Michael Mann

The recent repayment of Yeshiva's debt to the Bowery Savings Bank is indeed a victory, but it is not a final victory. The University's financial situation remains precarious, and there is much work to be done before we can feel secure.

In December 1976, Yeshiva University announced its first ambitious fundraising campaign. This campaign, known as the "Century Campaign," sought to raise $35 million over a five-year period. The campaign was launched in 1977, and its goal was to be reached in 1982.

The campaign was a major success, generating $36.7 million in pledges and contributions. These pledges were paid in full, and the University was able to pay off its debt to the Bowery Savings Bank.

Non-Tenured Teachers Given Notice; Krakowski and Borowsky To Leave

By Josh Krasna

Two members of the Yeshiva College faculty were notified last month that they would not be rehired for the coming semester. The two teachers, Dr. Eli Krakowski, Instructor of Political Science, and Dr. Betty Borowsky, Assistant Professor of Biology, had been notified that their contracts would not be renewed.

Dr. Krakowski teaches only two courses (Continued on Page 6, Col. 1)

Last Five In Bridge Loans

By Mark Lefkowitz

February 1 - Yeshiva University paid the final installment of its $35 million debt repayment schedule. The University has thus absolved itself of all obligations to the Bowery Savings Bank.

Bridge Loans

Yeshiva's fund-raising campaign found itself short $5 million short on the deadline date. In order to fulfill its obligation, Yeshiva secured bridge loans for 1 year and was able to meet its deadline. 

Dr. Sheldon Soloc, Vice President for Business Affairs, noted that the bridge loans were secured from a variety of individuals, foundations, and syndicates. He added that no sinking funds were used. Most of the University's revenue came from affluent board members and philanthropists who responded with a wide range of pledges ranging from $1,000 to a million dollars.

The University was able to secure these loans because of the effort of the Century Campaign, which was raised to $100 million by 1976. The first goal of the Century Campaign was to raise $35 million for the debt. By February 1, the Campaign had generated $36.7 million in pledges. These pledges, however, were not paid in full for several years.

Yeshiva, therefore, secured bridge loans until the pledges were redeemed.

According to Dr. Soloc, it takes 4 years on the average for pledges to be redeemed. However, a pledge usually is paid in periodic installments over this period of time. Yeshiva will therefore receive enough installments from the Century Campaign pledges to pay back their respective lenders in the allotted 1-year time span.

Wachsman Appointment Imminent

High administration officials have let it be known that Mr. Wach Samuel is being named to the newly created post of Director of Student Activities. It is believed that Mr. Wach Samuel will relieve Mr. Israel Miller, Senior Vice President, of his day to day activities as Vice President for Student Affairs, such as meeting with students, directly supervising activities, etc. Mr. Wach Samuel, known primarily as head counselor at Camp Morasha, is registrar of KIBIS and Math Instructor at Yeshiva University High School for Boys.
Congratulations

The Governing Board of Commentator would like to congratulate President Lamm and all those involved in the massive financial effort which resulted in the successful repayment of Yeshiva’s debt. We also thank the donors for their generous contributions. This success, however, should not give way to a period of stagnation. Yeshiva, now financially solvent, must turn its attention to the improvement of the academic quality and physical environment of the university.

Unwise Decision

The student lounge/game room located in the basement of Furst Hall has existed for the past eight years. It has provided a change of scene for overworked students, and has been the official haven for commuters; and it has contributed substantial revenue to extra-curricular activities sponsored by Student Council. In short, the game room has been a useful and positive aspect of Yeshiva College.

Unfortunately, the administration has chosen to quietly, yet permanently shut down the game room.

- The administration says the noise produced by the game room disturbs the Biology labs and offices next door. Without question, a ventilation point. But possibly of measures could solve this problem. Why not not simply lower the noise level on the pinball machines? Why not simply attempt to soundproof the walls of the lounge? The “noise factor” could easily be eliminated without resorting to the radical step of closing the game room.

- The administration says the pool tables in the game room create an atmosphere not conducive to Yeshiva life. If the pool tables make the game room objectionable, then the administration should close this clearly, and just remove them.

- The administration says the excessive use of the game room by high school students is undesirable. We agree. But closing the lounge punishes the college students for the sins of the high schoolers. The answer is found in cutting out those who don’t belong, not punishing those who do.

To summarize, the game room is a definite plus for Yeshiva College students — both psychologically and economically. The reason for its closing are clearly inadequate. We urge the administration to reconsider its decision, and once again, make the game room and its proceeds available to the student body.

Unfair Measure

In the past, students have been able to remain in the same section of a two-semester course throughout the year. This privilege has now been abrogated by the Registrar. We feel that this measure is unfair and unwise.

Courses such as Composition require the development of certain basic skills and principles over a full year. To switch instructors in midstream necessitates that the student learn new techniques and abandons the old ones never to return.

A second major problem arises in course scheduling. Science courses are taken in conjunction with lengthy labs which meet once a week. Student schedules are often built around these labs. To force a student to reconstruct his entire schedule because he is no longer guaranteed entrance into the same section of the lab is not only unfair but in many cases impossible.

These major problems certainly warrant reconsideration of this new rule.

Overdue Loans

For the past fifteen years the Yeshiva University Alumni Loan Fund has served as a monetary resource for students in need. Although it is well known that the policy of those who distribute the private loan fund is one of generosity and benevolence, it is regrettable that some have taken advantage of this service.

Students who have defaulted on their loans have depleted the available funds for future recipients. Notices and constant warnings have been ignored by delinquent borrowers. Unfortunately, the responsibility has not been one of total cooperation.

This warrants stricter measures. For example, the registrar can cancel the registration of the delinquent students or the amount of the loan can be added to the bill. Hopefully students will recognize their obligations without these threats and pay up.

We therefore appeal to those borrowers who still owe outstanding payments to this loan fund to reconcile their debts so that the service remains viable for future recipients.

Letters To The Editor

Wrong Time for UP’s

To the Editor,

As an undergraduate, as every year, seniors are being required to take the UP test in their major to graduate. We do not intend to discuss whether this is justified or not, but would like to point out one difficulty with this test: it has an UP schedule. Most students, when they take the graduation exam, still have one semester’s worth of material to study.

I do not understand how an UP test can take a UP student without having studied King Leo, Ostler, or Macbeth; a math student without one semester of Advanced Calculus; a history major without the second half of British history; or a philosophy major without Modern Philosophy. A graduation exam taken under such circumstances proves absolu­ tely nothing.

I have contacted ETS, and they informed me that the college can administer the test according to whatever schedule they wish. The UP test for all the more departments — can be administered in April, with the results still being available well before graduation, and with enough time to arrange for departmental “make-up.” These departments might even be kept on file, ready to be given on a week’s notice.

The present administration date is nonsensical, and I hope that the college reconsiders the administration time for future years.

Gilbert Repea, YU-UP

Studying Art

To the Editor:

The question posed in Yehudah Mirsky’s column should not have been “Why Study Art at Yeshiva” but rather “Why Yeshudah Mirsky Thinks Art (read Beauty) "Is Nice and Should Be Studied at Yeshiva."

Yehudah begins with the assertion that art is a structured activity, and therefore art, “is devoid of moral significance” and offers no transcendent, antithetical Jewish spirit and principle. Art, Yehudah, is generally influenced not by its owner whether he is Goering or Thomas Aquinas but by the environment in which it was conceived. Thus, to the extent that society contrives its own morality, improving the ethical standards that it abides by, so too, art will reflect the values maintained by an individual community.

