious about their education. They should make it clear that they are not here merely to get into a graduate school. People come to Yeshiva University in order to learn something and to improve their education, and not just to go through the motions of college.

On The Use and Abuse of Power

By KEN WAGNER

We are all adults. We have been given the right and power of student self-government. The cost and scope of students government's activities are awesome and stand as a reminder of the trust placed in the student leaders by the University. Implicit in all this—the trust, the money, the responsibility—lies the key to this exercise in self-government. This attempt to allow students to act as adults is a test as to whether or not all the years of Yeshiva and secular education have led to the creation of a person who exemplifies our moral values and is capable not only of exercising power effectively but also in a manner befitting the office he holds. The acid test is not the number of activities in which a person has been involved. It is not the number of titles one person can attach to his name. It is not the number of clubs and organizations that one can bully

his way into, nor is it the number of awards one can nominate himself for. The greatest results fall in the face of dishonest, malicious, self-serving motives. Better that *nothing* be done than one man be allowed to use his position to hurt others. If we allow one single individual to do, simply because it will get done, then we are all responsible for the casualties that occur along the way. Perhaps we should stop and think if letting a vampire loose is the best way to stop hemophilia.

Just a short note on the issue of multiple positions. Through no calculated scheme of anybody involved, there was a vacancy in a certain necessary office. In order to prevent the unnecessary void that would have led to cessation of most student activities and much bad publicity that would have helped no one, I and

(continued on page 6)

The Watcher

By ISAAC MOZESON

Published by Downtown Poets Co-Op
Reviewed By MOSHE ROSENBERG

Few people would set their poems in a funeral parlor and center them around the dead. Yet on second glance it becomes apparent that almost no other setting could provide the same opportunities for observing humans and humanity and dealing with questions of life, death and eternity. Drawing from his experience as a ritual watcher of the dead in an Upper West Side funeral home, Isaac Mozeson (YC 73) writes about the dead and the way they're treated "at this vulnerable time when animal and man take us for so much meat." He examines their effect upon the living—on relatives, workers, and on himself, the watcher. And he goes further to discuss questions of suffering, belief, and meaning in life.

The dead, Mozeson shows, are treated with both sensitivity and callousness at The Eternal Memory Funeral Chapel. On the other hand, they are showered with "water and love poetry;" on the other, they become crushed cans, kept "dead on the rocks" or swept up like garbage. They are considered half angel, and yet are shipped as baggage aboard El Al. The ultimate insensitivity is shown

not by those workers who prop their newspaper on occupied coffins, nor by those who engage in morbid jokes of the trade, but by the aspiring comedians who value the dead only insofar as they provide him with material for his routine.

But aside from their insensitivity, the morticians all suffer from neuroses. There are the homosexuals about who shocking rumors circulate, and the Nazi-like embalmer who "rips up and drains out Jews for a living." Old Mr. Rieger, the Holocaust survivor, looks forward to death and sees Eternal Memory as a picnic after Auschwitz. Then there's Lazar, the yeshiva student who aspires to be a funeral director and is "turned on" by the most grisly cases. And, throughout, there is the graveyard humor which, at its mildest, is reminiscent of the gravediggers in Hamlet, but more often tends to the bloody and gory. Mozeson depicts characters who have been de-sensitized and de-humanized by their prolonged contact with death.

In stark contrast to these, stands the watcher—Mozeson himself. He speaks of belief to the unbelieving bereft, and promises their dead relatives "I will sound your song of ascent." Instead of mocking death, he tried to derive more

meaning for life, and unlike his co-workers, he stresses the afterlife, saying: "The dimension that makes my work tolerable makes theirs morbid." So as not to appear too good, the poet undercuts his virtue with occasional references to impure ideas or motives: "I am a watcher of the dead, singing psalms for 25 a head."

Yet even the watcher must read carefully, because the opposite extreme of insensitivity is caring too much. The last ritual director cared too much; he wound up in Bellvue. And already the watcher imagines his girlfriend in a grave and dreams of corpses....

The poet gives many definitions of death itself. For the woman who was buried with a telephone hook-up, the grave is just a long distance phonecall away. To the embalmer who ordered a cigar glued to his mouth, death was the chance for a last gesture of defiance. For the watcher, death is a completely new education — "In dead-body language I attained graduate degrees." And for the non-traditional Jews, death is the opportunity for one final act of assimilation: "Slowly, slowly they assimilate completely with the environment of their country club cemeteries."

Indeed, such assimilated Jews receive little sympathy from Mozeson. He mocks their fancy coffins ("There are Cadillac caskets.... for the social climbers to be lowered in") and their embalming

(continued on page 7)

Abraham Isaac Carmel

By RON EISENMAN

The Jewish community mourns the passing of Abraham Isaac Carmel, distinguished educator, lecturer and author. Funeral services were held at Yeshiva of Flatbush Joel Braverman High School on 14 Iyar (May 7, 1982).

Mr. Carmel was born Kenneth Charles Cox in Greenwich in London in 1911. He lived a life a life searching for the truth, and in his search, he explored various religions and ideologies. He tried many forms of Christianity, as well as Buddhism, Hinduism and Islam. At the end of his quest for truth, Carmel became the first Roman Catholic priest in nine hundred years to convert to Judaism. Carmel wrote an autobiographical account of his wanderings titled *So Strange My Path*.

Carmel was in great demand as a lecturer across the country and a popular teacher at the Yeshiva of Flatbush, where he taught for seventeen years. Nevertheless, he was a very lonely individual. On a number of occasions he expressed remorse and disappointment that the Jewish community never fully accepted him. Rabbi David Eliach, principal of the Yeshiva of Flatbush and close friend of Mr. Carmel, stressed this in the eulogy he delivered at the funeral: "[Mr. Carmel] walked by himself long distances in a forest of false gods and strange ideologies, helpless, tired and

5671-5742 1911-1982

lonely; he never gave up until he saw the light in Judaism.... He felt he was not accepted. He lived alone in a very small room in the midst of Manhattan surrounded by huge towering skyscrapers. He ate alone, he wrote his books alone, not sharing his feeling with friends. He was a giant in loneliness."

Mr. Carmel possessed that simple and special modesty which is usually found in great sages. He was the *baal midot* par excellence, never saying an evil word about any individual or group. When a teachers' dinner was being arranged at the Yeshiva of Flatbush, a card was attached to the invitation, on which each teacher could indicate his preference as to the seating arrangements. Mr. Carmel's card came back with the words, "I like all of my colleagues equally, and I would be privileged to sit near any of them."

Carmel travelled across the country every year visiting hundreds of campuses and lecturing to thousands of students in his efforts to "Judaize Jews." He felt that he had a mission, and this was his way of fulfilling it.

In his last, as of yet unpublished book, Mr. Carmel describes for us his feeling about his own life:

"My discovery of Judaism, and my almost superhuman efforts to come one on with the Jewish people constitute the only really worthwhile achievements of my life. It is the only area in which I feel no regrets, and if I had a thousand lives to live, I would want to succeed in this one goal at the expense, if necessary, of all others.

"I regret not having founded a family of my own. If I can love other people's children so sincerely, I would undoubtedly have made a good father.

"I regret not having settled in Israel in 1960. When I take stock of my life since then, I doubt whether I have really gained anything by not remaining there. It is the proper place for an idealist, and the best of all places for a convert.

"Above all, I regret not having been a more sincere Jew. May He who understands all, forgive me."

* Copyright exclusively held by Yeshiva of Flatbush Joel Braverman High School. Made possible through the gracious assistance of Mr. Joel B. Wolowolski.

special shiurim given before the Yomim Tovim by Roshei Yeshiva. One of the Kollel members Rabbi Mark Rabinovici gave several shiurim this year, which were well attended.

This year saw the publication of two prestigious journals put out by SOY. Geshet, the scholarly journal, was edited by David Koppel and Mark Fenster. The Beis Yitzcak owes its publication to three people—Avy Buchen, the previous S.O.Y. president, and Rabbi Ya'akov Neuberger and Rabbi Danny Lander, the editors.

Looking to the future, we just reinstated the Kashrus committee which will begin their activities next year. Gary Hoffman of the semicha program has agreed to head the committee which will provide information on various kashrut matters. I leave office confident that my successor Josh Einzig will function as responsibly as he has my Sec-Treas.

SOY owes a great deal to three people for all the time they have put in working for us. Shlomo Hyman and Yakir Muszkat have been two exemplary board members for the past two years. Marty Vasas has never been on a SOY board but has dedicated countless hours of his time over the years to Tzorchei Tzibbur. His modesty and dedication are traits we should all try to emulate.

I'd like to end on a personal note by thanking two people. I do not know what I would have done this year without Ya'akov's help. The admiration and respect I have for him as a person and as a friend is very special. Finally, I'd like to tell Lewis, who has been my most loyal friend over the years, that you don't realize how much I appreciate you.

Leading By Example

By DAVID SHERMAN

Much has been said both in print and behind closed doors about the deficiencies of the YP program. Recently, efforts have been made in the Riets office to correct many of these problems. In my opinion no matter what modifications are made in the program the status quo will remain for one basic reason. There is a glaring lack of Hadracha at Yeshiva. This void is most apparent whenever the words Torah Umada are mentioned. The vast majority of students and faculty here would be hard pressed to define exactly what Torah Umada is or how it should direct our lives. Students feel that no one really know what it means. This void in our most basic tenet has produced three types of students. There are those who reject the concept completely and withdraw into a shell of Torah. Those who find the idea of Torah Umada appealing find it difficult to concretize what has been until now an abstract ideal. The third group suffers from a lack of belief because they have nothing to grasp. Unfortunately many of the Rebbeim leave their Talmidim with the impression that they do not believe in it themselves.

This lack of ideology might not be problematic if our daily lives on a smaller scale were more stabilized. With all of the conflicting pressures of a double curriculum, every effort should be made to strengthen the students ties to his Limudei Kodesh. I see an urgent need for

a strengthening of the Rebbe-Talmid relationship. When was the last time a talmid was invited over to his rebbe's house for Shabbat? How many rebbeim hold regular meetings with their talmidim? How many rebbeim encourage their students to establish a night seder early in the year before the pressure of exams overtake them? These things may not be so crucial in an ideal world but the reality of a double program is that conditions for learning are not ideal. Rebbeim seem to take little initiative in motivating their students to be more conscientious. But how could they suggest coming to seder at 9 o'clock when they themselves are rarely there on time. It sets a very bad example for a student when a rebbe attends a minyan that ends after seder is supposed to begin.