On to the attempt to associate art with paganistic inclinations. Art is not an unregimented rebellion of the external, but man’s earnest endeavor to understand his surroundings with the context of human consciousness. Art is a withdrawal to the fantastic, the illogical. It is a structured, determined, decided deliberation, to enhance reality as seen through countless experiences large and small. That which is essentially the utopian view of vitalistic reality, the unattainable major without which art will not set upon and admixedly enjoy. Art then, reveals the reality that man is attuned to: perfection, through the Torah, through. Art improves man’s ultimate potential.

A particular major of present circumstances, Yehudah Mirsky concludes that (Continued on Page 7, Col. 1)

Unfair Measure

In the past issue of The Commentator, it was mistakenly reported that students would receive Independent Study credits for the Emergency Medical Training course. As of now, the Academic Standing Committee has acted to deny an EMT course status at Yeshiva College.

The site for the YU-Vassar basketball game Saturday evening, February 27, 1982 has been changed from George Washington High School to John Bowne High School, 63-25 Main Street in Flushing.
Commentary Interview

**Comm:** Do you think that the Camp David Agreement was a good move for Israel?

Mr. Shipler: Yes, I think so. I think that in this particular area, Begin from almost every viewpoint did quite well. He took a risk and he made quite a deep concession, but got exactly what it was an essential part with it, without coming to grips with it. It was an essential part of it was a way of addressing the moment, Begin deserves to be applauded. Accords that relate to the Palestinian issue, the part of the Camp David Accords that relate to the Palestinian issue, and the Egyptian points of view, because there was no question of the process from both Israel's and Egypt's points of view, because there was no question of the process from both Israel's and Egypt's points of view, because there is a strategic and military reason for it. And as a society. The fact is that it is not an aggressive or expansionist power. I see Israel as a country that does desire to coexist with the other Arabs, at least in peace. That is, it's not looking for a fight, it's not trying to provoke wars anywhere. It doesn't really have a strategic or political agenda on the post-67 borders. Given those values on Israel's part really it had to take the gamble, it had to take the risk, because Sadat refused Israel nothing less than it was an essential part of it was an essential part of it was an essential part with it.

Mr. Shipler: Well I suppose only history will tell us whether it was a good risk. I think that Begin deserves credit for taking the risk, giving Israel's values a sense of the society. The fact is that it is not an aggressive or expansionist power. I see Israel as a country that does desire to coexist with the other Arabs, at least in peace. That is, it's not looking for a fight, it's not trying to provoke wars anywhere. It doesn't really have a strategic or political agenda on the post-67 borders. Given those values on Israel's part really it had to take the gamble, it had to take the risk, because Sadat refused Israel nothing less than it was an essential part of it was an essential part of it was an essential part with it.

Mr. Shipler: There were three possibilities: one, Begin had Jerusalem as his preference, the other was a good move for Israel?

Mr. Shipler: Well I suppose only history will tell us whether it was a good risk. I think that Begin deserves credit for taking the risk, giving Israel's values a sense of the society. The fact is that it is not an aggressive or expansionist power. I see Israel as a country that does desire to coexist with the other Arabs, at least in peace. That is, it's not looking for a fight, it's not trying to provoke wars anywhere. It doesn't really have a strategic or political agenda on the post-67 borders. Given those values on Israel's part really it had to take the gamble, it had to take the risk, because Sadat refused Israel nothing less than it was an essential part of it was an essential part of it was an essential part with it.

Mr. Shipler: Well I suppose only history will tell us whether it was a good risk. I think that Begin deserves credit for taking the risk, giving Israel's values a sense of the society. The fact is that it is not an aggressive or expansionist power. I see Israel as a country that does desire to coexist with the other Arabs, at least in peace. That is, it's not looking for a fight, it's not trying to provoke wars anywhere. It doesn't really have a strategic or political agenda on the post-67 borders. Given those values on Israel's part really it had to take the gamble, it had to take the risk, because Sadat refused Israel nothing less than it was an essential part of it was an essential part of it was an essential part with it.

Mr. Shipler: Well I suppose only history will tell us whether it was a good risk. I think that Begin deserves credit for taking the risk, giving Israel's values a sense of the society. The fact is that it is not an aggressive or expansionist power. I see Israel as a country that does desire to coexist with the other Arabs, at least in peace. That is, it's not looking for a fight, it's not trying to provoke wars anywhere. It doesn't really have a strategic or political agenda on the post-67 borders. Given those values on Israel's part really it had to take the gamble, it had to take the risk, because Sadat refused Israel nothing less than it was an essential part of it was an essential part of it was an essential part with it.

Mr. Shipler: Well I suppose only history will tell us whether it was a good risk. I think that Begin deserves credit for taking the risk, giving Israel's values a sense of the society. The fact is that it is not an aggressive or expansionist power. I see Israel as a country that does desire to coexist with the other Arabs, at least in peace. That is, it's not looking for a fight, it's not trying to provoke wars anywhere. It doesn't really have a strategic or political agenda on the post-67 borders. Given those values on Israel's part really it had to take the gamble, it had to take the risk, because Sadat refused Israel nothing less than it was an essential part of it was an essential part of it was an essential part with it.
The Sanctity of The Jew & The Sanctity of The Land

By RABBI YOSEF BLAUF

This article is being written with a heavy heart and divided emotions. It is painful to criticize those whose actions reflect some of the noblest ideals of Judaism. Idealists, with profound commitment to the land, people and religion of Israel, may nevertheless produce tragic consequences. Extremist solutions are often appealing (particularly to a young) and when they are buttressed by halacha and the assuredness that they will lead to the immediate coming of the Messiah they become irresistible. Under ordinary circumstances I avoid making public statements on political matters precisely because of my rabbinic position. I don't like commenting while living in America on what actions are appropriate for those who live under the yoke of non-Jewish rule. But it seems to me that the situation that came to America to fight Israel's withdrawal from the rest of the Sinai was received by much of the Jewish Diaspora as the representatives of the voice of Torah. At a rally for them Yeshiva High School sent buses in a manner reminiscent of demonstrations against Russian mis­ treatment of Jews in the Crimea. I am constitutionally opposed to demonstrations against the actions of a government which I believe is the irrefutable expression of the will of the Jewish people.

The purpose of this essay is not to argue po­

ential coming of the Messiah. The Sanction of the Jew reflects a Genus mentality and of lacking true faith and love for the land. In the purpose of this essay is not to argue po­

The purpose of this essay is not to argue po­

potential coming of the Messiah. The Sanction of the Jew reflects a Genus mentality and of lacking true faith and love for the land.
Fourteen Year Debt Paid; Short-Term Goal Reached

(Continued from Page 1, Col. 3) fund-raising program of its history, the Century Campaign, an attempt at raising two-hundred million dollars by the university's centenary year, 1986. Dr. Norman Lamm, President of Yeshiva, unveiled the Campaign's slogan, "We Will Come, We Must." This drive opened with other factors, the high rate of inflation, that it was unable to meet Bowery that, owing to, among whole, provide scholarships, im-
dollars, with an endowment fund
Biomedical Research and Jew-
years.

in a sense should, say. Ortho-
manpower in order to continue io

(Continued

For what have our religious
/on us to come
home, and us responding, "come
back next year. , , ,"
The Polo emblem and boat shoe
clothes are running rampant over
the Izod's and Addidas.