I believe that the students would be very receptive to hadracha from their Roshei Yeshiva. Their presence at Y.U. is an indication of a certain commitment. We are all aware of the huge success Israeli Yeshivot have in reaching those who have been unresponsive in the past. What it takes is a leadership that has the dedication and desire to impart to their students a derech hachaim.

This year has been another successful one for SOY. Our annual events continued to be popular. The Seferim sale had its most successful year ever. Shlomo Huttler and Label Shapiro, worked very hard running the sale which grossed over 60,000 dollars worth of

seforim, Art Scroll and Sefer Gimatrios. The Bet Medrash will have many more seforim to add to its already full shelves due to the sale.

The Pesach products sale which annually provides the entire community with wine and matzohs had another successful year. Mendy Kramer and his two managers Perry Garber and Moish Kranzier deserve all the credit for handling this difficult responsibility so efficiently.

Some of the highlights of the year centered around the festivals. For the first time in many years, SOY organized a Simchat Torah celebration here at Yeshiva. Hopefully this years success will ensure a large participation in the years to come. I feel that more of an emphasis should be placed on staying in Yeshiva certain times such as Simchat Torah and Shavuot. Special thanks to Eli Lerner and Adam Mintz for helping out. Chanukah was celebrated this year at Y.U. in a very yeshivish manner. The spirit of the chagiga was enhanced by the presence of Rabbi Lamm and most of the Roshei Yeshiva. Our Purim Chagiga was a huge success thanks to a scathingly funny "shpiel" (appreciated by all those who were able to hear it), written by Meir Rosenfeld and Tzvi Bernstein, and acted by the Not Ready for Night Seder Players.

Other S.O.Y. activities this year included a Tifillin Drive, a weekly parshat hashavua shiur during club hour and

EMT and Other Things

by ROBERT van AMERONGEN

When I was thinking about what to write in this, the last issue of Hamevaser for the year, I read through some of the articles that many friends wrote in the last issue of Commentator. Some consisted of the "Thank you" types some the "What I have learned in my years here" type and some of the "look what they did wrong and what we'll do right" type. I don't think there is anything really wrong with any of these topics although the "look what they did" type tends to spark the most interest and debate which is completely out of proportion with the facts, facts that few people know completely. One feature that is common to all these articles is that they dwell on the past, which, I suppose, is appropriate for a last article. Personally, I've never liked to dwell on the past, there is much too much for us to accomplish in the future, and so I'd like to write about something that has kept me busy here at Y.U., and, hopefully, will keep people busy in the future. I am talking about the Yeshiva College First Aid Club.

In the last twenty years, medical science, and cardiology in particular, has been investigating the concept of pre-hospital care for the critically injured patient. Not so long ago a cardiac arrest or any emergency was met by untrained ambulance attendants who threw the patients into the ambulance, really just a station wagon with a siren, and raced him to the hospital without any real treatment. In the Koren War (for all of us M*A*S*H fans) and the Vietnam Conflict army medics became considerably better trained than their WWII counterparts and this was a factor in saving more lives. The idea then arose that this sort of training could be useful in civilian life as well. Many extensive clinical experiments were carried out to determine the best way of using these concepts. Large scale research projects were begun in Manchester, England; Jacksonville, Florida; and the most well known and successful one in Los Angeles, California. These experiments prove conclusively that special training in pre-hospital care significantly save lives. These lead in turn to thousands of

communities, municipalities, and counties setting up Emergency Medical Technical (EMT) and paramedic training courses. Another outcome was the development of pre-hospital treatments and techniques such as Cardio-Pulmonary Resuscitation (CPR) to be used by EMTs, MDs, and regular people.

Since its inception a year and half ago, over one hundred Yeshiva and Stern College students have been taught CPR through the YC First Aid Club. In order to build on this we have, since the beginning of this year, been working on setting up an EMT course at YU. This course is not just a first aid course to teach you how to put on band aids. It is an in depth advanced life support course which is over eighty hours long. The intensive curriculum covers such areas as: Anatomy and Physiology of the respiratory system, circulatory system, musculo-skeletal system, cardiac problems and the like. The course uses the standard text "Emergency Care" by Drs. Grant and Murray. The course consists of 70 hours of lecture and lab and 10 hours of Emergency Room experience. Upon successful completion of the course the student becomes a New York State registered EMT after which he or she can work in an Emergency Room or on a private or public ambulance service. The benefits of such a course are obvious; in an emergency the student will know what to do and save a life. This course is useful to both science and non-science majors. For the nonscience students the course will teach them Biology and Chemistry that they can put to use, unlike the abstract nonscience science courses, although they too have an important function in education. For science majors the practical experience to be gained is unequalled by any hospital volunteer job and can give you medical experience right now. At this time the course is expected to begin next fall. It will be taught by instructors of the Albert Einstein College of Medicine's Institute of Emergency Medicine.

We also tried to receive credit for the course. Professor Tauber, the faculty advisor for the First Aid Club and the head of the Health (not Physical) Education department, vacillated between supporting and rejecting the idea for many weeks before deciding against it saying it was not the kind of course he was willing to give credit for. What he means by this is still unclear. The Academic Standards Committee received our request for the class to be a one credit pass/fail course which could not be used to fulfill any requirement, major or minor. We were again rejected on the grounds that the course was too technical and vocationally oriented to be offered for credit at this college. In fact many other colleges such as Brooklyn and Queens do offer this course for more than 3 credits. Yeshiva College does offer: Art 51-54, Painting and Drawing Studio—painting and drawing techniques taught through studio projects, museum

trips, lectures and texts. No prior experience or talent is required merely an interest and desire to try a hands on approach to art 2 credits (pg. 35, YU catalogue); Education 53 Audio Visual Education II An interdisciplinary course in humanities and current social issues; film centered discussions; evaluation of the audio visual material studies 3 credits (cat. pg. 40); Health Ed. 21 28 Team Sports instruction and practice in a team sport (basketball, bowling etc.) 1 credit (cat. pg. 44); Speech and Drama 13 Story telling Workshop - The art of story telling and oral tradition. Students are introduced to familiar story themes, develop critical judgement in choosing material and practice story telling techniques. 1 credit (cat. pg. 61); Speech and Drama 35 Filmmaking Techniques I Techniques that have produced modern cinematography. The class is divided into camera crews and films are shot in class to explore these techniques. Each student makes a 1 minute film as his final exam 3 credits (cat. pg. 62).

Don't get the wrong idea, this is not a kal v'chomer situation that I am trying to point out. All the above courses are part of a good education. After all, college is not just for studying book knowledge. My point is that the EMT course would be no different from any of the above courses or for that matter any other courses in our catalogue.

I'm sorry for dwelling on these past events especially since I said I wouldn't. For the future then the Y.C. first Aid Club will continue to grow. It will continue to offer the very popular CPR courses. It will provide the EMT course to our students next year. We'll try to get the credit it deserves through other means such as independent study. After the course is finished there will be approximately 40 EMTs in the school and hopefully this will lead to the formation of a First Aid Squad on campus. As we've all learnt this year, Y.U. is not immune to tragedy. The Breuers community (which we have too little to do with) has begun a Hat'ola medical rescue squad of their own and perhaps our student can join them in the future.

So as you can see there is a lot to be done with the First Aid Club. There is a lot to be done in Y.U. in general and with the help of dedicated students much will be accomplished. Speaking of dedicated people and in the context of the First Aid Club, recognition and credit should be given to those who helped make the club a reality; Mr. Seth Adler, who taught the majority of our courses and never got fresh with any of the CPR mannikins; Rabbi Chiefertz, who helped us get started; Col. Marmorstein, who always could find a van for our use (although it took a little waiting); Ms. Arlette Loeser, Ms. Michelle Listhaus and Ms. Jan Jeremias for their assistance in coordinating our classes at Stern. Good luck to Elliot Friedman, Albert Ungar and Betzalel Jacobowitz, next year's board.

Q: When Is Your Vacation A Mitzvah?
A: When You Make Your Travel Arrangements
THROUGH
AMERICAN MIZRACHI WOMEN
--BECAUSE WHEN YOU ARRANGE YOUR TRIP TO EUROPE OR ISRAEL THROUGH AMW, THE CHILDREN IN OUR YOUTH ALIYAH VILLAGES, CHILDREN'S HOMES, COMMUNITY CENTERS AND VOCATIONAL HIGH SCHOOLS IN ISRAEL BENEFIT.
AMW TRAVEL CAN BOOK YOUR FLIGHT, GROUP FARES OR CHARTERS -- ALL WITH SPECIAL SENSITIVITY TO YOUR NEEDS. WE ARE, AFTER ALL, THE COUNTRY'S MAJOR INDEPENDENT RELIGIOUS WOMEN'S ZIONIST ORGANIZATION. WE'RE ALSO NON-PROFIT -- OUR GAIN IS IN SEEING OUR CHILDREN HAPPY.
AMW TRAVEL -- WE GIVE NEW MEANING TO "S'CHAR HALICHA"
CALL AMW TRAVEL AT (212) 477-4720 OR WRITE TO US AT 817 BROADWAY, NEW YORK, NY 10003.

Curriculum Revision

(continued from page 2)

come to define the term "broad education" itself (the other two are social sciences and humanities). The curriculum committee is trying to play with both sides of the coin at the same, emphasizing which ever side suits its purpose at the moment.

Regarding the language requirement the proposal reads as follows: "The curriculum which we propose recognizes that our students all are already required to take a foreign language as a component of their Jewish studies requirements—Hebrew." This is the committee's justification for the abolition of the Y.C. language requirement; it is an argument we expected to hear in dorm halls, not in faculty lounges.

Ever since we have entered this institution we have been inculcated with the idea that Judaism is our heritage and Hebrew our language. Are we now to label it a foreign language simply satisfy a technical deficiency? Are we to say that Yeshiva is the University and therefore a well-rounded secular education is no longer necessary? Maybe if we accept enough credits from Israel and enough Jewish studies requirements, Yeshiva College will be able to grant a Hebrew Teacher's License.

Words are the tools of man, and language is the portrait of a people. We study foreign language to come into contact with and understand foreign cultures. Hebrew is the language of our people, it is the portrait of our nation; it is our culture and to call it foreign would be a farce. Doing away with the foreign language requirement is not only academically unsound, but is also cowardly.

Samuel Belkin z"l once said, "The day that Yeshiva will regard Hebrew as a foreign language will be a sad day for our institution." Need we say more.