Wouldn't it be wonderful if
you don't get caught wearing a belt.
Mink is very "in", and beaver,
that it is so much easier to criti-
try to change Uaings by

The Reagans are very "in.", (I guess · all hockey
bjects are "in." (I guess · all hockey

Quinn is very "in", and if you
you have to run back and ex-
What's "in" and what's "out"

Lady reporters are "in", but
Hard rock is "in", and if you

imization in Peru, and Jong hair is no

But President Reagan has
enough to worry about as it is.
In order for the plan to work,
't have to spend time nominat-
ing a Secretary of Chie for his
cabinet; then the Senate would
have to approve, and so on.
Instead, myself will try to
bring you up to date on what's "in" and what's "out".
The crucial
information you are about to receive is a result of hundreds
of secret interviews that I con-
ducted with the editors of Amer-
ica's most influential publications.
And to help you memorize it, I've
broken it down into the six areas
of major concern during this first
year of the Reagan era.

FASHION
Reagan red is the hottest colo-
tip O'Nell is ice cold.
Calvin Klein is setting sales
records; Jordache is boring.
Adoles is rising as fast as
as Givenchy is falling.

PARSONELlES
Miss Piggy is the hottest thing on
too, or; Cheryl Tiegs in
old news.

The Evolutionary
Theory of Life

FEBRUARY 25, 1983

SPIRO AGNEW (how did he get
out? I'm getting at the fact that
America's most influential publications.
And to help you memorize it, I've
broken it down into the six areas
of major concern during this first
year of the Reagan era.

FASHION
Reagan red is the hottest colo-
tip O'Nell is ice cold.
Calvin Klein is setting sales
records; Jordache is boring.
Adoles is rising as fast as
as Givenchy is falling.

PARSONELlES
Miss Piggy is the hottest thing on
too, or; Cheryl Tiegs in
old news.

By DANIEL EPSTEIN

If Israel needs an increase in
power in order to continue to exist, she should not lack to
American Jewry. Counting on in-
creases in immigration of U.S. Jews, Israel is bound to be very
disappointed. Jews here have
generally not responded to the birth of the state nor to its im-
pressive military feats by pick-
uping and moving to Israel. Nor
is there any reason to assume
that future Aliyah figures of the American Jewish community
will be significantly higher than those of
today.

For all her, how central is
Israel to the life of the American Jew? To what extent has the exis-
tance of the state affected his life? How deeply felt is the re-
ponsibility to ensure Israel's con-
tinuity to the American Jew who
wants to sacrifice for Israel? How much does he care about
Israel?

Let's take a look at our own
communities. Money, Flushing,
Queens are all thriving and vis-
iting Jewish communities. Every
Shabbat, synagogues are filled
with young couples and children.
"How beautiful!" — one could,
and in a sense should, say. Ortho-
doxy and observance of scripture
on American soil will have come
a long way. That is indeed bless-
ing. But how many of these peo-
p will still be in the same place
two, or even ten years from now?
Probably most of them. How
many of their children will roam
and play in the streets of Shiloh
and Gush-Elzion? Probably very
few of them. "Next year in
Eretz Yisrael," Seder is their
song, and it unfortunately will con-
tinue to be.

For what we are, and the
educational institutions, our
synagogues and yeshivot, taught
our youth? Do synagogues preach
the importance of the "mistak hatzofot ba'avrei"? Are they
to be totally ob-
excluded outside of Eretz Yisrael?

Frictions? Why? In my own
yeshiva, emphasis suf-
ficiently the significance the ha-
levi, and the yeshiva, ha-arets? Are students made to
feel that the home of the Jew is
Erets Yisrael and not New York,
and that our song in "galut" is
at be looked at as a curse, or a
punishment, and not as a bless-
ing? It seems pretty ironic that
Jews prefer staying in "galut" to
returning to their land. I could
envision the "Mashiah" professional to come to
home, and us responding, "come
back next year. , , ,"

How often do Bachei Yoshiva
in American yeshivot, including
eurs, encourage students to go on
in Israel. How does the spread
and Toronto observance there?
Seldom, if you ask me. It seems
President Reagan were to criti-
cize that to get involved person-
ally and try to change things by
example, "by getting even en-
couraging others to do the same.
America definitely needs "me-
chaneh." It needs "manhigim"
as well, spiritual leaders who will
cater to the needs of the com-
munity. Individuals who have de-
\voted their lives to the sacred
of "Ahavat Yisrael" and Jewish
education in this he should
be praised, not castigated.

But what concerns me is the
attitude of those individuals who
make that conscious decision to
to stay. Do they make it perfectly
clear to their congregants and
students that the only really just
reasons they are here is to
strengthen American Jews' com-
inherited in their name.
William Buckley is "in", al-
though he won't admit it.
Woody Allen is out, although
he won't admit it.

MUSIC
Mick Jagger is "in", Busby
Manilow is out.

classical music is "in", punk
rock is out.

Frank Sinatra is "in", and
you value your family's safety,
't ever impersonally otherwise.

FASHION

Eretz Yisrael? How much does

American Jews' com-

(Continued on Page 9, Col. 4)
Admissions Office Untouched By Yeshiva's Fiscal Cutbacks

By JOSHUA SCHNALL

The packet every high school student receives who applies to Yeshiva University does not originate from any mysterious source. The address on the envelope which reads "Office of Admissions, Yeshiva University" gives away the packet's origin.

Office of Admissions

In addition to controlling all admissions activities, the Office of Admissions also directs the Israel Programs of Yeshiva University. This office oversees the admission process for BJEFS and the Bernard Revel Graduate School. A branch of the office at the Brookdale Center serves the Farkadad Center School. The Wurzweiler School for Social Work has its own separate operation which the Admissions Office here would be much more involved with if Wurzweiler were to move upward. The other graduate schools affiliated with the University have their own admissions offices, but they generally use the undergraduate Office as a resource for locating qualified students. In terms of the high schools, the Admissions Office has some input into recruitment but the office does not actually approve any of the high school's applications. According to Mr. Paul Glasser, the director of the office, "It's the responsibility of the Admissions Office for the undergraduate colleges to seek out students. Most of the qualified students who enter the undergraduate schools of Yeshiva University at one day given year."

"This task of "seeking out" a large number of these students, Mr. Glasser explained, "is enormous. We have a schedule of literature and other kinds of materials that are constantly being produced for the use and information of prospective students. We are involved in every facet of public relations." Mr. Glasser went on to make it perfectly clear that he and his staff do not "want to hear" about foreign students. Nevertheless, he said, although some students may call in or write in to express the fact that they are qualified, Yeshiva University, this is not the main way that the Admissions Office recruits. It certainly is not the way out staff members visit many of the local high schools. Many times the office will send a representative to foreign countries. There is, however, no statutory representation in any foreign country except Israel. Mr. Jack Paikin, the associate director of admissions, noted, however, that the vast majority of our efforts are here and not so much in foreign countries."

Mr. Glasser also mentioned that the list sent by many of the high schools and the regional directors of NCSY facet of public relations. "Mr. Glasser went on to make it perfectly clear that he and his staff do not "want to hear" about foreign students. Nevertheless, he said, although some students may call in or write in to express the fact that they are qualified, Yeshiva University, this is not the main way that the Admissions Office recruits. It certainly is not the way out staff members visit many of the local high schools. Many times the office will send a representative to foreign countries. There is, however, no statutory representation in any foreign country except Israel. Mr. Jack Paikin, the associate director of admissions, noted, however, that the vast majority of our efforts are here and not so much in foreign countries."