It is a bit more difficult for us to counter the justifications offered for the proposed termination of the speech and science requirement; basically because no justification is even offered. Other than the general call for a more integrated and flexible system of education we are not even given an inkling as to what their objections may be. But let us give them the benefit of the doubt and assume that in the deep recesses of their minds, the committee members had some basic reasoning behind their proposal. Let us, therefore, examine these requirements more closely.

The very basis of civilization is man's ability to communicate with his fellow man. Speech touches every aspect of our lives and is necessary for any possible field we may enter. Yet the fact remains that most entering freshmen have never mastered the art of speech.

Without the ability to speak coherently and in an orderly fashion a person is unable to convey basic thoughts and ideas. Without this ability the entire educational process is defeated. Speech is one of the few courses which provides the student with basic skills necessary for any endeavor. How can anyone even discuss a diverse education if the very foundation of that education is weak?

In an age when progress and science go hand in hand it is truly inconceivable that a university would grant a B.A. to a student who has not even taken one year of science. As was mentioned before, science is one of three principle divisions that combine to form a well-rounded and diverse education. Yet the committee has proposed that science need not be required to graduate from Yeshiva. In this case even their general justification does not apply. There is nothing in our religious studies that complements or substitutes for a laboratory science.

It is here that the last vestige of sound academic reasoning is stripped away and the pure sophistry is revealed. We see that their attempt "... to turn what appears to be the extra burden of each student's Jewish studies requirement into an advantage when considering his broad educational goals" is merely a

On The Use and Abuse of Power

(continued from page 3)

Nachum Stone and a few others, covered the responsibilities of that office. We did not do this for our own glory, we never asked for it (we did as much as anyone could to prevent it) and the fact that we did was known only to those directly involved. The only reason I write this now is to correct the impression that we were "power hungry". We didn't ask for it or take it; we only did what was absolutely necessary to insure the continuing function of Council.

During my involvement in student government I have seen both the best and the worst in human nature. I am appalled at the depths to which "responsible *B'nei Torah*" will sink in order to secure a piece of information or to attach another title to their transcript. *Richilus* is not proper investigative reporting; nor is it proper parliamentary procedure. If there is a disagreement as to policy, the arguments should center on that issue and not defaming your opponent's character. Anyone who was aware of the various personal problems that impaired the functioning of Council this year, had the responsibility to the human issues behind it not to play on the fears and weaknesses of the administrators and students involved, in order to strengthen his own hand and be better able to manipulate situations. Unfortunately, this was not the case and the ascension of such a person to another student leadership bodes evil for the future. The trial by rumor of an academic advisor is despicable behavior hardly to be expected of one preparing to take a leadership role in the press. Faculty, academic advisors, administrators, and even students have much to fear from a person who is capable of such unfounded, malicious character assassination which are by no means "absent malice".

Also, in the administration I have seen both the best and the worst. All the members serving on the curriculum committee showed a genuine devotion to students and a dedication to maintaining high academic standards at Yeshiva. Dean Rosenfeld has

farce. It is simply a ploy to lower our academic standards to a point where our only claim to legitimacy will be our Jewish studies. Yeshiva University was based on the concept that our university would be a university in its own right, and that our yeshiva would be a yeshiva in its own right. It was based on the idea that one could take both a rigorous secular and a rigorous religious program without the one adversely affecting the other.

Today we see that these pillars, on which Yeshiva was built, are crumbling in the face of inflated Israel credits and occupational majors. It is ironic that in the undergraduate catalog itself it states quite clearly: "... courses deal with basic human values, the philosophical and scientific foundations of culture. Specific occupational skills are not among the objectives of a liberal arts curriculum."

At a time when Harvard and many other universities have returned to the core curriculum program to ensure at least the minimal education of their students, Yeshiva is bowing down to out-dated notions and bidding the values of a liberal arts education farewell.

The proposal speaks of a new diverse and flexible program, but it is just the opposite. We now have the diversity to choose which language, which social science and which science. Under the new proposal we have the added choice not to choose any of the above. It has given us the option to not getting a liberal arts education and yet still receiving a B.A. degree. If that is what they wish to propose then let them call a spade a spade. If they wish to turn our university into a technical and professional school then they must propose exactly that, but they must not implement these changes to then soil and adulterate the concept of a liberal arts education with our name.

restored a sense of seriousness to his office and through it to the entire college without being insensitive to the true needs of the students. Dr. Brenner, although unknown to most of the students, has a genuine devotion to the Yeshiva family which belies his short tenure here. His sense of humor and friendliness are truly refreshing. (Thanks for the cookies.) Dr. Stearnlicht proved himself to be more than just a classroom teacher and was available to offer advice on many difficult and trying matters. Unfortunately, the willingness to help others at Yeshiva is not universal, nor does it extend far enough.

Mi shekiyem nefesh achat b'yisrael k'lu kiyem olam shalem. Sadly, too many administrators equate help with mere silence. We should all be ashamed; students gave all they could. Why couldn't the administrators?

During my stay at Yeshiva there have been a few people who were exemplified all that Yeshiva is meant to be. They are involved in student government and yet never are too busy or insensitive to consider the human side of their actions. Nachum Stone, who is often criticised for speaking out, can never be accused of insincerity. He speaks out on important issues out of a dedication to truth. He has done us all a service by speaking out and we should thank him for it. Yaakov Kessler, who helped fatten us all up; Zev Berman, who kept our relationship with the deans personal; and Robby van Amerongen, who kept us laughing when we should have been studying. To D..., cheer up—there is always another balloon. To Larry Kramer, a 21-gun salute for all the work you did for which you were never properly thanked.