Mr. Paul Glasser

"We have a very limited market ... what we are trying to do is to reach the students as often as possible in the most direct way possible." It is for this reason, he added, that the office is moving ahead with a computer system in order to better reach students. Obviously, an important part of attracting prospective students is to have a curriculum that is inviting. As Mr. Glasser put it, "If there were an area of liberal arts and science that was, at present, not sufficiently provided for in our college, we would suggest the examination of that area." The People

The structure of the overall operations follows. The Stern office is manned by a Secretary in conjunction with the Dean's Office and an assistant director of admissions, Mrs. Marla Frohling, who is responsible for transfers. Frohling interviews students, processes their applications at Stern, and throughout the year, she remains somewhat involved in those students' admission process. At the Yeshiva College office, Rabbi Aaron Scholar performs a

Cardozo Law School Receives Bar Association Accreditation

The American Bar Association has voted to extend full accreditation to the Benjamin N. Cardozo School of Law of Yeshiva University. The vote took place in Chicago on January 26, at the ABA's mid-year meeting, and followed a year-long series of inspection visits and committee hearings, which delved into such areas as the quality of student enrollment. Official records show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom. Standardized tests show our students' language skills superior to those available in a U.S. classroom.

The Commentator staff in both typing and business.

The Commentator is sponsoring its annual short story contest. Winners will receive two tickets to a Broadway show and have their work published in Commentary. Entries must be postmarked by 2222 before April 1. Members of the governing board are eligible.

WASHINGTON HEIGHTS: AN ILLUSIONARY PAST

This is the first in a series of articles dealing with the history of the area surrounding Yeshiva University's Main Center. This article deals with the area before the coming of Yeshiva University in 1928.

By NEAL DUBLIN

When most Yeshiva College students contemplate the history of their school, they dis­

The packet every high school student receives who applies to Yeshiva University does not originate from any mysterious source. The address on the envelope which reads "Office of Admissions, Yeshiva University" gives away the packet's origin.

Office of Admissions

In addition to controlling all admissions activities, the Office of Admissions also directs the Israel Programs of Yeshiva University. This office oversees the admission process for BJEFS and the Bernard Revel Graduate School. A branch of the office at the Brookdale Center serves the Farkadad Center School. The Wurzweiler School for Social Work has its own separate operation which the Admissions Office here would be much more involved with if Wurzweiler were to move upward. The other graduate schools affiliated with the University have their own admissions offices, but they generally use the undergraduate Office as a resource for locating qualified students. In terms of the high schools, the Admissions Office has some input into recruitment but the office does not actually approve any of the high school's applications. According to Mr. Paul Glasser, the director of the office, "It's the responsibility of the Admissions Office for the undergraduate colleges to seek out students. Most of the qualified students who enter the undergraduate schools of Yeshiva University at one day given year."

"This task of "seeking out" a large number of these students, Mr. Glasser explained, "is enormous. We have a schedule of literature and other kinds of materials that are constantly being produced for the use and information of prospective students. We are involved in every facet of public relations." Mr. Glasser went on to make it perfectly clear that he and his staff do not "want to hear" about foreign students. Nevertheless, he said, although some students may call in or write in to express the fact that they are qualified, Yeshiva University, this is not the main way that the Admissions Office recruits. It certainly is not the way out staff members visit many of the local high schools. Many times the office will send a representative to foreign countries. There is, however, no statutory representation in any foreign country except Israel. Mr. Jack Paikin, the associate director of admissions, noted, however, that the vast majority of our efforts are here and not so much in foreign countries."

Mr. Glasser also mentioned that the list sent by many of the high schools and the regional directors of NCSY facet of public relations. "Mr. Glasser went on to make it perfectly clear that he and his staff do not "want to hear" about foreign students. Nevertheless, he said, although some students may call in or write in to express the fact that they are qualified, Yeshiva University, this is not the main way that the Admissions Office recruits. It certainly is not the way out staff members visit many of the local high schools. Many times the office will send a representative to foreign countries. There is, however, no statutory representation in any foreign country except Israel. Mr. Jack Paikin, the associate director of admissions, noted, however, that the vast majority of our efforts are here and not so much in foreign countries."

Mr. Paul Glasser

"We have a very limited market ... what we are trying to do is to reach the students as often as possible in the most direct way possible." It is for this reason, he added, that the office is moving ahead with a computer system in order to better reach students. Obviously, an important part of attracting prospective students is to have a curriculum that is inviting. As Mr. Glasser put it, "If there were an area of liberal arts and science that was, at present, not sufficiently provided for in our college, we would suggest the examination of that area." The People

The structure of the overall operations follows. The Stern office is manned by a Secretary in conjunction with the Dean's Office and an assistant director of admissions, Mrs. Marla Frohling, who is responsible for transfers. Frohling interviews students, processes their applications at Stern, and throughout the year, she remains somewhat involved in those students' admission process. At the Yeshiva College office, Rabbi Aaron Scholar performs a

Cardozo Law School Receives Bar Association Accreditation

The American Bar Association has voted to extend full accreditation to the Benjamin N. Cardozo School of Law of Yeshiva University. The vote took place in Chicago on January 26, at the ABA's mid-year meeting, and followed a year-long series of inspection visits and committee hearings, which delved into such areas as the quality of faculty, student/faculty ratio, budgetary support for the law school, and its facilities. The ABA had previously provisionally accredited the school, shortly after it opened its doors in 1976.

Gratified

Lester Brickman, acting dean of the Cardozo School of Law, commented that "We are, of course, gratified by the action of the American Bar Association in according us full accreditation. While the many law firms, gov­ ernment agencies, and members of the judiciary who have had contact with Cardozo graduates are already aware of the quality of our program, official rec­ognition will help us convey that information to the entire legal community."

The Law School has a current enrollment of 802 students, a full-time faculty of 35, and an adjunct faculty of 22. Among its graduates are Rudolph Wolk, Senior Judge of the United States Court of Appeals for the Second Circuit, Justice C. Clyde Thomas (1964-69), and Justice Stanley W. Rich­ ardson, a future article will focus on the history of the Main Center's buildings.

Sources

1 The Roosevelt Valley, a 1905 study by Alice B. Mellen, identified the Speedwell as "The Speedwell," Speedwell, which involved both land and real estate dealings, was a firm that was in both Connecticut and New York at various times. The firm was dissolved in 1946.

2 Washington Heights, by Evelyn Byrd

High positions available on the academic staff, including assistant teaching positions. The academic staff is a multi-ethnic and multi-cultural body. Compensation average in typi­

Washington Heights: An Illusory Past

This is the first in a series of articles dealing with the history of the area surrounding Yeshiva University's Main Center. This article deals with the area before the coming of Yeshiva University in 1928.

By NEAL DUBLIN

When most Yeshiva College students contemplate the history of their school, they dis­
By RABBI SHALOM CARMY

1) Man was created by G-d In His image. Man's destiny in this world is the service of G-d: "Beloved is man, for he was created in the image of G-d."

2) Man is catastrophically alienated from G-d. This is a status he invents. He has tarnished the image of G-d. "What man fails to comprehend is not the world around him, but the world in which he lives."

3) Carbohydrates are "in," proteins out unless you're extremely good at it.

4) Hartman is out.

5) By RABBI SHALOM CARMY

(Continued from Page 6, Col. 4) we should study art because everyone has his favorite piece that "resonates to his being special" to him. That art is poigniant should be inconsequential in rationalizing his being special.

Art should be taught at Yeshiva for the above reasons and because adults can learn to appreciate it. Unfortunately, with reference to Yechezkel Minsky's reasoning, this is not the case with Yeshiva students. Thus, fulfilling the etymological meaning of Torah.