More than any other person at Yeshiva, there is one who placed caring for others above everything, but at the same time he still managed to run a society that is probably the most difficult to run. And he did it better than it was ever done before. All of us who have had the privilege of knowing him and calling him "friend" have learned the meaning of true friendship. The minor accomplishments and disappointments of the years will be soon forgotten but friendship is the one thing that we can always count on. Joel Block—you're my friend. Thank You.

Farewell Yeshiva Wirfliegen immer jezt.

Election Results SOY Officers 1982-1982

Josh Einzig — President
Shlomo Huttler - Vice President
Shmuel Hyman — Secretary - Treasurer

EMCSC Officers 1982-1982
Marc Berger — President
Marc Breslaw — Vice President
Stuart Berger - Secretary-Treasurer

JSSSC Officers 1982-1983
Mark Rothman — President
Jeffrey Danowitz - Vice President
Harry Shualy- Secretary-Treasurer

Limited number of
plots available
in the YU Alumni section of
Eretz Hachaim cemetery in
Israel available.
Those interested please contact
Rabbi Avrech in the Rabbinic
Alumni
office 960-5289.

Baal Shem Tov

(continued from page 1)

and secretary, actually wrote the *Sefer Torah*. It is believed, however, that the scroll was written under the influence, supervision and instruction of the Baal Shem Tov. Indeed, the various peculiarities in the actual text and in the writing of the text serve as strong indications that Reb Tzvi wrote the scroll in order to perpetuate the Baal Shem Tov's name.

Some parts of the Torah may have been written by the *Besht* himself. In certain instances, various phrases and letters appear in a different, unprofessional script, a handwriting other than Reb Tzvi's and most likely the script of the *Besht* himself. For example, the phrase in Genesis 21:1, "v'hashem pakad et Sarah kaasher amar" ("And the Lord remembered Sarah as he had said") was written in a script vastly different in style from the rest of the Torah. This might be a reference to the parallel often drawn between the personal life of the *Besht's* parents, Eliezer and Sarah, and that of our patriarch Abraham and his wife Sarah.

The *Besht* was believed to have written letters and phrases in many other places in the text as well, including the enlarged initial letter of the word *tov* in Exodus 2:2. This is thought to be an attempt to perpetuate the name of Israel Baal Shem Tov. The word *Yisrael*, the last word of the *humash*, was written in a different script for the same reason.

The *Besht's* scroll differs from modern *Sifrei Torah* in the spelling of some words and in the shape of certain letters. Although it is not known whether Reb Tzvi had his own

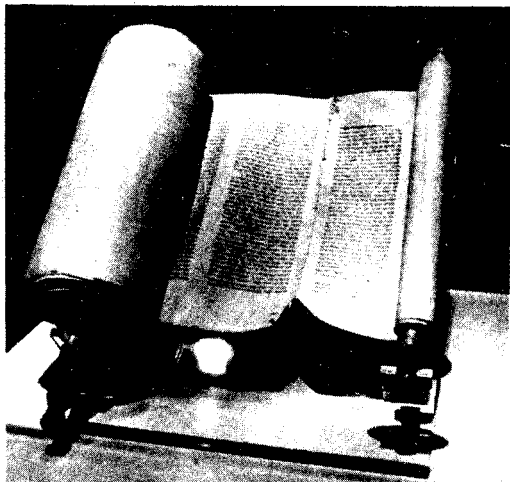
traditions regarding the writing of the Torah, or whether he was merely transmitting the Baal Shem's *Mesorah*, it is clear that these traditions were more prevalent at one time. These traditions have fallen to the wayside since the writing of *Sifrei Torah* has become more standardized. Perhaps the most noticeable difference is that there exists, to a *baal k'riyah's* delight, a space of one letter between each verse.

Reb Tzvi wrote at least one or two more *Sifrei Torah*. Another scroll believed to be owned by the *Besht* is currently in a synagogue in Bnei B'rak, Israel. This Torah contains the same traditions and style as the Baal Shem Tov's Torah here at Y.U.

The scholarly aspects of the Torah are fascinating, but what is most intriguing is the story behind it. The fact that the Torah was able to survive two centuries of having been passed from one owner to another, and even having been stolen, is remarkable in itself.

At least for now, the odyssey of the *Besht Sefer Torah* has come to halt. Yeshiva students and faculty have the opportunity to study and explore this historic and holy item in the University library.

The Torah is not the only item of historic noteworthiness in the University Library Collection. Hundreds, perhaps thousands of books, and documents sit in crates and boxes and gather dust in the basement of the Yeshiva library. But due to lack of money, interest and qualified personnel, most of these historic items remain untouched.



The Besht Sefer Torah

Max Stern Dies

(continued from page 1)

giving. His contributions have been described as most important steps in advancing Jewish contributions to American higher education. By 1976, he had contributed a total of more than \$10 million to Yeshiva University and very substantial gifts to other institutions as well.

In 1955 Mr. Stern was awarded an Honorary Doctor of Humane Letters degree by Yeshiva University. In 1960 he received the first annual Synagogue Statesman Award from the Synagogue Council of America.

Well-known as America's most influential individual in the field of Jewish education, Mr. Stern's vitality and foresight were not limited to his philanthropic endeavors. In pre-Hitler Germany, shortly after World War I, believing that the religious prejudice he experienced in his native land would never permit him to accomplish the goals he had set for himself, he emigrated to the United States.