By RABBI SHALOM CARMY

(Continued on Page 6, Col. 6)

GUIDE NOTES

This parallel can be drawn to ma·

requirement. If a major quaficamen·

of way out to way "in." Can we say that the Jews in the United States were "in" during the 1940's, and "out" during the 1930's? Or was it the other way around? It seems that there is a gradual change during the time which the "in" and "out" condition will still go under the requirements of when he entered the school. The same holder true in this case. Those students who entered the school in Sept. 1981 should be bound to school policy until Sept. 1981 and not to the policy implemented later. For whatever reasons the students were made, they should be implemented on those students en·

ering next season, not those already in the school.

Even if school policy was based on error, the student should not be expected to pay for the school's lack of investigation into the matter.

This is certainly a matter worthy of presentation to a grievance committee. We hope that the administration will reconsider its position and this matter can be rectified in a just and profes·

man manner.

David Zahnrent
Ben Greenberg
Bezalel Jacobson

The Gottesman and Pollack Libraries are extending their Sunday hours to 12 p.m. - 8:45 p.m., due to Sunday classes now being offered in the spring by the Bernard Revel Graduate School.

Seniors who wish to have their records checked for graduation requirements should make an appointment to meet with Ari M. Col. 6)

The concert is scheduled for 8 p.m. in Lamport Auditorium, 2540 Amsterdam Avenue, the Yeshiva University Main Center, Washington Heights.

Appearing are Sherwood Goffin, the folk singer and cantor of the Lincoln Square Synagogue; Judica, rock spiritualists; and Ira Sil·

brown's Rock. Tickets, $7.50, are available by calling 928-7000.

Theatre.

Three rock and folk acts headline a spring concert date set for March 14 by the Yeshiva College Student Council.

The concert will be held in the spring by the Bernard Revel Graduate School.

Seniors who wish to have their records checked for graduation requirements should make an appointment to meet with Ari M. Col. 6)

The concert is scheduled for 8 p.m. in Lamport Auditorium, 2540 Amsterdam Avenue, the Yeshiva University Main Center, Washington Heights.

Appearing are Sherwood Goffin, the folk singer and cantor of the Lincoln Square Synagogue; Judica, rock spiritualists; and Ira Sil·

brown's Rock. Tickets, $7.50, are available by calling 928-7000.

Theatre.

Three rock and folk acts headline a spring concert date set for March 14 by the Yeshiva College Student Council.

The concert will be held in the spring by the Bernard Revel Graduate School.

Seniors who wish to have their records checked for graduation requirements should make an appointment to meet with Ari M. Col. 6)

The concert is scheduled for 8 p.m. in Lamport Auditorium, 2540 Amsterdam Avenue, the Yeshiva University Main Center, Washington Heights.

Appearing are Sherwood Goffin, the folk singer and cantor of the Lincoln Square Synagogue; Judica, rock spiritualists; and Ira Sil·

brown's Rock. Tickets, $7.50, are available by calling 928-7000.

Theatre.

Three rock and folk acts headline a spring concert date set for March 14 by the Yeshiva College Student Council.

The concert will be held in the spring by the Bernard Revel Graduate School.

Seniors who wish to have their records checked for graduation requirements should make an appointment to meet with Ari M. Col. 6)

The concert is scheduled for 8 p.m. in Lamport Auditorium, 2540 Amsterdam Avenue, the Yeshiva University Main Center, Washington Heights.

Appearing are Sherwood Goffin, the folk singer and cantor of the Lincoln Square Synagogue; Judica, rock spiritualists; and Ira Sil·

brown's Rock. Tickets, $7.50, are available by calling 928-7000.

Theatre.

Three rock and folk acts headline a spring concert date set for March 14 by the Yeshiva College Student Council.

The concert will be held in the spring by the Bernard Revel Graduate School.

Seniors who wish to have their records checked for graduation requirements should make an appointment to meet with Ari M. Col. 6)

The concert is scheduled for 8 p.m. in Lamport Auditorium, 2540 Amsterdam Avenue, the Yeshiva University Main Center, Washington Heights.

Appearing are Sherwood Goffin, the folk singer and cantor of the Lincoln Square Synagogue; Judica, rock spiritualists; and Ira Sil·

brown's Rock. Tickets, $7.50, are available by calling 928-7000.

Theatre.
Why I Read Philosophy, History, Literature, etc.

(Continued from Page 8, Col. 3)

No; there is no solution to the existential dilemma of man. The Halaicha may offer guidance, but ultimately man is alone before G-d. All his intellectual creation is alienated from G-d, and must return to G-d, by finding himself.

To return to G-d, to do tekuve, man must create himself anew - he must incorporate creatively the knowledge and experience that G-d has offered him at Sinai. "To create oneself" - this phrase brings us back to the idea of creativity. (Readers of the Rav's T’huk ha’Mishloche will no doubt recognize that Torah here is used as Adon ha’tekuve as part of the same philosophical framework in which he places the intellectual creativity of hailechic man.) So we are back with creativity, with man's ability, through imaginative guage, to examine his past failures and complexities and those of the culture in which he is willy nilly implicated, to discover who he is becoming and who he was, what the world is and what place he can make for himself in it.

In this light, studying the humanities contributes not only to the individual student's self-understanding, by giving him a human reality that is so crucial a part of his Work, but also to the agonized self-understanding that is necessary for him to create his present and future as a real tekuve: "known thyself" is a definite religious imperative. What is self-knowledge? Certainly not less than a grasp of human nature and history, the ways of human thought and philosophy, and, not least, an awareness of human freedom and man's capacity gu sefar chagah (in Onkelos's sense) to imagine and create new beginnings and new worlds.

This has been, performs, an inadequate discussion, deficient in nuance and complexity. It would take several fortuntes to cover some of the issues we have raised. Yet I can't end without mentioning two objections to my approach:

1) Some would say that it isn't necessary for us, in order to become baalei tekuve, to engage in a fundamental re-education, a reworking of all our knowledge drawing upon all our resources as students of Torah and observers of Western culture. Perhaps, if we try very very hard to please G-d all questions about ourselves and our society will fall into irrelevance. Can't we become, by sheer willpower and good will, completely detached from Western civilization and its ambiguous heritage; can't we awake, citizens of a new world, fresh as Adam, on the day of creation? The dream is powerful: as the Rav told us a moment ago, the clash of opposing values in man is indeed a staggering one. As much, however, as we should like to eschew self-examination, it simply will not work. We are willy nilly created in the image of an alien future, and creation, though as religious individuals we are surely in rebellion against many of its values and we are not nearly so angel perfect that we can afford not to question ourselves, and question ourselves must.

2) That the second objection can be heard from supposedly from people is perhaps the strongest argument in favor of my response to the first. One sometimes hears the claim that it's OK to learn about the universe, but the only biological sciences, and can even benefit from an awareness of the thinking of the mathematicians and physicists. Ultimately, however, man's uniqueness and his spiritual value derive from the sefar chagah, man's free will and creativity: "not the world around him but the world within him." Because of man's uniqueness and subjectivity, stresses Kierkegaard, "the book of life, unlike the book of math, has no answers in the back." And there is a world within him. We are free but also we have free will.

It is difficult to imagine such opinions being held by those who claim to accept the account of man which is fundamental to the Torah view. Surely we may learn a great deal from the sciences - with creativity, with man's unique ability, through imaginative guage, one need only recognize the moral failings of many great scientists and realize that science is never accepted without question; the correctness of their judgment is more painfully brought home.

No; there is no solution to the existential dilemma of man. The Halaicha may offer guidance, but ultimately man is alone before G-d. All his intellectual creation is alienated from G-d, and must return to G-d, by finding himself.

To return to G-d, to do tekuve, man must create himself anew - he must incorporate creatively the knowledge and experience that G-d has offered him at Sinai. "To create oneself" - this phrase brings us back to the idea of creativity. (Readers of the Rav's T’huk ha’Mishloche will no doubt recognize that Torah here is used as Adon ha’tekuve as part of the same philosophical framework in which he places the intellectual creativity of hailechic man.) So we are back with creativity, with man's ability, through imaginative guage, to examine his past failures and complexities and those of the culture in which he is willy nilly implicated, to discover who he is becoming and who he was, what the world is and what place he can make for himself in it.

In this light, studying the humanities contributes not only to the individual student's self-understanding, by giving him a human reality that is so crucial a part of his Work, but also to the agonized self-understanding that is necessary for him to create his present and future as a real tekuve: "known thyself" is a definite religious imperative. What is self-knowledge? Certainly not less than a grasp of human nature and history, the ways of human thought and philosophy, and, not least, an awareness of human freedom and man's capacity gu sefar chagah (in Onkelos's sense) to imagine and create new beginnings and new worlds.

This has been, performs, an inadequate discussion, deficient in nuance and complexity. It would take several fortuntes to cover some of the issues we have raised. Yet I can't end without mentioning two objections to my approach:

1) Some would say that it isn't necessary for us, in order to become baalei tekuve, to engage in a fundamental re-education, a reworking of all our knowledge drawing upon all our resources as students of Torah and observers of Western culture. Perhaps, if we try very very hard to please G-d all questions about ourselves and our society will fall into irrelevance. Can't we become, by sheer willpower and good will, completely detached from Western civilization and its ambiguous heritage; can't we awake, citizens of a new world, fresh as Adam, on the day of creation? The dream is powerful: as the Rav told us a moment ago, the clash of opposing values in man is indeed a staggering one. As much, however, as we should like to eschew self-examination, it simply will not work. We are willy nilly created in the image of an alien future, and creation, though as religious individuals we are surely in rebellion against many of its values and we are not nearly so angel perfect that we can afford not to question ourselves, and question ourselves must.

2) That the second objection can be heard from supposedly from people is perhaps the strongest argument in favor of my response to the first. One sometimes hears the claim that it's OK to learn about the universe, but the only biological sciences, and can even benefit from an awareness of the thinking of the mathematicians and physicists. Ultimately, however, man's uniqueness and his spiritual value derive from the sefar chagah, man's free will and creativity: "not the world around him but the world within him." Because of man's uniqueness and subjectivity, stresses Kierkegaard, "the book of life, unlike the book of math, has no answers in the back." And there is a world within him. We are free but also we have free will.

It is difficult to imagine such opinions being held by those who claim to accept the account of man which is fundamental to the Torah view. Surely we may learn a great deal from the sciences - with creativity, with man's unique ability, through imaginative guage, one need only recognize the moral failings of many great scientists and realize that science is never accepted without question; the correctness of their judgment is more painfully brought home.
Poly Considered Key To Mac Playoff Berth

(Continued from Page 10, Col. 8) game, the only fans in attendance were those of Yeshiva. With the "home" team winning, the 3,000 fans roared as the Macs coasted to a 72-57 victory. High scorers were Harvey Scheff with 22 points, Ed Eaves with 20 points, and Joe Eaves who also added 9 assists, with 16.

In their next game Yeshiva's reserves dismantled the Macs, but as Marky pointed out it was the Macs as they left to NJIT 62-57. NJIT broke the game open halfway through the contest and never trailed again. The Macs were paced by Eaves' 15 points and 9 assists.

Afterwards the Mac's heartbreakingly lost to Maritime, which was followed three days later by another loss, this time to Drew College. The Macs lost early in the game, but costly turnovers enabled Drew to put the game away 68-59. Scheff led all scorers with 31 points (21 in the first half) and 11 rebounds while Eaves contributed 14 points and 7 assists.

The playoff picture is as follows: the Macs must beat Polytech on Thursday, February 21 (at G.W. High School, 8:00 P.M.) in order to tie Maritime for first place in the New York Division of the Independent Athletic Conference. Following this they will have to play Maritime for the division championship. The winner of this game will play the winner of the New Jersey Division (Drew vs. NJIT) for the conference championship.

Are We Here To Stay?

(Continued from Page 9, Col. 3) sentiment to Judaism? Do they stress that if it weren't for that, we'd all be back in the old country? This would, of course, be packing their bags and preparing for the "big move" and thus destroy the reason we live there, even if that could only be in the distant future? I wonder...

So the picture seems pretty bleak. The human voice exhorting us to come back to Zion, is not really being heard. Other than certain yeshiva high schools, such as Flatbush and M.H.S., organizations like B'nai Akiva and C.A.T. and individual rabbinic leaders, the sources of encouragement and moral reinforcement in the U.S. are few and far between. The realization that the time has come for us to awaken and act, must therefore come from within. We should not expect the "chink" to come from without.

The camera's focused on us. First, we must intensify our own commitments. We mustn't allow our fervor for Zion to steadily weaken, and our hopes and dreams of moving Aliyah to be a secondary concern. Aliyah should be a very important—nay, the most important—factor in our thinking. True, it is important that we equip ourselves in the best possible manner, so that when the time comes we can build a future there as contributive citizens. But, at the same time, we should recognize the danger of repeated-ly saying "Next year in Israel, now or never." And we should not be wrapped up in the "becherer-mitzvah" that we forget about. I see some of our motivation for the "mitzvah" itself. Let's not push off Aliyah longer than necessary.

Second, we have to fill in the gap that our educational institutions and religious leadership have left open. Many of us have experienced life in Israel, in some form or other. Thank God many of us have been sensitized enough to perceive the unique privilege and gift granted to our generation, and the concomitant responsibilities we are charged with. But our generation has really not responded adequately to the "deficit hadad" (see Rabbi Solomon-Schechtelich: "Kol Dodi Dofek"), the incessant knocks on our door by our Beloved. We reach in our own way, have to do our share in waking up "Yam-yarzel." Whether it be through speaking engagements, giving "divrei-Torah," working the -in-your-pocket missionary or following aliya, we should be more than a "chink." We came. We brought. We should really be doing more than "deficit hadad." We should be doing more than "Kol Dodi Dofek."

M.S. In Accounting

(Continued from Page 9, Col. 4) the program, is scheduled to meet several more times, according to Dean Rosenfeld, the committee's co-chairman along with Dean William F. Beilin of the Stern College of Commerce, to review the final proposal.

Dr. Norman Lamm, president of Yeshiva University, feels that the new program "will answer to the real needs of a growing number of our students." Dean Rosenfeld stated that the program "will provide the student with the analytical tools for business, normally offered in an M.B.A. program." It is a "tremendous challenge," said Dr. Brennan, "which will put Yeshiva University in a position of academic leadership in the area of modern accounting."

Dr. Lamm has repeatedly voiced his commitment to the achievement of which he should be our true standards. Many noble people have dedicated their lives to these goals. Dr. Beilin and Dr. Belkin have literally sacrificed lives for the sake of this institution. If religion is what it has come to, was it all worth it?