Yudin at JSS

(continued from page 1)

yeshiva; for them this will be a rebuilding. Rabbi Yudin concluded, "it is hard to say which is a greater challenge..... hopefully I am prepared to bring a sense of vitality and a sense of freshness and enthusiasm to meet both challenges."

A powerful and energetic man, Mr. Stern applied himself to learning English and building his business in the face of widespread economic discouragement during the decade of the 1930's. Quietly but steadfastly, Mr. Stern built his dream into a major

Jacob Katz at BRGS

(continued from page 1)

stimulated much interest in the short time since the announcement was made. Dr. Leo Landman, Acting Dean of the graduate school, noted that if only half of the people who expressed interest in the new appointment were to register, BRGS would be doing "extremely well." Current enrollment in BRGS is estimated at 135, a substantial number. Approximately half of these students are in-class students, while the other half are in research. Many undergraduates who are already familiar with Professor Katz's expertise from "Exclusiveness and Tolerance" a book widely used in YC; have also expressed interest in the new program.

Professor Katz has also written such books as "Emancipation and Assimilation," "Tradition and Crisis," "Out of the Ghetto," "The Role of Religion in Modern Jewish History" and many others,

diversified industrial company, the Hartz Mountain Corporation.

Mr. Stern was born in Fulda, Germany on October 22, 1898, where he received his early Jewish and general education. He was married to the former Ghity Amiel, whose father had been Chief Rabbi of Antwerp, Belgium, and Tel Aviv, Israel. They had seven children and 24 grandchildren.

both in English and Hebrew. His most recent work is called "From Prejudice to Destruction: Anti-Semitism 1700-1933."

Dr. Landman also mentioned that, because of this year's greatly successful lecture series, another lecture series is planned for next year, in both the fall and spring terms. "We are really quite enthusiastic about some of the research being done (at BRGS)," noted Dr. Landman. Several Ph.D. candidates are now engrossed in some fascinating work, both here and abroad. Dr. Richard Steiner, a BRGS Professor of Semitic Languages, has recently completed a monumental project. Dr. Steiner translated the world's longest Aramaic papyrus and found it to be the oldest known use of a Psalm as part of Jewish liturgy.

Dr. Landman expressed his belief that BRGS will produce a fair share of the next generation's Jewish studies scholars. "No question about it," said the dean. "I'm quite optimistic about our future."

The Watcher

(continued from page 4)

("Corruption is only for the righteous, the Conservatives remain forever.") Non-Jewish practices are ridiculed, as well ("Will decor dazzle the worm?") Diluted Judaism, as well as cults and intermarriage, as really just other forms of death. This is the message the poet conveys with words and imagery.

And Mozeson uses both words and images expertly. If the reader detects startling comparisons or double entendres, it is safe to assume that they were intended. Death and birth are compared with the line "The dead room's as anonymous as a maternity ward." And furthermore "The worms don't imbibe spirits," says the poet with

forked tongue. The relationship of watcher and body is expressed in terms of marriage, and the sleeping of the two is compared throughout. Even the names are not arbitrarily chosen. Rieger (rigor mortis), Matt (*met* - dead), and Sekela (skeleton) are carefully labelled characters. Eternal Memory is not only the name of the parlor, but denotes an experience never to be forgotten by the watcher. And the term "watcher" itself refers not just to Mozeson, but to "the Watcher of Israel who neither slumbers nor sleeps." It is God himself, who is really watching over His world after all.

It is in this area that Mozeson sometimes goes too far, by making one pun too many. (He is at least in good company there; the same

criticism was levelled at Shakespeare by Samuel Johnson.) Also, his descriptions will sometimes be too gory, perhaps intentionally so. But the overall impression is of a poet who is fascinated by words and their uses in different orders, combinations and contexts. He experiments with words and largely succeeds.

In these days when we are all budding doctors and lawyers, it is refreshing to come across a YU graduate and former faculty member who pursued his further studies under the Muse. In Isaac Mozeson's case, the results have been *The Watcher*, as well as *Ten Jewish American Poets*, which he edited. The latter volume by the same publisher is also noteworthy for the presence of poems by Aaron Bulman, another YU alumnus (YC '69), and for the pithy, punny biographies of the poets by Mozeson.

The Intellectual Experience

First in a Series of Faculty Columns that will be appearing in HAMEVASER

By Dean Jacob Rabinowitz

In a reversal of the Biblical *Meaz Yatza Matok*, we find ourselves in a distressing predicament generated by a lofty objective. I refer to the increasingly popular, and deservedly so, mode of the education which includes a year of learning in Israel as part of the post-high school educational experience. More and more students are choosing to immerse themselves in a year of full-time learning in an Israeli yeshiva, benefitting from a Torah curriculum free of other pressures while absorbing the incomparable spirit and ambience of our Biblical homeland. And we at Yeshiva, committed to training tomorrow's leaders, are pleased at this development and afford it every encouragement.

Problems arise, however, when the returning student tries to fold his Israeli experience neatly into his Yeshiva College B.A. curriculum, conveniently forgetting that each was fashioned for a different goal and that each requires a different evaluative tools.