There is no need for me to go any further in stating what I have said. I have said enough. It may seem that I am painting a picture of a black and white world, where heroic think­ers do battle against narrow ob­accusations. Of course that is not so. We are not the bloodied, war­torn dreamers of the future, but a complex web of feelings, thoughts, and responsibilities which cannot be captured with tools as clumsy as labels of one sort or another. I am saying that we are in the process of maturing and facing up to the challenges and responsibilities of our own lives. I do not presume to have arrived anywhere near anyone else. The problem is that nobody verbally asks the questions. If my tone is harsh it is because I speak out of anger and pain. It is born of a sensitive area of the quality of the person­nel and the humanity of our students, our responsibilities and our possibilities. I am ad­dressing us all, students, faculty, admin­istrators and, of course, myself.

THE CONCORD RESORT HOTEL, Vanvesha Lake, New York 12751, 50 miles from NYC. MAJOR CREDIT CARDS. NYC Direct Line 212-3500 Hotel 405-3500.

For the program, is scheduled to meet several more times, according to Dean Rosenfeld, the committee's co-chairman along with Dean William F. Beilin of the Stern College of Commerce, to review the final proposal.

Cutting Edge

(Continued from Page 4, Col. 5) it is a convenient compartmental­ization of interest only to soci­ologists of high culture. At worst it is schizophrenia.

Dr. Lamm has repeatedly voiced his commitment to the achievement of which he should be our true standards. Many noble people have dedicated their lives to these goals. Dr. Beilin and Dr. Belkin have literally sacrificed lives for the sake of this institution. If religion is what it has come to, was it all worth it?

There is no need for me to go any further in stating what I have said. I have said enough. It may seem that I am painting a picture of a black and white world, where heroic think­ers do battle against narrow ob­accusations. Of course that is not so. We are not the bloodied, war­torn dreamers of the future, but a complex web of feelings, thoughts, and responsibilities which cannot be captured with tools as clumsy as labels of one sort or another. I am saying that we are in the process of maturing and facing up to the challenges and responsibilities of our own lives. I do not presume to have arrived anywhere near anyone else. The problem is that nobody verbally asks the questions. If my tone is harsh it is because I speak out of anger and pain. It is born of a sensitive area of the quality of the person­nel and the humanity of our students, our responsibilities and our possibilities. I am ad­dressing us all, students, faculty, admin­istrators and, of course, myself.

Midweek Madness at the Concord!

Come to the Concord for 4 Days/3 Nights Midweek and you will receive one of these merchandise packages.

TakE HoMe. $165. Worth of Tennis Equipment or Cross Country Ski Equipment.

The Midweek Madness Tennis Holiday or Cross Country Ski Holiday.

(4 Days/3 Nights)

Cost: $199, per adult, $184, per child (ages 10 thru 16) in same room with parent.

Free Use of Indoor Courts (Open 24 Hours a Day)

In each person takes home: Prince Classic Tennis Racquet, Pony Short, Shorts, Sneakers and Socks and a Prince Athletic Bag to put it all in.

Cross Country Package includes Rattle Cross Country Skis (Wax Free), Normark Poles & Bindings, Dolomite Leather Boots.

Take HoMe $200. Worth of Ski Equipment.

The Midweek Madness Ski Holiday. (4 Days/3 Nights)

Cost: $222. per adult, $207 per child (ages 10 thru 16 in same room with parents).

Includes: Standard Room (Dbl. Occ.) 3 meals daily Free Use of Indoor Courts (Open 24 Hours a Day)

In each person takes home: Dynastar skis, Barrecrafters poles.

What kind of madness is this? It's the Concord's way of thinking, it's a people to take home! Has the Concord flipped?

It's all part of our Midweek Madness Holidays. And the whole package is yours for under $300... Just think of it... Your merchandise adds up to just about the cost of your entire 4 Days 3 Night Stay! (Conditions: "midweek" date of entry must be for good for any consecutive midweek days starting January 1, 1982 through the end of March. Offer is subject to availability. Except being Washington's Birthday February 14-19.

And you want to stay longer than the three nights, four days, your cost is only $50 per additional Midweek 565, weekends.

STANDARD PACKAGES include:

2 full meals daily your choice of free entertainment, plus everything else.

Concord offers: our lavish gardens and Indoor and outdoor Skiing, Piano, Skiing, Downhill or Cross Country, Indoor Pool, Topnotch Fitness Center, Health Club, Supervised Day Camp, plus lots, lots more. All packages must be fully prepaid. Full Refund if cancelled 72 hours prior to arrival. Offer may be changed or withdrawn... Price tax and gratuities are not included.
The Sanctity Of The Jew & The Sanctity Of The Land

By RABBI YOSEF BLAU

The Growing Anti-Semitism in U.S. Affects All Parts Of Society

By YONI SHEGAL

The growing crime rate in the U.S. affects all segments of the population and is a topic of frequent discussion. One type of crime, however, namely Anti-Semitism, seems to be largely ignored. Even Jews, the targets and victims of these crimes, are generally unaware of the fact that such crimes seem to be on the rise.

The Anti-Defamation League recently reported that the number of Anti-Semitic incidents reported in 1981 was more than double the number of those reported in 1980. The ADL gathered information about two categories of Anti-Semitic crimes: vandalism on the one hand, bodily assaults and phone threats against the other.

The number of incidents of the second category tripled in 1981. The ADL report indicates a very disturbing trend to which the Jewish community will have to address itself and discuss with society at large.

According to the ADL's findings, vandalism generally took the form of swastika daubings, anti-Jewish graffiti and the like. These acts, under the heading of vandalism, bombings and attempted bombings, arson and attempted arson, though these incidents comprised less than 3% of all the 1981 incidents. The fact that such incidence has increased so consistently over the years is somewhat chilling, but, as Nathan Perlmutt, National Director of the ADL commented, "There is no silver lining in the cloud of confronting a swastika smeared on one's home or house of worship, nor for the fear and indignity suffered when Anti-Semitic threats are received over a telephone." The ADL report notes that because New York City officials are sensitive to the trauma that such incidents cause, they require borough Police Commanders to personally visit all the victims of Anti-Semitic threats. New York City's bias-crimes investigative unit is indicative of a national trend toward increased recognition of the perpetrators of Anti-Semitic crimes. The eight states in which nearly two-thirds of all Anti-Semitic incidents were reported enacted new statutes in 1981, generally mandating longer sentences and stricter penalties for those found guilty of participation in Anti-Semitic acts.

The new laws impose for the first time the onus of proof on the victim of a hate crime, thereby making it more difficult for the perpetrator to avoid apparent short cuts. It is an article of faith to believe wholeheartedly in the coming of the Messiah. Simultaneously we are to function within the framework of the existing world with all its ambiguities.

Rabbi Blau is Mashgiach Ruchni at Yeshiva University.

Non-tenured teachers

(Continued from Page 1, Col. 4)

The sentiment expressed by the other teacher who was dismissed, Dr. Born, was echoed by the tenured teachers in the department.

"I am upset personally because I am really quite fond of the students and I'll be sad to see you go," Dean Rosenfeld explained. "I think the problem is that we don't have a specifically non-tenured track. During her first year here, Dr. Rosenfeld said. His second year, Dr. Rosenfeld said at Stern was on sabbatical. Next year, both he and Ms. Born will go back. The reason that was given was that there was not sufficient money to support this tenure line," Dr. Born said. Personally, I am very upset," he added. "I hope to return." The more instructors there are in different fields, the more complex the world of higher education can be conducted. This seems to be the key point in last month's notification. Professor Rosenfeld said, "There is a tendency to feel that all instructors are the same, that they are all just teaching the same thing. This is happening all over the U.S. There are fewer jobs than there are qualified people — young teachers are taken in for a short apprenticeship and let go. I want to make the point that this is no way a personal vendetta."

Non-tenured teachers

(MasMid 1982 is selling Senior Class Shirts)

For Further Information

Call 781-2351

Or Come To M827

ALAN FRIESTAT'S RUACH

Orchestra and Singers

(BIOLOGY and PRE-MED SOCIETIES and STERN COLLEGE SPONSOR)

SHABBATON AT Y. C. CAMPUS

MARCH 12-13

ALL INVITED

SU RPR ISES! • GUEST SPEAKER

For Information

A. MARKOWITZ • 781-4696 • M. BERGER 923-5599

PREPARE FOR:

M SAT • DAT • LSAT • GMAT • GRE

PSYCH • GRE BIO • PCAT • DCAT

MATH • SAT • CPA • TOEFL • MKSP

MME I, III, ENG&M • FLEX • VQ

MME II, III, VI • NPB

Flexible Programs & Hours

Visit Any Center And See For Yourself

Why Not Ask The Teachers?

Col, Day & Evening Classes

School of Business & Administration

Edu&ional Center Ltdi

1900 Houston Pike

Norristown, Pennsylvania

Outsiders N.Y. Rate Only CALL TOLL FREE: 1-800-235-7182

Census in Major Cities Harris, Pottstown and Limerick, Pennsylvania

212-435-3285

212-435-3285
There is no meal plan, although there is food available in the dorms, where students can eat and socialize. There are also activities and social events. Notes about the connection between Stern and Yale have been removed. There's talk of starting one soon, but it didn't happen. Housing is available to all who live on campus. Those who don't live on campus miss out on dormitory life. Stern dormitory lounge. As at Yale, there are self contained Yeshiva campuses. Columbia is also a good place, although it is not a page an any of the guides. Fiske, Education Editor of the Times bas recommended the Lenny Fund, YC '82.

New York Times studies find Yeshiva student involved in Dungeons and Dragons action.

The New York Times has released the 1982 edition of its Selective Guide to Colleges. The guide is labeled as "the inside report of over 350 colleges you are most likely to go to." The guide is written by Edward B. Fiske, Education Editor of the New York Times and is published by Times Books. Included in its review of such leading institutions as Harvard, Yale and Columbia is also a seven page analysis of Yeshiva University.

While such institutions as Harvard and Yale received a five and a half to six star rating in academics on a scale of one to five, Yeshiva College obtained four stars. However, for the quality of social life, Yeshiva only receives two stars.

The analysis comments on the main campus as follows: "There is a pleasant shade of green on the campus, and the upper Manhattan neighborhood is run-down. The area is quiet and peaceful, as is expected, though by the 'congenial' atmosphere in the dorms, where 80 percent of the students choose to live. Housing is available to all who request it, and those who are more adventurous have the option of living on the downtown social life. There is no meal plan, although the dormitory lounge and the kosher cafeteria offers cheap, tasty meals."

The guide also comments on Stern College: "The social connections are very good. Stern has a very nice Yeshiva, and there are numerous joint extracurricular activities and social events. Notes on student one, there are really two types of girls here - a small minority are here for an education, and for marriage. There is a party atmosphere in the dormitory, with the girls numbering six to seven to a room. Thursday night is date night and on Friday night, coming downtown either to date or just to hang around in the city, is very popular. Yeshiva, no members of the opposite sex are allowed upstairs in girls dormitories."

Commenting on the academic atmosphere at Stern he notes that undergraduates as a group are not as academically strong as their male counterparts, and admissions are not as selective."n

He concludes with some thoughts on the goals of Stern. "Though some students at Ye­shiva and Stern seem to focus on the goal of providing a synthesis between religious and secular studies, others have only been interested, all seem to agree on the important­ness of being a Jew. For two institutions, they say, represent the place where the Jew finds himself, and his possibilities for his future. In the process, students also find a sense of community, of the Jewish philosophy, which we wouldn't trade for anything else."

The analysis is probably the most revealing for an outsider about Yeshiva. Although the analysis underplays religion on campus somewhat, it is still most interesting reading for both those presently in the school and those thinking of enrolling.

The player character is the hero of the situation. Every villain, monster, dwarf, or non­player character is played by a Dungeon Master. The player character can be of any of the five basic types. These are Fighters, Wizards, Clerics, Barbarians, and Monks. Each "class" of characters has its own special abilities and capabilities that he/she uses to survive in the world set up by the Dungeon Master. As they gain experience, the character rises in power and as that happens the "magnificence" of the encounters and adventures also rises. There is also, of course, the challenge of walking the counter, the player character will get killed. The games are intense, exciting, and certainly far more engrossing than any simple board game.

Dungeons and Dragons The Dungeons and Dragons Club of Yeshiva University was officially started last year with only one Dungeon Master and a few player characters. This play is quite different from Dungeon Masters and an uncountable number of player characters. The expansion was not as easy as it sounds. To be a Dungeon Master one must learn and be familiar in over one thousand pages of printed instructions and guidelines. The player character himself must be knowledgeable in two hundred and fifty of these pages of instructions.

This has been a very short description of the game. The only way to get to know the game is to play it. "You walk through the door on the right as you enter the room. You enter a warm room, 70 feet by 30 feet. The walls are covered with green plants and a red chair. In front of you is a wall of smoke from floor to ceiling. You hear laughter from beyond the wall of smoke. What do you do?"

MORP MART
Candies, Cookies, Soda, etc.

GREAT FOR MISLACH MANOT!

OPEN: S & TH
10:15 - 11:15 PM
M - W
12:00 - 1:00 AM
In Quest Of Excellence

By MICHAEL KOSOFSKY

On February 12, 1982 the New York Times ran a small column that showed that the Yeshiva College basketball team was "Number One" in the Independent Athletic Conference. To a casual observer it simply signifies a statement of fact, nothing less, nothing more. Yet, if one takes the time to ponder this simple statement of fact, one may come to realize what a truly outstanding achievement this is.

Being "Number One" is not a chance accident, rather it is the result of hours upon hours of work, practice, and especially devotion. The Macabee players and coaches dedicate two hours a night, three nights a week towards the pursuit of excellence. When such a group of people are willing to give so much of themselves, it becomes not only a reflection on the group as a whole but also on each individual comprising the whole. These are players who are willing to ardently work towards the completion of a predetermined goal. In describing the Mac's recent success one may wonder what are the elusive ingredients that always separate the leaders from the rest of the pack. Often, it is described as skill, dedication, desire, or even "heart," yet in the final analysis these are just a plethora of adjectives that shed no additional light on the question. For a true answer we simply need to discover the common denominator found amongst all first place teams, be it the 1969 Knicks, or the 1981 YU hockey team, and yes, maybe in some aspects the 1982 Macabees. Now, no one would want to rightly compare the Sixty Nine Knicks to the Maca. However, there are those certain inescapable ingredients that all "winners" (or hopeful winners) must share to be successful. They are simply a mastery of the basics (boxing out, right back up. As the buzzer sounded, the ball bounced out. Overtime! In the overtime the Macs put on a true illustration of this can be found in YU's well-prepared seniors Take Intramural Title For Third Consecutive Year

For the third straight season the senior class has taken the first semester intramural championships. In a hair burner of a semifinal match between the seniors and sophomores, in which the lead changed countless times, the seniors won the game on a patented Ira Shulman driving the lane, Leichtung and Rudansky banging the offensive boards. At halftime the game was tied at 26-26.

In the second half the juniors again stepped out to a small lead and...