The Israeli yeshiva is basically a complete *Torah Lishmah* experience. As one views the roster of Israeli Roshei Yeshiva objectively, one also concludes that, again for most institutions, it is the Bet Medrash and the classic chavrusa system which are the foci of productive activity. Sheurim are, as always, important, but the analytical development, love of learning, textual proficiencies skill advancement—all of these are promoted by the give-and-take, the prodding, the sharp exchanges and *kinat sofrim* of balanced chavrusas operating in a vibrant Bet Medrash. Term reports and tests are irrelevant to this methodology. Indeed, other Judaic



subjects are almost irrelevant to it as well, and where they do exist, they are very minor addends to the curriculum.

The liberal arts curriculum, on the other hands, offers a broad variety of courses designed to introduce (and perhaps entice) a student to the intellectual and technological riches of western civilization and culture, culminating (sometimes) in a career choice. Because the variety and scope is so wide, and because much of the learning is extensive—based on many texts, disciplines, and languages—reading lists, term papers and tests are necessary and valid tools of education and evaluation.

The montage is further complicated at

Yeshiva College where, for obvious reasons, it has always been felt that the B.A. graduate should be seriously acquainted with the "Judaic Humanities," other than Talmud. Thus, a working knowledge of Hebrew and familiarity with the extraordinarily rich Hebrew literature and the outlines of our history are required of each potential graduate. Add to this the requirement that the Written Law must be studied alongside the Oral Law, and one has encapsulated the Jewish Studies requirement at Yeshiva College.

The student returning from his idyllic year now adds his own thrust to the mix by often leaving his "idealism" with Customs, forgetting the Torah Lishmah

goal, and arriving at Yeshiva intent on graduating with his class. He sets about frantically garnering credits, pressing for academic recognition for that which was a labor of love and devotion and which, after yielding a far more precious reward to him, is really not always moldable to a new and foreign frame. No one will argue that the year spent abroad was an intellectual experience noteworthy of recognition. The ability to analyze text properly, to deduce, to reason, to synthesize—these are valuable skills useful in all areas. But are they specific enough, and is the knowledge achieved broad enough to satisfy *all* threshold requirements? Often the answer is no.

The pressure for equivalent translation produces two more ills. The student, suffering from a self-imposed time constriction, denies himself the opportunity to really get a rich & full education. Many, many worthwhile offerings are passed by, sometimes even wistfully. And the Israeli yeshiva, responding to pressures from their concerned consociencies, are sometimes forced to amend their own educational philosophies and methodologies so that they conform more closely to the "acceptable." This artificial configuration pleases no one and is truly to be lamented.

It would seem that all of us who are interested in promoting and encouraging Israel study need to face up to these challenges with integrity. Together we can evolve honest approaches which will preserve that which we all want—the best possible education for the Yeshiva Man.

SUMMER PROGRAM 1982
Harry Fischel School for Higher Jewish Education
at the

BERNARD REVEL GRADUATE SCHOOL
YESHIVA UNIVERSITY

All classes will meet at Yeshiva University's BROOKDALE CENTER, 55 FIFTH AVENUE, on Tuesday, Wednesday and Thursday. Classes for credit are open to graduate and advanced undergraduate students in Jewish Studies and related fields. Qualified adults may register for all courses on a non-degree basis. Courses will be offered subject to sufficient registration.

FACULTY

DR. YESHAYAHU MAORI,
Hebrew University Bible Project;
Assistant Professor of Bible,
University of Haifa.

DR. DAVID BERGER,
Visiting Professor of Jewish History
and author of "The Jewish-
Christian Debate in the High
Middle Ages".

Students in Modern Jewish History
may apply this course to their
major field of study.

Registration

OFFICE OF ADMISSIONS, YESHIVA UNIVERSITY

500 West 185th Street, © New York, N.Y. 10033 © Tel. (212) 960-5254



COURSES

BB312.1 BOOK OF SAMUEL

Analysis of selected passages from the Book of Samuel with emphasis on philological, literary, historical and ideological problems; problems characteristic of other books of the Early Prophets. 10:45 a.m. - 12:25 p.m.

BB352.1 COMPARATIVE ANALYSIS OF MEDIEVAL COMMENTARIES

Selected passages from the Book of Bereshit and Shemot examined in the light of medieval exegetes, (Rashi, Ibn Ezra, Rashbam, Ramban, Bekhor Shor, etc.) individual approaches of the major commentators. 9:00 a.m. - 10:40 a.m.

JH420.1 FROM EXPULSION AND MYSTICISM TO HASKALAH AND EMANCIPATION: EUROPEAN JEWRY, 1492 - 1789

Creative responses that mark the transitions in Jewish History: the expulsion from Spain and its impact on mysticism; the effect of the Renaissance and Reformation; the rise of new centers in Poland and the East; Shabbetai Zevi; the rise of Hasidism; the challenge of Haskalah; the promise and danger of political emancipation.

9:00 a.m. - 10:40 a.m.

Tuesday & Wednesday, June 15 & 16

קרן אוהבי שלום

Ohavei Shalom Tsedaka Fund

In eternal memory of

Rabbi Solomon P. Wohlgerlenter zt'l

For our unfortunate brethren in Israel

Judah Wohlgerlenter, co-chairman, YU representative

HAMEVASER

Yeshiva University
500 W. 185 St.
New York, N.Y. 10033

Non-Profit Org.
U.S. POSTAGE
PAID
New York, N.Y.
Permit No. 4638